

الكافي

AL-KAFI

ج 1

Volume 1

للمحدّث الجليل والعالم الفقيه الشيخ محمد بن يعقوب الكليني المعروف بثقة
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Of the majestic narrator and the scholar, the jurist, the Sheykh
Muhammad Bin Yaqoub Al-Kulayni

Well known as 'The trustworthy of Al-Islam Al-Kulayni'

Who died in the year 329 H

كِتَابُ الْعَقْلِ وَ الْجَهْلِ

THE BOOK OF INTELLECT AND IGNORANCE

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ، وَسَلِّمَ 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.

Chapter 1

أَخْبَرَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ يَعْقُوبَ قَالَ حَدَّثَنِي عِدَّةٌ مِنْ أَصْحَابِنَا مِنْهُمْ مُحَمَّدُ بْنُ يَحْيَى الْعَطَّارُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ لَمَّا خَلَقَ اللَّهُ الْعَقْلَ اسْتَنْطَقَهُ ثُمَّ قَالَ لَهُ أَقْبِلْ فَأَقْبَلَ ثُمَّ قَالَ لَهُ أَدْبِرْ فَأَدْبَرَ ثُمَّ قَالَ وَ عِزَّتِي وَ جَلَالِي مَا خَلَقْتُ خَلْقًا هُوَ أَحَبُّ إِلَيَّ مِنْكَ وَ لَا أَكْمَلْتُكَ إِلَّا فِيْمَنْ أَحَبُّ أَمَا إِنِّي إِيَّاكَ أَمُرُ وَ إِيَّاكَ أَنْهَى وَ إِيَّاكَ أَعَاقِبُ وَ إِيَّاكَ أُثِيبُ .

Abu Ja'far Muhammad Bin Yaqaub informed us saying, 'It was narrated to us by a number of our companions, from them was Muhammad Bin Yahya Al Attar, from Ahmad bin Muhammad, from Al Hassan Bin Mahboub, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} having said: 'When Allah^{azwj} Created the 'العقل' (Aql - intellect)¹, He^{azwj} Interrogated it, then Said to it: "Come!" So it came. Then Said to it: "Turn back!" So it turned back. Then He^{azwj} Said: "By My^{azwj} Might and My^{azwj} Majesy! I^{azwj} did not Create any creature which is more Beloved to Me^{azwj} than you, nor will I^{azwj} Perfect you except among the ones whom I^{azwj} Love. But, it is (based on) you that I^{azwj} shall Command, and for you I^{azwj} shall Forbid, and for you I^{azwj} shall Punish, and for you I^{azwj} shall Reward"².

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَمْرٍو بْنِ عُثْمَانَ عَنْ مُفَضَّلِ بْنِ صَالِحٍ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ عَنْ عَلِيٍّ (عَلَيْهِ السَّلَام) قَالَ هَبِطَ جِبْرَائِيلُ عَلَى آدَمَ (عَلَيْهِ السَّلَام) فَقَالَ يَا آدَمُ إِنِّي أَمَرْتُ أَنْ أَخْبِرَكَ وَاحِدَةً مِنْ ثَلَاثٍ فَاخْتَرَهَا وَ دَعَا اثْنَيْنِ فَقَالَ لَهُ آدَمُ يَا جِبْرَائِيلُ وَ مَا 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 وَ الْحَيَاءُ وَ الدِّينُ فَقَالَ آدَمُ إِنِّي قَدْ اخْتَرْتُ الْعَقْلَ فَقَالَ جِبْرَائِيلُ لِلْحَيَاءِ وَ الدِّينِ انصَرِفَا وَ دَعَا فَقَالَ يَا جِبْرَائِيلُ إِنَّا أَمَرْنَا أَنْ نَكُونَ مَعَ الْعَقْلِ حَيْثُ كَانَ قَالَ فَشَانُكُمْمَا وَ عَرَجَ .

So he^{as} said: 'The 'العقل' وَ الْحَيَاءُ وَ الدِّينُ' intellect, and the modesty (bashfulness), and the Religion'. So Adam^{as} said: 'I^{as} have chosen the intellect'. So Jibraeel^{as} said to the modesty and the Religion: 'Leave!' So they both said, 'O Jibraeel^{as}! We have been Commanded that we should happen to be with the intellect wherever it may be'. He^{as} said: 'So that is your affair', and he^{as} ascended' (leaving all three with Adam^{as}).³

¹ Aql is a Divine property, also referred to as Qalib in Ahadith, it resides between the heart and throat

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

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

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ لَهُ مَا الْعَقْلُ قَالَ مَا عُبِدَ بِهِ الرَّحْمَنُ وَ اِكْتَسِبَ بِهِ الْجَنَانُ قَالَ قُلْتُ فَأَلَّذِي كَانَ فِي مُعَاوِيَةَ فَقَالَ تِلْكَ التَّكْرَاءُ 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 'العقل' (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 intellect, but it is not the intellect'.⁴

مُحَمَّدُ بْنُ بَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنِ ابْنِ فَضَّالٍ عَنِ الْحَسَنِ بْنِ الْجَهْمِ قَالَ سَمِعْتُ الرِّضَا (عَلَيْهِ السَّلَامُ) يَقُولُ صَدِيقُ كُلِّ امْرِئٍ عَقْلُهُ وَ عَدُوُّهُ جَهْلُهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Al Hassan Bin Al Jahm who said,

'I heard Al-Reza^{asws} saying: 'A friend of every person is his intellect, and 'عَدُوُّهُ جَهْلُهُ' his enemy is his ignorance'.⁵

وَ عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ فَضَّالٍ عَنِ الْحَسَنِ بْنِ الْجَهْمِ قَالَ قُلْتُ لِأَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) إِنَّ عِنْدَنَا قَوْمًا لَهُمْ مَحَبَّةٌ وَ لَيْسَتْ لَهُمْ تِلْكَ الْعَزِيمَةُ يَقُولُونَ بِهَذَا الْقَوْلِ فَقَالَ لَيْسَ أَوْلَيْكَ مِمَّنْ عَاتَبَ اللَّهُ إِنَّمَا قَالَ اللَّهُ فَاعْتَبِرُوا يَا أُولِي الْأَبْصَارِ .

And from him, from Ahmad Bin Muhammad, from Ibn Fazzal, from Al Hassan Bin Al Jahm who said,

'I said to Abu Al-Hassan^{asws}, 'In our presence there is a group of people, for them is love, and there isn't that magnificence for them that they should be saying with this word (Al-Wilayah)'. So he^{asws} said: 'They are from the ones whom Allah^{azwj} Admonished. But rather, Allah^{azwj} Said [59:2] **therefore take a lesson, O you who have vision**'.⁶

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنْ أَبِي مُحَمَّدِ الرَّازِيِّ عَنِ سَيْفِ بْنِ عَمِيرَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَنْ كَانَ عَاقِلًا كَانَ لَهُ دِينٌ وَ مَنْ كَانَ لَهُ دِينٌ دَخَلَ الْجَنَّةَ .

Ahmad Bin Idrees, from Muhammad Bin Hassan, from Abu Muhammad Al Razy, from Sayf Bin Ameyra, from Is'haq Bin Ammar who said,

'Abu Abdullah^{asws} said: 'The one who was an intellectual, there would be Religion for him, and the one who has Religion for him, would enter the Paradise'.⁷

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ يَقِطِينَ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّمَا يُدَاقُ اللَّهُ الْعِبَادَ فِي الْحِسَابِ يَوْمَ الْقِيَامَةِ عَلَى قَدْرِ مَا آتَاهُمْ مِنَ الْعُقُولِ فِي الدُّنْيَا .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Al Hassan Bin Ali Bin Yaqteen, from Muhammad Bin Sinan, from Abu Al Jaroud,

⁴ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 3

⁵ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 4

⁶ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 5

⁷ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 6

(It has been narrated) from Abu Ja'far^{asws} having said: 'But rather Allah^{azwj} would Hold the servants (responsible) regarding the Reckoning on the Day of Judgment upon a measurement of what He^{azwj} had Given them from the intellects in the world'.⁸

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الْأَحْمَرَ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الدَّيْلَمِيِّ عَنْ أَبِيهِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَلَانٌ مِنْ عِبَادَتِهِ وَ دِينِهِ وَ فَضْلِهِ فَقَالَ كَيْفَ عَقْلُهُ قُلْتُ لَا أَدْرِي فَقَالَ إِنَّ التَّوَابَ عَلَى قَدْرِ الْعَقْلِ إِنَّ رَجُلًا مِنْ بَنِي إِسْرَائِيلَ كَانَ يَعْبُدُ اللَّهَ فِي جَزِيرَةٍ مِنْ جَزَائِرِ الْبَحْرِ خَضْرَاءَ نَضْرَةٍ كَثِيرَةٍ الشَّجَرِ ظَاهِرَةَ الْمَاءِ وَ إِنَّ مَلَكًا مِنَ الْمَلَائِكَةِ مَرَّ بِهِ فَقَالَ يَا رَبِّ أَرِنِي تَوَابَ عَبْدِكَ هَذَا

Ali Bin Muhammad Bin Abdullah, from Ibrahim Bin Is'haq Al Ahmar, from Muhammad Bin Suleyman Al Daylami, from his father who said,

'I said to Abu Abdullah^{asws}, of so and so, and (about) his worship, and his Religion and his merits'. So he^{asws} said: 'How is his intellect?' I said, 'I do not know'. So he^{asws} said: 'The Rewards are (based) upon the measurement of the intellect. A man from the Children of Israel was worshipping Allah^{azwj} in an island from the islands of the sea, (which was) green, scenic, there being a lot of trees, at the back of the water (lakes & rivers), and that an Angel from the Angels passed by him, so he said: 'O Lord^{azwj}! Show me the Rewards of this servant of Yours^{azwj}'.

فَأَرَاهُ اللَّهُ تَعَالَى ذَلِكَ فَاسْتَقَلَّهُ الْمَلَكُ فَأَوْحَى اللَّهُ تَعَالَى إِلَيْهِ أَنْ اصْحَبْهُ فَأَتَاهُ الْمَلَكُ فِي صُورَةِ إِنْسِيٍّ فَقَالَ لَهُ مَنْ أَنْتَ قَالَ أَنَا رَجُلٌ عَابِدٌ بَلَّغَنِي مَكَانَكَ وَ عِبَادَتَكَ فِي هَذَا الْمَكَانِ فَأَتَيْتُكَ لِأَعْبُدَ اللَّهَ مَعَكَ

So Allah^{azwj} the Exalted Showed him that, and the Angel considered it to be little. So Allah^{azwj} the Exalted Revealed unto him, that he should accompany him. So the Angel went over to him in the image of a human being. So he (the man) said to him (the Angel), 'Who are you?' He said, 'I am a worshipping man. (News) of your position and your worship reached me in this place, so I came over to you in order to worship Allah^{azwj} along with you'.

فَكَانَ مَعَهُ يَوْمَهُ ذَلِكَ فَلَمَّا أَصْبَحَ قَالَ لَهُ الْمَلَكُ إِنَّ مَكَانَكَ لَنَزْرَهُ وَ مَا يَصْلُحُ إِلَّا لِلْعِبَادَةِ فَقَالَ لَهُ الْعَابِدُ إِنَّ لِمَكَانِنَا هَذَا عَيْبًا فَقَالَ لَهُ وَ مَا هُوَ قَالَ لَيْسَ لِزَيْنَا بِهِيْمَةٌ فَلَوْ كَانَ لَهُ جِمَارٌ رَعَيْنَاهُ فِي هَذَا الْمَوْضِعِ فَإِنَّ هَذَا الْحَشِيشَ يَضِيعُ فَقَالَ لَهُ ذَلِكَ الْمَلَكُ وَ مَا لِزَيْنِكَ جِمَارٌ فَقَالَ لَوْ كَانَ لَهُ جِمَارٌ مَا كَانَ يَضِيعُ مِثْلُ هَذَا الْحَشِيشِ

It was so that he was with him for that day of his. So when it was morning, the Angel said to him: 'Your place is scenic and it is not correct for anything except for the worship'. So the worshipper said to him, 'There is a fault with this place of ours'. So he said to him: 'And what is it?' He said, 'There is no animal of our Lord^{azwj}. Had there been a donkey of His^{azwj}, we would have grazed it in this place, for this pasture is being wasted'. So that Angel said to him: 'And there is no donkey for your Lord^{azwj}? So he said, 'Had there been a donkey for Him^{azwj}, He^{azwj} would not have Wasted the plush pasture like this'.

فَأَوْحَى اللَّهُ إِلَى الْمَلَكِ إِنَّمَا أُتِيْبُهُ عَلَى قَدْرِ عَقْلِهِ .

So Allah^{azwj} Revealed unto the Angel: "But rather, I^{azwj} am Rewarding him upon the measurement of his intellect"⁹.

⁸ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 7

⁹ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 8

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِذَا بَلَغَكُمْ عَنْ رَجُلٍ حُسْنُ حَالٍ فَانظُرُوا فِي حُسْنِ عَقْلِهِ فَإِنَّمَا يُجَازَى بِعَقْلِهِ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'When (news) of the good state of a man reaches you, so look at the goodness of his intellect, for rather he would be Recompensed by (based upon the level of) his intellect'.¹⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ ذَكَرْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) رَجُلًا مُتَبَلِّغًا بِالْوُضُوءِ وَالصَّلَاةِ وَقُلْتُ هُوَ رَجُلٌ عَاقِلٌ فَقَالَ أَبُو عَبْدِ اللَّهِ وَ أَيْ عَقْلٌ لَهُ وَ هُوَ يُطِيعُ الشَّيْطَانَ فَقُلْتُ لَهُ وَ كَيْفَ يُطِيعُ الشَّيْطَانَ فَقَالَ سَلُهُ هَذَا الَّذِي يَأْتِيهِ مِنْ أَيْ شَيْءٍ هُوَ فَإِنَّهُ يَقُولُ لَكَ مِنْ عَمَلِ الشَّيْطَانِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abdullah Bin Sinan who said,

'I mentioned to Abu Abdullah^{asws} a man constantly indulging in the ablution and the *Salaat*, and I said, 'He is an intelligent man'. So Abu Abdullah^{asws} said: 'And which intellect is there for him, and he is obeying the Satan^{la?}' So I said to him^{asws}, 'And how is he obeying the Satan^{la?}' So he^{asws} said: 'Ask him about this which he is doing, from which thing is it, so he would be saying to you, 'From the acts of the Satan^{la}'.¹¹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَا قَسَمَ اللَّهُ لِلْعِبَادِ شَيْئًا أَفْضَلَ مِنَ الْعَقْلِ فَتَنَوْمُ الْعَاقِلِ أَفْضَلُ مِنْ سَهْرِ الْجَاهِلِ وَ إِقَامَةُ الْعَاقِلِ أَفْضَلُ مِنْ شُحُوصِ الْجَاهِلِ وَ لَا بَعَثَ اللَّهُ نَبِيًّا وَ لَا رَسُولًا حَتَّى يَسْتَكْمِلَ الْعَقْلَ وَ يَكُونَ عَقْلُهُ أَفْضَلَ مِنْ جَمِيعِ عُقُولِ أُمَّتِهِ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from one of his companions, raising it, said,

'Rasool-Allah^{saww} said: 'Allah^{azwj} has not Distributed for the servants anything more superior than the intellect. Thus, the sleep of the intellectual is superior to the vigil of the ignorant, and the staying (at home) of the intellectual is superior than going out of the ignorant; and Allah^{azwj} neither Sent a Prophet^{as} nor a Rasool^{as} until He^{azwj} Perfected the intellect (for him^{as}), and his^{as} intellect happened to be superior to the entirety of the intellects of the community.

وَ مَا يُضْمِرُ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فِي نَفْسِهِ أَفْضَلَ مِنْ اجْتِهَادِ الْمُجْتَهِدِينَ وَ مَا أَدَّى الْعَبْدُ فَرَايَضَ اللَّهِ حَتَّى عَقَلَ عَنْهُ وَ لَا بَلَغَ جَمِيعُ الْعَابِدِينَ فِي فَضْلِ عِبَادَتِهِمْ مَا بَلَغَ الْعَاقِلُ وَ الْعُقَلَاءُ هُمْ أَوْلُو الْأَلْبَابِ الَّذِينَ قَالَ اللَّهُ تَعَالَى وَ مَا يَنْذَكُرُ إِلَّا أَوْلُو الْأَلْبَابِ .

And whatever the Prophet^{saww} concealed within himself^{saww} is superior to the striving of the strivers; and the servant would not fulfil the Obligations of Allah^{azwj} until he knows about Him^{azwj}, and the entirety of the worshippers would not reach in merit with their worshipping what the intellectual would reach; and the intellectuals, they

¹⁰ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 9

¹¹ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 10

are those possessing understanding whom Allah^{azwj} Speaks of **[13:19] But rather, only those possessing understanding will mind**.¹²

أَبُو عَبْدِ اللَّهِ الْأَشْعَرِيُّ عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ عَنْ هِشَامِ بْنِ الْحَكَمِ قَالَ قَالَ لِي أَبُو الْحَسَنِ مُوسَى بْنُ جَعْفَرٍ (عَلَيْهِ السَّلَام) يَا هِشَامُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى بَشَّرَ أَهْلَ الْعَقْلِ وَ الْفَهْمِ فِي كِتَابِهِ فَقَالَ فَبَشَّرَ عِبَادَ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَ أُولَئِكَ هُمْ أَوْلُوا الْأَبَابِ

O Abu Abdullah Al Ashary, from one of our companions, raising it, from Hisham Bin Al Hakam who said,

‘Abu Al-Hassan Musa Bin Ja’far^{asws} said to me: ‘O Hisham! Allah^{azwj} Blessed and High Gave glad tidings to the people of the intellect and the understanding in His^{azwj} Book, so He^{azwj} Said **[39:17] therefore give good news to My servants, [39:18] Those who listen intently to the Word, then follow the best of it; those are they whom Allah has Guided, and those it is who are the ones of understanding**.

يَا هِشَامُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَكْمَلَ لِلنَّاسِ الْحُجَجَ بِالْعُقُولِ وَ نَصَرَ النَّبِيِّينَ بِالْبَيَانَ وَ دَلَّهُمْ عَلَى رُبُوبِيَّتِهِ بِالْأَدِلَّةِ فَقَالَ وَ إِلَهُكُمْ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ. إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَ الْأَرْضِ وَ اخْتِلَافِ اللَّيْلِ وَ النَّهَارِ وَ الْقُلُوكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَ مَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَ بَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَ تَصْرِيْفِ الرِّيَّاحِ وَ السَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَ الْأَرْضِ لآيَاتٍ لِقَوْمٍ يَعْقِلُونَ

O Hisham! Allah^{azwj} Blessed and High Perfected the argument to the people by the intellects and Helped the Prophets^{as} with the proclamations, and Pointed them^{as} upon His^{azwj} Lordship by the evidence, so He^{azwj} Said **[2:163] And your God is one God! There is no god but He; He is the Beneficent, the Merciful [2:164] Surely in the Creation of the skies and the earth and the alternation of the night and the day, and the ships that run in the sea with that which profits the people, and the water that Allah Sends down from the sky, then gives life with it to the earth after its death and Spreads in it all (kinds of) animals, and the changing of the winds and the clouds made subservient between the sky and the earth, there are signs for a people who are using their intellects**.

يَا هِشَامُ قَدْ جَعَلَ اللَّهُ ذَلِكَ دَلِيلًا عَلَى مَعْرِفَتِهِ بَأَنَّ لَهُمْ مُدَبَّرًا فَقَالَ وَ سَخَّرَ لَكُمْ اللَّيْلَ وَ النَّهَارَ وَ الشَّمْسَ وَ الْقَمَرَ وَ النُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ إِنَّ فِي ذَلِكَ لآيَاتٍ لِقَوْمٍ يَعْقِلُونَ

O Hisham! Allah^{azwj} has Made that to be a pointer to His^{azwj} recognition that it has been Regulated for them, so He^{azwj} Said **[16:12] And He Made subservient to you the night and the day and the sun and the moon, and the stars are made subservient by His Command; surely there are signs in this for a people who using their intellects**.

وَ قَالَ هُوَ الَّذِي خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ ثُمَّ لَتَكُونُوا سُيُوخًا وَ مِنْكُمْ مَنْ يُنْفِقُ مِنْ قَبْلِ وَ لِتَبْلُغُوا أَجْلًا مُسَمًّى وَ لَعَلَّكُمْ تُعْقِلُونَ

And Said **[40:67] He it is Who Created you from dust, then from a sperm, then from a clot, then Brought you forth as a child, then that you may become old, then that you may be old; and among you there are some who are caused to**

¹² Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 11

die before, and that you may reach an appointed term, and that perhaps you may be using your intellects.

وَقَالَ إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ رِزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ الرِّيَّاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لآيَاتٍ لِقَوْمٍ يَعْقِلُونَ

And Said [45:5] **And (in) the variation of the night and the day, and (in) what Allah Sends down of sustenance from the cloud, then gives life thereby to the earth after its death, and (in) the changing of the winds [2:164] and the clouds made subservient between the sky and the earth, there are signs for a people who are using their intellects.**

وَقَالَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ

And Said [57:17] **Know that Allah Revives the earth after its death; We have made the Verses clear to you so that you may use your intellects.**

وَقَالَ وَجَبَّاتُ مِنَ الْأَعْنَابِ وَزُرْعٌ وَنَخِيلٌ صِنُونٌ وَغَيْرُ صِنُونٍ يُسْقَى بِمَاءٍ وَاحِدٍ وَنُفَّصَلُ بَعْضُهَا عَلَى بَعْضٍ فِي الْأَكْلِ إِنَّ فِي ذَلِكَ لآيَاتٍ لِقَوْمٍ يَعْقِلُونَ

And Said [13:4] **And in the earth there are tracts side by side and gardens of grapes and corn and palm trees having one root and having distinct roots - they are watered with one water, and We Prefer some over the other for eating; surely there are Signs in this for a people who use their intellects.**

وَقَالَ وَمِنْ آيَاتِهِ يُرِيكُمُ الْبُرْقَ خَوْفًا وَطَمَعًا وَيُنزِلُ مِنَ السَّمَاءِ مَاءً فَيُحْيِي بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لآيَاتٍ لِقَوْمٍ يَعْقِلُونَ

And Said [30:24] **And from His Signs is that He Shows you the lightning for fear and for hope, and Sends down water from the clouds then Gives life therewith to the earth after its death; most surely there are Signs in this for a people who are using their intellects.**

وَقَالَ قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّيَ عَلَيَّكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَلا بَطْنَ وَلا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكَمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ

And Said [6:151] **Say: Come I will recite what your Lord has Forbidden to you - (remember) that you do not associate anything with Him and show kindness to your parents, and do not slay your children for (fear of) poverty - We Provide for you and for them - and do not go near to immoralities, those of them which are apparent and those which are concealed, and do not kill the soul which Allah has Forbidden except for the requirements of justice; this He has Enjoined you with that you may use your intellects.**

وَقَالَ هَلْ لَكُمْ مِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِنْ شُرَكَاءَ فِي مَا رَزَقْنَاكُمْ فَأَنْتُمْ فِيهِ سَوَاءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنْفُسَكُمْ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ

And Said [30:28] **He Strikes for you an example from yourselves: Have you among those whom your right hands possess partners in what We have Given**

you for sustenance, so that with respect to it you are alike; you fear them as you fear each other? Thus do We Make the Signs Decisive for a people who are using their intellects.

يَا هِشَامُ ثُمَّ وَعَظَ أَهْلَ الْعَقْلِ وَرَعَبَهُمْ فِي الْآخِرَةِ فَقَالَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَ لَهْوٌ وَ لِلدَّارِ الْآخِرَةِ خَيْرٌ لِلَّذِينَ يَتَّقُونَ أَ فَلَا تَعْقِلُونَ

O Hisham! Then He^{azwj} Advised the people of the intellects and Made them to be desirous for the Hereafter, so He^{azwj} Said [6:32] **And this world's life is nothing but a play and an idle sport and certainly the abode of the Hereafter is better for those who fear; are you not using your intellects?**

يَا هِشَامُ ثُمَّ خَوَّفَ الَّذِينَ لَا يَعْقِلُونَ عِقَابَهُ فَقَالَ تَعَالَى ثُمَّ دَمَّرْنَا الْآخِرِينَ. وَ إِنَّكُمْ لَتَمُرُونَ عَلَيْهِمْ مُصْبِحِينَ. وَ بِاللَّيْلِ أَ فَلَا تَعْقِلُونَ.

O Hisham! Then He^{azwj} Frightened those who are not using their intellects of His^{azwj} Punishment, so the Exalted said [37:136] **Then We Destroyed the others [37:137] And you pass by them in the morning [37:138] And at night; Are you not using your intellects?**

وَ قَالَ إِنَّا مُنْزِلُونَ عَلَى أَهْلِ هَذِهِ الْقَرْيَةِ رِجْزاً مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ وَ لَقَدْ تَرَكْنَا مِنْهَا آيَةً بَيِّنَةً لِّقَوْمٍ يَعْقِلُونَ

And Said [29:34] **Surely We will cause to descend upon the people of this town a Punishment from heaven, due to their disobedience [29:35] And certainly We have left from it a clear evidence for a people who are using their intellects.**

يَا هِشَامُ إِنَّ الْعَقْلَ مَعَ الْعِلْمِ فَقَالَ وَ تِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَ مَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ

O Hisham! The intellect is with the knowledge, so He^{azwj} Said [29:43] **And these examples, We Strike these for the people, and none understand them except for the learned.**

يَا هِشَامُ ثُمَّ ذَمَّ الَّذِينَ لَا يَعْقِلُونَ فَقَالَ وَ إِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوْ لَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئاً وَ لَا يَهْتَدُونَ

O Hisham! Then He^{azwj} Condemned those who are not using their intellects, so He^{azwj} Said [2:170] **And when it is said to them, Follow what Allah has Revealed, they say: But! We follow what we found our fathers upon. What! Even though their fathers were not using their intellects on anything nor were they guided?**

وَ قَالَ وَ مَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَ نِدَاءً صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَعْقِلُونَ

And Said [2:171] **And the example of those who disbelieve is as the example of the one (goat-herd) who calls out to that which hears no more than a call and a cry; deaf, dumb (and) blind, so they are not using their intellects.**

وَ قَالَ وَ مِنْهُمْ مَن يَسْتَمِعُ إِلَيْكَ أَ فَأَنْتَ تَسْمَعُ الصُّمَّ وَ لَوْ كَانُوا لَا يَعْقِلُونَ

And Said [10:42] **And among them are those who listen to you intently, but can you make the deaf to hear when they were not using their intellects?**

وَقَالَ أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا

[25:44] Or do you reckon that most of them are hearing and using their intellects? They are nothing but like cattle; but, they are straying farther off from the path.

وَقَالَ لَا يُفَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي فُرَى مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّى ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ

And Said **[59:14] They will not fight against you in a body save in fortified towns or from behind walls; their fighting between them is severe, you may think them as one body, and their hearts are disunited; that is because they are a people who are not using their intellects.**

وَقَالَ وَتَسْوَنَ أَنْفُسُكُمْ وَ أَنْتُمْ تَتْلُونَ الْكِتَابَ أَ فَلَ تَعْقِلُونَ

And Said **[2:44] Are you ordering the people to be good and neglecting your own souls while you read the Book; Are you not using your intellects?**

يَا هِشَامُ ثُمَّ ذَمَّ اللَّهُ الْكَثْرَةَ فَقَالَ وَ إِنْ تُطِعْ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ

O Hisham! Then Allah^{azwj} Condemned the majority, so He^{azwj} Said **[6:116] And if you obey the majority of those in the earth, they will lead you astray from Allah's Way.**

وَقَالَ وَ لَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضِ لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ

And Said **[31:25] And if you ask them who Created the skies and the earth, they will be saying: Allah. Say: The Praise is due to Allah; But the majority of them are not knowing.**

وَقَالَ وَ لَئِنْ سَأَلْتَهُمْ مَنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ مِنْ بَعْدِ مَوْتِهَا لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ

[29:63] And if you ask them Who is it that Sends down water from the clouds, then Gives Revives it after its death, they will certainly say, Allah. Say: All Praise is due to Allah. But the majority of them are not using their intellects.

يَا هِشَامُ ثُمَّ مَدَحَ الْفَلَّةَ فَقَالَ وَ قَلِيلٌ مِنْ عِبَادِي الشَّاكِرُونَ وَقَالَ وَ قَلِيلٌ مَا هُمْ

O Hisham! Then Allah^{azwj} Complimented the minority, so He^{azwj} Said **[34:13] And very few of My servants are the grateful ones. And Said [38:24] and very few are they.**

وَقَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَ تَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ

[40:28] And a believing man of Pharaoh's people who concealed his faith said: Will you slay a man because he says: My Lord is Allah.

وَقَالَ وَ مَنْ آمَنَ وَ مَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ

And Said [11:40] **and those who believe, and there did not believe with him but a few.**

وَقَالَ وَ لَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

And Said [6:37] **but the majority of them are not knowing.**

وَقَالَ وَ أَكْثَرُهُمْ لَا يَعْقِلُونَ

And Said [5:103] **and the majority of them are not using their intellects.**

وَقَالَ وَ أَكْثَرُهُمْ لَا يَشْعُرُونَ

And said: "The majority of them are not realizing".¹³

يَا هِشَامُ ثُمَّ ذَكَرَ أُولِي الْأَلْبَابِ بِأَحْسَنِ الذِّكْرِ وَ حَلَّاهُمْ بِأَحْسَنِ الْحِلْيَةِ فَقَالَ يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَ مَنْ يُؤْتِ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَ مَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

O Hisham! Then He^{azwj} Mentioned the ones of the understanding with the best of the mentions, and Adorned them with the best of the adornments, so He^{azwj} Said [2:269] **He Gives the Wisdom to whomsoever He so Desires to, and whoever is Give the Wisdom, he indeed is Given a lot of good, and none but people of understanding mind.**

وَقَالَ وَ الرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَ مَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

And Said [3:7] **and those who are firmly rooted in the Knowledge say: We believe in it, it is all from our Lord; and none do mind except those having understanding.**

وَقَالَ إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَ الْأَرْضِ وَ اخْتِلَافِ اللَّيْلِ وَ النَّهَارِ آيَاتٍ لِأُولِي الْأَلْبَابِ

And Said [3:190] **Most surely in the Creation of the skies and the earth and the alternation of the night and the day there are Signs for men who understand.**

وَقَالَ أَمْ مَنْ يَعْلَمُ أَنَّما أَنْزَلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَى إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ

And Said [13:19] **Is he then who knows that what has been Revealed to you from your Lord is the Truth like him who is blind? But rather, only those possessing understanding will mind.**

وَقَالَ أَمْ مَنْ هُوَ قَانِتٌ آتَاءَ اللَّيْلِ سَاجِدًا وَ قَائِمًا يَحْذَرُ الْآخِرَةَ وَ يَرْجُوا رَحْمَةَ رَبِّهِ فُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَ الَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ

And Said [39:9] **Safe is He who is obedient during the hours of the night, prostrating himself and standing, cautious of the Hereafter and hopes for the Mercy of his Lord. Say: Are those who know and those who do not know alike? But rather, it is the men of understanding who are mindful.**

¹³ This Verse does not exist in the current version of the Holy Quran.

وَقَالَ كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَ لِيَتَذَكَّرَ أُولُو الْأَلْبَابِ

And Said [38:29] *(It is) a Book We have Revealed to you, Blessed, that they may ponder over its Signs, and that those endowed with understanding may be mindful.*

وَقَالَ وَ لَقَدْ آتَيْنَا مُوسَى الْهُدَى وَ أَوْرَثْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ هُدًى وَ ذِكْرًا لِأُولِي الْأَلْبَابِ

And Said [40:53] *And We Gave Musa the Guidance, and We made the children of Israel inherit the Book, [40:54] A Guidance and a Reminder to the men of understanding.*

وَقَالَ وَ ذَكَرٌ فَإِنَّ الذِّكْرَ تَنْفَعُ الْمُؤْمِنِينَ

And Said [51:55] *And continue to remind, for surely the reminder profits the Believers.*

يَا هِشَامُ إِنَّ اللَّهَ تَعَالَى يَقُولُ فِي كِتَابِهِ إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَنْ كَانَ لَهُ قَلْبٌ يَعْنِي عَقْلًا

O Hisham! Allah^{azwj} the Exalted is Saying in His^{azwj} Book [50:37] *Most surely there is a Reminder in this for him who has a heart or listens* – Meaning the intellect.

وَقَالَ وَ لَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ قَالَ الْفَهْمَ وَ الْعَقْلَ

And Said [31:12] *And We Gave the Wisdom to Luqman* – The understanding and the intellect.

يَا هِشَامُ إِنَّ لُقْمَانَ قَالَ لِابْنِهِ تَوَاضَعْ لِلْحَقِّ تَكُنْ أَعْقَلَ النَّاسِ وَ إِنَّ الْكَيْسَ لَدَى الْحَقِّ يَسِيرٌ يَا بَنِيَّ إِنَّ الدُّنْيَا بَحْرٌ عَمِيقٌ قَدْ غَرِقَ فِيهَا عَالَمٌ كَثِيرٌ فَلْتَكُنْ سَفِينَتَكَ فِيهَا تَقْوَى اللَّهِ وَ حَشْوُهَا الْإِيمَانَ وَ شِرَاعُهَا التَّوَكُّلَ وَ قَيْمُهَا الْعَقْلَ وَ دَلِيلُهَا الْعِلْمَ وَ سَكَّانُهَا الصَّبْرَ

O Hisham! Luqman^{as} said to his^{as} son: 'Be humble to the Truth, you will come to be the most intellectual of the people, and that the attractiveness in front of the Truth is of little (value). O my^{as} son! The world is a deep ocean. A lot of learned people have drowned in it, therefore make your ship in it to be the fear of Allah^{azwj}, and the *Eman* to be its load, and the reliance (upon Allah^{azwj}) as its sails, and the intellect as its captain, and the knowledge as its indicator (navigator), and the patience as its passenger'.

يَا هِشَامُ إِنَّ لِكُلِّ شَيْءٍ دَلِيلًا وَ دَلِيلُ الْعَقْلِ التَّفَكُّرُ وَ دَلِيلُ التَّفَكُّرِ الصَّمْتُ وَ لِكُلِّ شَيْءٍ مَطِيئَةٌ وَ مَطِيئَةُ الْعَقْلِ التَّوَاضُعُ وَ كَفَى بِكَ جَهْلًا أَنْ تَرْكَبَ مَا نُهِيتَ عَنْهُ

O Hisham! For everything there is an indicator, and the indicator for the intellect is the pondering, and the indicator of the pondering is the silence. And for everything there is a ride, and a ride of the intellect is the humbleness and it would suffice with you as being an ignorant one if you were to indulge in what you have been Forbidden from.

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

O Hisham! Allah^{azwj} did not Send His^{azwj} Prophets^{as} and His^{azwj} Rasools^{as} to His^{azwj} servant except that they^{as} would be using their^{as} intellects about Allah^{azwj}. Therefore, the best of them^{as} in Answering is the best of them^{as} in understanding, and the most knowledgeable of them^{as} with the Commands of Allah^{azwj} is the best of them^{as} in intellect, and the most perfect of them^{as} in intellect is the highest of them^{as} in status in the world and the Hereafter.

يَا هِشَامُ إِنَّ اللَّهَ عَلَى النَّاسِ حُجَّتَيْنِ حُجَّةٌ ظَاهِرَةٌ وَ حُجَّةٌ بَاطِنَةٌ فَأَمَّا الظَّاهِرَةُ فَالرُّسُلُ وَالْأَنْبِيَاءُ وَالْأَيْمَةُ (عَلَيْهِمُ السَّلَامُ) وَ
أَمَّا البَاطِنَةُ فَالعُقُولُ

O Hisham! For Allah^{azwj}, upon the people, are two (kinds of) Proofs – an apparent Proof and a hidden Proof. As for the apparent Proofs, so these are the Rasools^{as}, and the Prophets^{as}, and the Imams^{asws}; and as for the hidden, so these are the intellects.

يَا هِشَامُ إِنَّ العَاقِلَ الَّذِي لَا يَسْتَعِلُّ الحَلَالَ شُكْرَهُ وَ لَا يَغْلِبُ الحَرَامَ صَبْرَهُ

O Hisham! The intellectual is the one whom the Permissible do not pre-occupy him from thanking Him^{azwj}, nor do the Prohibitions overcome his patience.

يَا هِشَامُ مَنْ سَلَطَ ثَلَاثًا عَلَى ثَلَاثٍ فَكَانَ مَا أَعَانَ عَلَى هَدْمِ عَقْلِهِ مَنْ أَظْلَمَ نُورَ تَفَكُّرِهِ بِطُولِ أَمَلِهِ وَ مَا حَا طَرَائِفَ حِكْمَتِهِ بِفُضُولِ كَلَامِهِ وَ أَطْفَأَ نُورَ عِبْرَتِهِ بِشَهَوَاتِ نَفْسِهِ فَكَانَ مَا أَعَانَ هُوَ عَلَى هَدْمِ عَقْلِهِ وَ مَنْ هَدَمَ عَقْلَهُ أَفْسَدَ عَلَيْهِ دِينَهُ وَ دُنْيَاهُ

O Hisham! The one whom three (things) overcome three (things) so it is as if he is assisted upon the ruination of his own intellect – the one who darkens the light of his pondering by the prolongation of his expectancies, and his antics delete his wisdom by the vanities of his speech, and he extinguishes the light of his learning (lessons) by the lustful desires of his self. Thus, it is as if he is assisting himself upon the ruination of his own intellect. And the one who ruins his intellect, his Religion and his world would be spoilt upon him.

يَا هِشَامُ كَيْفَ يَرْكُوعُ عِنْدَ اللَّهِ عَمَلُكَ وَ أَنْتَ قَدْ شَعَلْتَ قَلْبَكَ عَن أَمْرِ رَبِّكَ وَ أَطَعْتَ هَوَاكَ عَلَى غَلْبَةِ عَقْلِكَ

O Hisham! How can your deeds be Purified in the Presence of Allah^{azwj} and you have pre-occupied your heart from (obeying) the Commands of your Lord^{azwj} and are obeying your own whims upon overcoming your own intellect?

يَا هِشَامُ الصَّبْرُ عَلَى الوَحْدَةِ عَلامَةٌ قُوَّةِ العَقْلِ فَمَنْ عَقَلَ عَنِ اللَّهِ اعْتَزَلَ أَهْلَ الدُّنْيَا وَ الرَّاعِبِينَ فِيهَا وَ رَغِبَ فِيهَا عِنْدَ اللَّهِ وَ كَانَ اللَّهُ أَنَسَهُ فِي الوَحْشَةِ وَ صَاحِبَهُ فِي الوَحْدَةِ وَ غِنَاهُ فِي العَيْلَةِ وَ مُعِزَّهُ مِنْ غَيْرِ عَشِيرَةٍ

O Hisham! The patience upon the loneliness is a sign of the strength of the intellect. So the one who uses his intellect about Allah^{azwj} would isolate himself from the people of the world and the ones who are desirous (for it) therein, and he would be desirous regarding what is in the Presence of Allah^{azwj}; and it would that Allah^{azwj} would be his Comfort during the fear, and his Companion during the loneliness, and his Richness during the poverty, and his Consolation from without (having) a tribe.

يَا هِشَامُ نَصَبُ الحَقِّ لِطَاعَةِ اللَّهِ وَ لَا نَجَاةَ إِلَّا بِالطَّاعَةِ وَ الطَّاعَةُ بِالْعِلْمِ وَ العِلْمُ بِالتَّعَلُّمِ وَ التَّعَلُّمُ بِالْعَقْلِ يُعْتَقَدُ وَ لَا عِلْمَ إِلَّا مِنْ عَالِمٍ رَبَّانِيٍّ وَ مَعْرِفَةَ العِلْمِ بِالْعَقْلِ

O Hisham! Establish the Truth for the obedience of Allah^{azwj}, and there is no salvation except by the obedience, and the obedience is with the knowledge, and the knowledge is with the learning, and the learning is with the intellectual thought; and there is no knowledge except from a Divine Scholar^{asws}, and the recognition of the knowledge is with the intellect.

يَا هِشَامُ قَلِيلُ الْعَمَلِ مِنَ الْعَالَمِ مَقْبُولٌ مُضَاعَفٌ وَ كَثِيرُ الْعَمَلِ مِنْ أَهْلِ الْهَوَىٰ وَ الْجَهْلِ مَرْدُودٌ

O Hisham! The few deeds from the learned are Accepted (and) multiplied, and the abundant deeds from the people of the opinions and the ignorant ones are rejected.

يَا هِشَامُ إِنَّ الْعَاقِلَ رَضِيَ بِالْأَدْنَىٰ مِنَ الدُّنْيَا مَعَ الْحِكْمَةِ وَ لَمْ يَرْضَ بِالْأَدْنَىٰ مِنَ الدُّنْيَا مَعَ الدُّنْيَا فَلِذَلِكَ رَبِحَتْ تِجَارَتُهُمْ

O Hisham! The intellectual is pleased with the less from the world along with the wisdom, but he would not be pleased with the less from the wisdom along with the (whole) world. Thus, due to that, their trade is profitable.

يَا هِشَامُ إِنَّ الْعُقَلَاءَ تَرَكُوا فَضُولَ الدُّنْيَا فَكَيْفَ الذُّنُوبَ وَ تَرَكُوا الدُّنْيَا مِنَ الْفَضْلِ وَ تَرَكُوا الذُّنُوبَ مِنَ الْفَرَضِ

O Hisham! The intellectual ones are neglecting the vanities of the world, so how (would they not neglect) the sins, and the neglect of the world is from the merits and neglect of the sins is from the Obligations.

يَا هِشَامُ إِنَّ الْعَاقِلَ نَظَرَ إِلَى الدُّنْيَا وَ إِلَى أَهْلِهَا فَعَلِمَ أَنَّهَا لَا تُنَالُ إِلَّا بِالْمَشَقَّةِ وَ نَظَرَ إِلَى الْآخِرَةِ فَعَلِمَ أَنَّهَا لَا تُنَالُ إِلَّا بِالْمَشَقَّةِ فَطَلَبَ بِالْمَشَقَّةِ أَبْقَاهُمَا

O Hisham! The intellectual would look at the world and at its inhabitants, so he would know that it cannot be attained except with the difficulties; and he would look at the Hereafter, so he would know that it cannot be attained except with the difficulties. Thus, he would seek with the difficulties the one which remain (forever) from the two.

يَا هِشَامُ إِنَّ الْعُقَلَاءَ زَهَدُوا فِي الدُّنْيَا وَ رَغِبُوا فِي الْآخِرَةِ لِأَنَّهُمْ عَلِمُوا أَنَّ الدُّنْيَا طَالِبَةٌ مَطْلُوبَةٌ وَ الْآخِرَةُ طَالِبَةٌ وَ مَطْلُوبَةٌ فَمَنْ طَلَبَ الْآخِرَةَ طَلَبَتْهُ الدُّنْيَا حَتَّى يَسْتَوْفِيَ مِنْهَا رِزْقَهُ وَ مَنْ طَلَبَ الدُّنْيَا طَلَبَتْهُ الْآخِرَةُ فَيَأْتِيهِ الْمَوْتُ فَيَفْسِدُ عَلَيْهِ دُنْيَاهُ وَ آخِرَتُهُ

O Hisham! The intellectuals are ascetic regarding the world and are desirous regarding the Hereafter, because they know that the world is a seeker and is sought, and the Hereafter is a seeker and is sought. Thus, the one who seeks the Hereafter, he would seek the world (to the extent) until it fulfils his sustenance from it, and the one who seeks the world, the Hereafter would seek him, and the death would come to him, so it would spoil his world upon him and (as well as) his Hereafter.

يَا هِشَامُ مَنْ أَرَادَ الْغِنَىٰ بِمَا مَالٍ وَ رَاحَةَ الْقَلْبِ مِنَ الْحَسَدِ وَ السَّلَامَةَ فِي الدِّينِ فَلْيَتَضَرَّعْ إِلَى اللَّهِ عَزَّ وَ جَلَّ فِي مَسْأَلَتِهِ بِأَنْ يُكْمَلَ عَقْلَهُ فَمَنْ عَقَلَ قَبَعَ بِمَا يَكْفِيهِ وَ مَنْ قَبَعَ بِمَا يَكْفِيهِ اسْتَعْنَىٰ وَ مَنْ لَمْ يَقْنَعْ بِمَا يَكْفِيهِ لَمْ يُدْرِكِ الْغِنَىٰ أَبَدًا

O Hisham! The one who intends the abundance without wealth, and at ease his heart from the envy, and the safety in the Religion, so let him beseech to Allah^{azwj} Mighty and Majestic that his intellect is to be perfected. So the one who has intellect would be content with whatever would suffice him, and the one who is contented with

whatever suffices him, would be needless, and the one who is not content with what suffices him, would not achieve the riches, ever’.

يَا هِشَامُ إِنَّ اللَّهَ حَكِي عَنْ قَوْمٍ صَالِحِينَ أَنَّهُمْ قَالُوا رَبَّنَا لَا تُزِعْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَ هَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ
الْوَهَّابُ حِينَ عَلِمُوا أَنَّ الْقُلُوبَ تَزِيغُ وَ تَعُودُ إِلَى عَمَاهَا وَ رَدَاهَا

O Hisham! Allah^{azwj} has Related about a righteous people that they were saying **[3:8] Our Lord! Do not Let our hearts to deviate after You have Guided us aright, and Grant us Mercy from You; surely You are the Bestower**, when they came to know that the hearts do deviate and returns to their blindness and their rejections.

إِنَّهُ لَمْ يَخَفِ اللَّهَ مَنْ لَمْ يَعْقِلْ عَنِ اللَّهِ وَ مَنْ لَمْ يَعْقِلْ عَنِ اللَّهِ لَمْ يَعْقِدْ قَلْبُهُ عَلَى مَعْرِفَةٍ تَابِتَةٍ يُبْصِرُهَا وَ يَجِدُ حَقِيقَتَهَا فِي قَلْبِهِ وَ لَا يَكُونُ أَحَدٌ كَذَلِكَ إِلَّا مَنْ كَانَ قَوْلُهُ لِفِعْلِهِ مُصَدِّقاً وَ سِرُّهُ لِعَلَانِيَتِهِ مُوَافِقاً لِأَنَّ اللَّهَ تَبَارَكَ اسْمُهُ لَمْ يَدَلَّ عَلَى الْبَاطِنِ الْخَفِيِّ مِنَ الْعَقْلِ إِلَّا بِظَاهِرٍ مِنْهُ وَ نَاطِقٍ عَنْهُ

He does not fear Allah^{azwj}, the one who does not use his intellect about Allah^{azwj}, and the one who does not use his intellect about Allah^{azwj}, would not have certainty of his heart upon the affirmed recognition to see it and find its reality in his heart; and no one can happen to be like that except the one whose word were endorsed by his deeds, and his private and public (matters) were harmonious, because Allah^{azwj}, Blessed is His^{azwj} Name, does not Indicate upon the hidden (matters), concealed from the intellect, except by the apparent from it and the Spoken about it.

يَا هِشَامُ كَانَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) يَقُولُ مَا عِبِدَ اللَّهُ بِشَيْءٍ أَفْضَلَ مِنَ الْعَقْلِ وَ مَا تَمَّ عَقْلُ امْرِئٍ حَتَّى يَكُونَ فِيهِ خِصَالٌ ثَلَاثَةٌ الْكُفْرُ وَ الشَّرُّ مِنْهُ مَأْمُونَانِ وَ الرُّشْدُ وَ الْخَيْرُ مِنْهُ مَأْمُولَانِ وَ فَضْلُ مَالِهِ مَبْدُولٌ وَ فَضْلُ قَوْلِهِ مَكْفُوفٌ وَ نَصِيْبُهُ مِنَ الدُّنْيَا الْفُوتُ

O Hisham! It was so that Amir Al-Momineen^{asws} was saying: ‘Allah^{azwj} has not been worshipped with anything superior than the intellect’. And the intellect of a person cannot be completed until there happen to be various characteristics in him – The (people would be) secured from (any form of) disbelief and the evil (being exercised) from him, and both the righteous guidance and the goodness be expected from him; he would give away from the excess of his wealth, and he would restrain from the excess of his words, and his share from the world would (just) be the subsistence.

لَا يَتَسَبَّعُ مِنَ الْعِلْمِ دَهْرَهُ الذَّلُّ أَحَبُّ إِلَيْهِ مَعَ اللَّهِ مِنَ الْعِزِّ مَعَ غَيْرِهِ وَ التَّوَاضُّعُ أَحَبُّ إِلَيْهِ مِنَ الشَّرَفِ يَسْتَكْتَرُ قَلِيلَ الْمَعْرُوفِ مِنْ غَيْرِهِ وَ يَسْتَقِلُّ كَثِيرَ الْمَعْرُوفِ مِنْ نَفْسِهِ وَ يَرَى النَّاسَ كُلَّهُمْ خَيْراً مِنْهُ وَ أَنَّهُ شَرُّهُمْ فِي نَفْسِهِ وَ هُوَ تَمَامُ الْأَمْرِ

He would never consider himself that he has learned enough his life-time. To be with Allah^{azwj}, although in a very humble state, is far better to him (a person of intelligence) than to live much honoured with others. He would consider it as a lot, the little goodness from others, and he would consider it as little, the abundant goodness from himself; and he would see the people, all of them, better than him, and that he (would consider) within himself as the most evil of them. And it is the complete matter.

يَا هِشَامُ إِنَّ الْعَاقِلَ لَا يَكْذِبُ وَ إِنْ كَانَ فِيهِ هَوَاهُ

O Hisham! The intellectual would not lie, and even though there are personal desires in him.

يَا هِشَامُ لَا دِينَ لِمَنْ لَا مَرْوَةَ لَهُ وَ لَا مَرْوَةَ لِمَنْ لَا عَقْلَ لَهُ وَ إِنَّ أَعْظَمَ النَّاسِ قَدْرًا الَّذِي لَا يَرَى الدُّنْيَا لِنَفْسِهِ خَطْرًا أَمَا إِنَّ
أَبْدَانَكُمْ لَيْسَ لَهَا ثَمَنٌ إِلَّا الْجَنَّةُ فَلَا تَبِيعُوهَا بِغَيْرِهَا

O Hisham! There is no Religion for the one who has no magnanimity for him, and there is no magnanimity for the one who has no intellect for him; and that the greatest of the people in worth is the one who does not see the world for himself as a threat. However, there is no price for yourself (your bodies) other than the Paradise, therefore do not sell it for something else.

يَا هِشَامُ إِنَّ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) كَانَ يَقُولُ إِنَّ مِنْ عَلَامَةِ الْعَاقِلِ أَنْ يَكُونَ فِيهِ ثَلَاثُ خِصَالٍ يُحِبُّ إِذَا سُئِلَ وَ
يُنْطِقُ إِذَا عَجَزَ الْقَوْمُ عَنِ الْكَلَامِ وَ يُشِيرُ بِالرَّأْيِ الَّذِي يَكُونُ فِيهِ صَلَاحٌ أَهْلِيهِ فَمَنْ لَمْ يَكُنْ فِيهِ مِنْ هَذِهِ الْخِصَالِ الثَّلَاثِ شَيْءٌ
فَهُوَ أَحْمَقُ

O Hisham! Amir Al-Momineen^{asws} was saying: 'From the signs of an intellectual is that there happen to be three characteristics in him – he answers (only) when questioned, speaking when the people are unable to say (anything), and he advises people with the opinion where there is a correctness for them. So the one who does not possess anything from these three characteristics, so he is an idiot.

إِنَّ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) قَالَ لَا يَجْلِسُ فِي صَدْرِ الْمَجْلِسِ إِلَّا رَجُلٌ فِيهِ هَذِهِ الْخِصَالُ الثَّلَاثُ أَوْ وَاحِدَةٌ مِنْهُنَّ فَمَنْ
لَمْ يَكُنْ فِيهِ شَيْءٌ مِنْهُنَّ فَجَلَسَ فَهُوَ أَحْمَقُ

Amir Al-Momineen^{asws} said: 'A man should not sit at the top (podium) of the gathering (presiding over it) except these three characteristics are in him, or (at least) one of these. So the one who does not happen to have anything from these in him, and he sits (presides), so he is an idiot.

وَ قَالَ الْحَسَنُ بْنُ عَلِيٍّ (عليه السلام) إِذَا طَلَبْتُمْ الْحَوَائِجَ فَاطْلُبُوهَا مِنْ أَهْلِهَا قِيلَ يَا ابْنَ رَسُولِ اللَّهِ وَ مَنْ أَهْلُهَا قَالَ الَّذِينَ
قَصَّ اللَّهُ فِي كِتَابِهِ وَ ذَكَرَهُمْ فَقَالَ إِنَّمَا يَنْذَكُرُ أُولُو الْأَلْبَابِ قَالَ هُمْ أُولُو الْعُقُولِ

Al-Hassan^{asws} Bin Ali^{asws} said: 'Whenever you see the needs, so seek them from its rightful ones'. It was said, 'O son^{asws} of Rasool-Allah^{sawwj}! And who are its rightful ones^{asws}? He^{asws} said: 'Those^{asws} whom Allah^{azwj} has Related in His^{azwj} Book and Mentioned them^{asws} Saying [13:19] **But rather, only those possessing understanding will mind.**

وَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) مُجَالَسَةُ الصَّالِحِينَ دَاعِيَةٌ إِلَى الصَّلَاحِ وَ آدَابُ الْعُلَمَاءِ زِيَادَةٌ فِي الْعَقْلِ وَ طَاعَةٌ وَ لَآءِ
الْعَدْلِ تَمَامُ الْعِزِّ وَ اسْتِثْمَارُ الْمَالِ تَمَامُ الْمَرْوَةِ وَ إِرْشَادُ الْمُسْتَشِيرِ قَضَاءُ لِحَقِّ النِّعْمَةِ وَ كَفُّ الْأَذَى مِنَ كَمَالِ الْعَقْلِ وَ فِيهِ
رَاحَةُ الْبَدَنِ عَاجِلًا وَ آجَلًا

And Ali^{asws} Bin Al-Husayn^{asws} said: '(Sitting in the) gatherings of the righteous makes one to be virtuous, and association with scholars^{asws} (is a means of) enhancing one's intellect, and obedience to the just rulers completes the honour. And an investment of wealth for profit is a dignifying practice, and guiding the consulting one is a fulfilment of the rights of the favour; and restraint from harming (others) is from the perfection of the intellect, and therein is rest for the body, now and later on.

يَا هِشَامُ إِنَّ الْعَاقِلَ لَا يُحَدِّثُ مَنْ يَخَافُ تَكْذِيبَهُ وَ لَا يَسْأَلُ مَنْ يَخَافُ مَنَعَهُ وَ لَا يَعِدُ مَا لَا يَقْدِرُ عَلَيْهِ وَ لَا يَرْجُو مَا يُعْتَفُ
بِرَجَائِهِ وَ لَا يُقَدِّمُ عَلَى مَا يَخَافُ قَوَّتَهُ بِالْعَجْرِ عَنْهُ .

O Hisham! Neither does the intellectual narrate out of fear of being belied, nor does he ask (for help) out of fear of being prevented, nor does he count on what he has no ability over, nor does he hope in what he would be scolded with his hopes, nor does he proceed upon what he fears he is unable to accomplish'.¹⁴

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ رَفَعَهُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) الْعَقْلُ غِطَاءٌ سَتِيرٌ وَ الْفَضْلُ جَمَالٌ ظَاهِرٌ فَاسْتُرْ خَلَالَ خُلُقِكَ بِفَضْلِكَ وَ قَاتِلْ هَوَاكَ بِعَقْلِكَ تَسْلَمَ لَكَ الْمَوَدَّةُ وَ تَظْهَرَ لَكَ الْمَحَبَّةُ .

Ali Bin Muhammad, from Sahl Bin Ziyad, raising it, said,

'Amir Al-Momineen^{asws} said: 'The intellect is a covering veil, and the merit is an apparent beauty, therefore veil the beauty of your mannerisms by your merit, and fight against your personal desires by your intellect, (and) the cordiality would be submissive to you and the love would manifest for you'.¹⁵

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 ذِكْرُ الْعَقْلِ وَ الْجَهْلِ فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) اعْرِفُوا الْعَقْلَ وَ جُنْدَهُ وَ الْجَهْلَ وَ جُنْدَهُ تَهْتَدُوا قَالَ سَمَاعَةُ فَقُلْتُ جُعِلْتُ فِدَاكَ لَا نَعْرِفُ إِلَّا مَا عَرَفْنَا

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 خَلْقٍ مِنَ الرُّوحَانِيِّينَ عَنِ يَمِينِ الْعَرْشِ مِنْ نُورِهِ فَقَالَ لَهُ أَدْبِرْ فَأَدْبَرَ ثُمَّ قَالَ لَهُ أَقْبِلْ فَأَقْبَلَ فَقَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى خَلَقْتُ 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 أَدْبِرْ فَأَدْبَرَ ثُمَّ قَالَ لَهُ أَقْبِلْ فَلَمْ يُقْبَلْ فَقَالَ لَهُ اسْتَكَبَرْتَ 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.

جَعَلَ لِلْعَقْلِ خَمْسَةَ وَ سَبْعِينَ جُنْدًا فَلَمَّا رَأَى الْجَهْلُ مَا أَكْرَمَ اللَّهُ بِهِ الْعَقْلَ وَ مَا أَعْطَاهُ أَنْصَرَمَ لَهُ الْعِدَاوَةَ فَقَالَ الْجَهْلُ يَا رَبِّ هَذَا خَلْقٌ مِنِّي خَلَقْتَهُ وَ كَرَّمْتَهُ وَ قَوَّيْتَهُ وَ أَنَا ضِدُّهُ وَ لَا قُوَّةَ لِي بِهِ فَأَعْطَنِي مِنَ الْجُنْدِ مِثْلَ مَا أَعْطَيْتَهُ فَقَالَ نَعَمْ فَإِنْ عَصَيْتَ بَعْدَ ذَلِكَ أَخْرَجْتُكَ وَ جُنْدَكَ مِنْ رَحْمَتِي قَالَ قَدْ رَضِيتُ ثُمَّ فَأَعْطَاهُ خَمْسَةَ وَ سَبْعِينَ جُنْدًا

¹⁴ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 12

¹⁵ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 13

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 مِمَّا أَعْطَى الْعَقْلَ مِنَ الْخَمْسَةِ وَالسَّبْعِينَ الْجُنْدَ الْخَيْرُ وَهُوَ وَزِيرُ الْعَقْلِ وَجَعَلَ ضِدَّهُ الشَّرُّ وَهُوَ وَزِيرُ الْجَهْلِ وَالْإِيمَانُ وَضِدَّهُ الْكُفْرُ وَالْتَّصَدِيقُ وَضِدَّهُ الْجُحُودُ وَالرَّجَاءُ وَضِدَّهُ الْفُتُوحُ وَالْعَدْلُ وَضِدَّهُ الْجَوْرُ وَالرِّضَا وَضِدَّهُ السُّخْطُ وَالشُّكْرُ وَضِدَّهُ الْكُفْرَانُ وَالطَّمَعُ وَضِدَّهُ 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.

وَالتَّوَكُّلُ وَضِدَّهُ الْحِرْصَ وَالرَّأْفَةَ وَضِدَهَا الْقَسْوَةَ وَالرَّحْمَةَ وَضِدَهَا الْعَضْبَ وَالْعِلْمَ وَضِدَّهُ الْجَهْلَ وَالْفَهْمَ وَضِدَّهُ الْحُمْقَ وَالْعِفَّةَ وَضِدَهَا التَّهْتِكَ وَالرُّهْدَ وَضِدَّهُ الرَّغْبَةَ وَالرَّفْقَ وَضِدَّهُ الْخُرْقَ وَالرَّهْبَةَ وَضِدَّهُ الْجُرْأَةَ وَالْتَّوَضُّعَ وَضِدَّهُ الْكِبْرَ وَالْتَّوَدُّعَ وَضِدَهَا التَّسْرُّعَ

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.

وَالْجُلْمَ وَضِدَهَا السَّفَهَ وَالصَّمْتُ وَضِدَّهُ الْهَدَرَ وَالْإِسْتِسْلَامَ وَضِدَّهُ الْإِسْتِكْبَارَ وَالْتَّسْلِيمَ وَضِدَّهُ الشَّكَّ وَالصَّبْرَ وَضِدَّهُ الْجَزَعَ وَالصَّفْحَ وَضِدَّهُ الْإِنْتِقَامَ وَالْعَنَى وَضِدَّهُ الْفَقْرَ وَالْتَّذَكُّرَ وَضِدَّهُ السُّهُوَ وَالْحِفْظَ وَضِدَّهُ النَّسْيَانَ وَالْتَّعَطُّفَ وَضِدَّهُ الْقَطِيعَةَ وَالْفُتُوحَ وَضِدَّهُ الْحِرْصَ وَالْمُؤَاسَاةَ وَضِدَهَا الْمَنَعَ

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.

وَالْمُودَّةَ وَضِدَهَا الْعَدَاوَةَ وَالْوَفَاءَ وَضِدَّهُ الْعَدْرَ وَالطَّاعَةَ وَضِدَهَا الْمَعْصِيَةَ وَالْخُضُوعَ وَضِدَّهُ التَّطَاوَلَ وَالسَّلَامَةَ وَضِدَهَا الْبِلَاءَ وَالْحُبَّ وَضِدَّهُ الْبُغْضَ وَالصِّدْقَ وَضِدَّهُ الْكُذْبَ وَالْحَقَّ وَضِدَّهُ الْبَاطِلَ وَالْأَمَانَةَ وَضِدَهَا الْخِيَانَةَ وَالْإِخْلَاصَ وَضِدَّهُ الشُّؤْبَ وَالشَّهَامَةَ وَضِدَهَا الْبِلَادَةَ

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.

وَ الْفَهْمُ وَ ضِدَّهُ الْعِبَاوَةُ وَ الْمَعْرِفَةُ وَ ضِدُّهَا الْإِنْكَارُ وَ الْمُدَارَاةُ وَ ضِدُّهَا الْمُكَاشَفَةُ وَ سَلَامَةُ الْعَيْبِ وَ ضِدُّهَا الْمُمَاكَرَةُ وَ الْكِنْتَمَانُ وَ ضِدُّهُ الْإِفْشَاءُ وَ الصَّلَاةُ وَ ضِدُّهَا الْإِضَاعَةُ وَ الصَّوْمُ وَ ضِدُّهُ الْإِفْطَارُ وَ الْجِهَادُ وَ ضِدُّهُ النُّكُولُ وَ الْحَجُّ وَ ضِدُّهُ نَبَذَ الْمِيثَاقِ

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.

وَ صَوْنُ الْحَدِيثِ وَ ضِدُّهُ النَّمِيمَةُ وَ بِرُّ الْوَالِدَيْنِ وَ ضِدُّهُ الْعُقُوقُ وَ الْحَقِيقَةُ وَ ضِدُّهَا الرِّيَاءُ وَ الْمَعْرُوفُ وَ ضِدُّهُ الْمُنْكَرُ وَ السَّنَرُ وَ ضِدُّهُ النَّبْرُجُ وَ التَّقِيَةُ وَ ضِدُّهَا الْإِذَاعَةُ وَ الْإِنْصَافُ وَ ضِدُّهُ الْحَمِيَّةُ وَ التَّهَيُّبَةُ وَ ضِدُّهَا الْبُغْيُ وَ التَّنَاطُفَةُ وَ ضِدُّهَا الْفَنَرُ

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.

وَ الْحَيَاءُ وَ ضِدُّهَا الْجَلْعُ وَ الْفُصْدُ وَ ضِدُّهُ الْعُدْوَانُ وَ الرَّاحَةُ وَ ضِدُّهَا التَّعَبُ وَ السُّهُولَةُ وَ ضِدُّهَا الصُّعُوبَةُ وَ الْبِرْكَةُ وَ ضِدُّهَا الْمَحَقُّ وَ الْعَاقِبَةُ وَ ضِدُّهَا الْبَلَاءُ وَ الْقَوَامُ وَ ضِدُّهُ الْمُكَاتَّرَةُ وَ الْجِكْمَةُ وَ ضِدُّهَا الْهَوَاءُ وَ الْوَقَارُ وَ ضِدُّهُ الْخِفَّةُ وَ السَّعَادَةُ وَ ضِدُّهَا 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.

وَ التَّوْبَةُ وَ ضِدُّهَا الْإِصْرَارُ وَ الْإِسْتِعْفَارُ وَ ضِدُّهُ الْإِعْتِرَارُ وَ الْمَحَافِظَةُ وَ ضِدُّهَا التَّهَافُوتُ وَ الدُّعَاءُ وَ ضِدُّهُ الْإِسْتِنْكَافُ وَ النَّشَاطُ وَ ضِدُّهُ الْكَسَلُ وَ الْفَرْحُ وَ ضِدُّهُ الْحَزَنُ وَ الْأَلْفَةُ وَ ضِدُّهَا الْفَرْقَةُ وَ السَّخَاءُ وَ ضِدُّهُ الْبُخْلُ

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 تَجْتَمِعُ هَذِهِ الْخِصَالُ كُلُّهَا مِنْ أَجْنَادِ الْعَقْلِ إِلَّا فِي نَبِيِّ أَوْ وَصِيِّ نَبِيِّ أَوْ مُؤْمِنٍ قَدْ ائْتَمَرَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ وَ أَمَّا سَائِرُ ذَلِكَ مِنْ مَوَالِينَا فَإِنَّ أَحَدَهُمْ لَا يَخْلُو مِنْ أَنْ يَكُونَ فِيهِ بَعْضُ هَذِهِ الْجُنُودِ حَتَّى يَسْتَكْمَلَ وَ يَنْقَى مِنْ جُنُودِ الْجَهْلِ فَعِنْدَ ذَلِكَ يَكُونُ فِي الدَّرَجَةِ الْعُلْيَا مَعَ الْأَنْبِيَاءِ وَ الْأَوْصِيَاءِ وَ إِنَّمَا يُدْرِكُ ذَلِكَ بِمَعْرِفَةِ الْعَقْلِ وَ جُنُودِهِ وَ بِمَجَانِبَةِ 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.

وَقَفْنَا لِلَّهِ وَ إِيَّاكُمْ لِطَاعَتِهِ وَ مَرْضَاتِهِ .

May Allah^{azwj} Harmonise us and you all for His^{azwj} obedience, and His^{azwj} Pleasure'.¹⁶

جَمَاعَةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيْسَى عَنْ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَا كَلَّمَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الْعِبَادَ بِكُنْهِ عَقْلِهِ قَطُّ

A group of our companions, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Ali Bin Fazzal, from one of our companions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} never spoke with the people with full power of his^{saww} intellect at all'.

وَ قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِنَّا مَعَاشِرَ الْأَنْبِيَاءِ أَمِرْنَا أَنْ نُكَلِّمَ النَّاسَ عَلَى قَدْرِ عُقُولِهِمْ .

And he^{asws} said: 'Rasool-Allah^{saww} said: 'We^{as}, the group of Prophets^{as}, have been Commanded that we^{as} speak to the people in accordance to their intellects''.¹⁷

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ جَعْفَرِ بْنِ أَبِيهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) إِنَّ قُلُوبَ الْجَهَّالِ تَسْتَفِرُّهَا الْأَطْمَاعُ وَ تَرْتَهِنُهَا الْمُنَى وَ تَسْتَعْلِقُهَا الْخَدَائِعُ .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Ja'far^{asws}, from his^{asws} father^{asws} having said: 'Amir Al-Momineen^{asws} said: 'The hearts of the ignorant ones trigger the greed, and the yearnings hold them hostage, and the deceptions attach to them''.¹⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ عَبْدِ اللَّهِ الدَّهْقَانِيِّ عَنْ دُرُسْتِ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَكْمَلُ النَّاسِ عَقْلًا أَحْسَنُهُمْ خُلُقًا .

¹⁶ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 14

¹⁷ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 15

¹⁸ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 16

Ali Bin Ibrahim, from his father, from Ja'far Bin Muhammad Al Ashary, from Ubeydullah Al Dihqan, from Dorost, from Ibrahim Bin Abdul Hameed who said,

'Abu Abdullah^{asws} said: 'The most perfect of the people in intellect, is the best of them in morals'.¹⁹

عَلِيٌّ عَنْ أَبِيهِ عَنْ أَبِي هَاشِمِ الْجَعْفَرِيِّ قَالَ كُنَّا عِنْدَ الرَّضَا (عَلَيْهِ السَّلَام) فَتَذَاكَرْنَا الْعُقْلَ وَالْأَدَبَ فَقَالَ يَا أَبَا هَاشِمِ الْعُقْلُ حِبَاءٌ مِنَ اللَّهِ وَالْأَدَبُ كُفَّةٌ فَمَنْ تَكَفَّفَ الْأَدَبَ قَدَرَ عَلَيْهِ وَمَنْ تَكَفَّفَ الْعُقْلَ لَمْ يَزِدْ بِذَلِكَ إِلَّا جَهْلًا .

Ali, from his father, from Abu Hashim Al Ja'fary who said,

'We were in the presence of Al-Reza^{asws}, so we mentioned the intellect and the good mannerisms. So he^{asws} said: 'O Abu Hashim! The intellect is a Gift from Allah^{azwj}, and the good mannerisms is skill and burden (which one can strive to develop). So the one who (succeeds) in developing the good mannerisms, would have ability over it, but the one who pretends to be a person of intelligence increases for him nothing but the ignorance'.²⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِنَّ لِي جَارًا كَثِيرَ الصَّلَاةِ كَثِيرَ الصَّدَقَةِ كَثِيرَ الْحَجِّ لَا بَأْسَ بِهِ قَالَ فَقَالَ يَا إِسْحَاقُ كَيْفَ عَقْلُهُ قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ لَيْسَ لَهُ عَقْلٌ قَالَ لَا يَرْتَفِعُ بِذَلِكَ مِنْهُ .

Ali Bin Ibrahim, from his father, from Yahya Bin Al Mubarak, from Abdullah Bin Jabala, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'May I be sacrificed for you^{asws}! There is a neighbour of mine who is frequent of the *Salāt*, and of frequent charity, and frequents the Hajj. There is no problem with him'. So he^{asws} said: 'O Is'haq! How is his intellect?' I said to him^{asws}, 'May I be sacrificed for you^{asws}! There is no intellect for him'. So he^{asws} said: '(His deeds) would not benefit (to raise his status) him due to that'.²¹

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ السِّيَّارِيِّ عَنْ أَبِي يَعْقُوبَ الْبَغْدَادِيِّ قَالَ قَالَ ابْنُ السَّكِّيتِ لِأَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) لِمَاذَا بَعَثَ اللَّهُ مُوسَى بْنَ عِمْرَانَ (عَلَيْهِ السَّلَام) بِالْعَصَا وَبِيَدِهِ الْبَيْضَاءِ وَالْأَلَّةِ السَّحْرِ وَبَعَثَ عِيسَى بِالْأَلَّةِ الطَّبِّ وَبَعَثَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ عَلَى جَمِيعِ الْأَنْبِيَاءِ بِالْكَلامِ وَالْخُطْبِ

Al Husayn Bin Muhammad, from Ahmad Bin Muhammad Al Sayyari, from Abu Yaqoub Al Baghday who said,

'Ibn Al-Sikeet said to Abu Al-Hassan^{asws}, 'Why did Allah^{azwj} Send Musa^{as} Bin Imran^{as} with the (miracles of) the staff and the white hand and means of the magic, and Sent Isa^{as} with the means of the medicine, and Sent Muhammad^{saww} and upon the entirety of the Prophets^{as} with the words and the speech'.

فَقَالَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلَام) إِنَّ اللَّهَ لَمَّا بَعَثَ مُوسَى (عَلَيْهِ السَّلَام) كَانَ الْعَالِبُ عَلَى أَهْلِ عَصْرِهِ السَّحْرَ فَأَتَاهُمْ مِنْ عِنْدِ اللَّهِ بِمَا لَمْ يَكُنْ فِي وَسْعِهِمْ مِثْلَهُ وَمَا أَبْطَلَ بِهِ سِحْرَهُمْ وَأَثَبَتْ بِهِ الْحُجَّةَ عَلَيْهِمْ

¹⁹ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 17

²⁰ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 18

²¹ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 19

So Abu Al-Hassan^{asws} said: ‘(The reason) for what Allah^{azwj} Sent Musa^{as}, it was so that the magic was predominant upon the people of his^{as} era. So he^{as} came to them from the Presence of Allah^{azwj} with what was not in their capabilities for the likes of it, and what he^{as} could invalidate their magic with, and by it he^{as} could affirm the Proof upon them.

وَإِنَّ اللَّهَ بَعَثَ عِيسَى (عَلَيْهِ السَّلَام) فِي وَفْتٍ قَدْ ظَهَرَتْ فِيهِ الزَّمَانَاتُ وَ اِحْتِاجَ النَّاسِ إِلَى الطَّبِّ فَأَتَاهُمْ مِنْ عِنْدِ اللَّهِ بِمَا لَمْ يَكُنْ عِنْدَهُمْ مِثْلَهُ وَ بِمَا أَحْيَا لَهُمُ الْمَوْتَى وَ أَبْرَأَ الْأَكْمَةَ وَ الْأَبْرَصَ بِإِذْنِ اللَّهِ وَ اثْبَتَ بِهِ الْحُجَّةَ عَلَيْهِمْ

And Allah^{azwj} Sent Isa^{as} during a time in which chronic illnesses had appeared, and the people were needy to the medicine. So he^{as} came to them from the Presence of Allah^{azwj} with what did not happen to be with them, something similar to it, and with what he^{as} revived the dead for them and cured the ones blinded at birth, and the leprosy, by the Permission of Allah^{azwj}, and affirmed by it the Proof upon them.

وَإِنَّ اللَّهَ بَعَثَ مُحَمَّدًا (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فِي وَفْتٍ كَانَ الْغَالِبُ عَلَى أَهْلِ عَصْرِهِ الْخُطْبَ وَ الْكَلَامَ وَ أَظْنَهُ قَالَ الشَّعْرَ فَأَتَاهُمْ مِنْ عِنْدِ اللَّهِ مِنْ مَوَاعِظِهِ وَ حِكْمِهِ مَا أَبْطَلَ بِهِ قَوْلَهُمْ وَ اثْبَتَ بِهِ الْحُجَّةَ عَلَيْهِمْ

And Allah^{azwj} Sent Muhammad^{saww} during a time when the prose and the speech were predominant upon the people of his^{saww} era’, and I think he^{asws} said, ‘The poetry (as well)’. ‘So he^{asws} came to them from the Presence of Allah^{azwj}, from His^{azwj} Advice and His^{azwj} Wisdom what he^{saww} could invalidate their speeches with, and affirm the Proof by it upon them’.

قَالَ فَقَالَ ابْنُ السَّكِّيتِ تَأَنَّهُ مَا رَأَيْتُ مِثْلَكَ قَطُّ فَمَا الْحُجَّةُ عَلَى الْخَلْقِ الْيَوْمَ قَالَ فَقَالَ (عَلَيْهِ السَّلَام) الْعَقْلُ يُعْرِفُ بِهِ الصَّادِقُ عَلَى اللَّهِ فَيُصَدِّقُهُ وَ الْكَاذِبُ عَلَى اللَّهِ فَيَكْذِبُهُ

He (the narrator) said, ‘So Ibn Sikeet said, ‘I have not seen the likes of you^{asws} at all! So what is the Proof upon the creatures today?’ So he^{asws} said: ‘(It is the) intellect. Intelligence recognises those who speak the Truth from Allah, thus one acknowledges their truth. Intelligence recognises the lies of those who lie in the name of Allah’.

قَالَ فَقَالَ ابْنُ السَّكِّيتِ هَذَا وَ اللَّهُ هُوَ الْجَوَابُ .

He (the narrator) said, ‘So Ibn Al-Sikeet said, ‘This, by Allah^{azwj}, it is the answer!’²²

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنِ الْمُتَنَّى الْحَنَاطِ عَنِ قُتَيْبَةَ الْأَعَشَى عَنِ ابْنِ أَبِي يَعْفُورٍ عَنْ مَوْلَى لِبْنِي شَيْبَانَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ إِذَا قَامَ قَائِمُنَا وَضَعَ اللَّهُ يَدَهُ عَلَى رُءُوسِ الْعِبَادِ فَجَمَعَ بِهَا عُقُولَهُمْ وَ كَمَلَتْ بِهِ أَعْلَامُهُمْ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Al Musna Al Hannat, from Quteyba Al A'asha, from Ibn Abu Yafour, from a slave of the Clan of Shayban,

(It has been narrated) from Abu Ja'far^{asws} having said; ‘When our^{asws} Qaim^{asws} rises, and he^{asws} places his^{asws} hand upon the heads of the servants, so their intellects would be gathered by it and complete their understanding (of the religion)’.²³

²² Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 20

²³ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 21

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ حُجَّةُ اللَّهِ عَلَى الْعِبَادِ النَّبِيُّ وَالْحُجَّةُ فِيمَا بَيْنَ الْعِبَادِ وَبَيْنَ اللَّهِ الْعَقْلُ .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin SulEman, from Ali Bin Ibrahim, from Abdullah B in Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Proof of Allah^{azwj} upon the servants is the Prophet^{saww}, and the Proof regarding what is between the servants and Allah^{azwj}, is the intellect'.²⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ مَرْسَلًا قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) دِعَامَةُ الْإِنْسَانِ الْعَقْلُ وَالْعَقْلُ مِنْهُ الْفِطْنَةُ وَالْفَهْمُ وَالْحِفْظُ وَالْعِلْمُ وَالْبَعْثُ يَكْمُلُ وَهُوَ دَلِيلُهُ وَمُبْصِرُهُ وَمِفْتَاحُ أَمْرِهِ

A number of our companions, from Ahmad Bin Muhammad, in an unbroken chain, said,

'Abu Abdullah^{asws} said: 'Intelligence is the support for the man, and from intelligence comes the insightfulness, and the understanding, and the memorisation, and the knowledge; and with the intellect, he is perfect, and it is his indicator, and his insight, and a key to his affairs.

فَإِذَا كَانَ تَأْيِيدُ عَقْلِهِ مِنَ النُّورِ كَانَ عَالِمًا حَافِظًا ذَاكِرًا فِطْنًا فَهَمًّا فَعَلِمَ بِذَلِكَ كَيْفَ وَ لِمَ وَ حَيْثُ وَ عَرَفَ مَنْ نَصَحَهُ وَ مَنْ غَشَّهُ فَإِذَا عَرَفَ ذَلِكَ عَرَفَ مَجْرَاهُ وَ مَوْصُولَهُ وَ مَفْصُولَهُ وَ أَخْلَصَ الْوَحْدَانِيَّةَ لِلَّهِ وَ الْإِفْرَارَ بِالطَّاعَةِ

So when it was such that his intellect was supported from the light, he would be a knowledgeable one, a memoriser (of the Holy Quran), a *Zakir* (Oft-mentioner of Allah^{azwj}), discerning, understanding. Thus he would know by that, how, and why, and where, and the one who is supporting him^{asws} and the one who is cheating him^{asws}. So when he recognises that, he would recognise its flow, and its connections and its disconnections, and the purity of the Oneness of Allah^{azwj}, and the acknowledgement with the obedience.

فَإِذَا فَعَلَ ذَلِكَ كَانَ مُسْتَنْدِرًا لِمَا فَاتَ وَ وَارِدًا عَلَى مَا هُوَ آتٍ يَعْرِفُ مَا هُوَ فِيهِ وَ لِأَيِّ شَيْءٍ هُوَ هَاهُنَا وَ مِنْ أَيْنَ يَأْتِيهِ وَ إِلَى مَا هُوَ صَائِرٌ وَ ذَلِكَ كُلُّهُ مِنْ تَأْيِيدِ الْعَقْلِ .

So when he does that, he would be a reviewer to what had been missed out on, and would anticipate upon what is coming (in the future). He would recognise what he is (currently) in, and for which thing (reason) he is over here, and from where he is coming from, and to what he is headed for, and all of that is from the support of the intellect'.²⁵

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ بَعْضِ رِجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْعَقْلُ دَلِيلُ الْمُؤْمِنِ .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ismail Bin Mihran, from one of his men,

²⁴ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 22

²⁵ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 23

(It has been narrated) from Abu Abdullah^{asws} having said: 'A *Momin* is recognised by his intellect'.²⁶

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ حَمَّادِ بْنِ عُمَانَ عَنِ السَّرِيِّ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَا عَلِيُّ لَا فُقْرَ أَشَدَّ مِنَ الْجَهْلِ وَ لَا مَالٍ أَعْوَدُ مِنَ الْعَقْلِ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Hammad Bin Usman, from Al Sarry Bin Khalid,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'O Ali^{asws}! There is no poverty more intense than the ignorance, nor a wealth more assisting than the intellect'.²⁷

مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ أَبِي نَجْرَانَ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ لَمَّا خَلَقَ اللَّهُ الْعَقْلَ قَالَ لَهُ أَقْبِلْ فَأَقْبَلَ ثُمَّ قَالَ لَهُ ادْبُرْ فَأَدْبَرَ فَقَالَ وَ عِزَّتِي وَ جَلَالِي مَا خَلَقْتُ خَلْقًا أَحْسَنَ مِنْكَ إِيَّاكَ أَمْرٌ وَ إِيَّاكَ أَنْهَى وَ إِيَّاكَ أَثِيبُ وَ إِيَّاكَ أَعَاقِبُ .

Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Ibn Abu Najran, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} having said: 'When Allah^{azwj} Created the intellect, Said to it: "Come!" So it came. Then Said: "Turn back!" So it turned back. So He^{azwj} Said: "By My^{azwj} Might and My^{azwj} Majesty! I^{azwj} have not Created a creature better than you. To you I^{azwj} shall Command, and to you I^{azwj} shall Forbid, and to you^{azwj} shall Reward, and to you I^{azwj} shall Punish".²⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْهَيْثَمِ بْنِ أَبِي مَسْرُوقٍ النَّهْدِيِّ عَنِ الْحُسَيْنِ بْنِ خَالِدٍ عَنِ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) الرَّجُلُ آتِيهِ وَ أَكَلِمَةٌ بَبَعْضِ كَلَامِي فَيَعْرِفُهُ كُلَّهُ وَ مِنْهُمْ مَنْ آتِيهِ فَأَكَلِمُهُ بِالْكَلامِ فَيَسْتَوْفِي كَلَامِي كُلَّهُ ثُمَّ يَرُدُّهُ عَلَيَّ كَمَا كَلَّمْتُهُ وَ مِنْهُمْ مَنْ آتِيهِ فَأَكَلِمُهُ فَيَقُولُ أَعِدْ عَلَيَّ

A number of our companions, from Ahmad Bin Muhammad, from Al Haysam Bin Abu Masrouq Al Nahdy, from Al Husayn Bin Khalid, from Is'haq Bin Ammar who said,

'I said to Abu Abdullah^{asws}, 'I would go to a man and speak to him with some of my speech, and he would understand all of it, and from them is one whom I would go to, and speak to him with (all) the speech, so he would fulfil to me all of my speech, then he would repeat it upon me just as I had spoken to him; and from them is the one who I would go to and speak to him, so he would be saying, 'Repeat it to me'".

فَقَالَ يَا إِسْحَاقُ وَ مَا تَدْرِي لِمَ هَذَا قُلْتُ لَا قَالَ الَّذِي تُكَلِّمُهُ بَبَعْضِ كَلَامِكَ فَيَعْرِفُهُ كُلَّهُ فَذَلِكَ مَنْ عَجِنَتْ نُطْفَتُهُ بِعَقْلِهِ وَ أَمَّا الَّذِي تُكَلِّمُهُ فَيَسْتَوْفِي كَلَامَكَ ثُمَّ يُجِيبُكَ عَلَيَّ كَلَامِكَ فَذَلِكَ الَّذِي رُكِّبَ عَقْلُهُ فِيهِ فِي بَطْنِ أُمِّهِ وَ أَمَّا الَّذِي تُكَلِّمُهُ بِالْكَلامِ فَيَقُولُ أَعِدْ عَلَيَّ فَذَلِكَ الَّذِي رُكِّبَ عَقْلُهُ فِيهِ بَعْدَ مَا كَبِرَ فَهُوَ يَقُولُ لَكَ أَعِدْ عَلَيَّ .

So he^{asws} said: 'O Is'haq! And do you not know why this is so?' I said, 'No'. He^{asws} said: 'The one whom you speak to with part of your speech, yet he understands all of it, so that is the one whose seed is kneaded with his intellect; and as for the one whom you speak to, and fulfil (all of) your speech, then he answers you upon your

²⁶ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 24

²⁷ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 25

²⁸ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 26

speech, so that is the one in whom his intellect has been superimposed in the belly of his mother; and as for the one whom you speak to with the speech, so he is saying, 'Repeat upon me', so that is the one in whom his intellect has been superimposed after having grown old, thus he is saying to you, 'Repeat upon me'.²⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَعْضِ مَنْ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِذَا رَأَيْتُمُ الرَّجُلَ كَثِيرَ الصَّلَاةِ كَثِيرَ الصِّيَامِ فَلَا تُبَاهُوا بِهِ حَتَّى تَنْظُرُوا كَيْفَ عَقْلُهُ .

A number of our companions, from Ahmad Bin Muhammad, from someone who raised it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Whenever you see the man as being of abundant in *Salāt*, abundant in Fasts, so do not be boasting with him until you look at how (good) his intellect is'.³⁰

بَعْضُ أَصْحَابِنَا رَفَعَهُ عَنْ مُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ يَا مُفَضَّلُ لَا يُفْلِحُ مَنْ لَا يَعْقِلُ وَلَا يَعْقِلُ مَنْ لَا يَعْلَمُ وَ سَوْفَ يَنْجِبُ مَنْ يَفْهَمُ وَيَطْفُرُ مَنْ يَحْلُمُ وَالْعِلْمُ جُنَّةٌ وَالصِّدْقُ عِزٌّ وَالْجَهْلُ ذُلٌّ وَالْفَهْمُ مَجْدٌ وَالْجُودُ نَجْحٌ وَ حُسْنُ الْخُلُقِ مَجْلِبَةٌ لِلْمُودَةِ

One of our companions, raising it from Mufazzal Bin Umar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'O Mufazzal! He will not succeed, the one who has no intellect, nor would he have intellect, the one who does not know. Soon, the one who understands would be excellent, and the one who forbears would be victorious; and the knowledge is a shield, and the truthfulness is an honour, and the ignorance is a disgrace, and the understanding is a glory, and the benevolence is a success, and good morals are a cause for the cordiality.

وَ الْعَالِمُ بِزَمَانِهِ لَا تَهْجُمُ عَلَيْهِ اللَّوَابِسُ وَ الْحَزْمُ مَسَاءَةُ الظَّنِّ وَ بَيْنَ الْمَرْءِ وَ الْحِكْمَةِ نِعْمَةُ الْعَالِمِ وَ الْجَاهِلُ شَقِيٌّ بَيْنَهُمَا وَ اللَّهُ وَلِيُّ مَنْ عَرَفَهُ وَ عَدُوٌّ مَنْ تَكَلَّفَهُ وَ الْعَاقِلُ غَفُورٌ وَ الْجَاهِلُ خُتُورٌ وَ إِنْ شِئْتَ أَنْ تُكْرَمَ فَلَنْ وَ إِنْ شِئْتَ أَنْ تُهَانَ فَاحْشُنْ

And the knowledgeable one of his time would not be assaulted upon by the confusion. The strictness is an evil deed of the conjectures, and between the person and the wisdom a knowledgeable one is a Bounty, and the ignorant is a wretched between the two. And Allah^{azwj} is a friend of the one who recognises Him^{azwj} and an enemy of the one who pretends (to know Him^{azwj}); and the intellectual is forgiving and the ignorant one is a fault-finder. If you desire to be honoured, so be lenient, and if you desire to be abased (rejected), so be harsh.

وَ مَنْ كَرَّمَ أَصْلَهُ لَانَ قَلْبُهُ وَ مَنْ خَشِنَ غَضْرُهُ غَلِظَ كَبِدُهُ وَ مَنْ فَرَطَ تَوَرَّطَ وَ مَنْ خَافَ الْعَاقِبَةَ تَنَبَّتَ عَنِ التَّوَعُّلِ فِيمَا لَا يَعْلَمُ وَ مَنْ هَجَمَ عَلَى أَمْرٍ بَعِيرٍ عَلِمَ جَدَعَ أَنْفَ نَفْسِيهِ وَ مَنْ لَمْ يَعْلَمْ لَمْ يَفْهَمْ وَ مَنْ لَمْ يَفْهَمْ لَمْ يَسْلَمْ وَ مَنْ لَمْ يَسْلَمْ لَمْ يُكْرَمْ وَ مَنْ لَمْ يُكْرَمْ يَهْضَمُ وَ مَنْ يَهْضَمُ كَانَ أَلُومًا وَ مَنْ كَانَ كَذَلِكَ كَانَ أُحْرَى أَنْ يَنْدَمَ .

And the one whose origin is honourable, his heart would be soft, and the one whose ingredient is harshness, his liver would be thick; and the one who is excessive would get involved, and the one who fears the consequences would be steadfast from making incursions in that which he does not know. And the one rushes into a matter without knowledge would mutilate the nose (pride) of his own self; and the one who does not know would not understand, and the one who does not understand would

²⁹ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 27

³⁰ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 28

not submit, and the one who does not submit would not be honoured, and the one who is not honoured would be devoured, and the one who is devoured would be reproached, and the one who was like that, would be more likely to regret'.³¹

مَحَمَّدُ بْنُ يَحْيَى رَفَعَهُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) مَنْ اسْتَحْكَمْتَ لِي فِيهِ خَصَلَةٌ مِنْ خِصَالِ الْخَيْرِ احْتَمَلْتُهُ عَلَيْهَا وَاعْتَقَرْتُ فَقَدْ مَا سِوَاهَا وَ لَا أَعْتَقَرُ فَقَدْ عَقَلٌ وَ لَا دِينَ لِأَنَّ مَفَارِقَةَ الدِّينِ مَفَارِقَةُ الْأَمْنِ فَلَا يَتَّهِنُ بِحَيَاةٍ مَعَ مَخَافَةٍ وَ فَقَدْ الْعَقْلُ فَقَدْ الْحَيَاةُ وَ لَا يُفَاسُ إِلَّا بِالْأَمْوَاتِ .

Muhammad Bin Yahya, raising it, said,

'Amir Al-Momineen^{asws} said: 'The one who sides with me^{asws} that in him there is a characteristic from the characteristics of the goodness, I^{asws} shall be tolerant upon it and forgive whatever was lost besides it, and I^{asws} shall neither forgive the loss of intellect nor Religion, because the separation of the Religion is separation of the security, as life is not pleasant along with fear; and the loss of the intellect is loss of the life, and there is no comparison except with the dead ones'.³²

عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ مُوسَى بْنِ إِبْرَاهِيمَ الْمُحَارَبِيِّ عَنِ الْحَسَنِ بْنِ مُوسَى عَنْ مُوسَى بْنِ عَبْدِ اللَّهِ عَنْ مَيْمُونِ بْنِ عَلِيٍّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) إِعْجَابُ الْمَرْءِ بِنَفْسِهِ دَلِيلٌ عَلَى ضَعْفِ عَقْلِهِ.

Ali Bin Ibrahim Bin Hashim, from Musa Bin Ibrahim Al Muharby, from Al Hassan Bin Musa, from Musa Bin Abdullah, from Maymoun Bin Ali,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'The one who is full of himself indicate upon the weakness of his own intellect'.³³

أَبُو عَبْدِ اللَّهِ الْعَاصِمِيُّ عَنْ عَلِيِّ بْنِ الْحَسَنِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنِ الْحَسَنِ بْنِ الْجَهْمِ عَنْ أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلَامُ) قَالَ ذَكَرَ عِنْدَهُ أَصْحَابُنَا وَ ذَكَرَ الْعَقْلُ قَالَ فَقَالَ (عَلَيْهِ السَّلَامُ) لَا يُعْجَبُ بِأَهْلِ الدِّينِ مِمَّنْ لَا عَقْلَ لَهُ قُلْتُ جُعِلْتُ فِدَاكَ إِنْ مِمَّنْ يَصِفُ هَذَا الْأَمْرَ قَوْمًا لَا بَأْسَ بِهِمْ عِنْدَنَا وَ لَيْسَتْ لَهُمْ تِلْكَ الْعُقُولُ

Abu Abdullah Al Aasimy, from Ali Bin Al Hassan, from Ali Bin Asbaat, from Al Hassan Bin Al Jahm,

(It has been narrated) from Abu Hassan Al-Reza^{asws}, said, 'Our companions were mentioned in his^{asws} presence, and the intellect was (also) mentioned. So he^{asws} said: 'Do not package (consider as the same) the people of the Religion from the one who has not intellect for him'. I said, 'May I be sacrificed for you^{asws}! From the ones who are described to be upon this matter (Al-Wilayah), there is a group for whom there a no problems with them in our presence, and there isn't that (kind of) intellect for them'.

فَقَالَ لَيْسَ هُوَ لَاءِ مِمَّنْ خَاطَبَ اللَّهُ إِنَّ اللَّهَ خَلَقَ الْعَقْلَ فَقَالَ لَهُ أَقْبِلْ فَأَقْبَلَ وَ قَالَ لَهُ أَدْبِرْ فَأَدْبَرَ فَقَالَ وَ عَزَّتِي وَ جَلَالِي مَا خَلَقْتُ شَيْئًا أَحْسَنَ مِنْكَ أَوْ أَحَبَّ إِلَيَّ مِنْكَ بِكَ آخِذٌ وَ بِكَ أُعْطِي.

So he^{asws} said: 'They are not from the ones whom Allah^{azwj} Addressed. Allah^{azwj} Created the intellect, so He^{azwj} Said to it: "Come!" So it came. And Said to it: "Turn back!" So it turned back. So He^{azwj} Said: 'By M^{azwj} Mighty and My^{azwj} majesty! I^{azwj}

³¹ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 29

³² Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 30

³³ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 31

have not Created anything better than you, or more Beloved to Me^{azwj} than you. Due to you, I^{azwj} shall Seize, and due to you I^{azwj} shall Give'.³⁴

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَيْسَ بَيْنَ الْإِيمَانِ وَالْكَفْرِ إِلَّا قَلَّةُ الْعَقْلِ قِيلَ وَ كَيْفَ ذَلِكَ يَا ابْنَ رَسُولِ اللَّهِ قَالَ إِنَّ الْعَبْدَ يَرْفَعُ رَغْبَتَهُ إِلَى مَخْلُوقٍ فَلَوْ أَخْلَصَ نِيَّتَهُ لِلَّهِ لَأَتَاهُ الَّذِي يُرِيدُ فِي أَسْرَعِ مِنْ ذَلِكَ .

Ali Bin Muhammad, from Ahmad Bin Muhammad Bin Khalid, from his father, from one of our companions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There isn't anything between the *Eman* and the disbelief (*Kufr*) except for the scarcity of the intellect'. It was said, 'And how is that so, O son^{asws} of Rasool-Allah^{saww}! The servant raises his desire to the creatures (people). So had he been of sincere intention to Allah^{azwj}, He^{azwj} would Give him that which he wants in (a time period) quicker than that'.³⁵

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عُبَيْدِ اللَّهِ الدُّهْقَانِ عَنْ أَحْمَدَ بْنِ عُمَرَ الْحَلَبِيِّ عَنْ يَحْيَى بْنِ عِمْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) يَقُولُ بِالْعَقْلِ اسْتُخْرِجَ عَوْرُ الْحِكْمَةِ وَ بِالْحِكْمَةِ اسْتُخْرِجَ عَوْرُ الْعَقْلِ وَ بِحُسْنِ السِّيَاسَةِ يَكُونُ الْأَدَبُ الصَّالِحُ

A number of our companions, from Sahl Bin Ziyad, from Ubedullah Al Dihqan, from Ahmad Bin Umar Al Halby, from Yahya Bin Imran,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} was saying: 'With the intellect, the profundity of the wisdom is extracted, and with the wisdom, the profundity of the intellect is extracted; and the good policies are (as a result of) righteous discipline'.

قَالَ وَ كَانَ يَقُولُ التَّفَكُّرُ حَيَاةُ قَلْبِ الْبَصِيرِ كَمَا يَمْشِي الْمَاشِي فِي الظُّلُمَاتِ بِالنُّورِ بِحُسْنِ التَّخْلِصِ وَ قِلَّةِ التَّرْبُصِ .

He^{asws} said: 'And he^{asws} (Amir Al-Momineen^{asws}) was saying: 'The pondering is a revival for the discerning heart, just as the walker walks in the darkness with the light with good organisation and little stalling'.³⁶

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ عَبْدِ اللَّهِ الْبِرَّازِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ عَنْ الْحَسَنِ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي حَدِيثٍ طَوِيلٍ إِنَّ أَوَّلَ الْأُمُورِ وَ مَبْدَأَهَا وَ قُوَّتَهَا وَ عِمَارَتَهَا الَّتِي لَا يَنْتَفَعُ بِشَيْءٍ إِلَّا بِهَ الْعَقْلُ الَّذِي جَعَلَهُ اللَّهُ زِينَةً لِحَلْقِهِ وَ نُورًا لَهُمْ

A number of our companions, from Abdullah Al Bazzaz, from Muhammad Bin Abdul Rahman Bin Hammad, from Al Hassan Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws}, in a lengthy Hadeeth: 'The first of the matters, and its beginning, and its strengthening, and its building, which nothing is of benefit except with it, is the intellect, which Allah^{azwj} Made it to be an adornment for His^{azwj} creatures, and a light for them.

³⁴ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 32

³⁵ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 33

³⁶ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 34

فَبِالْعَقْلِ عَرَفَ الْعِبَادُ خَالِقَهُمْ وَ أَنَّهُمْ مَخْلُوقُونَ وَ أَنَّهُ الْمُدَبِّرُ لَهُمْ وَ أَنَّهُمُ الْمُدَبَّرُونَ وَ أَنَّهُ الْبَاقِي وَ هُمُ الْفَانُونَ وَ اسْتَدَلُّوا بِعُقُولِهِمْ عَلَى مَا رَأَوْا مِنْ خَلْقِهِ مِنْ سَمَائِهِ وَ أَرْضِهِ وَ شَمْسِهِ وَ قَمَرِهِ وَ لَيْلِهِ وَ نَهَارِهِ وَ بَانَ لَهُ وَ لَهُمْ خَالِقًا وَ مُدَبِّرًا لَمْ يَزَلْ وَ لَا يَزُولُ وَ عَرَفُوا بِهِ الْحَسَنَ مِنَ الْقَبِيحِ وَ أَنَّ الظُّلْمَةَ فِي الْجَهْلِ وَ أَنَّ النُّورَ فِي الْعِلْمِ فَهَذَا مَا دَلَّهُمْ عَلَيْهِ الْعَقْلُ

Thus, it is by the intellect that the servants recognise their Creator and that they are the created beings, and that He^{azwj} is the Regulator for them and that they are the regulated ones, and that He^{azwj} is the Eternal Being and there are the perishable beings, and they are indicated by their intellects upon what they are seeing from His^{azwj} Creation, from His^{azwj} sky, and His^{azwj} earth, and His^{azwj} sun, and His^{azwj} moon, and His^{azwj} night, and His^{azwj} day, and that from him, and for them, there is a Creator and a Regulator, who has neither cease to be and will never cease to be. And they are recognising by it, the good from the ugly, and the darkness in the ignorance and the light in the knowledge. So this is what the intellect indicates them upon.

قِيلَ لَهُ فَهَلْ يَكْتَفِي الْعِبَادُ بِالْعَقْلِ دُونَ غَيْرِهِ قَالَ إِنَّ الْعَاقِلَ لِدَلَالَةِ عَقْلِهِ الَّذِي جَعَلَهُ اللَّهُ قِرَامَهُ وَ زِينَتَهُ وَ هِدَايَتَهُ عِلْمٌ أَنَّ اللَّهَ هُوَ الْحَقُّ وَ أَنَّهُ هُوَ رَبُّهُ وَ عِلْمٌ أَنَّ لِخَالِقِهِ مَحَبَّةً وَ أَنَّ لَهُ كِرَاهِيَةً وَ أَنَّ لَهُ طَاعَةً وَ أَنَّ لَهُ مَعْصِيَةً

It was said to him^{asws}, 'So would the servants suffice themselves with the intellect besides other (things)?' He^{asws} said: 'The intellectual, due to the indication of his intellect which Allah^{azwj} has Made it to be his straightener, and his adornment, and his guidance, knows that Allah^{azwj} is He^{azwj} Who is the Truth and that He^{azwj} is his Lord^{azwj}; and he knows that for his Creator there is Love and that for Him^{azwj} is Dislikes, and that for Him^{azwj} is obedience and that for him there is disobedience.

فَلَمْ يَجِدْ عَقْلَهُ يَدُلُّهُ عَلَى ذَلِكَ وَ عِلْمٌ أَنَّهُ لَا يُوصَلُ إِلَيْهِ إِلَّا بِالْعِلْمِ وَ طَلْبِهِ وَ أَنَّهُ لَا يَنْتَفِعُ بِعَقْلِهِ إِنْ لَمْ يُصِبْ ذَلِكَ بِعِلْمِهِ فَوَجَبَ عَلَى الْعَاقِلِ طَلْبُ الْعِلْمِ وَ الْأَدَبِ الَّذِي لَا قِوَامَ لَهُ إِلَّا بِهِ.

So he would not find (except) for his intellect to indicate him upon that, and know that he cannot arrive to Him^{azwj} except by the knowledge and its seeking, and that he would not benefit by his intellect if he does not attain that with his knowledge. Thus it is Obligatory upon the intellectual that he seeks the knowledge and the discipline which there is no foundation for him except by it'.³⁷

عَلِيُّ بْنُ مُحَمَّدٍ عَنِ بَعْضِ أَصْحَابِهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ جُمْرَانَ وَ صَفْوَانَ بْنِ مِهْرَانَ الْجَمَّالِ قَالَا سَمِعْنَا أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ لَا غِنَى أَحْصَبُ مِنَ الْعَقْلِ وَ لَا فَقْرٌ أَحْطَ مِنَ الْحُمْقِ وَ لَا اسْتَظْهَارَ فِي أَمْرٍ بِأَكْثَرَ مِنَ الْمَشُورَةِ فِيهِ

Ali Bin Muhammad, from one of his companions, from Ibn Abu Umeyr, from Al Nazar Bin Suweyd, from Humran and Safwan Bin Mihran Al Jammal who both said,

'We both heard Abu Abdullah^{asws} saying: 'There is no richness more enriching than the intellect, nor a poverty more abasing than the stupidity, nor anything more backing in a matter than the frequency of the consultation with regards to it'.

³⁷ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 35

و هَذَا آخِرُ كِتَابِ الْعَقْلِ وَالْجَهْلِ وَالْحَمْدُ لِلَّهِ وَحْدَهُ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ وَ سَلَّمَ تَسْلِيمًا .

And this is the end of the Book of Intellect and Ignorance, and the Praise is for Allah^{azwj} Alone, and may Allah^{azwj} Send Salawat upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}.