

‘Aql (أَعْقَل) - The Light of Soul

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Abbreviations:

saww: - Sal lal la ho Allay hay Wa Aal lay he Wasallam

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Ajal Allah hey wa Fara Jaak

ra: - Razi Allah^{-azwj}

La: - Laan Allah^{-azwj}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ، وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَاءَهُمْ أَجْمَعِينَ

Aql (أَعْقَل) - The Light of Soul

Summary:

Aql is usually translated as ‘intellect’ but it has far deeper meanings, as we will learn from the Ahadith below, *Aql* is the light of the soul through which God is recognised, deeds are glorified and accepted. The (possessor of) the *Aql* is the one who is not diverted from thanking Allah^{-azwj} after obtaining the permissible provisions and observes patience/abstinence from the non-permissible means. The strength of one’s *Aql* is reflected through one’s ability to overcome (lustful desires) when alone. Its opposite is the *Jahl* (darkness) which engages one to confine to the worldly attractions and its gains and blinds one from the eternal bounties of the Hereafter.

Ahadith on Aql:

وَ قَدِمَ الْمَدِينَةَ رَجُلٌ نَصْرَانِيٌّ مِنْ أَهْلِ نَجْرَانَ وَ كَانَ فِيهِ بَيَانٌ وَ لَهُ وَقَارٌ وَ هَيْبَةٌ فَقِيلَ يَا رَسُولَ اللَّهِ مَا أَعْقَلٌ هَذَا النَّصْرَانِيَّ

And a Christian man from the people of Najran arrived at Al-Medina, and there was explanation in him, and there was dignity for him and awe. It was said, ‘O Rasool-Allah^{-saww} What is ‘أَعْقَل’ (Al-Aql) the *Aql* (esoteric wisdom) of this Christian?’

فَرَجَعَ الْقَائِلُ وَ قَالَ لَهُ إِنَّ الْعَاقِلَ مَنْ وَحَدَّ اللَّهُ وَ عَمِلَ بِطَاعَتِهِ.

He^{-saww} rebuked the speaker and said: ‘Shh! The intellectual is one who professes Oneness of Allah^{-azwj} and works in His^{-azwj} obedience”.¹

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ مَا الْعَقْلُ قَالَ مَا عُبِدَ بِهِ الرَّحْمَنُ وَ اكْتَسِبَ بِهِ الْجَنَانُ قَالَ قُلْتُ فَأَلَّذِي كَانَ فِي مُعَاوِيَةَ فَقَالَ تِلْكَ النَّكْرَاءُ تِلْكَ الشَّيْطَانَةُ وَ هِيَ شَبِيهَةٌ بِالْعَقْلِ وَ لَيْسَتْ بِالْعَقْلِ .

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from one of our companions,

(It has been narrated) raising it to Abu Abdullah^{-asws}, said, 'I said to him^{-asws}, 'What is the 'أَعْقَلَ' (Aql- intellect?)' He^{-asws} said: 'Through which the Beneficent is worshipped with, and the Gardens are attained with'. I said, 'So that which was in Muawiya?' So he^{-asws} said: 'That is the heinous, that is the devilry, and it may disguise as the أَعْقَلَ (Aql), but it is not the Aql'.²

Al-Aql is integrated with the bashfulness and the religion:

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ مُفَضَّلِ بْنِ صَالِحٍ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ عَنْ عَلِيٍّ (عليه السلام) قَالَ هَبَطَ جِبْرَائِيلُ عَلَى آدَمَ (عليه السلام) فَقَالَ يَا آدَمُ إِنِّي أُمِرْتُ أَنْ أُحْبِزَكَ وَاحِدَةً مِنْ ثَلَاثٍ فَاحْتَرِّهَا وَدَعِ اثْنَتَيْنِ فَقَالَ لَهُ آدَمُ يَا جِبْرَائِيلُ وَمَا الثَّلَاثُ

Ali Bin Muhammad, from Sahl Bin Ziyad, from Amro Bin Usman, from Mufazzal Bin Salih, from Sa'ad Bin Tareyf, from Al Asbagh Bin Nubata,

(It has been narrated) from Ali^{-asws} having said: 'Jibraeel^{-as} descended unto Adam^{-as} and he^{-as} said: 'O Adam^{-as}! I^{-as} have been Commanded to get you^{-as} to choose one from three, therefore choose it and leave the (other) two'. So Adam^{-as} said to him^{-as}: 'O Jibraeel^{-as}! And what are the three?'

فَقَالَ الْعَقْلُ وَالْحَيَاءُ وَالِدِّينُ فَقَالَ آدَمُ إِنِّي قَدْ احْتَرْتُ الْعَقْلَ فَقَالَ جِبْرَائِيلُ لِلْحَيَاءِ وَالِدِّينِ انْصَرِفَا وَدَعَاهُ فَقَالَ يَا جِبْرَائِيلُ إِنَّا أُمِرْنَا أَنْ نَكُونَ مَعَ الْعَقْلِ حَيْثُ كَانَ قَالَ فَشَأْنُكُمْمَا وَعَزَج .

He^{-as} said: 'The 'الْعَقْلُ وَالْحَيَاءُ وَالِدِّينُ' esoteric wisdom, and the modesty (bashfulness), and the Religion'. Adam^{-as} said: 'I^{-as} have chosen the esoteric wisdom'. So Jibraeel^{-as} said to the modesty and the Religion: 'Leave!' But these both said, 'O Jibraeel^{-as}! We have been Commanded (by Allah^{-azwj}) that we should happen to be with the Aql wherever it may be'. He^{-as} said: 'So that is your affair', and he^{-as} ascended' (leaving all three with Adam^{-as}).³

يَا هِشَامُ إِنَّ ضَوْءَ الْجَسَدِ فِي عَيْنِهِ فَإِنْ كَانَ الْبَصَرُ مُضِيئاً اسْتَضَاءَ الْجَسَدُ كُلُّهُ وَإِنَّ ضَوْءَ الرُّوحِ الْعَقْلُ

(Imam Musa-e-Kazim^{-asws}) said: O Hisham: The light of the body is in the eyes, if the sight is luminous the whole body will be bright. The light of the Soul is the Aql (esoteric wisdom), if the servant is intelligent, he will be having the acknowledge of his Lord (an extract).⁴

Good Morals emanate from the Aql:

² Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 3

³ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 2

⁴ تحف العقول، النص، ص: 396

عنه، عن الحسين بن يزيد النوفلي وجهم بن حكيم المدائني، عن إسماعيل بن أبي زياد السكوني، عن أبي عبد الله، عن آباءه عليهم السلام قال: قال رسول الله صلى الله عليه وآله: إذا بلغكم عن رجل حسن حاله فانظروا في حسن خلقه فانما يجازى بعقله

From him, from Al Husayn Bin Yazeed Al Nowfaly and Jahm Bin Hakeem Al Mada'iny, from Ismail Bin Abu Zyad Al Sakuny,

(It has been narrated) from Abu Abdullah^{-asws}, from his forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'When it reaches you about a man, the goodness of his state, so look at him with regards to the goodness of his morals, for it is the recompense of his 'بعقله' Aql (esoteric wisdom)'.⁵

The difference between the wickedness and the Aql:

وعنه، عن محمد بن أحمد بن يحيى، عن محمد بن عبد الجبار، عن بعض أصحابنا رفعه إلى أبي عبد الله عليه السلام قال: قلت له: ما العقل؟ - قال: ما عبد به الرحمن واكتسب به الجنان، قال: قلت: فالذي كان في معاوية؟ - قال: تلك النكراء وتلك الشيطنة، وهي شبيهة بالعقل وليست بعقل.

From him, from Muhammad Bin Ahmad Bin Yahya, from Muhammad Bin Abdul Jabbar, from some of our companions,

The narrator says: 'I said to Abu Abdullah^{-asws}: 'What is the 'العقل' intellect?' He^{-asws} said: 'What the Beneficent is worshipped by, and the Paradise is attained by'. I said, 'So that which was with Muawiya?' He^{-asws} said: 'تلك النكراء وتلك الشيطنة' 'that was the heinous (wicked), and that was the devilish, but it resembles with the intellect, but it is not with the intellect'.⁶

The Possessor of the Aql:

عنه، عن بعض أصحابنا، رفعه قال: قال: العاقل لا يحدث من يخاف تكذيبه، ولا يسأل من يخاف منعه، ولا يتقدم على ما يخاف العذر منه، ولا يرجو من لا يوثق برجائه

From him, from one of our companions, raising it, said,

'He^{-asws} said: 'العاقل (the possessor of Aql) does not discuss with the one whom he fears would belie him, nor does he ask one whom he fears would refuse him, nor does he embark upon (a matter) for which he fears failure, nor does he hope in one who cannot be trusted with his hopes'.⁷

⁵ Al Mahaasin – V 1 Bk 5 H 14

⁶ Al Mahaasin – V 1 Bk 5 H 15

⁷ Al Mahaasin – V 1 Bk 5 H 19

عنه، عن بعض أصحابنا، رفعه قال: قال أبو عبد الله عليه السلام: يستدل بكتاب الرجل على عقله وموضع بصيرته، وبرسوله على فهمه وفطنته.

From him, from one of our companions, raising it, said,

'Abu Abdullah^{-asws} said: 'The man evidence upon his intellect by a Book (of Allah^{-azwj}) and the placement of his insight, and by His^{-azwj} Rasool^{-saww} over his understanding (of Ahadith) and his realisation (his actions)'.⁸

يَا هِشَامُ لِكُلِّ شَيْءٍ دَلِيلٌ وَ دَلِيلُ الْعَاقِلِ التَّفَكُّرُ وَ دَلِيلُ التَّفَكُّرِ الصَّمْتُ وَ لِكُلِّ شَيْءٍ مَطِيئَةٌ وَ مَطِيئَةُ الْعَاقِلِ التَّوَضُّعُ وَ كَفَى بِكَ جَهْلًا أَنْ تَرَكَبَ مَا نُحِيَّتْ عَنْهُ

(Imam Musa e Kazim^{-asws} says) O Hisham O Hisham! Everything has its evidence. The evidence of being 'الْعَاقِلِ' (the one who has the Aql) is 'التَّفَكُّرُ' pondering (over things) and the evidence of pondering is silence. However, everything has its reflection and the reflection of Aql is in hospitality. And it is sufficient for the 'Jahil' (opposite to the Aql) to embark on that for which you are told not to ride.

يَا هِشَامُ مَا بَعَثَ اللَّهُ أَنْبِيَاءَهُ وَ رُسُلَهُ إِلَى عِبَادِهِ إِلَّا لِيَعْقِلُوا عَنِ اللَّهِ فَأَحْسَنُهُمْ اسْتِجَابَةً أَحْسَنُهُمْ مَعْرِفَةً لِلَّهِ وَ أَعْلَمُهُمْ بِأَمْرِ اللَّهِ أَحْسَنُهُمْ عَقْلًا وَ أَعْقَلُهُمْ أَرْفَعُهُمْ دَرَجَةً فِي الدُّنْيَا وَ الْآخِرَةِ

O Hisham! The main reason beyond Allah^{-azwj}'s Sending Prophets and Messengers is that people will understand (via Aql) the Commandments of Allah^{-azwj} and His Messengers. The best responsive people will be of the most understanding, the most knowledgeable of Allah^{-azwj}'s Commands will be those with the most 'Aql' (intelligence/wisdom), and the one with most 'Aql' then will be the most high-ranking in this world and the world to come.

يَا هِشَامُ مَا مِنْ عَبْدٍ إِلَّا وَ مَلَكَ آخِذٌ بِنَاصِيئِهِ فَلَا يَتَوَاضَعُ إِلَّا رَفَعَهُ اللَّهُ وَ لَا يَتَعَاطَمُ إِلَّا وَضَعَهُ اللَّهُ

O Hisham! For every servant of (Allah^{-azwj}), there is an angel invested with full Power over him. When that servant shows modesty for the sake of Allah^{-azwj}, the angel will elevate him, and whenever he shows arrogance, the angel will humiliate him.

يَا هِشَامُ إِنَّ لِلَّهِ عَلَى النَّاسِ حُجَّتَيْنِ حُجَّةً ظَاهِرَةً وَ حُجَّةً بَاطِنَةً فَأَمَّا الظَّاهِرَةُ فَالرُّسُلُ وَ الْأَنْبِيَاءُ وَ الْأَيْمَةُ وَ أَمَّا الْبَاطِنَةُ فَالْعُمُولُ ي

O Hisham! Allah^{-azwj} has two Arguments against people: One is the explicit and the other is implicit. The explicit arguments of Allah^{-azwj} are the Messengers and the Prophets and the Imams. The implicit arguments are the 'Aql' (intellect).

⁸ Al Mahaasin – V 1 Bk 5 H 20

يَا هِشَامُ إِنَّ الْعَاقِلَ الَّذِي لَا يَشْعَلُ الْحَلَائِلَ شُكْرُهُ وَلَا يَغْلِبُ الْحَرَامُ صَبْرُهُ

O Hisham! The (possessor of) the (true) Aql is the one who is not diverted from thanking Allah^{-azwj} after obtaining the permissible provisions and observes patience/abstinence from the non-permissible means.

يَا هِشَامُ كَيْفَ يَرْكُو عِنْدَ اللَّهِ عَمَلُكَ وَأَنْتَ قَدْ شَعَلْتَ عَقْلَكَ عَنْ أَمْرِ رَبِّكَ وَأَطَعْتَ هَوَاكَ عَلَى غَلْبَةِ عَقْلِكَ

O Hisham! How come do you expect that Allah^{-azwj} will accept your deeds while you are involving your Aql with matters that are away from Allah^{-azwj}'s Commandments and you are complying with your 'هَوَاكَ' 'desires' and letting them to overcome your Aql.

يَا هِشَامُ الصَّبْرُ عَلَى الْوَحْدَةِ عَلَامَةٌ فُؤُو الْعَقْلِ فَمَنْ عَقَلَ عَنِ اللَّهِ تَبَارَكَ وَتَعَالَى اعْتَرَلَ أَهْلَ الدُّنْيَا وَالرَّاعِبِينَ فِيهَا وَرَغِبَ فِيمَا عِنْدَ رَبِّهِ وَكَانَ اللَّهُ آيَسَهُ فِي الْوَحْشَةِ وَصَاحِبَهُ فِي الْوَحْدَةِ وَغَنَاهُ فِي الْعَيْلَةِ وَمُعِزَّهُ فِي غَيْرِ عَشِيرَةٍ

O Hisham! The ability to overcome (your desires) when alone shows the strength of one's Aql. The Aql is the (quality) through which the Commandments of Allah^{-azwj} are understood and will surely withdraw from the people of the worldly pleasures. He (due to Aql) will also be inclined towards that which Allah^{-azwj} has Promised and will regard Allah^{-azwj} as refuge in his solitude (loneliness), the companion in loneliness, the fortune in poverty and the supporter instead of the clan.

يَا هِشَامُ إِنَّ الْعُقَلَاءَ تَرَكُوا فُضُولَ الدُّنْيَا فَكَيْفَ الدُّنُوبُ وَتَرَكُوا الدُّنْيَا مِنَ الْفَضْلِ وَتَرَكُوا الدُّنُوبَ مِنَ الْقُرْضِ

O Hisham! The ones with Aql have left the pleasures of this world. How is it then for the sins? The abstinence from the worldly pleasures is recommendable while avoidance of committing sins is obligatory.

يَا هِشَامُ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَقُولُ مَا مِنْ شَيْءٍ عُبِدَ اللَّهُ بِهِ أَفْضَلَ مِنَ الْعَقْلِ

O Hisham! Amir-ul-Momineen^{-asws} used to say: The most elevated means of worshipping Allah^{-azwj} is making use of Aql.

يَا هِشَامُ اعْرِفِ الْعَقْلَ وَجُنْدَهُ وَالْجُهْلَ وَجُنْدَهُ تَكُنْ مِنَ الْمُهْتَدِينَ

O Hisham! Recognise the armies of the Aql and the armies of the 'Jahil' (opposite of Aql) and you will be guided.

قَالَ هِشَامُ قُلْتُ جُعِلْتُ فِدَاكَ لَا نَعْرِفُ إِلَّا مَا عَرَفْتَنَا فَقَالَ ع يَا هِشَامُ إِنَّ اللَّهَ خَلَقَ الْعَقْلَ وَهُوَ أَوَّلُ خَلْقِ خَلْقِهِ اللَّهُ مِنَ الرُّوحَانِيِّينَ

Hisham says: I said: May Allah^{-azwj} make me your sacrifice. We will not know unless you instruct us.

Hence, the Imam^{-asws} answered: O Hisham, the first-one among the ‘Ruheen’ (plural of Ruh) Allah^{-azwj} Created was the Aql. It was from the Noor and it stayed on the right side of the Divine Thorne.⁹

Then Imam^{-asws} then described the 75 armies of Aql and 75 armies of the Jahil, see Appendix.¹⁰

Appendix: The Armies of the Aql and the Armies of the *Jahil* (Darkness)

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ عِنْدَهُ جَمَاعَةٌ مِنْ مَوَالِيهِ فَجَرَى ذِكْرَ الْعَقْلِ وَ الْجَهْلِ فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) اعْرِفُوا الْعَقْلَ وَ جُنْدَهُ وَ الْجَهْلَ وَ جُنْدَهُ فَهَتَدُوا قَالَ سَمَاعَةُ فَقُلْتُ جُعِلْتُ فِدَاكَ لَا نَعْرِفُ إِلَّا مَا عَرَفْتَنَا

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Hadeed, from Sama’at Bin Mihran who said,

‘I was in the presence of Abu Abdullah^{-asws}, and in his^{-asws} presence was a group of the ones in his^{-asws} Wilayah, and the mention of the intellect and the ignorance, flowed. So Abu Abdullah^{-asws} said: ‘Recognise the intellect and its army and the ignorance and its army, and you would be rightly guided’. Sama’at (the narrator) said, ‘So I said to him^{-asws}, ‘May I be sacrificed for you^{-asws}! We do not recognise anything except what you^{-asws} have introduced to us’.

فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ الْعَقْلَ وَ هُوَ أَوَّلُ خَلْقِي مِنَ الرُّوحَانِيَّةِ عَنِ يَمِينِ الْعَرْشِ مِنْ نُورِهِ فَقَالَ لَهُ أَذْبِرْ فَأَذْبَرَ ثُمَّ قَالَ لَهُ أَقْبَلْ فَأَقْبَلَ فَقَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى خَلَقْتُكَ خَلْقًا عَظِيمًا وَ كَرَّمْتُكَ عَلَى جَمِيعِ خَلْقِي

So Abu Abdullah^{-asws} said: ‘Allah^{-azwj} Mighty and Majestic Created the intellect, and it was the first thing Created, from the spiritual (creations), from the right of the Throne, from His^{-azwj} Light. So He^{-azwj} Said to it: “Turn around!” So it turned around. Then Said: “Come!” So it came”. So Allah^{-azwj} Blessed and High Said: “I^{-azwj} have Created you as a magnificent creation and Honoured you upon the entirety of My^{-azwj} creation’.

قَالَ ثُمَّ خَلَقَ الْجَهْلَ مِنَ الْبَحْرِ الْأَجَاجِ ظُلْمَانِيًّا فَقَالَ لَهُ أَذْبِرْ فَأَذْبَرَ ثُمَّ قَالَ لَهُ أَقْبَلْ فَلَمْ يُقْبَلْ فَقَالَ لَهُ اسْتَكْبَرْتَ فَلَعَنَهُ

He^{-asws} said: ‘Then He^{-azwj} Created the ignorance from the dark wavy ocean. So He^{-azwj} Said to it: “Turn around!” So it turned around. Then Said to it: “Come!” But it did not come. So He^{-azwj} Said to it: “You are being arrogant?” So He^{-azwj} Cursed it.

تحف العقول، النص، ص: 396⁹

تحف العقول، النص، ص: 385¹⁰

جَعَلَ لِلْعَقْلِ خَمْسَةً وَ سَبْعِينَ جُنْدًا فَلَمَّا رَأَى الْجُهْلُ مَا أَكْرَمَ اللَّهُ بِهِ الْعَقْلَ وَ مَا أَعْطَاهُ أُضْمِرَ لَهُ الْعَدَاوَةَ فَقَالَ الْجُهْلُ يَا رَبِّ هَذَا خَلْقٌ مِثْلِي خَلَقْتَهُ وَ كَرَّمْتَهُ وَ قَوَّيْتَهُ وَ أَنَا ضِدُّهُ وَ لَا قُوَّةَ لِي بِهِ فَأَعْطِنِي مِنَ الْجُنْدِ مِثْلَ مَا أَعْطَيْتَهُ فَقَالَ نَعَمْ فَإِنْ عَصَيْتَ بَعْدَ ذَلِكَ أَخْرَجْتِكَ وَ جُنْدَكَ مِنْ رَحْمَتِي قَالَ قَدْ رَضِيْتُ ثُمَّ فَأَعْطَاهُ خَمْسَةً وَ سَبْعِينَ جُنْدًا

Then He^{-azwj} Made seventy-five armies for the intellect. So when the ignorance saw what Allah^{-azwj} had Honoured the intellect with and what He^{-azwj} had Granted it, (ignorance) harboured the enmity for it. So the ignorance said, 'O Lord^{-azwj}! This is a creation like me. You^{-azwj} Created it, and Honoured it, and Strengthened it, and I am its opposite, and there is not (enough) strength for me in comparison. Therefore, Grant me an army similar to what You^{-azwj} had Granted it'. So He^{-azwj} Said: "Yes. But, if you were to disobey Me^{-azwj} after that, I^{-azwj} shall Throw you and your army out of My^{-azwj} Mercy'. It said, 'I have agreed'. Then He^{-azwj} Granted it seventy-five armies.

فَكَانَ بِمَا أَعْطَى الْعَقْلَ مِنَ الْخَمْسَةِ وَ السَّبْعِينَ الْجُنْدِ الْخَيْرُ وَ هُوَ وَزِيرُ الْعَقْلِ وَ جَعَلَ ضِدَّهُ الشَّرُّ وَ هُوَ وَزِيرُ الْجُهْلِ وَ الْإِيمَانُ وَ ضِدُّهُ الْكُفْرُ وَ التَّصَدِيقُ وَ ضِدُّهُ الْجُحُودُ وَ الرَّجَاءُ وَ ضِدُّهُ الْقُنُوطُ وَ الْعَدْلُ وَ ضِدُّهُ الْجَوْرُ وَ الرِّضَا وَ ضِدُّهُ السُّخْطُ وَ الشُّكْرُ وَ ضِدُّهُ الْكُفْرَانُ وَ الطَّمَعُ وَ ضِدُّهُ الْيَأْسُ

Thus, from what He^{-azwj} Granted to the intellect, from the seventy five armies was the goodness, and it is the Vizier of the intellect; and Made its opposite to be the evil, and it is the Vizier of the ignorance; and the *Eman*, and its opposite is the disbelief; and the confirmation, and its opposite is the denial; and the hope, and its opposite is the despair; and the justice, and its opposite is the tyranny; and the pleasure, and its opposite is the anger; and the gratefulness, and its opposite is the ingratitude; and the longing, and its opposite is the hopelessness.

وَ التَّوَكُّلُ وَ ضِدُّهُ الْحِرْصَ وَ الرَّافَةُ وَ ضِدُّهَا الْمَسْوَةَ وَ الرَّحْمَةُ وَ ضِدُّهَا الْعَصَبَ وَ الْعِلْمُ وَ ضِدُّهُ الْجُهْلُ وَ الْفَهْمُ وَ ضِدُّهُ الْجُمُوقُ وَ الْعِمَّةُ وَ ضِدُّهَا التَّهْتِكُ وَ الرَّهْدُ وَ ضِدُّهُ الرَّغْبَةُ وَ الرِّفْقُ وَ ضِدُّهُ الْحَزَقُ وَ الرَّهْبَةُ وَ ضِدُّهُ الْجُرْأَةُ وَ التَّوَاضُعُ وَ ضِدُّهُ الْكِبْرُ وَ التَّوَدُّدُ وَ ضِدُّهَا التَّسْرَعُ

And the reliance (upon Allah^{-azwj}), and its opposite is the independence; and the clemency, and its opposite is the cruelty; and the mercy, and its opposite is the wrath, and the knowledge, and its opposite is the ignorance; and the understanding, and its opposite is the stupidity, and the chastity, and its opposite is the indecency, and ascetism, and its opposite is the desire; and the gentleness, and its opposite is the harshness; and the awe, and its opposite is the audacity; and the humbleness, and its opposite is the arrogance; and the leisureliness, and its opposite is the impulsiveness.

وَ الْحِلْمُ وَ ضِدُّهَا الشَّفَعَةُ وَ الصَّمْتُ وَ ضِدُّهُ الْهَذَرُ وَ الْإِسْتِسْلَامُ وَ ضِدُّهُ الْإِسْتِكْبَارُ وَ التَّسْلِيمُ وَ ضِدُّهُ الشَّنْكَ وَ الصَّبْرُ وَ ضِدُّهُ الْجُرْعُ وَ الصَّفْحُ وَ ضِدُّهُ الْإِنْتِقَامُ وَ الْغِنَى وَ ضِدُّهُ الْفَقْرُ وَ التَّدَكُّرُ وَ ضِدُّهُ السَّهْوُ وَ الْحَفِظُ وَ ضِدُّهُ التَّسْبِيحُ وَ التَّعَطُّفُ وَ ضِدُّهُ الْقَطِيعَةُ وَ الْفُنُوعُ وَ ضِدُّهُ الْحِرْصُ وَ الْمُؤَاسَاةُ وَ ضِدُّهَا الْمَنْعُ

And the forbearance, and its opposite is the recklessness; and the silence, and its opposite is the chatter; and the submission, and its opposite is the arrogance; and the

acceptance, and its opposite is the doubt; and the patience, and its opposite is the panic; and the pardoning, and its opposite is the revenge; and the richness, and its opposite is the poverty; and the remembrance, and its opposite is the omission; and the memorisation, and its opposite is the forgetfulness; and the sympathising, and its opposite is the severing (relationship); and the contentment, and its opposite is the greed; and the consolation, and its opposite is the commiseration.

وَالْمَوَدَّةُ وَضِدُّهَا الْعَدَاوَةُ وَالْوَفَاءُ وَضِدُّهُ الْعَدْرُ وَالطَّاعَةُ وَضِدُّهَا الْمَعْصِيَةُ وَالْحُضُوعُ وَضِدُّهُ التَّطَاوُلُ وَالسَّلَامَةُ وَضِدُّهَا الْبَلَاءُ وَالْحُبُّ وَضِدُّهَا الْبُغْضُ وَالصِّدْقُ وَضِدُّهُ الْكَذِبُ وَالْحَقُّ وَضِدُّهُ الْبَاطِلُ وَالْأَمَانَةُ وَضِدُّهَا الْخِيَانَةُ وَالْإِحْلَاصُ وَضِدُّهُ الشُّبُوحُ وَالشَّهَامَةُ وَضِدُّهَا الْبَلَادَةُ

And the cordiality, and its opposite is the enmity; and the loyalty, and its opposite is the betrayal; and the obedience, and its opposite is the disobedience; and the yielding, and its opposite is the insolence; and the safety, and its opposite is the affliction; and the love, and its opposite is the hatred; and the truthfulness, and its opposite is the lying; and the truth, and its opposite is the falsehood; and the trustworthiness, and its opposite is the defrauding; and the purity, and its opposite is the adulteration; and the chivalry, and its opposite is the apathy.

وَالْفَهْمُ وَضِدُّهُ الْعَبَاوَةُ وَالْمَعْرِفَةُ وَضِدُّهَا الْإِنْكَارُ وَالْمُدَارَاةُ وَضِدُّهَا الْمُكَاشَفَةُ وَالسَّلَامَةُ الْعَيْبِ وَضِدُّهَا الْمُمَاكَرَةُ وَالْكِتْمَانُ وَضِدُّهُ الْإِفْتِنَاءُ وَالصَّلَاةُ وَضِدُّهَا الْإِضَاعَةُ وَالصَّوْمُ وَضِدُّهُ الْإِفْطَارُ وَالْجِهَادُ وَضِدُّهُ الْكُفُولُ وَالْحُجُّ وَضِدُّهُ تَبَدُّ الْمَيْتَاقِ

And the understanding, and its opposite is the foolishness; and the recognition, and its opposite is the denial; and the compliance, and its opposite is the disclosure; and safeguarding the hidden matters, and its opposite is the non-restraint; and the concealment, and its opposite is the disclosure; and the *Salāt*, and its opposite is the wastage (not praying); and the Fasting, and its opposite is the abandoning (of Fasting); and the Jihad, and its opposite is the abstaining; and the Hajj, and its opposite is renouncing the Covenant.

وَصَوْنُ الْحَدِيثِ وَضِدُّهُ النَّمِيمَةُ وَبِرُّ الْوَالِدَيْنِ وَضِدُّهُ الْعُقُوقُ وَالْحَقِيقَةُ وَضِدُّهَا الرِّيَاءُ وَالْمَعْرُوفُ وَضِدُّهُ الْمُنْكَرُ وَالسُّتْرُ وَضِدُّهُ التَّبْرِجُ وَالنَّقِيَّةُ وَضِدُّهَا الْإِدَاعَةُ وَالْإِنْصَافُ وَضِدُّهُ الْحَمِيَّةُ وَالنَّهْيَةُ وَضِدُّهَا الْبَغْيُ وَالنَّطَاقَةُ وَضِدُّهَا الْقَدْرُ

And preservation of the Hadeeth, and its opposite is the gossiping; and righteousness with the parents, and its opposite is the disloyalty; and the reality, and its opposite is the showing-off; and the goodness, and its opposite is the evil; and the covering up, and its opposite is the shameless display; and the dissimulation, and its opposite is the broadcasting; and the fairness, and its opposite is prejudice; and the calmness, and its opposite is the rebellion, and the cleanliness, and its opposite is the filth.

وَالْحَيَاءُ وَضِدُّهَا الْجُلُوعُ وَالْقَصْدُ وَضِدُّهُ الْعُدْوَانُ وَالرَّاحَةُ وَضِدُّهَا التَّعَبُ وَالسُّهُوْلَةُ وَضِدُّهَا الصُّعُوبَةُ وَالْبِرْكَةُ وَضِدُّهَا الْمَحَقُّ وَالْعَافِيَةُ وَضِدُّهَا الْبَلَاءُ وَالْقَوَامُ وَضِدُّهُ الْمُكَاتَّرَةُ وَالْحِكْمَةُ وَضِدُّهَا الْهُوَاءُ وَالْوَقَارُ وَضِدُّهُ الْحَقَّةُ وَالسَّعَادَةُ وَضِدُّهَا الشَّقَاوَةُ

And the bashfulness, and its opposite is the indiscreet; and the moderation, and its opposite is the indulgence; and the rest, and its opposite is the exhaustion; and the ease, and its opposite is the difficulty; and the Blessings, and its opposite is the annihilation; and the well-being, and its opposite is the calamity; and the straightness, and its opposite is the crookedness; and the wisdom, and its opposite is the whims; and the dignity, and its opposite is the meanness; and the happiness, and its opposite is the wretchedness.

وَالْتَوْبَةُ وَضِدُّهَا الْإِصْرَارُ وَالْإِسْتِعْفَاؤُ وَضِدُّهُ الْإِعْتِرَازُ وَالْمُحَافَظَةُ وَضِدُّهَا التَّهَؤُلُ وَالدُّعَاءُ وَضِدُّهُ الْإِسْتِنْكَافُ وَالنَّشَاطُ وَضِدُّهُ الْكَسَلُ
وَالْفَرَحُ وَضِدُّهُ الْحُزْنُ وَالْأَلْفُ وَضِدُّهَا الْفُرْقَةُ وَالسَّخَاءُ وَضِدُّهُ الْبُحْلُ

And the repentance, and its opposite is the persistence; and the seeking of Forgiveness, and its opposite is the pride; and the preservation, and its opposite is the complacency; and the supplication, and its opposite is the refraining; and the activity, and its opposite is the laziness; and the joy, and its opposite is the grief, and the friendliness, and its opposite is the aversion; and the generosity, and its opposite is the stinginess.

فَلَا يَجْتَمِعُ هَذِهِ الْحِصَالُ كُلُّهَا مِنْ أَجْنَادِ الْعَقْلِ إِلَّا فِي نَبِيِّ أَوْ وَصِيِّ نَبِيِّ أَوْ مُؤْمِنٍ قَدِ امْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ وَ أَمَّا سَائِرُ ذَلِكَ مِنْ مَوَالِينَا فَإِنَّ أَحَدَهُمْ لَا يَخْلُو مِنْ أَنْ يَكُونَ فِيهِ بَعْضُ هَذِهِ الْجُنُودِ حَتَّى يَسْتَكْمِلَ وَ يَنْقَى مِنْ جُنُودِ الْجَهْلِ فَعِنْدَ ذَلِكَ يَكُونُ فِي الدَّرَجَةِ الْعُلْيَا مَعَ الْأَنْبِيَاءِ وَالْأَوْصِيَاءِ وَ إِنَّمَا يُدْرِكُ ذَلِكَ بِمَعْرِفَةِ الْعَقْلِ وَ جُنُودِهِ وَ بِمُجَانَبَةِ الْجَهْلِ وَ جُنُودِهِ

So all these characteristics from the armies of the intellect would not gather in anyone except a Prophet^{-saww}, or a successor^{-as}, or a Momin whose heart Allah^{-azwj} has been Tested for the *Eman*. And as for the rest of that, from the ones in our^{-asws} *Wilayah*, so one of them would not be empty from some of these armies to be in him until he is perfect and transfers from the armies of the ignorance. Thus, during that, he would happen to be in the lofty levels along with the Prophets^{-as}, and the successors^{-as}, and rather he would achieve that with the recognition of the intellect and its armies, and by keeping aside from the ignorance and its armies.

وَوَعْنَا اللَّهُ وَ إِيَّاكُمْ لِطَاعَتِهِ وَ مَرْضَاتِهِ .

May Allah^{-azwj} Harmonise us and you all for His^{-azwj} obedience, and His^{-azwj} Pleasure'.¹¹

¹¹ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 14