

I. The Book of Intellect and Ignorance (Kitab Al-`Aql Wa Al-Jahl)

أخبرنا أبو جعفر محمد بن يعقوب قال: حدثني عدة من أصحابنا منهم محمد بن يحيى العطار، عن أحمد بن محمد، عن الحسن بن محبوب، عن العلا بن رزين، عن محمد بن مسلم، عن أبي جعفر عليه السلام قال: لما خلق الله عز وجل العقل استنطقه ثم قال له: أقبل فأقبل ثم قال له: أدبر فأدبر ثم قال: وعزتي وجلالي ما خلقت خلقاً هو أحب إليّ منك ولا أكملتك إلا فيمن أحب، أما إني إياك أمر، وإياك أنهى، وإياك أعاقب، وإياك أثيب.

1/1 (Al-Kulayni's disciples say): Abu Ja'far Muhammad ibn Ya'qub (al-Kulayni, the compiler of al-Kafi informed us, saying: A group of our companions (i.e. al-Kulayni's teachers), among them Muhammad ibn Yahya al-`Altar¹, narrated to us from Ahmad ibn Muhammad², he from al-Hasan ibn Mahbub³, from al 'Ata' ibn Razin⁴, from Muhammad ibn Muslims⁵ from Abu Ja'far (al-'Imam al-Baqir) (A) that he said:

When God created the Intellect (*al-`Aql*), He examined it. Thereupon He said to it: 'Come forward!' It came forward. Then He said: 'Go back!' It went back. Thereupon He said: 'By My power and majesty, I didn't create any creature dearer to me than thee! I will not make thee perfect except in one whom I love. Indeed, to thee are My orders and-prohibitions addressed. And for you are My rewards and retributions reserved.'

محمد بن يحيى، عن أحمد بن محمد، عن ابن محبوب، عن عبد الله بن سنان قال: ذكرت لأبي عبد الله عليه السلام رجلاً مبتلى بالوضوء والصلاة وقلت: هو رجل عاقل، فقال: أبو عبد الله وأيّ عقل له وهو يطيع الشيطان؟ فقلت له: وكيف يطيع الشيطان؟ فقال سله هذا الذي يأتيه من أي شيء هو؟ فإنه يقول لك من عمل الشيطان.

2/10: (Al-Kulayni from) Muhammad ibn Yahya, from Ahmad ibn Muhammad, from (al-Hasan) ibn Mahbub, from `Abd Allah ibn Sinan⁶, who said:

I mentioned to Abu `Abd Allah (al-Imam al-Sadiq) (A) about a man afflicted with (doubts about) *wudu'* (ritual ablutions) and *salat*; remarking that he was a man of intellect (*`aqil*)– Abu `Abd Allah (A) said: 'What kind of intellect has he 'when he obeys Satan! ' I said: 'How does he obey Satan?' He said: 'Ask him about its cause and he will tell you that it is the work of Satan.'

3/27: A group of our companions, from Ahmad ibn Muhammad, from al-Haytham ibn Abi Masruq al-Nahdi⁷; from al-Husayn ibn Khalid⁸, from Ishaq ibn `Ammar⁹, who said:

عَدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْهَيْثَمِ بْنِ أَبِي مَسْرُوقٍ النَّهْدِيِّ، عَنِ الْحُسَيْنِ بْنِ خَالِدٍ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: الرَّجُلُ آتِيَهُ وَ أَكَلَّمَهُ بِبَعْضِ كَلَامِي فَيَعْرِفُ كُلَّهُ، وَمِنْهُمْ مَنْ آتِيَهُ فَأَكَلَّمَهُ بِالْكَلَامِ فَيَسْتَوْفِي كَلَامِي كُلَّهُ ثُمَّ يَرُدُّهُ عَلَيَّ كَمَا كَلَّمْتَهُ، وَمِنْهُمْ مَنْ آتِيَهُ فَأَكَلَّمَهُ فَيَقُولُ: أَعَدَّ عَلَيَّ. فَقَالَ: يَا إِسْحَاقُ! وَمَا تَدْرِي لِمَ هَذَا؟ قُلْتُ لَا، قَالَ: الَّذِي تُكَلِّمُهُ بِبَعْضِ كَلَامِكَ فَيَعْرِفُهُ كُلَّهُ فَذَاكَ مِنْ عَجَنَتْ نَطْفَتَهُ بِعَقْلِهِ، وَأَمَّا الَّذِي تُكَلِّمُهُ فَيَسْتَوْفِي كَلَامَكَ عَلَى كَلَامِكَ، فَذَاكَ الَّذِي رَكَّبَ عَقْلَهُ فِي بَطْنِ أُمِّهِ، وَأَمَّا الَّذِي تَكَلِّمُهُ بِالْكَلَامِ فَيَقُولُ: أَعَدَّ عَلَيَّ. فَذَاكَ الَّذِي رَكَّبَ عَقْلَهُ فِيهِ بَعْدَ مَا كَبُرَ، فَهُوَ يَقُولُ لَكَ: أَعَدَّ عَلَيَّ.

I asked Abu `Abd Allah (A): 'How is it that certain people understand everything on being told a little (about some matter) and some people are such that they hear the whole thing and respond to it; but there are some others who on being told (about a matter) ask one to repeat it again?'

The Imam (A) said: 'O Ishaq, do you know why that is so? The man who understands the whole (matter) on hearing a little is one whose intellect was kneaded with his (substance) at the spermatic stage. The one who hears the whole thing and responds in accordance with what you had told him, is one whose intellect developed in his mother's womb. And the man who requests you to repeat is one whose intellect developed after he grew up.'

¹. Abu Jafar Muhammad ibn Yahya al--`Attar al-Qummi, 8/0, N353/A157: thiqah, `ayn, kathiral-hadith, shaykh ashabin fi zamanihi.

². By "Ahmad ibn Muhammad" here is meant one of the following two: Ahmad ibn Abi `Abd Allah Muhammad ibn al-Khalid al-Barqi, 7/0, N76/kana thiqah fi nafsih, yarwi `an al-du'afa' wa i'tamada al-marasil; Tf20/A14: thiqah, qhayr annahu akthara al-riwayah `an al-du'afa' wa i'tamada al-marasil.

Abu Jafar Ahmad ibn Muhammad ibn `Isa ibn `Abd Allah ibn Sa'd al-Ash'ari al-Qummi, 7/0, N82:met (IX) and (X), shaykh al-Qummiyyin, wa wajhuhum wa faqihuhum, ghayr mudafi'. Tr366 mentions him among companions of (VIII) and (IX), and says: thiqah, A13:met (VIII) (IX) & (X), kana thiqah.

³. Al-Hasan ibn Mahbub al-Sarrad (or al-Zarrad) al-Kufi (d.224/839), 6/VIII, Tr 347 Tf 46: thiqah; K556: he is one of the Shi'i narrators about whose authenticity there is consensus among Shi'i scholars.

⁴. `Ala ibn Razin al-Qalla', 5/VI, N298: thiqah; Tf483: thiqah jalil al-qadr; Sh84: thiqah; A123: thiqah.

5. Abu Jafar Muhammad ibn Muslim ibn Riyah al-'Awqas al-Tahhan al-Kufi (d. 150/767), 4/V, VI; N324, A149: wajh ashabina bi al-Kufah, wari' faqih,kana min awthaq al-nas; K238: he is one of the Shi'i narrators about whose veracity (tasdiq) there is consensus among Shi'i scholars. He, was one of the six most learned companions of V and VI, the others being Zurarah, Ma'raf ibn Kharbudh, Burayd, Abu Baqir and al-Fudayl ibn Yasar.
6. `Abd Allah ibn Sinan al-Kufi, 5/VI,VII, N214 ,A105: thiqah, min ashabina, jalil, la yut'an alayhi fi shay'in; Tf101: thiqah; Sh72; thiqah; K410: kana rahimahu Allah min thiqat rijal Abi `Abd Allah (A).
7. Al-Haytham ibn Abi Masruq al-Nahdi, he is one of those from whom Ibn Abi `Umayr, who-like al-Bazanti and Safwan ibn Yahya--does not narrate except from thiqah narrators, has narrated traditions. See al-Wafi, vol. 10, p. 109.
8. Al-Husayn ibn Khalid al-Sayrafi, one of the narrators of Ibn Abi `Umayr (al-Wafi,vo1. 13,p. 18) and al-Bizanti (al-Wafi, vol. 11, pp.42,81: vo1.12, p.69; vo1. 13, p.21).
9. Ishaq ibn `Amman, there are two narrators of this name, both of them thiqah: Abu Ya'qub Ishaq ibn `Amman ibn Hayyan al-Sayrafi, 5/VI,VII;N71: thiqah, shaykh min ashabina Ishaq ibn `Amman al-Sabati, 5/VI,VII;Tf15: kana Fathiyyanilla annahu thiqah.

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