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Illal Al Sharaie

REASONS FOR THE LAWS

Volume 1 - Part 3

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Chapter 1

The reason due to which Allah(azwj) Mighty and Majestic Exchanged the Punishment from the people of Yunus(as) and it was hovering above them, and the Punishment was never Exchanged from a community other than theirs

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.

Ali Bin Ahmad Bin Muhammad narrated to us, from Muhammad Bin Abu Abdullah Al Kufy, from Musa Bin Imran Al Nakhai'e, from his uncle Al Husayn Bin Yazeed Al Nowfaly, from Ali Bin Saalim, from his father, from Abu Baseer who said,

'I said to Abu Abdullah^{asws}, 'For which reason did Allah^{azwj} Mighty and Majestic Exchange the Punishment from the people of Yunus^{as}, and it had hovered over them, and that was never done with other than them from the communities?' So Imam^{asws} said: 'Because it was in the Knowledge of Allah^{azwj} Mighty and Majestic that it would be Exchanged from them due to their repentance. But rather, left alone Yunus^{as} to give the news of that, because the Mighty and Majestic Wanted that he^{as} should devote himself^{as} to His^{azwj} worship in the belly of the whale, so that it would Obligate by that his Rewards and his^{as} prestige'.¹

Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Muhammad Bin Al Husayn Bin Abu Al Khatab, from Al Hassan

Bin Ali Ibn Fazal, from Abu Al Maghra Hameed Bin Al Masny Al Ajaly, from Sama'at,

(The narrator says that he had) heard him^{asws} (the Imam^{asws}) and he^{asws} was saying: 'The Punishment was not Turned back from the people it have hovered over, except for the people of Yunus^{as}. So I asked, 'Was it hovering above them?' So he^{asws} said: 'Yes, to the extent that they could have grabbed it with their hands'. I said, 'So how was that?' He^{asws} said: 'It was in the Affirmed Knowledge of Allah^{azwj} Mighty and Majestic of which He^{azwj} did not Notify anyone that He^{azwj} would be Exchanging it from them'.²

1 Al Illal Al Sharaie - V 1 Ch 66 H 1

2 Al Illal Al Sharaie - V 1 Ch 66 H 2

Chapter 2

The reason due to which Ismail Bin Hizkeel(as) was named as ‘The Truthful of the promise’.

My father narrated to me, from Sa’d Bin Abdullah, from Yaqoub Inb Yazeed, from Ali Bin Ahmad Bin Ashem, from Suleyman Al Ja’fary,

Abu Al-Hassan Al Reza^{asws} having said: ‘Do you know why Ismail^{as} was named **as** ‘the truthful?’ I said, ‘I do not know’. He^{asws} said: ‘He^{as} had promised a man, so he sat waiting for him for a year’.³

Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr and Muhammad Bin Sinan, from the one who mentioned it,

Abu Abdullah^{asws} has said: ‘The Ismail^{as} whom Allah^{azwj} Mighty and Majestic Speaks of in His^{azwj} Book **[19:54] And mention Ismail in the Book; he was truthful in (his) promise, and he was a Rasool, a Prophet** - was not Ismail Bin Ibrahim^{as}, but he^{as} was a Prophet^{as} from the Prophets^{as} whom Allah^{azwj} had Sent to his^{as} people. So, they seized him^{as} and scraped the skin off his head and face. So an Angel came over to him^{as} and said: ‘Allah^{azwj} Mighty is His^{azwj} Majesty, Sent me to you^{as}, therefore order me with whatever you so desire to’. So he^{as} said: ‘For me^{as} is an example with what has been done, with Al-Husayn^{asws}’.⁴

My father narrated to us, from Sa’d Bin Abdullah, from Yaqoub Ibn Yazeed, from Muhammad Bin Sinan, from Amaar Bin Marwan, from Sama’at, from Abu Baseer,

Abu Abdullah^{asws} has said: ‘Ismail^{as} was a Rasool^{as}, a Prophet^{as}. His^{as} people overcame him^{as}. So they scraped off

his^{as} skin off his^{as} face, and scalped his^{as} head. So a Messenger from the Lord^{azwj} of the Worlds came to him^{as} and said to him^{as}: 'Your^{as} Lord^{azwj} Conveys His^{azwj} Greetings to you^{as} and is Saying: "I^{azwj} have Seen what has happened with you^{as}", and He^{azwj} has Commanded me to obey you^{as}. Therefore, order me with whatever you so desire'. So he^{as} said: 'There happens to be for me^{as}, an example, with Al-Husayn^{asws} Ibn Ali^{asws},⁵

My father narrated to us, from Muhammad Bin Yahya Al Ataar, from Muhammad Ibn Ahmad Bin Yahya Bin Imran Al Ashary, from Muhammad Bin Al Husayn, from Musa Bin Sa'adan, from Abdullah Bin Al Qasim, from Abdullah Bin Sinan who said,

'I heard Abu Abdullah^{asws} saying: 'Rasool-Allah^{saww} promised a man to (beat a) rock, so he^{saww} said: 'I^{saww} will be (waiting) for you over here until you come'. He^{asws} said: 'The sun intensified unto him^{saww}, so his^{saww} companions said, 'O Rasool-Allah^{saww}! You^{saww} should move over to the shade'. He^{saww} said: 'I^{saww} promised him to be over here, and if he does not come, the break of promised would be from him'.⁶

3 Al Illal Al Sharaie - V 1 Ch 67 H 1

4 Al Illal Al Sharaie - V 1 Ch 67 H 2

5 Al Illal Al Sharaie - V 1 Ch 67 H 3

6 Al Illal Al Sharaie - V 1 Ch 67 H 4

Chapter 3

The reason due to which the people came to be more numerous than the Children of Adam(as)

My father narrated to us, from Muhammad Bin Yahya Al Ataar, from Muhammad Ibn Ahmad Bin Yahya Bin Imran Al Ashary, from Musa Bin Ja'far Al baghdady, from Ali Ibn Ma'bad, from Ubeydullah Bin Al Abdullah Al Dahqan, from Darast, from Abu Khalid who said,

'Abu Abdullah^{asws} was asked, 'Are the people more numerous or the Children of Adam^{as}?' So he^{asws} said: 'The people'. It was said, 'And how is that?' He^{asws} said: 'Because you, when you said, 'the people', you included Adam^{as} among them, and when you said, 'Children of Adam^{as}', so you left Adam^{as} and did not include him^{as} with his^{as} sons. Therefore, it is due to that, the people came to be more numerous than the Children of Adam^{as} and you included him^{as} with them. And when you said 'Children of Adam^{as}', Adam^{as} was deficient (one less) from the (number of the) people'.⁷

7 Al Illal Al Sharaie - V 1 Ch 68 H 1

Chapter 4

The reason due to which the Prophet(saww) did not speak with the Wisdom upon coming to this world

Abu Abdullah Muhammad Bin Shazan Bin Ahmad Bin Usman Al Barwzy, from Abu Ali Muhammad Bin Al Haris Bin Sufyan Al Hafiz Al Samarqandy, from Salih Bin Saeed Al Tirmizi, from Abdul Man'am Bin Idrees, from his father, from Wahab Bin Manbah Al Yamani who said,

'A Jew asked the Prophet^{saww}, so he said, 'O Muhammad^{saww}! Were you^{saww} a Prophet^{saww} (Mentioned) in the Mother of the Book before you^{saww} were Created?' He^{saww} said: 'Yes'. He said, 'And these are your companions, the Believer, are Written with you^{azwj} before you^{saww} were Created?' He^{saww} said: 'Yes'.

He said, 'So what is your^{saww} glory upon your^{saww} claim that you^{saww} did not speak with the Wisdom when you^{saww} came out from the belly of your^{saww} mother^{as} like what Isa Bin Maryam^{as} spoke, and you^{saww} were a Prophet^{saww} before that?'

So the Prophet^{saww} said: 'My^{saww} matter is not like the matter of Isa^{as} Bin maryam^{as}. Isa^{as} Bin Maryam^{as}, Allah^{azwj} Created him^{as} from a mother and there was no father to him^{as}, just as He^{azwj} Created Adam^{as} without a father or mother. And if Isa^{as}, when he^{as} came out from the belly of his^{as} mother^{as}, had not spoken with the Wisdom, there would not have been an excuse for his^{as} mother in the presence of the people, and she^{as} had come up with him^{as} without a father, and they would have seized heras just as they had seized the likes of her^{as} before her^{as}, from the chaste ones. Therefore, Allah^{azwj} Mighty

and Majestic Made his^{as} speech as an Proof/Sign for his^{as}
mother^{as, 8}.

8 Al Illal Al Sharaie - V 1 Ch 70 H 1

Chapter 5

The reason due to which the disciples (of Isa(as) were named as ‘Hawariyeen’; and the reason due to which the Christians were named as ‘Nasaara’

Abu Al Aban Muhammad Bin Ibrahim Bin Is’haq Al Talaqany, from Ahmad Bin Muhammad Bin saeed Al Kufy, from Ali Bin Al Hassan Bin Ali Bin Fazal, from his father who said,

‘I said to Abu Al-Hassan Al-Reza^{asws}, ‘Why were the disciples called the disciples?’ He^{asws} said: ‘With the people, they were bleachers, and they were termed as the ‘Al-Hawareen’ because they were bleachers who spared no effort in purifying their clothes from the dirt with the washing, and it is a name derived from the (white) bread of ‘Al-Hawaar’. And as for with us^{asws}, the disciples were named as ‘Al-Hawariyeen’ because they were sincere among themselves, and were sincere from the dirt of the sins, with the preaching and the Remembrance’.

So I said to him^{asws}, ‘So why were the Christians called ‘Nasaara’?’ He^{asws} said: ‘Because they were from a town, the name of it was Nasarat’, from the country of Syria, in which descended Maryam^{as}, and there descended in it Isa^{as}, after their return from Egypt’.⁹

9 Al Illal Al Sharaie - V 1 Ch 72 H 1

Chapter 6

The reason due to which it is not Permissible to hit the children upon their crying

Abu Ahmad Al qasim Bin Muhammad Bin Ahmad Al Sirah Al Hamdany narrated to us, from Abu Al Qasim Ja'far Bin Muhammad Bin Ibrahim Al Sarandayni, from Abu Al Hassan Muhammad Bin Abdullah Ibn Haroun Al Rasheyd at Al Halb, from Muhammad Bin Adam Bin Abu Ayas, from Ibn Abu Zayb, from Nafau, from Ibn Umar who said,

'Rasool-Allah^{saww} said: 'Do not hit your children upon their crying, for their crying for four months is a testimony that there is no god except for Allah^{azwj}, and for four months is the 'Salawaat' upon the Prophet^{as}, and for four months it is a supplication for their parents'.¹⁰

10 Al Illal Al Sharaie - V 1 Ch 73 H 1

Chapter 7

The reason for the drying up of the tears, and the hardening of the hearts, and the forgetting of the sins

Ahmad Bin Al Hassan Al Qatan, from Ahmad Bin Muhammad Bin Saeed Al Hamdany, from Ali Bin Al Hassan Bin Fazal, from his father, from marwan Bin Muslim, from Sabit Bin Abu Safiya, from Sa'ad Al Khafaf, from Al Asbagh Bin Nabata who said,

'Amir Al-Momineen^{asws} said: 'The tears do not dry up except due to the hardening of the hearts, and the hearts do not harden except due to the abundance of the sins'.¹¹

My father narrated to us, from Muhammad Bin Yahya Al Ataar, from Al Maqryy Al Khurasany,

(It has been narrated) from Ali son of Ja'far^{asws}, from his^{asws} brother^{asws} Musa^{asws} Bin Ja'far^{asws}, from his^{asws} father^{asws} having said: 'Allah^{azwj} Mighty and Majestic Revealed unto Musa^{as}: "O Musa^{as}! Do not be joyful at the abundance of the wealth, nor leave My^{azwj} Remembrance on every situation, for the abundance of the wealth would make you^{as} forgetful of the sins, and the neglect of My^{azwj} Remembrance hardens the heart".¹²

11 Al Illal Al Sharaie - V 1 Ch 74 H 1

12 Al Illal Al Sharaie - V 1 Ch 74 H 2

Chapter 8

The reason for the deformities in their Creation

My father said, 'Muhammad Bin Yahya Al Ataar narrated to us, from Muhammad Bin Ahmad Bin Muhammad, from his father, from Al-Hassan Bin Atiya, from Ibn Abu Azafar Al Sayrafi who said,

'Abu Abdullah^{asws} said: 'Do you see these with deformities in their Creation?' I said, 'Yes'. He^{asws} said: 'They are the ones whose fathers went to their mothers during the menstruation'.¹³

13 Al Illal Al Sharaie - V 1 Ch 75 H 1

Chapter 9

The reason due to which the disabilities mostly tends to be among the needy people

My father said, 'Sa'ad Bin Abdullah narrated to us, from Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Hafs Bin Bakhtary,

Abu Abdullah^{asws} has said: 'But rather, the disabilities had been Made to be among the needy people so that they would not hide it, and had it Made to be among the rich, they would have concealed it'.¹⁴

14 Al Illal Al Sharaie - V 1 Ch 76 H 1

Chapter 10

The reason of the coming out of the Believer from the Infidel, and the coming out of the Infidel from the Believer; and the reason for the Believing doing the evil, and regarding the Infidel doing the good

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Ali Bin Fazal, from one of our companions,

Abu Abdullah^{asws} has said: 'Allah^{azwj} Mighty and Majestic Created fresh water and Created from it the people of His^{azwj} obedience, and Made the bitter water and Created from it the people of His^{azwj} disobedience. Then He^{azwj} Commanded for these two to be mixed, and so had it not been for that, neither would the Believer have begotten any except for a Believer, nor the Infidel except for an Infidel'.¹⁵

Muhammad Bin Al Husayn narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Muhammad Bin Al Husayn Bin Abu Khatab, from Hamad Bin Isa, from Rabi'e Bin Abdullah Ibn Al Jaroud, from the one who mentioned it,

Ali^{asws} Bin Al-Husayn^{asws} having said: 'Allah^{azwj} Mighty and Majestic Created the Prophets^{as} from the clay of *Illiyeen* and (as well as) their^{as} bodies, and Created the hearts of the Believers from that very clay, and Created their bodies from besides that, and Created the Infidels from the clay of *Sijjeen* - their hearts as well as their bodies. So there was a mixture of the two clays, and from this is which the Believer begets an Infidel, and the Infidel begets the Believer. And it is from here that the Believers does the evil, and the Infidel does the good deeds - the hearts of the Believers incline towards what they

have been Created from, and the hearts of the Infidels incline towards what they have been Created from'.¹⁶

Muhammad Bin Ali Majaylawiya narrated to us, from Muhammad Bin Yahya Al Ataar, from Al Husayn Bin Al Hassan Bin Aban, from Muhammad Bin Awrama, from Amro Bin Usman, from Al Manqary, from Amro Bin Sabit, from his father, from Habat Al Arny,

Ali^{asws} has said: 'Allah^{azwj} Mighty and Majestic Created Adam^{as} from the crust of the earth. Thus, from it is the marshland, and from it is the salt (sea), and from it is the good. Thus, it is like that in his offspring - the good and the bad'.¹⁷

Muhammad Bin Musa Bin Al Mutawakkal narrated to us, from Muhammad Bin Yahya, from Al Husayn Bin Al Hassan, from Muhammad Bin Awrama, from Muhammad Bin Sinan, from Ma'awy Bin Shareeh,

Abu Abdullah^{asws} has said: 'Allah^{azwj} Mighty and Majestic Caused the water to flow, so He^{azwj} Said to it: "Be an ocean of fresh water. I^{azwj} shall Create from you My^{azwj} Paradise and the people of My^{azwj} obedience". And Allah^{azwj} Mighty and Majestic Caused the water to flow, so He^{azwj} Said to it: "Be a salty ocean. I^{azwj} shall Create from you My^{azwj} Fire and the people of My^{azwj} disobedience". Then He^{azwj} Mixed these two together. So, from then the Believer comes out from the Infidel, and the Infidel from the Believer. And had it not been for Him^{azwj} Mixing these two, there would not have come out from this except for its like, nor from this, it's like'.¹⁸

My father said, 'Sa'd Bin Abdullah narrated to us, from Ahmad Bin Muhammad Ibn Isa, from Al Hassan Bin Ali Bin Fazal, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} in a lengthy Hadeeth, saying at the end of it: 'Whatever is seen from the rashness of your companions and their violation, so it is from what has hit them from the tarnishing of the companions of the Left, and whatever is seen from the good and the pious from their adversaries and their dignity, so it is from the tarnishing of the companions of the Right'.¹⁹

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Muhammad Ibn Al Husayn Bin Abu Al Khatab, from Muhammad Bin Sinan, from Abdullah Bin Sinan,

(The narrator says) ‘I asked Abu Abdullah^{asws} about the first what Allah^{azwj} Mighty and Majestic Created?’ He^{asws} said: ‘The first of what Allah^{azwj} Mighty and Majestic Created is what He^{azwj} Created from it everything’. I said, ‘May I be sacrificed for you^{asws}! And what is it?’ He^{asws} said: ‘The water. Allah^{azwj} Blessed and High Created the water as two oceans, one of the two as fresh, and the other as salty. So when He^{azwj} Created the two, Looked at the fresh, so He^{azwj} Said: “O ocean!” So it said: ‘At Your^{azwj} service!’ He^{azwj} Said: “In you is My^{azwj} Blessing, and My^{azwj} Mercy, and from you I^{azwj} shall Created the people of My^{azwj} obedience and My^{azwj} Paradise”.

Then He^{azwj} Looked at the other, so He^{azwj} Said: “O ocean!” But, it did not answer. So He^{azwj} Repeated to it three times: “O ocean!” But it did not answer. So He^{azwj} Said: “Upon you is My^{azwj} Curse, and from you I^{azwj} shall Create the people of My^{azwj} disobedience, and the ones who I^{azwj} Settle in My^{azwj} Fire”. Then He^{azwj} Commanded the two of them so they intermingled’. He^{asws} said: ‘Thus, then the Believer comes out from the Infidel, and the Infidel comes out from the Believer’.²⁰

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr Al Bazanty, from Aban Bin Usman and Abu Al Rabi’e

(The narrators) both raising it (to an Imam^{asws}) having said, ‘Allah^{azwj} Mighty and Majestic Created water, so Made it to be fresh, and Made from it the people of His^{azwj} obedience. And He^{azwj} Created bitter water, and Made from it the people of His^{azwj} disobedience. Then He^{azwj} Commanded the two, so they mixed. And had it not been for that, the Believer would not have begotten except for a Believer, nor an Infidel except for an Infidel’.²¹

15 Al Illal Al Sharaie - V 1 Ch 77 H 1

16 Al Illal Al Sharaie - V 1 Ch 77 H 2

17 Al Illal Al Sharaie - V 1 Ch 77 H 3

18 Al Illal Al Sharaie - V 1 Ch 77 H 4

19 Al Illal Al Sharaie - V 1 Ch 77 H 5

20 Al Illal Al Sharaie - V 1 Ch 77 H 6

21 Al Illal Al Sharaie - V 1 Ch 77 H 7

Chapter 11

The reason for the sin and the Acceptance of the repentance

My father said, 'Sa'ad Bin Abdullah narrated to us, from Abdullah Bin Muhammad, from his father, from Ahmad Bin Al Nazar Al Khazaz, from Umar Bin Mas'ab, from Furat Bin Al Akhnaf,

Abu Ja'far Al-Baqir^{asws} has said: 'Had it not been that Adam^{as} sinned, the Believer would not have sinned, ever, and had it not been that Allah^{azwj} Turned to Adam^{as} (with Mercy), He^{azwj} would not have Turned to a sinner, ever'.²²

22 Al Illal Al Sharaie - V 1 Ch 78 H 1

Chapter 12

The reason due to which there came to be intermingling and the differing among the people

My father said, 'Sa'ad Bin Abdullah narrated to us, from Muhammad Bin Al Husayn Bin Abu Al Khatab, from Ja'far Bin Basheyr, from Al Husayn Bin Abu Al A'ala, from Habeen, from Al Saqat,

Abu Abdullah^{asws} has said: 'Allah^{azwj} Blessed and High Took the Covenant of the servants, and they were shadows before their births. So what acquaintances there was from the souls, is the intermingling (over here - in this world), and what aversions there was from them, is differing (over here)'.²³

And by this chain, from Habeeb, from the one who reported it,

Abu Abdullah^{asws} has said: 'What are you saying regarding the souls that they are like conscripted soldiers. Thus, whatever was the acquaintances from these, there is intermingling (over here), and what was aversion from these, so there is differing (over here)'. So I said, 'We are saying that'. He^{asws} said: 'So it is like that. Allah^{azwj} Mighty and Majestic Took from the servants, their Covenants, and they were shadows before the births, and these are the Words of the Mighty and Majestic **[7:172] And when your Lord brought forth from the Children of Adam, from their backs, their descendants, and Made them testify against themselves** - up to the end of the Verse.

He^{asws} said: 'So the one who accepted to Him^{azwj} that day came to intermingle over here (to our^{asws} Wilayah), and the one who denied it on that day, came to oppose Him^{azwj} over here'.²⁴

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ayoub Bin Noah, from Muhammad Bin Abu Umeyr, from Abdul A'ala, a slave of the progeny of Saam who said,

'I heard Abu Abdullah^{asws} saying: 'Had the people known how was the Origination of the creation, no two would have differed'.²⁵

Ali Bin Ahmad narrated to us, from Muhammad Bin Abu Abdullah Al Kufy, from Abu Al Khayr Salih Bin Abu Hamaad, from Ahmad Bin Hilal, from Muhammad Bin Abu Umeyr, from Abdul Momin Al Ansary who said,

'I said to Abu Abdullah^{asws}, 'There is a group of people who are reporting that Rasool-Allah^{saww} said: 'Differing among my^{saww} community is a mercy'. So he^{asws} said: 'They have spoken the truth'. So I said, 'If their differing is was a mercy, so their unity would be a Punishment'. He^{asws} said: 'It is not as where you are going with it, or they are going with it. But rather, the Intention of the Words of Allah^{azwj} Mighty and Majestic **[9:122] And it was not for the believers that they should go forth all together; why should not then a company from every party from among them go forth that they may apply themselves to obtain understanding in religion, and that they may warn their people when they come back to them that they may be cautious** - So He^{azwj} Commanded that a number of them should go to Rasool-Allah^{saww} and interchange (come and go) to him^{as}, so he^{saww} would teach them. Then they should return to their people, so they would teach others. But rather, what is intended is their (coming and going from) different cities, not differences in the Religion of Allah^{azwj}. But rather, the Religion is one, but rather the Religion is one'.²⁶

23 Al Illal Al Sharaie - V 1 Ch 79 H 1

24 Al Illal Al Sharaie - V 1 Ch 79 H 2

25 Al Illal Al Sharaie - V 1 Ch 79 H 3

26 Al Illal Al Sharaie - V 1 Ch 79 H 4

Chapter 13

The reason due to which there happens to be vigour (spirit) in the Believers and there does not happen to be in their adversaries

My father said, 'Sa'ad Bin Abdullah narrated to us, from Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Ibn Azina,

Abu Abdullah^{asws}, said, 'I was in his^{asws} presence, so we mentioned a man from our companions, so we said there is vigour in him. So he^{asws} said: 'It is from the sings of the Believer that there happens to be vigour in him'. So we said to him^{asws}, 'Generally, there is vigour in our companions'. So he^{asws} said: 'Allah^{azwj} Blessed and High, during the time when they were particles, Commanded the companions of the Right, and you are they, that they should enter the Fire. So they entered it, so they were affected by the glow. Thus, the vigour is from the radiance of that glow. And He^{azwj} Commanded the companions of the Left, and they are their adversaries, that they should enter the Fire, but they did not do it. So, from then on there is coolness in them and grandeur in them'.²⁷

27 Al Illal Al Sharaie - V 1 Ch 80 H 1

Chapter 14

The reason for the bitterness in the two ears, and the sweetness in the two lips, and the salinity in the two eyes, and the cold in the nose

My father said, 'Muhammad Bin Yahya narrated to us, from Muhammad Bin Ahmad Bin Ibrahim Bin Hashim, from Ahmad Bin Abdullah Al Aqeel Al Qarshy, from Isa Bin Abdullah Al Qarshy, raising the Hadeeth, said,

'Abu Haneefa came over to Abu Abdullah^{asws}, so he^{asws} said to him: 'O Abu Haneefa! It has reached me^{asws} that you are analogising?' He said, 'Yes, I do analogise'. He^{asws} said: 'Do not analogise, for the first one who analogised was Iblees when he said, ***[7:12] You have Created me of fire, while him You Created of clay***'.

He thus analogised between the fire and the clay, and had he compared the radiance of Adam^{as} with the radiance of the fire, he would have recognised that merit of what was in between the two radiances, and the purity of one over the other.

But, analogise for me about your head and inform me^{asws} about your two ears, why is there bitterness for these two?' He said, 'I do not know'. He^{asws} said: 'So, if you are not good at analogising about your head, so how can you analogise about the Permissible and the Prohibited?' He said, 'O son^{asws} of Rasool-Allah^{saww}! Inform me, what is it?' He^{asws} said: 'Allah^{azwj} Mighty and Majestic Made the two ears to be with bitterness (inside these), so that nothing would enter into these except that it would die, and had it not been for that, the insects would have killed the son of Adam^{as}'.

And He^{azwj} Made the two lips to be sweet so that he can taste the sweet and the sour, and Made the two eyes with salinity because these two need to be lubricated, and had it not been for that, these would both melt away, and Made the nose to flow with cold liquid, that there would not be an illness in the head except that it would exit via it, and had it not been for that, the brain would have been heavy, and there would be illness',²⁸

Ahmad Bin Al Hassan Al Qatan narrated to us, from Abdul Rahman Bin Abu Hatim, from Abu Zara'at, from Hisham Bin Amaar, from Muhammad Bin Abdullah Al Qarshy, from Ibn Shabrama who said,

'I and Abu Haneefa came over to Ja'far^{asws} Bin Muhammad^{asws}. So he^{asws} said to Abu Haneefa: 'Fear Allah^{azwj} and do not analogise the Religion with your opinion, for the first one to analogise was Iblees. Allah^{azwj} Mighty and Majestic Commanded him^{la} to Prostrate to Adam^{as}, so he^{la} said, ***[7:12] He said: I am better than he is: You have Created me of fire, while him You created of clay***'.

Then he^{asws} said: 'Are you good at analogising your head from your body?' He said, 'No'. Ja'far^{asws} said: 'So inform me^{asws}, for which reason did Allah^{azwj} Make the saltiness to be in the two eyes, and the bitterness to be in the two ears, and the stinking water to be in the two nostrils, and the sweetness to be in the two lips?' He said, 'I do not know'. Ja'far^{asws} said: 'Because Allah^{azwj} Blessed and High Created the two eyes, so He^{azwj} Made the two of these to be lubricated, and Made the salinity in these two as a Favour upon the son of Adam^{as}, and had it not been for that, they would have melted; and Made the two ears to be with bitterness, and had it not been for that, the insects of the earth would have entered into these and eaten his brain; and Made the water to be in the two nostrils from the breaths to ascend and descend, and for discerning the wind from it, the aromatic from the pungent; and Made the sweetness to be in the two lips for the son of Adamas to taste the pleasure of his food and his water'.

Then Ja'far^{asws} said to Abu Haneefa: 'Inform me^{asws} about the term, the beginning of which is association (Shirk) and the end of it is belief?' He said: 'I do not know'. He^{asws} said: 'It is the term, "There is not god except for Allah^{azwj}", - if you were to

say, 'There is no God' it would constitute association (shirk), and if you were to say, 'Except Allah^{azwj}', it would constitute belief'.

Then Ja'far^{asws} said: 'Woe be unto you! Which of the two is more grievous, killing the soul or adultery?' He said, 'Killing the soul'. He^{asws} said: 'But Allah^{azwj} Mighty and Majestic has Accepted two testimonies with regards to the killing of the soul, and does not Accept for the adultery except for four'.

Then he^{asws} said: 'Which of the two is greater, the Prayer or the Fast?' He said, 'The Prayer'. He^{asws} said: 'So what about the menstruating woman who has to fulfill (pay back) the (missed) Fasts, and does not have to fulfill the (missed) Prayer? So how can the analogy stand for you. Therefore, fear Allah^{azwj} and do not analogise'.²⁹

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ahmad Bin Abu Abdullah Al Barqy, from Muhammad Bin Ali, from Isa Bin Abdullah Al Qarshy - raising it, said,

'Abu Haneefa came over to Abu Abdullah^{asws}, so he^{asws} said to him: 'O Abu Haneefa, it has reached me^{asws} that you analogise?' He said, 'Yes, I do analogise'. So he^{asws} said: 'Woe be unto you! Do not analogise. The first one to analogise was Iblees. **[7:12] He said: I am better than he is: You have Created me of fire, while him You created of clay**'. He analogised in what is between the fire and the clay, and had he compared the radiance of Adam^{as} with the radiance of the fire, he would have recognised the merit of what is between the two radiances, and the purity of one of the two over the other.

But, analogise your head for me^{asws}, from your body. Inform me^{asws} about your ears, why is there bitterness for the two of them, and about your eyes, why is there salinity for the two of them, and about your lips, why is there sweetness for the two of them, and about your nose, why is there cold for it?' So he said, 'I do not know'. So he^{asws} said to him: 'You are not good at analogising your head, so how can you analogise about the Permissible and the Prohibited?'

So he said, 'O son^{asws} of Rasool-Allah^{saww}! Inform me, how is that?' So he^{asws} said: 'Allah^{azwj} Blessed and High Made the two ears to be with bitterness so that nothing would enter into it except that it would die, and had it not been for that, the insects would have killed the son of Adam^{as}; and Made the two

eyes to be with salinity, because these two need to be lubricated, and had it not been for the salinity, they would have melted; and Made the two lips to be with sweetness so that the son of Adam^{as} would find the food to be sweet and sour; and Made the nose with flowing liquid so that there would not be an illness in the head except that it would come out, and had it not been for that, the brain would be heavy and with illness’.

Ahmad Bin Abu Abdullah said, ‘And some of them have reported that he^{asws} said with regards to the two ears: ‘There is no willingness for the treatment’. And he^{asws} said regarding a subject matter mentioning the two lips: ‘The saliva is for discerning between the food and the drink’. And he^{asws} said with regards to the mention of the nose: ‘Had it not been for the cold and what flows from it, or else the brain would melt from the overheating’.³⁰

And Ahmad Bin Abu Abdullah, from Ma’az Bin Abdullah, from Basheer Bin Yahya Al Aamiri, from Ibn Abu Layli who said,

‘I and Al-No’mān (Abu Haneefa) came over to Ja’far Bin Muhammad^{asws}. So he^{asws} welcome us and said: ‘O Ibn Abu Layli! Who is this man?’ I said, ‘May I be sacrificed for you^{asws}! This is a man from the people of Al-Kufa. For him is an opinion, and consideration, and the helm (of the people)’. He^{asws} said: ‘Perhaps he is the one who analogises the things by his opinion’.

Then he^{asws} said: ‘O No’mān! Are you good at analogising your own head?’ He said, ‘No!’ He^{asws} said: ‘So what I^{asws} see is that you are not good at analogising anything, nor are you rightly guided unless from the presence of someone other than you. So, do you know from what (reason) is the salinity in the two eyes, and the bitterness in the two ears, and the coldness in the two nostrils, and the sweetness in the mouth?’ He said, ‘No’. He^{asws} said: ‘So, do you know the term, the beginning of it is infidelity, and the end of it is belief?’ He said, ‘No’. Ibn Abu Layli said, ‘So I said, ‘May I be sacrificed for you^{asws}! Do not leave us in blindness from that and described it for us’.

He^{asws} said: ‘Yes. My^{asws} father^{asws} narrated to me^{asws}, from his^{asws} forefathers^{asws}, that Rasool-Allah^{saww} said: ‘Allah^{azwj} Blessed and High Created the eyes of the son of Adam^{as} upon the lubricants, so He^{azwj} Made the salinity to be therein, and had it not been for that, they would both melt

away, and there would not occur in them anything from the speck except that it would hurt the two eyes, and it is the salinity which makes the speck to flow away. And He^{azwj} made the bitterness to be in the two ears as a veil for the brain. Thus, there is none from an insect which occurs in the two ears except that it seeks to exit from these, and had it not been for that, the brain would have melted. And He^{azwj} Made the sweetness to be in the mouth as a Favour from Allah^{azwj} from the son of Adam^{as} for him to taste the pleasures of the food and the drink. And as for the term, the beginning of which is infidelity and the end of it is belief, so these are the words, 'There is no god except for Allah^{azwj}' - the beginning of it is infidelity, and the end part of it is belief'.

Then he^{asws} said: 'O No'man! Beware of the analogy, for my^{asws} father^{asws} narrated to me^{asws}, from his^{asws} forefathers^{asws} that Rasool-Allah^{saww} said: 'The one who analogises anything from the Religion by his opinion, Allah^{azwj} would Pair him with Iblees^{la} in the Fire, for he^{la} was the first one to analogise when he^{la} said ***[7:12] You have Created me of fire, while him You created of clay***'. Therefore, leave the opinion and the analogy, and what the people are saying, those who have not evidence regarding the Religion of Allah^{azwj}. Thus, the Religion of Allah^{azwj} cannot be manifested by the opinion and the analogies'.³¹

My father and Muhammad Bin Al Hassan narrated to us, from Sa'ad Bin Abdullah, from Ahmad Bin Abu Abdullah Al Barqy, from Abu Zuhayr Bin Shabeeb Bin Anas, from one of his companions,

From Abu Abdullah^{asws}, (the narrator) said, 'I was in the presence of Abu Abdullah^{asws} when a young boy from Kinda came over. So he asked for a Verdict with regards to a question, so he^{asws} issued a Verdict in it. So I recognised the boy and the question posed. I proceeded to Al-Kufa and went over to Abu Haneefa, and there was that very boy from Kinda, seeking a Verdict with regards to that very question. So he issued a Verdict with regards to it opposite to what Abu Abdullah^{asws} had issued. So I stood up to him and said, 'Woe be unto you, O Abu Haneefa! I was on Hajj this year and went over to Abu Abdullah^{asws} to greet him^{asws}, and I found this very boy seeking a Verdict from him^{asws} with regards to this very question, so

he^{asws} issued a Verdict opposite to what you have issued'. So he said, 'Ja'far^{asws} Bin Muhammad^{asws} does not know that I am more knowledgeable than him^{asws}. I have met the men and heard from their mouths that Ja'far Bin Muhammad^{asws} is 'Sohafayy' (Parchment person), taking the knowledge from the Books!' So I said to myself, 'By Allah^{azwj}! I shall go to Hajj, even if I have to crawl all the way'.

He said, 'I was in a state of seeking the Hajj. So the Hajj (season) came up, and I performed the Hajj. Then I came over to Abu Abdullah^{asws}, and related to him^{asws} the speech. So he^{asws} laughed and said: 'But, as for his words that I^{asws} am a 'Sohafayy' (Parchment person), so he has spoken the truth, for I^{asws} have read the Parchments of my^{asws} forefather Ibrahim^{as} and Musa^{as}'. So I said, 'And who (else) has the likes of these Parchments'.

He (the narrator) said, 'It was not long before there was a knock on the door, and there was a group of people in his^{asws} presence. So he^{asws} said: 'O boy! Look, who that is'. So the boy returned and said, 'Abu Haneefa'. He^{asws} said: 'Enter him in'. So he entered and greeted to Abu Abdullah^{asws}. So he^{asws} returned the greeting to him.

Then he said, 'May Allah^{azwj} Keep you^{asws} well! Do you^{asws} allow me with regards to a seating?' So he^{asws} faced towards his^{asws} companions, narrating to them and did not turn towards him. Then he said for a second time, and the third, but he^{asws} did not turn towards him. So Abu Haneefa sat down without his^{asws} permission. So when he^{asws} knew that he had seated, turned towards him and said: 'Where is Abu Haneefa?' So it was said, 'He is that one, may Allah^{azwj} Keep you^{asws} well!' So he^{asws} said: 'Are you the jurist of the people of Al-Iraq?' He said, 'Yes'. He^{asws} said: 'By what do you issue Verdicts to them?' He said, 'By the Book of Allah^{azwj} and the Sunnah of His^{azwj} Prophet^{saww}'.

He^{asws} said: 'O Abu Haneefa! Do you understand the Book of Allah^{azwj} as it is its right to be understood, and do you recognise the Abrogating (Verses) and the Abrogated ones?' He said, 'Yes'. He^{asws} said: 'O Abu Haneefa, woe be unto you! You have made a claim to a Knowledge which Allah^{azwj} has not Made to be with except for the People^{asws} of the Book it was Revealed upon.

And, woe be unto you! And it is not in the possession of, except for the special ones from the children^{asws} of our Prophet^{saww}. Allah^{azwj} has not Made you to inherit a single Letter from His^{azwj} Book. So, if you were what you are saying it to be, and it is not as you are saying it to be, so inform me^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[34:18] Travel through them nights and days, in security**, where is that, from the earth?' He said, 'It is what is in between Makkah and Medina'. So, Abu Abdullah^{asws} turned towards his^{asws} companions and said: 'Are you all not knowing that the people get their ways cut off (by bandits) in between Al-Medina and Makkah, so their possessions get seized and they are not secure upon their own selves and they are getting killed?' They said, 'Yes'.

He (the narrator) said, 'Abu Haneefa remained silent'. So he^{asws} said: 'O Abu Haneefa! Inform me about the Words of Allah^{azwj} Mighty and Majestic **[3:97] and whoever enters it shall be secure**, where is that, from the earth?' He said, 'The Kaaba'. He^{asws} said: 'Do you know that Al Hajjaj Bin Yusuf, when he placed the catapult upon Ibn Al Zubeyr in the Kaaba and killed him, was he safe in it?' He (the narrator) said, 'So he was silent'.

Then he^{asws} said to him: 'O Abu Haneefa! When something is referred to you which is neither in the Book and the Effects (Ahadeeth), and the Sunnah, how would you deal with it?' He said, 'May Allah^{azwj} Keep you^{asws} well! I shall analogise and work upon it with my opinion'. He^{asws} said: 'O Abu Haneefa! The first one to analogise was Iblees^{la} the Accursed. He^{la} analogised to our Lord^{azwj} Blessed and High, so he^{la} said: **[7:12] He said: I am better than he is: You have Created me of fire, while him You created of clay**'. So Abu Haneefa was silent.

He^{asws} said: 'Which one is more filthy, the urine or the semen?' So he said, 'The urine'. So he^{asws} said: 'So what is the matter that the people are bathing from the (discharge of) the semen, and are not bathing from the urination?' So was silent.

So he^{asws} said: 'O Abu Haneefa! Which of these two is higher, the Prayer of the Fast?' He said, 'The Prayer'. He^{asws} said: 'So what is the matter that the menstruation woman fulfills

(pays back) her Fasts (laps ones) and does not fulfill her Prayers?' So he was silent.

So he^{asws} said: 'O Abu Haneefa! Inform me about a man whose slave girl gave birth, and from her was a daughter, and there was (also) for him a free (woman) who not had given birth. The daughter went to visit her father. The man arose, after being free from the Dawn Prayer, and spent time with his wife who was barren, and went to the bathroom. So the free woman intended to plot against the slave woman and her daughter, with the man. So she stood upon her with the heat of that water (semen), so applied it upon her whilst she was sleeping, and handled her like the man handles his wife. So she fell pregnant. Which thing is there with you with regards to it?' He said, 'No, by Allah^{azwj}! There is nothing with me with regards to this'.

So he^{asws} said: 'O Abu Haneefa! Inform me about a man who had a slave girl and he married her to a slave of his, and the slave was absent. So there was a birth from a wife of his, and a birth for the slave man from the slave girl of his. The house collapsed upon the two and the master died, who will inherit?' So he said, 'May I be sacrificed for you^{asws}! By Allah^{azwj}, there is nothing with me with regards to this'.

Abu Haneefa said, 'May Allah^{azwj} Keep you^{asws} well! Amongst us are a people at Al-Kufa who are claiming that you^{asws} have ordered them with the disavowing (*Tabarra*) from so and so, and so and so, and so and so'. So he^{asws} said: 'O Abu Haneefa, this is not the case, God Forbid'. He said, 'May Allah^{azwj} Keep you^{asws} well! They are magnifying the matter with regards to the two of them'. He^{asws} said: 'What do you want me^{asws} to do?' He said, 'Write to them'. He^{asws} said: 'With what?' He said, 'Asking them to refrain from (Doing *Tabarra* upon) those two'. He^{asws} said: 'They will not obey me'. He said, 'Yes (they will), may Allah^{azwj} Keep you^{asws} well, when you^{asws} are the writer and I am the messenger, they will comply with me'.

He^{asws} said: 'O Abu Haneefa! Your insistence is nothing except for ignorance. How much (distance) is there between me^{asws} and Al-Kufa, in Farsakhs?' He said, 'May Allah^{azwj} Keep you^{asws} well! What cannot be counted'. He^{asws} said: 'How much is there between me^{asws} and you?' He said, 'Nothing'.

He^{asws} said: 'You entered to be in my^{asws} house, and asked to be seated three times. But, I^{asws} did not permit you, so you sat down without my^{asws} permission, in opposition to me^{asws}. How will they obey me^{asws} and they are over there, and I^{asws} am over here?'

He (the narrator) said, 'He kissed his^{asws} forehead and went out, and he was saying, 'In the world of the people, I have not seen anyone more knowledgeable'.

So Abu Bakr Al-Khazramy said, 'May I be sacrificed for you^{asws}! (What is) the answer with regards to the two questions?' So he^{asws} said: 'O Abu Bakr! **[34:18] Travel through them nights and days, in security** - with our^{asws} Al-Qaim^{asws} of the People^{asws} of the Household. And as for His^{azwj} Words **[3:97] and whoever enters it shall be secure** - so the one who pledges allegiance to him^{asws}, and wipes upon his^{asws} hand, and enters to be in the hold of his^{asws} companions, would be secure'.³²

Al Husayn Bin Ahmad narrated to us, from his father, from Muhammad Bin Ahmad, from Abu Abdullah Al Razy, from Al Hassan Bin Ali Bin Abu Hamza, from Sufyan Al Hureyri, from Ma'az Bin Bishr, from Yahya Al Aamiry, from IBn Abu Layli who said,

'I came over to Abu Abdullah^{asws} and with me was Al-No'man. So Abu Abdullah^{asws} said: 'Who is the one with you?' So I said, 'May I be sacrificed for you^{asws}! This is a man from the people of Al-Kufa. For him is a view, and command, and an opinion. He is called Al-No'man'. He^{asws} said: 'Perhaps he is the one who analogises the things by his opinion'. So I said, 'Yes'.

He^{asws} said: 'O No'man! Are you good at analogising your head?' So he said, 'No'. So he^{asws} said, 'I^{asws} do not see you good at (analogising) the things, not your Obligations, except from others. So, do you recognise a term, the beginning of which is infidelity and the end of it is belief?' He said, 'No'. He^{asws} said: 'So, do you recognise why is there salinity in the two eyes, and the bitterness in the two ears, and the coldness in the two nostrils, and the sweetness in the two lips?' He said, 'No'.

Ibn Abu Layli said, 'So I said, 'May I be sacrificed for you^{asws}! Explain for us the whole of what you^{asws} have

described. He^{asws} said: 'My^{asws} father^{asws} narrated to me^{asws}, from his^{asws} forefathers^{asws}, from Rasool-Allah^{saww} that: 'Allah^{azwj} Blessed and High Created the eyes of the son of Adam^{as} from lubricants, and thus He^{azwj} Made the salinity to be in these two, and had it not been for that, they would have melted. So, it is the salinity which clears what occurs in the eyes, from the specks (particles). And He^{azwj} Made the bitterness to be in the two ears as a veil from the brain.

Thus, there is none from the insect which occur in it except that it would seek for the way out, and had it not been for that, it would have arrived at the brain. And He^{azwj} Made the sweetness to be in the two lips as a Favour from Allah^{azwj} Mighty and Majestic upon the son of Adam^{as}, so he would find, by that saliva, the sweetness of the food of the meal, and the drinks. And Allah^{azwj} Made the cold to be in the two nostrils, so that there would not be an illness in the head except that it would exit.

I said, 'So what is the term, the beginning of which is infidelity, and the end of it is belief?' He^{asws} said: 'The words of the man, 'There is no god except for Allah^{azwj}' - so the beginning of it is infidelity and the end of it is belief.

Then he^{asws} said: 'O No'man! Beware of the analogy, for my^{asws} father^{asws} narrated to me^{asws}, from his^{asws} forefathers^{asws}, from Rasool-Allah^{saww} having said: 'The one who analogises a thing with a thing, Allah^{azwj} Mighty and Majestic would Pair him with Iblees^{la} in the Fire, as he^{la} was the first one who analogised to his^{la} Lord^{azwj}. Therefore, leave the opinions, and the analogies, for the Religion can neither be clarified with the analogies nor with the opinion'.³³

28 Al Illal Al Sharaie - V 1 Ch 81 H 1

29 Al Illal Al Sharaie - V 1 Ch 81 H 2

30 Al Illal Al Sharaie - V 1 Ch 81 H 3

31 Al Illal Al Sharaie - V 1 Ch 81 H 4

32 Al Illal Al Sharaie - V 1 Ch 81 H 5

33 Al Illal Al Sharaie - V 1 Ch 81 H 6

Chapter 15

The reason due to which the people came to be intellectuals and are not knowing

My father narrated to me, from Muhammad Bin Yahya Al Ataar, from Yaqoub Bin Yazeed, from Ahmad Bin Abu Muhammad Bin Abu Nasr, from Sa'albat Bin Maymoun, from Moamar Bin Yahya who said,

'I said to Abu Ja'far^{asws}, 'What is the matter that the people are intellectuals, and they are not knowing?' He^{asws} said: 'Allah^{azwj} Blessed and High, when He^{azwj} Created Adam^{as}, Made his^{as} term to be in front of his^{as} eyes, and his hopes to be behind his^{as} back. So when he^{as} commits an error, his hopes are placed in front of his eyes, and his^{as} term to be behind his back. Thus, from then on, they are keeping intellect, but are not knowing'.³⁴

34 Al Illal Al Sharaie - V 1 Ch 82 H 1

Chapter 16

The reason due to which Allah(azwj) Mighty and Majestic Expands the livelihood of the fools

My father narrated to us, from Muhammad Bin Yahya Al Ataar, from Ahmad Ibn Muhammad Bin Isa, from Ali Bin Al Hakam, from Al Rabi'e Bin Muhammad Al Masly, from Abdullah Ibn Suleyman who said,

'I heard Abu Abdullah^{asws} saying: 'Allah^{azwj} Mighty and Majestic Expands the livelihood of the fools so that the intellectuals would learn from it that the world can neither be attained by the intellect nor by the trickery'.³⁵

35 Al Illal Al Sharaie - V 1 Ch 83 H 1

Chapter 17

The reason due to which the human being is aggrieved and is sorrowful without a reason, and is happy and joyful without a reason

My father narrated to us, from Muhammad Bin Yahya Al Ataar, from Muhammad Bin Ahmad Bin Yahya, from Al Hassan Bin Ali, from Ibn Abbas, from Asbaat, from Abu Abdullah Al Rahman who said,

‘I said to Abu Abdullah^{asws}, ‘Sometimes I get aggrieved and I neither recognise (it to be due to) the family, nor the wealth, not children; and sometimes I am happy, but I neither recognise (it to be due to) the family, not wealth, nor children’. So he^{asws} said: ‘There is no one except that with him is an Angel and a devil. So when he is happy, then than Angel is near to him, and if he is aggrieved, then that devil is near to him. And these are the Words of Allah^{azwj} Blessed and High **[2:268] The Satan promises you the poverty and enjoins you to be immoral, and Allah Promises you Forgiveness from Himself and Grace; and Allah is Capacious, Knowing**’.³⁶

My father narrated to us, from Muhammad Bin Yahya Al Ataar, from Ja’far Bin Muhammad Bin Maalik, from Ahmad Bin Madayn from the children of Malik Bin Al Haris Al Ashtar, from Muhammad Bin Amaar, from his father, from Abu Baseer who said,

‘I came over to Abu Abdullah^{asws} and with me was a man from our companions. So I said to him^{asws}, ‘May I be sacrificed for you^{asws}, O son^{asws} of Rasool-Allah^{saww}! I get aggrieved and sorrowful without realising the reason for that?’

Abu Abdullah^{asws} said: ‘That grief and the happiness arrive to you from us^{asws}, because, we^{asws}, when there enters grief or joy unto us, that would enter upon you (as well), because

we^{asws} and you all (Shiah) are from the Light of Allah^{azwj} Mighty and Majestic, and He^{azwj} Made our^{asws} clay and your clay as one, and had your clay been left alone just as it had been Taken, us^{asws} and you all would have been the same, but, your clay was mixed up with the clay of your enemies. Had it not been for that, you would not have committed a sin, ever.

He (the narrator) said, 'I said, 'May I be sacrificed for you^{asws}! Will our clay and our Light return to what it was at the beginning?' So he^{asws} said: 'By Allah^{azwj}, (It will) O Abu Abdullah! Inform me about these rays which are apparent from the disc (sun) when it emerges, are these connected to it or distant from it?' So I said to him^{asws}, 'May I be sacrificed for you^{asws}! But, these are distant from it'. So he^{asws} said: 'Is it not the case when the sun disappears (sets) and the disc goes down, return to it and are linked to just they were at the beginning, from it?' So I said to him^{asws}, 'Yes'. So he^{asws} said: 'It is like that, by Allah^{azwj}! Our^{asws} Shiah are from the Light of Allah^{azwj}, Created and to Him^{azwj} they would be returning. By Allah^{azwj}! You all would be meeting with us^{asws} on the Day of Judgement, and we^{asws} would be interceding, and you all would be interceded for; and by Allah^{azwj}! You all would be (sought for) to be interceding for, so you would be interceding. And there is none from a man among you except that the Fire would be Raised upon his left and the Paradise upon his right, so he would be entering his beloved ones into the Paradise, and his enemies into the Fire'.³⁷

36 Al Illal Al Sharaie - V 1 Ch 84 H 1

37 Al Illal Al Sharaie - V 1 Ch 84 H 2

Chapter 18

The reason for the forgetfulness and the remembrance, and the reason for the resemblance of the man with his paternal uncle and his maternal uncle

My father narrated to us, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Ali Bin Abu Hamza, from Abu Baseer who said,

'I asked Abu Abdullah^{asws}, so I said to him^{asws}, 'Sometimes the man resembles his paternal uncle, sometimes his father, sometimes his maternal uncle'. So he^{asws} said: 'The water of the man is white, thick, and the water of the woman is yellow, light. So if the water of the man overcomes the water of the woman, the man would resemble his father and his paternal uncles, and if the water of the woman overcomes the water of the man, the man would resemble his maternal uncles'.³⁸

Ali Bin Hatim informed me with regards to what he wrote to me, from Al Qasim Ibn Muhammad, from Hamdan Bin Al Husayn, from Al Husayn Bin Al Waleed, from Ibn Bakeyr, from Abdullah Bin Sinan,

(The narrator says), 'I said to Abu Abdullah^{asws}, 'The birth resembling its father, and its mother'. He^{asws} said: 'If the water of the man preceded the water of the woman, so the birth would resemble its father and its paternal uncle, and if the water of the woman preceded the water of the man, the man would resemble its mother and its maternal uncle'.³⁹

Abu Al Abbas Bin Ibrahim Bin Is'haq Al Talaqany narrated to us, from Muhammad Bin Yusuf Al Khalal, from Abu Ja'far Muhammad Bin Al Khaleel Al Makhramy, from Abdullah Bin Bakr Al Sahmy, from Hameed Al Taweel, from Anas Bin Malik who said,

'I heard Abdullah Bin Salam coming over to Rasool-Allah^{saww}, and he was working in the field, so he said, 'I ask you about three things which no one ought to know except for a Prophet^{as} or a successor^{as} of a Prophet^{as}. What is the first of the indications of the Hour, and what would be the first meal of the people of the Paradise, and what makes the child to tend towards (resembling) its father or its mother?'

He^{saww} said: 'Jibrael^{as} informed of it just now'. So he said, 'Does Jibrael^{as} (come to) inform you^{saww}?' He^{saww} said: 'Yes'. He said, 'That is an enemy of the Jews, from among the Angels'. He (the narrator) said, 'Then he^{saww} recited this Verse **[2:97] Say: Who would be an enemy to Jibreel - for he Revealed it to your heart by Permission of Allah.** As for the first indications of the Hour, so it is a fire which would engulf the people from the east to the west. And as for the first meal to be eaten by the people of the Paradise, so it would be cod liver; and if the water of the man precedes the water of the woman, the child would tend towards him'.

He said, 'I testify that there is god except for Allah^{azwj}, and I testify that you^{saww} are Rasool-Allah^{saww}'. The Jews are a slanderous people, and if they come to know of my conversion to Islam, they would slander, if you^{saww} do not ask them about me beforehand'. The Jews came over to Rasool-Allah^{saww}, so he^{saww} said: 'Which (what kind of) man is Abdullah Bin Saalam?' They said, 'The best of us, and the son of our best ones, and our chief, and the son of our chief'. He^{saww}: 'What is your view if Abdullah were to profess to Islam?' They said, 'We seek Refuge of Allah^{azwj} from that'. So Abdullah came out and said, 'I hereby testify that there is no god except for Allah^{azwj}, and I hereby testify that Muhammad^{saww} is Rasool-Allah^{saww}'. They said, 'He is the most evil of us, and the son of the most evil of us', and they dispersed. He said, 'This is what I feared from them, O Rasool-Allah^{saww}, 40

Al Muzaffar Bin Ja'far Bin Al Muzaffar Al Alawy, from Ja'far Bin Muhammad Bin Masoud, from his father, from Ali Bin Al Hassan, from Muhammad Ibn Abdullah Bin Zarara, from Ali Bin Abdullah, from his father, from his grandfather,

Amir Al-Momineen^{asws} has said: 'The two water meet in the womb, so whichever of the two was more, it goes on to resemble it. So if the water of the woman is more, it goes on to

resemble its maternal uncles, and if the water of the man was more, it goes on to resemble is paternal uncles’.

And he^{asws} said: ‘The water keeps turning (changing) for forty days in the womb. So the one who intends to supplicate to Allah^{azwj} Mighty and Majestic, so he should do it in those forty (days) before it (a child) is Created’. Then Allah^{azwj} Sends an Angel to the womb, so he seizes it and ascends with it to the Mighty and Majestic. So he pauses from it wherever Allah^{azwj} so Desires it. So he says: ‘O my God! Male or female?’ So Allah^{azwj} Mighty and Majestic Reveals unto him whatever He^{azwj} so Desire, and the Angels writes it down, then says, ‘O my God! Wretched or happy?’ So Allah^{azwj} Mighty and Majestic Reveals from that whatever He^{azwj} so Desires to, and he writes it down. So he says: ‘O my God! How much is its sustenance, and what is its term?’ Then he writes it down, and writes down in between its eyes, everything that it would face in the world. Then he returns with it, and returns it back to the womb. Thus, these are the Words of Allah^{azwj} Might and Majestic **[57:22] No difficulty befalls upon the earth nor upon your own souls, but it is in a Book before We Bring it into existence**.⁴¹

Ali Bin Ahmad Bin Muhammad narrated to us, from Hamza Bin Al Qasim Al Alawy, from Ali Bin Al Husayn Bin Al Juneyd Al Bazaz, from Ibrahim Bin Musa Al Fara’a, from Muhammad Bin Sowr, from Moamar, from Yahya Bin Abu Kaseer, from Abdullah Ibn Marat, from Sowban who said,

‘A Jew came over to the Prophet^{saww} and said to him^{saww}, ‘O Muhammad^{saww}! I am asking you^{saww}, so inform me!’ Sowban kicked his leg and said to him, ‘Say, O Rasool-Allah^{saww}!’ So he said, ‘I shall not call him^{saww} except with what his^{saww} family has named him^{saww}’.

So he said, ‘What is your^{saww} view of the Words of the Mighty and Majestic **[14:48] The Day when the earth shall be Changed into a different earth, and the skies (as well)**. Where would the people be on that day?’ He^{saww} said: ‘In the darkness besides the (plains of) Resurrection’. He said, ‘So what is the first of what the people of the Paradise would be eating when they enter into it?’ He^{asws} said: ‘Cod liver’. He said, ‘So what would be their drink upon the effects of that?’

He^{saww} said: 'The *Salsabeel*'. He said, 'You^{saww} have spoken the truth'.

Shall I ask you^{saww} about something which no one would know except for a Prophet^{saww}?' He^{saww} said: 'And what is it?' He said, 'The resembling of the child to his father and its mother'. He^{saww} said: 'The water of the man is white and thick, and the water of the woman is yellow and thin. So if the water of the man were to overcome the water of the woman, the child would be a male by the Permission of Allah^{azwj} Mighty and Majestic, and it is from before that (the birth) the resemblances happen to be. And if the water of the woman were to overcome the water of the man, the child would come out as a female by the Permission of Allah^{azwj} Mighty and Majestic, and it is from before that (the birth) the resemblances happen to be'. And he^{saww} said: 'By the One^{azwj} in Whose Hand is my^{saww} soul, there wasn't anything with me^{saww} with regards to this, from what you have questioned me^{as} about, until Allah^{azwj} Mighty and Majestic Informed me^{saww} of it in this gathering of mine^{saww}, 42

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad, from Ibn Khalid Al Barqy, from Abu hashim Dawood Bin Al Qasim Al Ja'fary,

Abu Ja'far the Second^{asws} has said: 'Amir Al-Momineen^{asws} came over and with him^{asws} was Al-Hassan^{asws} Bin Ali^{asws} and he^{asws} was reclined upon the hand of Salman. So he^{asws} entered the Masjid and was seated, and a man of beautiful appearance and clothes came over. He greeted to Amir Al-Momineen^{asws}, so he^{asws} returned the greeting to him. So he sat down, then said: 'O Amir Al-Momineen^{asws}! I shall ask you^{asws} about three questions, if you^{asws} were to inform me about these, I shall know that the community have rode upon your^{asws} matter what was rough upon them, and that they are neither secured in their world not in their Hereafter. And if you^{asws} are upon another (did not inform me correctly), I shall know that you^{asws} and them are equal in starting evil'. So, Amir Al-Momineen^{asws} said: 'Ask me^{asws} about whatever comes to you'.

He said: 'Inform me about the man, when he sleeps, where does his soul go, and about the man, how does he remember and he forgets, and about the man, how does his children

resemble the paternal uncles and the maternal uncles?’ So Amir Al-Momineen^{asws} turned towards Al-Hassan Bin Ali^{asws}, so he^{asws} said: ‘O Abu Muhammad^{asws}, answer him’. So Al-Hassan^{asws} said: ‘As for what you have asked about from the matter of the man when he sleeps, where does his soul go to, so his soul gets suspended with the wind, and the wind gets suspended with the atmosphere up to the time when its owner does not move to wake up. So if Allah^{azwj} Mighty and Majestic Permits, that particular soul returned to its owner, the soul is pulled from the wind, and the wind gets pulled from the atmosphere. Thus, the soul settles in the body of its owner. And if Allah^{azwj} does not Permit then return of that particular soul to its owner, the atmosphere pulls the wind, and the wind pulls the soul, so it does not return to its owner, up to the time of the Resurrection.

And as for what you asked about from the matter of the remembrance and the forgetfulness, so if the heart of the man is in an enclosure, and upon the enclosure is a covering. So if he were to send Blessings (*Salawaat*) upon the Prophet^{saww}, a complete *Salawaat*, that covering is uncovered from that enclosure, so the man remember what he had forgotten.

And as for what you mentioned from the matter of the man whose child resembles its paternal uncles and its maternal uncles, so if the man, when he comes to his wife with a tranquil heart, quiet veins, and a body which is not restless, and that seed were to settle in that womb during that time, so the child would come out resembling its father, and its mother. And if he were to go to her with a heart other than a tranquil one, and veins other than quiet, and a restless body, that particular seed would be restless in the middle of that womb. Thus it would fall upon a vein from the veins. So if it falls upon a vein from the veins of the paternal uncles, the child would resemble its paternal uncles, and if it were to fall upon a vein from the veins of the maternal uncles, the child would resemble its maternal uncles’.

So the man said: ‘I hereby testify that there is no god except for Allah^{azwj}, and I will never cease to testify by that. I hereby testify that Muhammad is Rasool-Allah^{saww} and I will never cease to testify by that; and I testify that you^{asws} are a successor^{asws} of Rasool-Allah^{saww} and the establisher with His^{azwj}

Arguments after him^{saww}, - and he gestured towards Amir Al-Momineen^{asws} - and I will never cease to testify by that; and I hereby testify that you^{asws} are his^{asws} successor^{asws} and the establisher with His^{azwj} arguments' - and he gestured towards Al-Hassan^{asws}.

And I hereby testify that Al-Husayn^{asws} is a successor^{asws} of his^{asws} father^{asws} and the establisher with His^{azwj} Arguments after you^{asws}; and I hereby testify upon Ali^{asws} Bin Al-Husayn^{asws} and he^{asws} is the establisher with the Command of Al-Husayn^{asws} after him^{asws}; and I hereby testify upon Muhammad^{asws} Bin Ali^{asws}, that he^{asws} is the establisher with the Command of Ali^{asws} Bin Al-Husayn^{asws}; and I hereby testify upon Ja'far^{asws} Bin Muhammad^{asws} that he^{asws} is the establisher with the Command of Muhammad^{asws} Bin Ali^{asws}; and I hereby testify upon Musa^{asws} Bin Ja'far^{asws} that he^{asws} is the establisher with the Command of Ja'far^{asws} Bin Muhammad^{asws}; and I hereby testify upon Ali^{asws} Bin Musa^{asws} that he^{asws} is the establisher of the Command of Musa^{asws} Bin Ja'far^{asws}; and I hereby testify upon Muhammad^{asws} Ibn Ali^{asws} that he^{asws} is the establisher with the Command of Ali^{asws} Bin Musa^{asws}; and I hereby testify upon Ali^{asws} Bin Muhammad^{asws} that he^{asws} is the establisher of the Command of Muhammad^{asws} Bin Ali^{asws}; and I hereby testify upon Al-Hassan^{asws} Bin Ali^{asws} that he^{asws} is the establisher of the Command of Ali^{asws} Bin Muhammad^{asws}; and I hereby testify upon a man^{ajfj} from the sons of Al-Husayn^{asws} that would neither be teknonymed nor named until his^{asws} Command is manifested, so he^{asws} would fill it (the earth) with justice as it had been filled with tyranny beforehand. And the greetings be upon you^{asws}, O Amir Al-Momineen^{asws}, and the Mercy of Allah^{azwj} and His^{azwj} Blessings'.

Then he stood up and went away. So Amir Al-Momineen^{asws} said to Al-Hassan^{asws}: 'O Abu Muhammad^{asws}! Follow him and see where he is heading to'. So Al-Hassan^{asws} Bin Ali^{asws} went out. So he^{asws} (Abu Ja'far the Second^{asws}) said: 'It was not, except that he placed his foot outside the Masjid, so it was not know where he was from the earth of Allah^{azwj} Mighty and Majestic'. So he^{asws} returned to Amir Al-Momineen^{asws} and let him^{asws} know of it. So he^{asws} said: 'O Abu Muhammad^{asws}! Do you^{asws} recognise him^{asws}?'. He^{asws} said: 'Allah^{azwj}, and

His^{azwj} Rasool^{saww}, and Amir Al-Momineen^{asws} are more knowing'. So he^{asws} said: 'He was Al-Khizr^{asws}, 43

38 Al Illal Al Sharaie - V 1 Ch 85 H 1

39 Al Illal Al Sharaie - V 1 Ch 85 H 2

40 Al Illal Al Sharaie - V 1 Ch 85 H 3

41 Al Illal Al Sharaie - V 1 Ch 85 H 4

42 Al Illal Al Sharaie - V 1 Ch 85 H 5

43 Al Illal Al Sharaie - V 1 Ch 85 H 6

Chapter 19

The reason due to which the intellect is one (similar) among a lot of the people

Ahmad Bin Muhammad Bin Isa Bin Ali Bin Al Husayn Bin Ali Bin Al Husayn Bin Ali Bin Abu Talib asws narrated to us, from Abu Abdullah Muhammad Bin Ibrahim Bin Asbaat, from Ahmad Bin Muhammad Bin Ziyad Al Qatan, from Abu Al Tayb Ahmad Bin Muhammad Bin Abdullah, from Isa Bin Ja'far Bin Muhammad Bin Abdullah Bin Muhammad Bin Umar son of Ali Bin Abu Talibasws, from his forefathers, from Umar Bin Aliasws,

(It has been narrated) from his^{asws} father Ali^{asws} Bin Abu Talib^{asws} having said: 'The Prophet^{saww} was asked from what did Allah^{azwj}, Majestic is His^{azwj} Majesty, Create the intellect. He^{saww} said: 'Allah^{azwj} Created it as an Angel which had heads of the number of the creatures who had been Created and ones who would be Created up to the Day of Judgement. And for each of the heads was a face to it, and for every top head was a head of the intellect, and the name of that human being is inscribed upon the face of that head; and on every face is a veil which is hung over it, and that veil does not get removed from that face until he is born and reached the limit of the man or the limit of a woman. So when he reaches that, that veil is removed, and there occurs in the heart of this human being, a Light, so he understands the Obligations, and the Sunnah, and the good and the bad. Indeed! The example of the intellect in the heart is like the example of the lantern in the middle of the house'.⁴⁴

44 Al Illal Al Sharaie - V 1 Ch 86 H 1

Chapter 20

The reason for the creation of the organs and the faculties in the human being

Abu Al Abbas Muhammad Bin Ibrahim Bin Is'haq Al Talaqany narrated to us, from Abu Saeed Al Hassan Bin Ali Al Adawy, from Abaad Bin Saheyb Bin Abaad Ibn Saheyb, from his father, from his grandfather, from Al Rabi'e, a companion Al Mansour who said,

'Abu Abdullah^{asws} was present in the gathering of Al-Mansour, and in his presence was a man from India reading books of medicine. So Abu Abdullah^{asws} listened to his recitation. So when the Indian was free, he said to him^{asws}, 'O Abu Abdullah^{asws}! Would you like anything from what is with me?' He^{asws} said: 'No, for with me^{asws} is what is better than what is with you'. He said, 'And what is it?' He^{asws} said: 'I^{asws} cure the heat with the cold, and the cold with the heat, and the wet with the dry, and the dry with the wet, and I^{asws} refer the matter, all of it, to Allah^{azwj} Mighty and Majestic, and I^{asws} utilise what Rasool-Allah^{saww} has said, and know that the stomach is a house of illnesses, and that the diet is in itself a medication, and I^{asws} return the body to what it is accustomed to'.

So the Indian said, 'And is the medicine other than this?' So Al-Sadiq^{asws} said: 'Is it your view that it is from the books of medicine that I^{asws} take (this knowledge from)?' He said, 'Yes'. He^{asws} said: 'No, by Allah^{azwj}! I^{asws} have not taken except from Allah^{azwj} the Glorious. So, inform me^{asws}, am I^{asws} more knowledgeable of the medicine or you?' The Indian said, 'No, but I am'. So, Al-Sadiq^{asws} said: 'I^{asws} shall ask you a few things'. He said, 'Ask'.

He^{asws} said: 'Inform me^{asws}, O Indian! Why does there happen to be bonding (in between the bones) in the head? He said,

'I don't know'. He^{asws} said: 'So why has the hair made to be on top of the head?' He said, 'I don't know'. He^{asws} said: 'So why is the forehead empty from hair?' He said, 'No'. He^{asws} said: 'So why are there lines and brows on the forehead?' He said, 'I don't know'. He^{asws} said: 'So why are there eyelids on top of the eyes?' He said, 'I don't know'. He^{asws} said: 'So why are the two eyes like two almonds?' He said, 'I don't know'. He^{asws} said: 'So why has the nose to be made in between them?' He said, 'I don't know'.

He^{asws} said: 'So why are the holes (nostrils) at the bottom of the nose?' He said, 'I don't know'. He^{asws} said: 'So why has the lip and the moustached Made to be on top of the mouth?' He said, 'I don't know'. He^{asws} said: 'So why are the front teeth pointed, and the molars flat, and the canines long?' He said, 'I don't know'. He^{asws} said: 'So why has the beard Made to be for the men?' He said, 'I don't know'. He^{asws} said: 'So why are the palms free from hair?' He said, 'I don't know'. He^{asws} said: 'So why are the nails and the hair devoid of life?' He said, 'I don't know'.

He^{asws} said: 'So why was the heart (shaped to be) like the seed of pine?' He said, 'I don't know'. He^{asws} said: 'So why was the lung not Made to be in two pieces and its movement is in its place?' He said, 'I don't know'. He^{asws} said: 'So why was the liver (made to be) hump-backed?' He said, 'I don't know'. He^{asws} said: 'So why was kidney (Made to be shaped) like the seed of the bean?' He said, 'I don't know'. He^{asws} said: 'So why do the knees bend towards the back?' He said, 'I don't know'. He^{asws} said: 'So why is the foot sole curved?' He said, 'I don't know'. So Al-Sadiq^{asws} said: 'But, I^{asws} do know'. He said, 'So answer'.

Al-Sadiq^{asws} said: 'There is a bonding (of the bones) in the head because of the hollowness. If it was without the bonding (i.e. one piece), the headaches would be quicker to it. So when there is a gap in between (these pieces), the headaches are remote from it. And the hair has been Made to be on top of it so that the oil can easily arrive to the brain from its roots, and the vapour can be released from it and the heat and the cold can be repulsed from it. And the forehead is devoid from the hair because it is an inlet of the Light to the two eyes, and the lines have been Made to be in it so that the flow of the sweat from

the head would be diverted away from the eyes in accordance to what the human being sweat upon himself, like the river in the earth which withhold the water.

And the two eyelids had been Made to be on top of the two eyes in order to repulse the light from these two in a sufficient measure. Have you not see, O Indian, that the one who is engulfed by the light tends to place his hand upon his eyes in order to repulse from these two in accordance with what is sufficient for these two? And the nose has been Made to be in the middle of these two in order to divide the light into two parts, to each eye equally. And the eye was Made to be like the almonds so that the medicine would flow in it with the needle, and the illness can be extracted from it, and if it was square or rounded, the needle would not flow in it, and the medicine would not have been applied to these, nor an illness to be extracted from it.

And the nostril of the nose has been Made to be at its bottom so that the illnesses can come out from it sloping downwards from the brain, and the aromas can ascend into it to the nose, and if it has been at its top, neither would the illnesses have descended nor would he have been able to find the fragrances. And the moustache and the lip has been Made to be at the top of the mouth in order to withhold what descends from the brain (through the nose) into the mouth, so that perhaps it would interfere to the human being with his food and his drink, so he removes it from himself.

And the beard has been Made to be for the men so that they would be needless by it from the covering during the beholding, and he would be known by it whether he is a male or a female. And the incisors have been Made to be sharp for by it is the biting, and the Molars have been Made to be flat because by it is the grinding and the chewing, and the canines are lengthy in order to strengthen the molars and the incisors and the teeth can be equalised in their construction (for their workings).

And the palms are devoid of hair because the touching, and if there was hair in these two, the human being would not have known what he is facing and what he is touching. And the hair and the nails are devoid of life because their lengthening is dirty and its clipping is beauty, and if there was to be life in

them, the human being would undergo pain in clipping these. And the heart is like the seed of the pine because it is inverted, and its head is Made to be thin so that it would enter into the lungs and aerate itself from it by its coldness lest the brain overheats it. And the lungs have been Made to be in two pieces, so that in their pressings, they can aerate (the body) with its movement.

And the liver was Made to be hump-backed in order not to over-burden the stomach, and extracts the vapours from it. And the kidneys are bean-shaped because upon it hits the drops of semen, and had it been square or circular, the first drop would withhold the second drop, and he would not feel the pleasure of its exit as the semen descends from the back bone to the kidney. Thus it is like the worm, and it wiggles from its front part to its second part, like the shooting of the arrow from the bow.

And the knees are Made to bend towards the back, because the human being walks to what is in front of him, so his movement is equalised, and had it not been for that, he would fall down in his walking. And the feet (sole) is Made to be curved, because the thing, if the whole of it occurs upon the ground, it is heavy, (like) the weight of a millstone. And if was on its side, a child would be able to move it, and if he were to fall upon his face, it would be difficult for the man (to lift it)'.
 And the feet (sole) is Made to be curved, because the thing, if the whole of it occurs upon the ground, it is heavy, (like) the weight of a millstone. And if was on its side, a child would be able to move it, and if he were to fall upon his face, it would be difficult for the man (to lift it)'.

So the Indian said, 'From where did this knowledge (come) to you^{asws}?' So he^{asws} said: 'I^{asws} took it from my^{asws} forefathers^{asws}, from Rasool-Allah^{saww}, from Jibraeel^{asws}, from the Lord^{azwj} of the Worlds, Mighty is His^{azwj} Majesty Who Created the bodies and the spirits'. So the Indian said, 'You^{asws} have spoken the truth, and I hereby testify that there is no god except for Allah^{azwj} and that Muhammad is Rasool-Allah^{azwj} and His^{azwj} servant, and that you^{asws} are the most knowledgeable of your^{asws} era'.⁴⁵

45 Al Illal Al Sharaie - V 1 Ch 87 H 1

Chapter 21

The reason due to which the idiot came to be the most Hated of the things

Muhammad Biin Musa Bin Al Mutawakkal narrated to us, from Ali Bin Al Husayn Al Sa'ady Abady, from Ahmad Bin Abu Abdullah Al Barqy, from his father, from Muhammad Bin Abu Umeyr, from the one who mentioned it,

Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic did not Created anything more hateful to Him^{azwj} than the fool, because it crucifies the thing most Beloved to Him^{azwj}, and it is the intellect'.⁴⁶

My father narrated to us, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazaal, from Al Hassan Al Jaham who said,

'I heard Al-Reza^{asws} saying: "The friend of every person is his intellect, and his enemy is his ignorance".⁴⁷

46 Al Illal Al Sharaie - V 1 Ch 88 H 1

47 Al Illal Al Sharaie - V 1 Ch 88 H 2

Chapter 22

The reason due to which the hair does not grow in the middle of the palm and it grows upon its back

Ali Bin Ahmad Bin Muhammad narrated to us, from Muhammad Bin Abu Abdullah Al Kufy, from Muhammad Bin Ismail Al Barmakky, from Ali Bin Al Abbas, from Umar Bin Abdul Aziz, from Hisham Bin Al Hakam who said,

‘I asked Abu Abdullah^{asws}, so I said, ‘What is the reason with regards to the middle of the palm, that the hair does not grow upon it, and it grows upon its back?’ So he^{asws} said: ‘For two reasons - As for one of these two, so it is because the people who are working upon the land which they trample upon and frequently walk upon it, there does not grow anything in it. And the other reason - it is because it has been Made to which from the doors by which the things meet up, so it has been left and the hair does not grow upon it in order to sense the hard from the soft, and the coarse. The hair does not cover it from sensing the things, and the remaining of the people would not happen except upon that’.⁴⁸

48 Al Illal Al Sharaie - V 1 Ch 89 H 1

Chapter 23

Reason for the quickness of understanding and its slowness

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ibrahim Bin Hashim, from Ali Bin Ma'bad, from Al Husayn Bin Khalid, from Is'haq Bin Amaar who said,

'I said to Abu Abdullah^{asws}, 'The man comes to me and I speak to him some of my words, so he understands all of it, and among them is one whom I speak with the speech, so he fulfils all of my speech, then returns it to me just as I had spoken to him, and among them is one whom I speak to, so he is saying, 'Repeat it to me'. So he^{asws} said: 'O Is'haq! Or, do you know why this is (the case)?' I said, 'No'. He^{asws} said: 'The one to whom you speak some of your words and he understands all of it, so that is from those whose seed is kneaded with his intellect. And as for those whom you speak so he is loyal to your speech, then answers you upon your words, so that is the whose intellect was composed in the belly of his mother' And as for those whom you speak to with the speech, so he is saying, 'Repeat it for me', so that is the one whose intellect was composed in him after he had grown up, so he is saying, 'Repeat it for me'.⁴⁹

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ahmad Ibn Muhammad, from Al Hassan Bin Mahboub, from one of his companions,

Abu Abdullah^{asws} has said: 'The intellect is the pillar of the human being. And it is from the intellect - the insight, and the understanding, and the memorisation, and the knowledge. So if his intellect is supported by the Light, he would be a knowledgeable one, a memoriser, intelligent, visionary,

understanding. And it is with the intellect that he is complete, and it evidences his vision, and is the key to his affairs'.⁵⁰

49 Al Illal Al Sharaie - V 1 Ch 91 H 1

50 Al Illal Al Sharaie - V 1 Ch 91 H 2

Chapter 24

Reason for the good manners and the bad manners

Ali Bin Haatim informed me, from Abu Abdullah Bin Sabit, from Abdullah Bin Ahmad, from Al Qasim Bin Urwa, from Bureyd Bin Muawiya Al Ajaly,

Abu Ja'far^{asws} has said: 'Allah^{azwj} Mighty and Majestic Send down a Hourie from the Paradise to Adam^{as}. So he^{as} married her to one of his^{as} sons, and got the other son to be married to a Jinnie. Thus, all of what was born from the people, of beauty and good manners, so it is from the Houries, and whatever it was from among them, from the bad manners, so it is from the children of the Jinnie, and it is denied that he^{as} married his^{as} sons to his^{as} daughters'.⁵¹

51 Al Illal Al Sharaie - V 1 Ch 92 H 1

Chapter 25

The reason due to which it is not allowed for the man to say to his child, ‘This one neither resembles me nor does it resemble my forefathers’.

My father said, ‘Ahmad Bin Idrees narrated to us, from Muhammad Bin Al Husayn Bin Abu Al Khatab, from Ja’far Bin Bashir, from a man,

Abu Abdullah^{asws} has said: ‘Allah^{azwj} Blessed and High, whenever He^{azwj} Intends to Create a creature (human being), Gathers every face which was in between him and his forefathers up to Adam^{as}, then Creates him upon the image of one of them. Therefore, one of you should not be saying that ‘This one neither resembles me nor does he resemble anything from my forefathers’.⁵²

52 Al Illal Al Sharaie - V 1 Ch 93 H 1

Chapter 26

The reason due to which the fathers find (love) for the sons, what the sons do not find for the fathers

Ja'far Bin Muhammad Bin Masroor narrated to us, from Al Husayn Bin Muhammad Ib Aamir, from his uncle Abdullah Bin Aamir, from Muhammad Bin Abu Umeyr, from Hisham Bin Salim who said,

'I said to (Imam) Al-Sadiq^{asws}, 'What is the matter that we find for our children (the love) what they do not find for us?' He^{asws} said: 'Because they are from you, and you are not from them'.⁵³

53 Al Illal Al Sharaie - V 1 Ch 94 H 1

Chapter 27

Reason for the greying (during old age) and its beginning

My father said, 'Sa'ad Bin Abullah narrated to us, from Ayoub Bin Noah, from Muhammad Bin Abu Umeyr, from Hafs Bin Al Bakhtary,

Abu Abdullah^{asws} has said: 'The people did not used to be greying. So (one day) Ibrahim^{as} was something in his^{as} beard, so he^{as} said: 'O Lord^{azwj}! What is this?' So He^{azwj} Said: "This is dignity". So he^{as} said: 'O Lord^{azwj}! Increase dignity for me^{as}.'⁵⁴

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Al Abbas Ibn Marouf, from Ali Bin Mahziyar, from Al Husayn Bin Amaar, from Naeem,

Abu Ja'far^{asws} has said: 'Ibrahim^{as} woke upon one morning and he^{as} saw something white in his^{as} beard, so he^{as} said: 'The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds Who Made me^{as} reach this age and I^{as} have not disobeyed Allah^{azwj} (even) for the blink of an eye'.⁵⁵

Ali Bin Haatim informed me, from Ja'far Bin Muhammad, from Yazeed Bin Haroun, from Usman, from Ja'far Bin Al Rayaan, from Al Hassan Bin Al Husayn, from Khalid Bin Ismail Bin Ayoub Al Makhzamy,

(It has been narrated) from Ja'far^{asws} Bin Muhammad^{asws}, that he heard him^{asws} narrating to Abu Al-Tufayl that Ali^{asws} was saying: 'The man used to die after having reached the apex of his life and (his hair) would not be grey. So the man would come to the man and his son but would not recognise the father from the son, so he was saying, 'Which one of you is the father?' So when it was the era of Ibrahim^{as}, so he^{asws} said: 'O Allah^{azwj}! Make something for me^{as} to be recognised

by'. He^{asws} said: 'So (the hair of) his^{as} head whitened along with his^{as} beard'.⁵⁶

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56 Al Illal Al Sharaie - V 1 Ch 95 H 3

Chapter 28

Reason for the nature, and the desires, and the loves

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ahmad Ibn Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Amro Bin Abu Al Maqdam, from Jabir,

Abu Ja'far^{asws} has narrated that Amir Al-Momineen^{asws} said: 'When Allah^{azwj} Blessed and High Loved that He^{azwj} Create a creature by His^{azwj} Hands, and that was after what was past from the Jinn and the *al-Nisnaas* in the earth by seven thousand years, and when it was the Desire that Allah^{azwj} Create Adam^{as} for which He^{azwj} Wanted, from the Management (of the affairs) and the Pre-destination, when He^{azwj} Constituted it in the skies and the earth, and it was all in His^{azwj} Knowledge, when He^{azwj} Intended all that, Uncovered the Veils of the skies.

Then He^{azwj} Said to the Angels: "Look at the people of the earth from My^{azwj} creatures, from the Jinn and the *al-Nisnaas*". So when they saw what they had been doing in it, from the disobedience and shedding of the blood without right, and the mischief in the earth, that was grievous upon them, and they were angered for the Sake of Allah^{azwj}, and expressed remorse upon the earth, and their anger was out of control, they said: 'O Lord^{azwj}! You are the Mighty, the All-Powerful, the Compeller, the Able, the Magnificent of Glory, and these are Your^{azwj} creatures, the weak, the humble in Your^{azwj} earth, turning in Your^{azwj} Control, and are living by Your^{azwj} Sustenance, and are enjoying by well-being given by You^{azwj}, and they are disobeying You^{azwj} with the likes of these grievous sins. Are You^{azwj} not Regretting, or Angered, nor Retaliating for

Yourself^{azwj} when You^{azwj} Heard from them and You^{azwj} Saw? And that was grievous upon us, and is a gave matter with regards to You^{azwj}.

So when Allah^{azwj} Mighty and Majestic Heard that from the Angels, Said: “[2:30] **I am going to Make a Caliph in the earth** for Myself^{azwj} against them. Thus, he would become a Proof for Me^{azwj} over them in My^{azwj} earth over My^{azwj} creatures’. So the Angels said: “Glory be to You^{azwj}! **Are You going to Make in it one as shall make mischief therein and shed the blood, and we Glorify with Your Praise and extol Your Holiness?** And they said: ‘So Make him from us, for neither make mischief in the earth nor do we shed the blood’.

The Majestic is His^{azwj} Majesty Said: “O My^{azwj} Angels, **I know what you are not knowing.** I^{azwj} Intend that I^{azwj} Create a creature with My^{azwj} own Hands, and Make his offspring to be Prophets^{as} and Mursils^{as}, and righteous servants, and the Guiding Imams^{asws}, Making them to be My^{azwj} Caliphs over My^{azwj} creatures in My^{azwj} earth, forbidding them from disobeying Me^{azwj}, and warning them of My^{azwj} Punishment, and Guiding them to obeying Me^{azwj}, and they can travel by them upon My^{azwj} Way.

And I^{azwj} shall Make them a Proof for Me^{azwj}, as an excuse and a warning, and would Set forth the al-Nisnaas from My^{azwj} earth, thus Purifying it from them, and I^{azwj} shall Transfer the disobedient Jinn away from My^{azwj} citizens, and My^{azwj} creatures, and My^{azwj} good ones, and Settle them in the atmosphere, and in the horizons of the earth, not being adjacent to the offspring of My^{azwj} creatures. And I^{azwj} shall Make a veil to be in between the Jinn and My^{azwj} creatures, and the offspring of My^{azwj} creatures would neither be able to see the Jinn, nor feel them, nor intermingle with them, nor have gatherings with them. So the one who disobeys me^{azwj}, from (disobeying) the offspring of My^{azwj} creatures whom I^{azwj} have Chosen for Myself^{azwj}, I^{azwj} shall Settle them in the settlements of the disobedient, and Turn them towards their turning, and it does not worry Me^{azwj} (the least)”. So the Angels said: ‘O our Lord^{azwj}! Do whatever You^{azwj} so Desire to. There is no knowledge with us except what You^{azwj} have Taught us. You^{azwj} are the All-Knowing, the Wise’.

So Allah^{azwj}, Majestic is His^{azwj} Majesty, Said to the Angels: ***"[15:28] And when your Lord Said to the Angels: I am going to Create a person of the essence of black mud Fashioned into shape [15:29] So when I have Made him complete and Blown into him from My Spirit, fall down to him Prostrating"***. And that was from the Commands of Allah^{azwj} Mighty and Majestic and Made it to precede to the Angels with regards to Adam^{as}, from before He^{azwj} Created him^{as}, as an Argument from Him^{azwj} against them'.

He^{asws} said: 'So Allah^{azwj} Blessed and High Scooped a scoop of the fresh and the sweet water, so He^{azwj} Mixed it and it solidified. Then He^{azwj} Said to it: "From you I^{azwj} shall Created the Prophets^{as}, and the Mursils^{as}, and My^{azwj} Righteous servants, and the Imams^{asws} of Guidance, the inviters to the Paradise, along with their^{asws} followers up to the Day of Judgement, and it does not worry Me^{azwj} (the least). And I^{azwj} shall not be questioned about what I^{azwj} Do, and they shall be Questioned" - Meaning by that His^{azwj} creatures.

He^{azwj} Scooped a scoop of the salty and the bitter water, so He^{azwj} Mixed it and it solidified. Then He^{azwj} Said to it: "From you I^{azwj} shall Create the tyrants, and the Pharaohs, and the harsh ones, and the brethren of the devils, and the inviters to the Fire, up to the Day of Judgement, along with their followers, and it does not worry Me^{azwj} (the least). And I^{azwj} shall not be questioned about what I^{azwj} do, but they will be Questioned".

He^{asws} said: 'And He^{azwj} Placed a condition of Al-Bada'a (Alteration of the Divine Will) with regards to that, and did not Place the condition of Al-Bada'a with regards to the companions of the Right. Then He^{azwj} Mixed the two waters, so He^{azwj} Kneaded it, then Cast it in front of His^{azwj} Throne, and these two were races (breeds) of clay.

Then he^{azwj} Commanded four Angels - Al-Shimaal, and Al-Dabour, and Al-Saba, and Al-Junoub, that they should roll three (things) upon these and aerate these and pulverise these. Then they should permeate these with four natures - the wind, the dust/powder, the blood, and the phlegm'. So the Angels rolled over these, and these are Al-Shimal, and Al-Saba, and Al-Junoub, and al-Dabour, so they made to flow in these, the four natures.

He^{asws} said: 'And the wind, from the four natures in the body, is from Al-Shimal. And the phlegm in the four natures in the body, is from Al-Saba. And the dust/powder in the four natures of the body, is from Al-Dabour. And the blood in the four natures in the body, is from Al-Junoub. So the person was formed and the body was completed.

Thus, from the wind is necessitated the love for the life, and the long deeds and the greed. And from the phlegm is necessitated the love of the food and the drink, and the gentleness and the kindness. And from the dust is necessitated the anger, and the foolishness, and the demonization, and the bullying, and the rebellion, and the haste. And from the blood is necessitated the love of the women, and the pleasures, and the indulging in the Prohibitions, and the lustful desires'.

Amro said, 'Jabir informed me from Abu Ja'far^{asws} having said: 'We^{asws} found it in a book from the books of Amir Al-Momineen Ali^{asws},⁵⁷

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ahmad Bin Abu Abdullah, from someone else, from Abu Tahir Bin Hamza,

Abu Al-Hassan Al-Reza^{asws} has said: 'The natures are four. So from these is the phlegm, and it is a disputant, argumentative. And from these is the blood, and it is a slave, and sometimes the slave kills its master. And from these is the wind, and it is a coaxing (luring) king. And from these is the bitter, and far be it, far be it, it is the ground. If it shakes, whatever is upon it, (also) shakes'.⁵⁸

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr Al Bazanty, from Abu Jameela, from the one who mentioned it,

Abu Ja'far^{asws} has said: 'The cruelty is in the liver, and the life is in the lungs, and the settlement of the intellect is in the heart'.⁵⁹

Muhammad Bin Musa Bin Al Mutawakkil, from Abdullah Bin Ja'far Al Humeyri, from Muhammad Bin Al Husayn, from Al Hassan Bin Mahboub, from some of our companions, raising the Hadeeth, said,

'He^{asw}s said: 'When Allah^{azwj} Mighty and Majestic Created the clay of Adam^{as}, Commanded the four winds, so they flowed over it. Thus, it took its natures from each of these winds'.⁶⁰

Ali Bin Ahmad narrated to us, from Muhammad Bin Abu Abdullah Al Kufy, from Musa Bin Imran Al Nakhai'e, from his uncle Al Husayn Bin Yazeed, from Ismail Bin Abu Ziyad Al Sakuny who said,

'Abu Abdullah^{asws} said: 'But rather, the human being came to be eating and drinking by the fire, and seeing and working by the vision, and hearing and smelling by the wind, and found (the taste) of the food and the drink by the water, and moved by the soul. And had it not been for the fire in his stomach, he would not have digested' - or said: 'The food and the drink would have been destroyed'.

'And had it not been for the wind, neither would the fire have ignited the stomach not would the weight have exited from his belly. And had it not been for the soul, he would have neither moved, not come or gone. And had it not been for the coldness of the water, the fire of the stomach would have incinerated him. And had it not been for the light, he would have neither seen nor understood.

Thus, the clay is his image, and the bones in his body are of the status of the tree in the ground, and the blood in his body is at the status of the water in the ground. (The tree) cannot stand in the ground except with the water, and the body of the human being cannot stand except with the blood and the brain is creamy blood and its butter.

So, like this is the human being, Created from the realm of the world and the realm of the Hereafter. So when Allah^{azwj} Gathered between these two, his life came to be in the earth, because he descended from the realm of the sky to the world. So when Allah^{azwj} Separates between the two, that section become the death, and the other returns to the sky. Thus, the life in the earth, and the death in the sky, and that is because there was a separation of the souls from the body. So the soul and the light return to the first order, and the body is left because it is from the realm of the world.

But rather, the body is spoilt in the world because the wind would wipe out the water, so it would dry, and there would remain the clay. Thus it would decay and everything would revert

back to its first essence. And the soul moves with the breath, and the movement of the breath is from the wind. So what was from the soul of the Believer so it is supported with the intellect, and what was from the soul of the Infidel, so it is a fire supported by the rejection of it.

So this is the image of fire, and this is the image of light. And the death is a Mercy from Allah^{azwj} to His^{azwj} Believing servants, and a Vengeance upon the infidels. And the two Punishments are (from) Allah^{azwj} - one of these is the matter of the soul, and the other is the overcoming of some people over the others.

So what was faced by the soul, so it is the illness and the poverty, and what was from the overcoming, so it is the vengeance. And these are the Words of the High **[6:129] And thus do We make some of the unjust to attach to others on account of what they earned from the sins.** So what was from the sins of the soul, it would be from that illness and the poverty, and what was from the overcoming, so it is the vengeance, and what was for the Believer, a Retribution for him in the world, and a Punishment for him in it.

And as for the Infidel, so the Retribution is upon him in the world and the evil Punishment in the Hereafter, and that does not happen except due to the sins, and the sins are from the desires. And from the Believer it is the error and the forgetfulness, and what transpire from what he cannot endure. And what was in the Infidel, so it is his resorting to the denial, and the aggression, and the envy. And these are the Words of Allah^{azwj} Mighty and Majestic **[2:109] (Turn you into Infidels) out of envy from themselves.**⁶¹

Muhammad Bin Musa Bin Al Mutawakkil narrated to us, from Abdullah Bin Ja'far Al Humeyri, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from one of our companions, raising it, said,

'Abu Abdullah^{asws} said: 'The recognition of oneself can be known by four natures, and four pillars, and four corners. And his natures are - the blood, and the bitter/dust, and the wind, and the phlegm. And his four pillars are (based on) the intellect, and from the intellect are - the discernment, and the understanding, and the memorisation, and the knowledge. And

his corners are - The light, and the fire, and the spirit, and the water’.

So he sees, and hears, and understands with the light, and eats and drinks by the fire, and copulates and moves by the spirit, and finds the taste of the food by the water. So these are the foundations of his image.

So if he was knowledgeable, a memoriser, an intellectual, and understanding one, he would recognise in what (state) he is in, and from where the things come from, and for which he is here for, to what he is going to, by the sincerity of the Oneness and the acceptance of the obedience (to Allah^{azwj}), and the soul has flowed in him and it is hot, and it flows in him and it is cold.

So if it is replaced by the heat, he would be arrogant, and self-conceited, and accusing, and murder, and theft, and getting excited, and rejoicing, and being immoral, and committing adultery, and exhilaration, and being extravagant.

And if it was cold, he would care, and sorrowful, and refreshing, and withered, and forgotten, and despairing. These are the symptoms which happen to be from these illnesses, for it is its way, and the first one of that does not happen except due to the erroneous deeds. So these would be in accordance with eating and drinking in a particular time, when that time is not appropriate for that, the eating and the drinking, in an erroneous state. Thus these various types of illnesses are obligated upon the world’.

And he^{asws} said: ‘The body parts of the human being, and his veins, and his organs are armies for the Sake of Allah^{azwj}, Conscripted. So when Allah^{azwj} Intends an illness with it, He^{azwj} Makes it to overcome him. So He^{azwj} Makes him sick from wherever He^{azwj} so Intends to by that very illness’.⁶²

Muhammad Bin Musa Al Barqy narrated to us, from Ali Bin Muhammad Majaylawiya, from Ahmad Ibn Abu Abdullah, from his father, from Muhammad Bin Sinan, by his chain,

It has been narrated from Amir Al-Momineen^{asws}: ‘The strangest of what is in the human being, is his ‘????’ heart. And for him it is a resource of the wisdom and its antibodies of its disputes. If the hope comes to his mind, the greed humiliates him; and if he is stimulated by the greed, jealousy destroys him; and if despairs comes to him, the regret kills him;

and if anger is presented to him, his rage is intensified; and if he is happy by the satisfaction, he forgets the preservation of it; and if the fear grabs him, the caution occupies him; and if the security is widened for him, the neglect crucifies it; and if the favour occurs for him, the pride seizes him; and if a difficulty hits him, so he shrieks in panic; and if he is benefitted by the wealth, the riches make him rebellious; and if destitution bites him, the affliction keeps him occupied; and if the hunger faces him, weakness sits with him; and if he over eats, the indigestion arrests him. Thus, every deficiency is harmful, and every extravagance is a spoiler'.⁶³

And by this chain, from Muhammad Bin Sinan, from one of his companions,

(The narrator says) 'I heard Abu Abdullah^{asws} saying to a man: 'Know, O so and so, that the status of the heart from the body is at the status of the Imam^{asws} from the people, the one^{asws} who is obligatory to obey, upon them. Do you not see that all of the parts of the body are unconditionally for the heart and are translators for it, being led by it - the two ears, and the two eyes, and the nose, and the mouth, and the two hands, and the two legs, and the private parts.

So if the heart, when it wishes to look, the man opens his eyes; and if it wishes to listen, his ears move and open their hearings, so he hears; so when the heart wishes to smell, the nose sniffs, so that particular aroma is invited to the heart; and if it wishes to speak, it does so by the tongue; and if it wishes to seize (something) the two hands work towards it; and if it wishes to move, the two feet walk; and when it is with desires, the manhood stirs. So all these are supported from the heart by the movement, and similar to that is the Imam^{asws}, that they (people) should be obedient to the commands from him^{asws}'.⁶⁴

Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed narrated to us, from Muhammad Ibn Al Hassan Al Saffar, from Muhammad Bin Abu Abdullah Al Barqy, from Ali Bin Hadeed, from Sama'at Bin Mahran who said, '

'I was in the presence of Abu Abdullah^{asws}, and in his^{asws} presence were a number of his^{as} loyalists. So there flowed a mention of the intellect and the ignorance. So he^{asws} said: 'Get to know, the intellect and its army, and the ignorance and its army, and you would be Guided'.

Sama'at said, 'May I be sacrificed for you^{asws}! We do not understand except what you^{asws} make us to understand'. So Abu Abdullah^{asws} said: 'Allah^{azwj} Created the intellect, and it is the first of the creatures to be Created from the spiritual realm from the right of the Throne, from His^{azwj} Light. So He^{azwj} Said to it: "Turn back!" so it turned back. Then Said to it: "Come forward!" So it came. So Allah^{azwj} Mighty and Majestic Said to it: 'I^{azwj} have Created you as a magnificent creature, and Honoured you over all of My^{azwj} creatures".

He^{asws} said: "Then He^{azwj} Created the ignorance from the salty dark ocean. So He^{azwj} Said to it: "Turn back" So it turned back. Then Said to it: "Come forward!" But it did not come forward. So Allah^{azwj} Said to it: "Are you being arrogant?" So He^{azwj} Cursed it. Then He^{azwj} Made seventy-five armies for the intellect. So when the ignorance saw what Prestige Allah^{azwj} has Honoured the intellect with, and what He^{azwj} had Given it, harboured enmity towards it. So the ignorance said: 'O Lord^{azwj}! This is a creature similar to me. You^{azwj} Created it, and Honoured it, and Strengthened it. And I am opposite to it, and there is no strength for me by it. Therefore Give me the army similar to what You^{azwj} have Given it'. So Allah^{azwj} Said: "Yes. But, if you were to disobey Me^{azwj} after that, I^{azwj} will Throw you and your army out from My^{azwj} Mercy". It said, 'I have agreed'. Thus, Allah^{azwj} Gave it seventy-five armies.

So from what Allah^{azwj} Gave the intellect from the seventy five armies, the army of goodness is its Vizier, and Made its opposite to be (the army of) evil, and it is the Vizier of the (armies of) the ignorance.

And the '*Imaan*' (belief), its opposite is the disbelief; and the ratification, and its opposite is ingratitude; and the hope, and its opposite is the despair; and the justice, and its opposite is injustice; and the satisfaction, and its opposite is the resentment; and the thankfulness, and its opposite is ungratefulness;

And the expectation, and its opposite is helplessness; and the reliance, and its opposite is the greed; and the compassion, and its opposite is the harshness; and the mercy, and its opposite is the anger; 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 immorality; and the asceticism, and its opposite is the yearning;

And the gentleness, and its opposite is the relentlessness; and the awe, and its opposite is audacity; and the humbleness, and its opposite is pride; and the relaxedness, and its opposite is haste; and the forbearance, and its opposite is foolishness; and the contentment, and its opposite is the bluffing; and the peacefulness, and its opposite is the arrogance; and the acceptance, and its opposite is the compulsion;

And the pardoning, and its opposite is the rancour (bitterness); and the tenderness, and its opposite is the callousness (cruelty); and the conviction, and its opposite is the doubt; and the patience, and its opposite is the anxiety; and the forgiveness, and its opposite is the revenge; and the richness, and its opposite is the poverty; and the pondering, and its opposite is the omission; and the memorising, and its opposite is the forgetfulness; and the sympathy, and its opposite is the detachment;

And the contentment, and its opposite is the greed; and the equality, and its opposite is the prevention; 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 subservience, and its opposite is the supremacy; and the security, 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 treachery; and the sincerity, and its opposite is the dishonesty; and magnanimity, and its opposite is the apathy; and the understanding, and its opposite is the stupidity; and the recognition, and its opposite is the denial; and the politeness, and its opposite is the rudeness; and the safety of the unseen, and its opposite is the intemperance; and the concealment, and its opposite is the publicising;

And the Salat (Prayer), and its opposite is the wasting of it; and the Fasting, and its opposite is the breaking of it; and the Jihad, and its opposite is the withdrawal from (running away); and the Hajj, and its opposite is the renouncement of the Covenant; and the conservation of the Hadeeth, and its opposite is the scandal; and the goodness to the parents, and its

opposite is the disowning; and the reality, and its opposite is the showing off; and the goodness, and its opposite is the evil;

And the veil, and its opposite is the shamelessness; and the dissimulation, and its opposite is the broadcasting; and the fairness, and its opposite partiality; and the peacefulness, and its opposite is the rebellion; and the cleanliness, and its opposite is the filth; and the modesty, and its opposite is the impropriety; and the intent, and its opposite is the aggression; 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 good health, and its opposite is the suffering; and the stability, and its opposite is the wavering; and the wisdom, and its opposite is the desire; and the dignity, and its opposite is the meanness; and the happiness, and its opposite is the misery; and the repentance, and its opposite is the persistence; and the seeking Forgiveness, and its opposite is the keeping pride; and conservativeness, and its opposite is the recklessness;

And the supplication, and its opposite is the withholding it; and the vitality, and its opposite is the lethargy (dullness); and the happiness, and its opposite is the grief; and the intimacy, and its opposite is the prejudice; and the generosity, and its opposite is the stinginess.

And these armies of the intellect are not complete in anyone except in a Prophet^{as} or a successor^{as} of a Prophet^{as}, or a Believer whose heart Allah^{azwj} has Tested for the Eman (faith). As for the rest of those who are in our^{asws} Wilayah, so if one of the them is not free from some of these armies becoming in him until they are competed in him, he should be fearing from the ignorance.

Thus, during that, they would come to be in the high Levels along with the Prophets^{as} and the successors^{as}. But rather, the success can be realised with the understanding of the intellect and its armies, and keeping away from the ignorance and its armies.

May Allah^{azwj} Cause us^{asws} and you all to achieve His^{azwj} obedience and His^{azwj} Pleasure'.⁶⁵

Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ibrahim Bin Hashim, from Abu Is'haq Ibrahim Bin Al Haysam

Al Khafaf, from a man from our companions, from Abdul Malik Bin Hisham, from Ali Al Ash'ary, raising it, said,

'Rasool-Allah^{saww} said: 'Allah^{azwj} has not been worshipped with the likes of the intellectual, and the intellect of a person is not complete until there happen to be ten qualities in it - (1) The good from him is expected; (2) The evil from him is secured (not expected); (3) He belittles the goodness which is within him; (4) And he magnifies the good which is from others; (5) He does not complain of those that seek the needs from him; (6) And he does not get tired of seeking the knowledge for the length of his life; (7) The poverty is more beloved to him than the riches; (8) And the humbleness is more beloved to him than the honour; (9) His share from the world is his livelihood and the society; (10) And as for the society (he lives such that) he does not see anyone except that he says, 'He is better than I am, and more pious'.

But rather, the people are of two types - A man who is better than him and more pious, and another who is more evil than him and lower. So when he meets the one who is better than him and more pious, he humbles himself to him to ascend to him. And when he meets the one who is more evil than himself and lower, he says, 'Perhaps the goodness in him is hidden, and his evil is apparent, and perhaps his ending would be with goodness'. So when he does that, he would prevail in his glory, and would be the chief of the people of his era'.⁶⁶

Muhammad Bin Musa Bin Al Mutawakkal narrated to us, from Ali Al Husayn Al Sa'ad Abady, from Ahmad Bin Abu Abdullah Al Barqy, from his father, from Abu Nahshal, from Muhammad Bin Ismail, from his father, from Abu Hamza who said,

'I heard Abu Ja'far^{asws} saying: 'Allah^{azwj} Mighty and Majestic Created us^{asws} from the high *Illiyeen*, and Created the hearts of our^{asws} Shiah from what He^{azwj} Created us^{asws} from, and Created their bodies from (clay) besides that. Thus, their hearts incline towards us^{asws} because these have been Created from what we^{asws} have been Created from'. Then he^{asws} recites this Verse **[83:18] Nay! Most surely the record of the righteous shall be in the Iliyeen. [83:19] And what will make you know what the highest Iliyeen is? [83:20] It is a written book, [83:21] Those of Proximity witness it'**.⁶⁷

Ahmad Bin Haroun narrated to us, from Muhammad Bin Abdullah Al Humeiry, from his father, from Yaqoub Bin Yazeed, from Hamaad Bin Isa, from Abu Naeem Al Hazly, from a man,

Ali^{asws} Bin Al-Husayn^{asws} having said: 'Allah^{azwj} Blessed and High Created the Prophets^{as} from the clay of Illiyeen, their hearts (as well as) their bodies, and Created the hearts of the Believers from that very clay, and Created the bodies of the Believers from (clay) besides that. And He^{azwj} Created the Infidel from the clay of *Sijjeen*, their hearts and their bodies. So He^{azwj} Mixed the two clays. So from this the Believer begets the Infidel, and the Infidel begets the Believer, and it is from over here that the Believer commits the sins, and from over here the Infidel does the good deeds. So the hearts of the Believers incline towards what they have been Created from, and the hearts of the Infidels incline towards what they have been Created from'.⁶⁸

Ali Bin Ahmad narrated to us, from Muhammad Bin Abu Abdullah Al Kufy, from Muhammad Ibn Ismail, raising it to Muhammad Bin Sinan, from Zayd Al Shahaam,

Abu Abdullah^{asws} has said: 'Allah^{azwj} Blessed and High Created us^{asws} from the Original Light. He^{azwj} Embedded that Light in the clay from the high *Illiyeen*, and Created the hearts of our^{asws} Shiah from what our^{asws} bodies had been Created from, and Created their bodies from the clay besides that. Thus, their hearts incline towards us^{asws} because it was Created from what we^{asws} have been Created from. Then he^{asws} recited **[83:18] Nay! Most surely the record of the righteous shall be in the Iliyeen. [83:19] And what will make you know what the highest Iliyeen is? [83:20] It is a written book, [83:21] Those of Proximity witness it.**

And that Allah^{azwj} Blessed and High Created the hearts of our^{asws} enemies from the clay of *Sijjeen*, and Created their bodies from clay besides that, and Created the hearts of their adherents from what their bodies had been Created from, Thus, their hearts incline towards them. Then he^{asws} recited **[83:7] Nay! Most surely the record of the wicked is in the Sijjeen. [83:8] And what will make you know what the Sijjeen is? [83:9] It is a written book [83:10] Woe on that day to the beliers'**.⁶⁹

My father narrated to us, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Abu Yahya Al Wasity, raising it, said,

'Abu Abdullah^{asws} said: 'Allah^{azwj} Mighty and Majestic Created us^{asws} from *Illiyeen*, and Created our^{asws} Spirits from higher than that, and Created the spirits of our^{asws} Shiah from *Illiyeen*, and Created their bodies from besides that. So it is from that reason there will always be nearness between us^{asws} and our^{asws} Shiah, and from then on their hearts have been inclining towards us^{asws}'.⁷⁰

Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ahmad Bin Muhammad, from his father, from Ibn Al Arzamy, from his father, from Jabir Al Ju'fy,

Abu Ja'far^{asws} has said: 'If you intend to know that there is good within you, look at your heart. So if it was such that it love the people who are obedient to Allah^{azwj} Mighty and Majestic and hates the people who are disobedient to Him^{azwj}, so within you is good, and Allah Loves you. And it was that it hates the people who are obedient to Allah^{azwj} and loves the people who are disobedient to Him^{azwj}, so there is no good within you, and Allah^{azwj} Hates you. And the person is with the one whom he loves'.⁷¹

57 Al Illal Al Sharaie - V 1 Ch 96 H 1

58 Al Illal Al Sharaie - V 1 Ch 96 H 2

59 Al Illal Al Sharaie - V 1 Ch 96 H 3

60 Al Illal Al Sharaie - V 1 Ch 96 H 4

61 Al Illal Al Sharaie - V 1 Ch 96 H 5

62 Al Illal Al Sharaie - V 1 Ch 96 H 6

63 Al Illal Al Sharaie - V 1 Ch 96 H 7

64 Al Illal Al Sharaie - V 1 Ch 96 H 8

65 Al Illal Al Sharaie - V 1 Ch 96 H 10

66 Al Illal Al Sharaie - V 1 Ch 96 H 11

67 Al Illal Al Sharaie - V 1 Ch 96 H 12

68 Al Illal Al Sharaie - V 1 Ch 96 H 13

69 Al Illal Al Sharaie - V 1 Ch 96 H 14

70 Al Illal Al Sharaie - V 1 Ch 96 H 15

71 Al Illal Al Sharaie - V 1 Ch 96 H 16

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let him claim it wherever he finds it"*

Imam Ali (as)