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

\textsuperscript{1} Al Illal Al Sharaie – V 1 Ch 66 H 1
\textsuperscript{2} Al Illal Al Sharaie – V 1 Ch 66 H 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\textsuperscript{asws} having said: ‘Do you know why Ismail\textsuperscript{as} was named as ‘the truthful’?’ I said, ‘I do not know’. He\textsuperscript{asws} said: ‘He\textsuperscript{as} had promised a man, so he sat waiting for him for a year’.

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\textsuperscript{asws} has said: ‘The Ismail\textsuperscript{as} whom Allah\textsuperscript{azwj} Mighty and Majestic Speaks of in His\textsuperscript{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\textsuperscript{as}, but he\textsuperscript{as} was a Prophet\textsuperscript{as} from the Prophets\textsuperscript{as} whom Allah\textsuperscript{azwj} had Sent to his\textsuperscript{as} people. So, they seized him\textsuperscript{as} and scraped the skin off his head and face. So an Angel came over to him\textsuperscript{as} and said: ‘Allah\textsuperscript{azwj} Mighty is His\textsuperscript{azwj} Majesty, Sent me to you\textsuperscript{as}, therefore order me with whatever you so desire to’. So he\textsuperscript{as} said: ‘For me\textsuperscript{as} is an example with what has been done, with Al-Husayn\textsuperscript{asws},’

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\textsuperscript{asws} has said: ‘Ismail\textsuperscript{as} was a Rasool\textsuperscript{as}, a Prophet\textsuperscript{as}. His\textsuperscript{as} people overcame him\textsuperscript{as}. So they scraped off
his skin off his face, and scalped his head. So a Messenger from the Lord of the Worlds came to him and said to him: ‘Your Lord Conveys His Greetings to you and is Saying: “I have Seen what has happened with you”, and He has Commanded me to obey you. Therefore, order me with whatever you so desire’. So he said: ‘There happens to be for me, an example, with Al-Husayn Ibn Ali’. 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 saying: ‘Rasool-Allah promised a man to (beat a) rock, so he saw said: ‘Will be (waiting) for you over here until you come’. He saw said: ‘The sun intensified unto him, so his companions said, ‘O Rasool-Allah! You should move over to the shade’. He saw said: ‘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 Al Illal Al Sharaie – V 1 Ch 68 H 1
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 her(as) 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\textsuperscript{as} speech as an Proof/Sign for his\textsuperscript{as} mother\textsuperscript{as}. \textsuperscript{8}

\textsuperscript{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 A lKufy, 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
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\textsuperscript{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’.\textsuperscript{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\textsuperscript{asws}, from his\textsuperscript{asws} brother\textsuperscript{asws} Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws} having said: ‘Allah\textsuperscript{azwj} Mighty and Majestic Revealed unto Musa\textsuperscript{as}: “O Musa\textsuperscript{as}! Do not be joyful at the abundance of the wealth, nor leave My\textsuperscript{azwj} Remembrance on every situation, for the abundance of the wealth would make you\textsuperscript{as} forgetful of the sins, and the neglect of My\textsuperscript{azwj} Remembrance hardens the heart”.\textsuperscript{12}

\textsuperscript{11} Al Illal Al Sharaie – V 1 Ch 74 H 1
\textsuperscript{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\textsuperscript{asws} said: ‘Do you see these with deformities in their Creation?’ I said, ‘Yes’. He\textsuperscript{asws} said: ‘They are the ones whose fathers went to their mothers during the menstruation’.\textsuperscript{13}

\textsuperscript{13} Al Illal Al Sharaie – V 1 Ch 75 H 1
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 Hafis Bin Bakhtary.

Abu Abdullah\textsuperscript{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’.\textsuperscript{14}

\textsuperscript{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 Rab’i’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’.  

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 hisas offspring – the good and the bad’.  

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’.  

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’.  

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saaffar, 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
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: ‘Allahazwj 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\textsuperscript{azwj} Made the two lips to be sweet so that he can
taste the sweet and the sour, and Made the two eyes with sal-
linity 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 ill-
ness'.\textsuperscript{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 Sh-
abra who said,

‘I and Abu Haneefa came over to Ja’far\textsuperscript{asws} Bin
Muhammad\textsuperscript{asws}. So he\textsuperscript{asws} said to Abu Haneefah: ‘Fear Al-
lah\textsuperscript{azwj} and do not analogise the Religion with your opinion, for
the first one to analogise was Iblees. Allah\textsuperscript{azwj} Mighty and
Majestic Commanded him\textsuperscript{la} to Prostrate to Adam\textsuperscript{as}, so he\textsuperscript{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\textsuperscript{asws} said: ‘Are you good at analogising your head
from your body?’ He said, ‘No’. Ja’far\textsuperscript{asws} said: ‘So inform me\textsuperscript{asws}, for which reason did Allah\textsuperscript{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\textsuperscript{asws} said:
‘Because Allah\textsuperscript{azwj} Blessed and High Created the two eyes, so He\textsuperscript{azwj} Made the two of these to be lubricated, and Made the
salinity in these two as a Favour upon the son of Adam\textsuperscript{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 sweet-
ness to be in the two lips for the son of Adamas to taste the
pleasure of his food and his water’.

Then Ja’far\textsuperscript{asws} said to Abu Haneefa: ‘Inform me\textsuperscript{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\textsuperscript{asws} said: ‘It is
the term, ‘There is not god except for Allah\textsuperscript{azwj},’ – if you were to
say, There is no God’ it would constitute association (shirk), and if you were to say, ‘Except Allah\textsuperscript{azwj}, it would constitute belief’.

Then Ja’far\textsuperscript{asws} said: ‘Woe be unto you! Which of the two is more grievous, killing the soul or adultery?’ He said, ‘Killing the soul’. He\textsuperscript{asws} said: ‘But Allah\textsuperscript{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\textsuperscript{asws} said: ‘Which of the two is greater, the Prayer or the Fast?’ He said, ‘The Prayer’. He\textsuperscript{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\textsuperscript{azwj} and do not analogise’.\textsuperscript{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\textsuperscript{asws}, so he\textsuperscript{asw} said to him: ‘O Abu Haneefa, it has reached me\textsuperscript{asw} that you analogise?’ He said, ‘Yes, I do analogise’. So he\textsuperscript{asw} said: ‘Woe be unto you! Do not analogise. The first one to analogise was Iblees. ‘\textsuperscript{[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\textsuperscript{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\textsuperscript{asw}, from your body. Inform me\textsuperscript{asw} 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\textsuperscript{asw} 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\textsuperscript{asw} of Rasool-Allah\textsuperscript{saww}, Inform me, how is that?’ So he\textsuperscript{asw} said: ‘Allah\textsuperscript{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\textsuperscript{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’.

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’man (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’man! 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\textsuperscript{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\textsuperscript{azwj} Made the sweetness to be in the mouth as a Favour from Allah\textsuperscript{azwj} from the son of Adam\textsuperscript{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\textsuperscript{azwj}’ – the beginning of it is infidelity, and the end part of it is belief’.

Then he\textsuperscript{asws} said: ‘O No’man! Beware of the analogy, for my\textsuperscript{asws} father\textsuperscript{asws} narrated to me\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws} that Rasool-Allah\textsuperscript{saww} said: ‘The one who analogises anything from the Religion by his opinion, Allah\textsuperscript{azwj} would Pair him with Iblees\textsuperscript{la} in the Fire, for he\textsuperscript{la} was the first one to analogue when he\textsuperscript{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\textsuperscript{azwj}. Thus, the Religion of Allah\textsuperscript{azwj} cannot be manifested by the opinion and the analogies’.

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 ShabbeeB Bin Anas, from one of his companions,

From Abu Abdullah\textsuperscript{asws}, (the narrator) said, ‘I was in the presence of Abu Abdullah\textsuperscript{asws} when a young boy from Kinda came over. So he asked for a Verdict with regards to a question, so he\textsuperscript{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\textsuperscript{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\textsuperscript{asws} to greet him\textsuperscript{asws}, and I found this very boy seeking a Verdict from him\textsuperscript{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 Abdulllah 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 analogue and work upon it with my opinion’. He asws said: ‘O Abu Haneefa! The first one to analogue 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: ‘Al-lah 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 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\textsuperscript{asws} saying: ‘Allah\textsuperscript{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’.\textsuperscript{35}

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

Abu Abdullah\textsuperscript{asws} said: ‘That grief and the happiness arrive to you from us\textsuperscript{asws}, because, we\textsuperscript{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
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 Abdullaahasws, so I said to himasws, ‘Sometimes the man resembles his paternal uncle, sometimes his father, sometimes his maternal uncle’. So heasws 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 Abdullaahasws, ‘The birth resembling its father, and its mother’. Heasws 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: 'Jibraeel as informed of it just now'. So he said, 'Does Jibraeel 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 Salam? 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 it 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 Mighty 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 Abdul-lah 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 (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’.

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\textsuperscript{asws} turned towards Al-Hassan Bin Ali\textsuperscript{asws}, so he\textsuperscript{asws} said: ‘O Abu Muhammad\textsuperscript{asws}, answer him’. So Al-Hassan\textsuperscript{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\textsuperscript{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\textsuperscript{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\textsuperscript{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\textsuperscript{azwj}, and I will never cease to testify by that. I hereby testify that Muhammad is Rasool-Allah\textsuperscript{saww} and I will never cease to testify by that; and I testify that you\textsuperscript{asws} are a successor\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww} and the establisher with His\textsuperscript{azwj}'}
Arguments after him - and he gestured towards Amir Al-Momineen - and I will never cease to testify by that; and I hereby testify that you are his successor and the establisher with His arguments - and he gestured towards Al-Hassan.

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

Then he stood up and went away. So Amir Al-Momineen said to Al-Hassan: ‘O Abu Muhammad! Follow him and see where he is heading to’. So Al-Hassan Bin Ali went out. So he (Abu Ja'far the Second) 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 Mighty and Majestic’. So he returned to Amir Al-Momineen and let him know of it. So he said: ‘O Abu Muhammad! Do you recognise him?’ He said: ‘Allah, and
His azwj Rasool saww, and Amir Al-Momineen asws are more knowing’. So he asws said: ‘He was Al-Khizr asws.’
Chapter 19

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


(It has been narrated) from hisasws father Aliasws Bin Abu Talibasws having said: ‘The Prophet saww was asked from what did Allahazwj, Majestic is Hisazwj Majesty, Create the intellect. He saww said: ‘Allahazwj 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
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 Ahaad Bin Saheeb Bin Ahaad Ibn Saheeb, 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 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)’.

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

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45 Al Illal Al Sharaie – V 1 Ch 87 H 1
The reason due to which the idiot came to be the most Hated of the things

Muhammad Biin Musa Bin Al Mutawakkkal 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: ‘Allah⁴⁶azwj Mighty and Majestic did not Created anything more hateful to Him⁴⁶azwj than the fool, because it crucifies the thing most Beloved to Him⁴⁶azwj, and it is the intellect’.

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-Reza⁴⁷asws saying: ‘The friend of every person is his intellect, and his enemy is his ignorance’.

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⁴⁶ Al Illal Al Sharaie – V 1 Ch 88 H 1
⁴⁷ Al Illal Al Sharaie – V 1 Ch 88 H 2
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.'

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<sup>asws</sup> has said: ‘Allah<sup>azwj</sup> Mighty and Majestic Send down a Hourie from the Paradise to Adam<sup>as</sup>. So he<sup>as</sup> married her to one of his<sup>as</sup> 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<sup>as</sup> married his<sup>as</sup> sons to his<sup>as</sup> daughters’.<sup>51</sup>

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51 Al Illal Al Sharaie – V 1 Ch 92 H 1
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\textsuperscript{asws} has said: ‘Allah\textsuperscript{azwj} Blessed and High, whenever He\textsuperscript{azwj} Intends to Create a creature (human being), Gathers every face which was in between him and his forefathers up to Adam\textsuperscript{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’.\textsuperscript{52}

\textsuperscript{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 beard, so he as said: ‘O Lord azwj! What is this?’ So Heazwj Said: “This is dignity”. So heas said: ‘O Lord azwj! Increase dignity for me as’.

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 heas saw something white in his beard, so heas said: ‘The Praise is for Allah azwj Lord azwj of the Worlds Who Made me as reach this age and Ias have not disobeyed Allah azwj (even) for the blink of an eye’.

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 heasws said: ‘O Allah azwj! Make something for meas to be recognised
by’. He\textsuperscript{asws} said: ‘So (the hair of) his\textsuperscript{as} head whitened along with his\textsuperscript{as} beard’.\textsuperscript{56}

\begin{itemize}
\item 54 Al Illal Al Sharaie – V 1 Ch 95 H 1
\item 55 Al Illal Al Sharaie – V 1 Ch 95 H 2
\item 56 Al Illal Al Sharaie – V 1 Ch 95 H 3
\end{itemize}
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 when You Heard from them and You Saw? And that was grievous upon us, and is a gave matter with regards to You.

So when Allah Mighty and Majestic Heard that from the Angels, Said: “[2:30] I am going to Make a Caliph in the earth for Myself against them. Thus, he would become a Proof for Me over them in My earth over My creatures’. So the Angels said: “Glory be to You! 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 Majesty Said: “O My Angels, I know what you are not knowing. I Intend that I Create a creature with My own Hands, and Make his offspring to be Prophets and Mursils, and righteous servants, and the Guiding Imams, Making them to be My Caliphs over My creatures in My earth, forbidding them from disobeying Me, and warning them of My Punishment, and Guiding them to obeying Me, and they can travel by them upon My Way.

And I shall Make them a Proof for Me, as an excuse and a warning, and would Set forth the al-Nisnaas from My earth, thus Purifying it from them, and I shall Transfer the disobedient Jinn away from My citizens, and My creatures, and My good ones, and Settle them in the atmosphere, and in the horizons of the earth, not being adjacent to the offspring of My creatures. And I shall Make a veil to be in between the Jinn and My creatures, and the offspring of My 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, from (disobeying) the offspring of My creatures whom I have Chosen for Myself, I shall Settle them in the settlements of the disobedient, and Turn them towards their turning, and it does not worry Me (the least)”. So the Angels said: ‘O our Lord! Do whatever You so Desire to. There is no knowledge with us except what You have Taught us. You are the All-Knowing, the Wise’.
So Allah\textsuperscript{azwj}, Majestic is His\textsuperscript{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\textsuperscript{azwj} Mighty and Majestic and Made it to precede to the Angels with regards to Adam\textsuperscript{as}, from before He\textsuperscript{azwj} Created him\textsuperscript{as}, as an Argument from Him\textsuperscript{azwj} against them’.

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

He\textsuperscript{azwj} Scooped a scoop of the salty and the bitter water, so He\textsuperscript{azwj} Mixed it and it solidified. Then He\textsuperscript{azwj} Said to it: “From you I\textsuperscript{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\textsuperscript{azwj} (the least). And I\textsuperscript{azwj} shall not be questioned about what I\textsuperscript{azwj} do, but they will be Questioned”.

He\textsuperscript{asws} said: ‘And He\textsuperscript{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\textsuperscript{azwj} Mixed the two waters, so He\textsuperscript{azwj} Kneaded it, then Cast it in front of His\textsuperscript{azwj} Throne, and these two were races (breeds) of clay.

Then he\textsuperscript{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 Allahazwj), 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 heasws said: ‘The body parts of the human being, and his veins, and his organs are armies for the Sake of Allahazwj, Conscripted. So when Allahazwj Intends an illness with it, Heazwj Makes it to overcome him. So Heazwj Makes him sick from wherever Heazwj 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-Momineenasws: ‘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 over eats, the indigestion arrests him. Thus, every deficiency is harmful, and every extravagance is a spoiler’.  

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’.  

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’.

63
Sama’at said, ‘May I be sacrificed for you! We do not understand except what you make us to understand’. So Abu Abdullah said: ‘Allah 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 Light. So He Said to it: “Turn back!” so it turned back. Then Said to it: “Come forward!” So it came. So Allah Mighty and Majestic Said to it: ‘I have Created you as a magnificent creature, and Honoured you over all of My creatures’.

He said: Then He Created the ignorance from the salty dark ocean. So He Said to it: “Turn back” So it turned back. Then Said to it: “Come forward!” But it did not come forward. So Allah Said to it: “Are you being arrogant?” So He Cursed it. Then He Made seventy-five armies for the intellect. So when the ignorance saw what Prestige Allah has Honoured the intellect with, and what He had Given it, harboured enmity towards it. So the ignorance said: ‘O Lord! This is a creature similar to me. You 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 have Given it’. So Allah Said: “Yes. But, if you were to disobey Me after that, I will Throw you and your army out from My Mercy”. It said, ‘I have agreed’. Thus, Allah Gave it seventy-five armies.

So from what Allah 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 mischief; 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 renunciation 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 is 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'.

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’.  

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 Iliyeen, and Created the hearts of our asws Shia 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 Humeyri, 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 Illiyeen. [83:19] And what will make you know what the highest Illiyeen 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

68
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\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} Mighty and Majestic Created us\textsuperscript{asws} from Illiyeen, and Created our\textsuperscript{asws} Spirits from higher than that, and Created the spirits of our\textsuperscript{asws} Shiah from Illiyeen, and Created their bodies from besides that. So it is from that reason there will always be nearness between us\textsuperscript{asws} and our\textsuperscript{asws} Shiah, and from then on their hearts have been inclining towards us\textsuperscript{asws},\textsuperscript{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\textsuperscript{asws} has said: ‘If you intend to know that there is good within you, look at your heart. So if it was such that is love the people who are obedient to Allah\textsuperscript{azwj} Mighty and Majestic and hates the people who are disobedient to Him\textsuperscript{azwj}, so within you is good, and Allah Loves you. And it was that it hates the people who are obedient to Allah\textsuperscript{azwj} and loves the people who are disobedient to Him\textsuperscript{azwj}, so there is no good within you, and Allah\textsuperscript{azwj} Hates you. And the person is with the one whom he loves’.\textsuperscript{71}

\textsuperscript{57} Al Illal Al Sharaie – V 1 Ch 96 H 1  
\textsuperscript{58} Al Illal Al Sharaie – V 1 Ch 96 H 2  
\textsuperscript{59} Al Illal Al Sharaie – V 1 Ch 96 H 3  
\textsuperscript{60} Al Illal Al Sharaie – V 1 Ch 96 H 4  
\textsuperscript{61} Al Illal Al Sharaie – V 1 Ch 96 H 5  
\textsuperscript{62} Al Illal Al Sharaie – V 1 Ch 96 H 6  
\textsuperscript{63} Al Illal Al Sharaie – V 1 Ch 96 H 7  
\textsuperscript{64} Al Illal Al Sharaie – V 1 Ch 96 H 8  
\textsuperscript{65} Al Illal Al Sharaie – V 1 Ch 96 H 10  
\textsuperscript{66} Al Illal Al Sharaie – V 1 Ch 96 H 11  
\textsuperscript{67} Al Illal Al Sharaie – V 1 Ch 96 H 12  
\textsuperscript{68} Al Illal Al Sharaie – V 1 Ch 96 H 13  
\textsuperscript{69} Al Illal Al Sharaie – V 1 Ch 96 H 14  
\textsuperscript{70} Al Illal Al Sharaie – V 1 Ch 96 H 15  
\textsuperscript{71} Al Illal Al Sharaie – V 1 Ch 96 H 16
"Wisdom is the lost property of the Believer, let him claim it wherever he finds it"

*Imam Ali (as)*