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Knowledge

There is no one in the world more creative and intelligent regarding his result for human beings and more fruitful for mankind than Imam al-Sadiq (as), except his fathers. This inspired and great Imam (as) opened new brilliant horizons in knowledge and science with a significant positive share in constructing the civilization and developing its tools in all aspects.

The knowledge and science of the Imam (as) extended to include the secrets of the universe, as well as the science of external space, the citizens of planets and other astonishing cases, which all call to believe in Allah, who granted him this superiority, creativity and intelligence. We aim at showing some of his sciences, which filled the earth, as al-Jahiz stated. We also intend to express some of the sciences which are just attributed to him, those which are not from him.

Chemistry

What is certain is that, Imam al-Sadiq (as), himself, established and invented the science of chemistry. This science was not known at that era. The Imam (as) exploded the gates of this significant science, which is considered as the first base for the mankind's civilization and its technological advancement in this era.

Jabir ibn Hayyan, the pride of the East, took this significant science from Imam al-Sadiq (as) and authored his books, which were the basic base of this science.

There were some of the students of the (as) Imam who were interested in this science asking him about some of the materials. Yahya al-Halabi narrated the following: "I stopped by the copper marketplace with Abu Abdullah and I told him: "Allah bless you! What is origin of copper?" He answered: "Its origin is silver, unless the earth corrupted it and who can bring out the inside corruption."

The most important students of the Imam (as) are Husham ibn al-Hakam, Jabir ibn Hayyan al-Tarsousi. Jabir wrote about five hundreds documents in chemistry and medicine from the reports of the Imam (as). He could successfully achieve a large number of scientific theories, in which extracting acid sulphuric

(H_2SO_4) by filtration from brass was among the most significant one. This was what he called oil of vitriol. He also extracted acid nitric (HNO_3), gold water.

Jabir was the first one who noticed the sediment of silver chloride (AgCl) when adding eating salt (NaCl) to silver nitric (AgNO_3).

The extraction of some other chemical elements is also attributed to him, such as potassium carbonate (K_2CO_3), sodium carbonate (Na_2CO_3) and some other elements with high importance in the creation of firecrackers, tints, chemical fertilizer, soaps and other materials.

The creativity of Jabir ibn Hayyan did not stop here in the creation of these elements, but he started to have a new invention in chemistry, which was what he called as the science of al-Mizan, that is the science of balanced equation of their attributes in things and materials. He assigned for each element of the elements a specific category according to its attributes. This was the starting point of the science of equations according to the attributes of elements of things.

The working activity of Jabir extended to include another field in chemistry, which is called industrial chemistry, which is the transmutation of worthless metal into valuable ones such as gold and silver. Jabir is considered the leader of those who expressed their interest in this field of chemistry after him such as al-Razi, ibn Maskooya, al-Saghræe, al-Mojritee and al-Jeldakee.

The theory of transmutation of metal into gold and silver was an old Greek theory, in which Muslims were interested afterwards. Jabir had an extensive document and explained its bases and principles in his different books.

Ibn Nadeem said: "Some trustees, who were engaged in industry, told me that he, Jabir, used to go to Bab al-Sham Street in an avenue known as the gold market. That man told me: Jabir was among the most respected men in Kufah in the chemistry science."

Dr. Muhammad Yahya al-Hashimi believes that what Jabir meant by elixir is radium or one of the radiating elements. Then he said: "What increases our astonishment is that Jabir said that this secret has role in every task. This was what we approached now at the present time. This is what we see that radiating elements reach the heart of element of materials and results in the destruction of the atoms, which ends not with construction of atomic bombs, but also the provision of powerful new resource in which no one could ever imagine before.

The industrial theory of chemistry reached a level of imagination, dreams and delusions and everyone worked on it became idiotic. Even al-Kendi and ibn Khaldun discarded and threw away this thought and emphasized that the transmutation of an element to another is impossible.

What happened in 1919, which resulted in the destruction of nitrogen (N_2) and transmuting it to oxygen (O_2) and hydrogen (H_2), has changed the concept of this thought and proved the possibility of making it

a reality.

Afterwards, the experience of splitting the nucleus of atoms, by utilizing the atomic bombardment of the nucleus of helium (He) as well as using some other lighter elements but with greater effects such as protons, which are hydrogen (H₂) after being shot with an extremely high speed that results in the splitting of the nucleus of atoms and transmuting some of the elements into others, such as the transmuting of hydrogen (H₂) into helium (He), sodium (Na) into magnesium (Mg), lithium (Li) and boron (B) into helium (He). So actually the splitting and transmutation of elements one into another becomes reality.

Dr. Muhammad Yahya al-Hashimi allocated a separate book for this subject and named it “Imam al-Sadiq the Inspirer of Chemistry.” We refer the reader to it for further investigation. These great achievements in science, civilization and astonishing invention that Jabir ibn Hayyan presented for the development of human beings, and which were among one of the most significant reason in the progress of industry and technological advancements, were the results of what he got from his master, Imam al-Sadiq (as), the first inspirer of the science of chemistry.

Medicine

Imam al-Sadiq (as) paid great attention to medicine and established a special school for it. It was the first school established in Islam in Saudi Arabia, while there was no attention to medicine and medical treatment at that time. He was giving lectures in this science, with which many got use of, such as physicians, researchers and patients during the third and forth Arabic century.

Within his lectures, we can mention the one related to reactivating the blood stream when a sudden heart attack occurs or when the heart stops temporarily and when the sign of death covered a patient. This can be tackled by cutting the vein between the fingers of the left hand as this results in returning the sign of life to the patient.

The Indian physician, Ibn Bohla, tested this method and there was a tremendous success even when it was applied on Ibrahim ibn Salih al-Abbasid, the paternal cousin of Haroon al-Rashid, who was suffering from a heart attack. Haroon asked Jebreel ibn Bakhtishoo to have a check-up on his cousin. He made a physical examination, and checked him up, but he was disappointed and informed al-Rashid that there was no hope for his survival. Then he left him. Afterwards, the Indian physician came in. He was ibn Bohla and he was competing with ibn Bakhtishoo in his skills.

Al-Rashid hurried to hear about his cousin. He saw ibn Bohla, and rushed to ask about the condition of his cousin. Ibn Bohla said: “I am sure, he will recover from his disease.” Haroon replied: “Do you reject the statement of Jebreel ibn Bakhtishoo and you know that he is a professional physician and he was disappointed from him?” Ibn Bolha said: “If your cousin dies tonight, you will have the right to own my life and all my wealth.”

Haroon became happy with this statement. He ordered food and beverages and they started eating and drinking. Suddenly, at that moment, a servant, came announcing the death of Ibrahim ibn Salih. Haroon was frightened and stood up right away and went to see him, while the patient laid out on a washing table and ibn Bohla was on his side checking him.

Haroon shouted at him, saying: “How come you say that he will recover and he will stay alive?” Ibn Bolha said: “Your cousin has not died completely and he will stay survive.” Then he asked to move the patient from the washing room. Afterwards, ibn Bohla started, taking a sharp knife and then cut the blood vessel between the left-hand fingers of the patient. His blood was out and he had a little movement. When he opened his eyes, he did not wait to thank Haroon with a very low voice. Afterwards he regained his consciousness and returned to life.

The Imam (as) with the Indian Physician

There was an Indian physician among the most striking physicians, reading medical books for al-Mansour and Dawaneeqi. Once, that happened when Imam al-Sadiq (as) was available in the meeting, listening to what he was reading. When he completed his reading, he turned to the Imam (as) and said: “O Abu Abdullah! Do you want anything from what I have?”

“No, because what I have is better than yours,” the Imam (as) replied. The physician hurried saying: “What is it?”

The Imam (as) replied: “I cure the hot with the cold; the cold with the hot; the wet with the dry; the dry with the wet. I return all the cases to what Allah, the Almighty, ordered and use what the Prophet (S) said: Know that stomach is the source of diseases and that zeal is the source of every remedy. So accustom your body to what it is accustomed.”

The physician was astonished and said: “Is medicine something other than this?”

The Imam al-Sadiq (as) went on saying: “Do you think that I read anything from the medical books?”

“Yes,” he replied.

Imam (as) said: “I swear by Allah the Almighty and Majestic, that I did not. Well now tell me, who is more knowledgeable in medicine, you or me?”

“Of course me,” he replied.

Imam (as) set forth precise questions about what is related to the human body regarding medicine, saying:

Question 1: “Why are there affairs in head?”

The physician was confused and could not reach a response and confessed his inability to answer by saying: "I do not know."

Question 2: "Why did He put hair on it, that is on the head, from the top?"

"I do not know," he replied.

Question 3: "Why is forehead hairless?"

"I do not know," he replied.

Question 4: "Why does it have linings and lineaments?"

"I do not know," he replied.

Question 5: "Why are the eyebrows located above the eyes?"

"I do not know," he replied.

Question 6: "Why are the eyes created similar to almonds?"

"I do not know," he replied.

Question 7: "Why is the nose situated in the middle, that is, in the middle of the eyes?"

"I do not know," he replied.

Question 8: "Why is the hole of the nose in the bottom?" "I do not know," he replied.

Question 9: "Why are the lips and moustache put above the mouth?"

"I do not know," he replied.

Question 10: "Why are the teeth sharpened, molar teeth were widened and canine teeth were lengthened?"

"I do not know," he replied.

Question 11: "Why do men have beards?"

"I do not know," he replied.

Question 12: "Why do palms lack hair?"

"I do not know," he replied.

Question 13: "Why do nails and hair lack sense?"

"I do not know," he replied.

Question 14: "Why is heart akin to the pine nut?"

"I do not know," he replied.

Question 15: "Why are there two lungs and their movements are in their places?"

"I do not know," he replied.

Question 16: "Why is the liver curved?"

"I do not know," he replied.

Question 17: "Why is kidney akin to the cowpeas?"

"I do not know," he replied.

Question 18: "Why is the bending of knee specified in the back?"

"I do not know," he replied.

Question 19: "Why is there a curvature in feet?"

"I do not know," he replied.

The Indian physician asked the Imam (as) to reply these affairs, so he said:

Answer 1: "Head has complex affairs because it has empty spaces; otherwise headache was soon to attack it. So, as it has empty spaces around, headache is farther from it."

Answer 2: "Hairs are located on the top of head to facilitate the transformation of sebum to brain, to ease the egress of steam and to protecting it from coldness and hotness."

Answer 3: "Forehead lacks hairs, because it enlightens the eyes."

Answer 4: "There are linings and lineaments to keep sweat, which is coming from the head towards the eyes to the extent that human requires, just like the lakes on the earth which are keeping the water."

Answer 5: "The eyebrows are located above the eyes to protect the eyes from the light to some extent. You have already seen someone who is putting his hands on his eyes to protect his eyes to the extent needed."

Answer 6: "Eyes are similar to almonds in order to allow the drug enter the eyes and to have the disease out. If they were square or circle, there would not be the true circulation of drugs nor the exiting of disease."

Answer 7: “Nose is located between two eyes to divide the light to each one equally.”

Answer 8: “The hole of the nose is situated at the bottom to allow the exiting of elements coming out from the brain and to have the smell up. If it was situated towards above, nothing was out from and no smell could be smelled well.”

Answer 9: “Moustache and lip are above the mouth and keep what are out from brain from mouth, in order not to putrefy and to allow the human enjoy his eating and drinking”

Answer 10: “The teeth are sharp, because biting is done through them. Molars are wide, because they are used for grinding and canines are high to support molars and teeth as pillar in construction.”

Answer 11: “Beard is specified for men in order to remove the need to have a difficult inspection for distinguishing male from female.”

Answer 12: “Palms are free from hair, because touching is done through them. If there were hairs on palm, there would not be the ability to sense what are touched.”

Answer 13: “Hair and nails are slow in growing, because their fast growing is the source ugliness, while their shortness is the source of beauty. If there were fast growing, that would hurt human in cutting them.”

Answer 14: “Heart is akin to the pine nut, because it is upside-down. Its top is precisely so to allow it to enter into the lung and get use of being cold and avoid the brain to be burned with its hotness.”

Answer 15: “Lungs are created in two to place the heart inside their pressures and get use of their movement.”

Answer 16: “The liver is curved to take the heaviness of stomach to be pressured in order to omit all its steams.”

Answer 17: “Kidney is akin to the cowpeas, because it’s the place where semen is stored point after another. So if it was square or circle, it would be locked from the first point to the second and there would be no joy when it is exiting, if semen was exiting from the back of the kidney. It is shrinking and extending and then ejecting it firstly towards bladder similar to a gun after passing a curved path.”

Answer 18: “The bending of knee is specified in the back, because human being is walking forwards and this way, his movement is balanced. Otherwise he would fall down during his walk.”

Answer 19: “The feet have curvatures because if walking is done entirely on the ground without it, the weight would be similar to a very heavy stone.”

The physician was astonished with this information that he did not know before while they are from the subjects of the medical sciences. Then, he went on saying: “Where did you get this science from?”

Imam al-Sadiq (as) replied: “I took it from the Prophet (S) and he took it from Gabriel and Gabriel took it from the Lord of the Universe, the Almighty, who created bodies and souls.”

The physician set about and said: “You are right! I witness that there are no Lord but Allah and that Muhammad is the messenger of Allah and that you are the most knowledgeable man in your era.”

The Number of Bones in the Human Body

Salim ibn Dhareer narrated that once a Christian asked Imam al-Sadiq (as) about the secrets of medicine, then he asked him about the details of human body. He said: “Allah the Almighty and Majestic, created human with twelve segments¹, with two hundred and forty eight bones, with three hundred and sixty vessels. Vessels are what irrigating the whole of body. Bones are keeping it steady and flesh is keeping the bones. Nerves are keeping the flesh.

“Hands contain eighty-two bones and each hand contains forty-one bones. There are thirty-five bones in palm; two in his forearm; one in his upper arm; three in his shoulder and these are forty-one. Of course, the same rule applies to the other hand. There are forty three bones in lower part of the body including thirty-five bones in his foot; two in his leg; three in his knee; one in his thigh; two in his hip. The same rule applies to the other side. There are eighteen vertebrae in his spinal column. There are nine ribs in each side and there are eight in neck. There are also thirty six and there are twenty-eight or thirty-two bones in mouth.”

Late al-Sayyid Muhammad al-Khalili said: “I swear that this counting and numbering is the same as the one whom the current anatomist said nowadays without any addition or extraction. Just maybe there is something in naming or considering two connected ones as one or vice versa. This is what lead us to know about his comprehensive knowledge in anatomy and his deep view in explaining the detailed human bony system in human body.”

Blood Circulation

Imam al-Sadiq (as) discovered the blood circulation in his discussion with al-Mufaddhal ibn Umar. In this case, he preceded the famous physician Harvey who is known as the discoverer of blood circulation system. Pay attention to what the Imam (as) said: “O Mofadhel! Think about the reason why food is reaching the body and the various techniques used. Food reaches the stomach and it is cooked there. Then the cooked materials are sent purely to liver in thin vessels after it is being purified, so the liver is not being affected with something wrong and it cannot bear, because liver is so gentle and cannot bear any violence.”

The late physician, Shaykh Muhammad al-Khalili, commented the following for the above-mentioned part of the speech of the Imam (as), saying: “This was mentioned by him and he was frank and accurate in talking about the blood circulation according to what medicine reached to after twelve centuries. In addition to that he clarified the functions of digestive system, urinary system, gallbladder, spleen, liver

and urinary bladder.

“Additionally, he also said: ‘In order not to be spread in the body and result in its destruction and exhaustion.’ This was proved by the medical sciences of the twentieth century, stating the urinary envenomed state which is resulted by the urine get back from urinary bladder to blood when it is not get off from it. As a result, it is being spread by blood throughout the body and ends with the body destruction and exhaustion and the gastric envenomed which is the result of the rottenness of gastric excrements, which are not sent off. Their envenomed returning results in the body poisoning, destruction and exhaustion”².

Warning Against Gastric Diseases

Imam al-Sadiq (as) warned against the interaction with those infected with gastric diseases because of the possibility of contagion. Among those whom he warned the interaction with, were those being infected with leprosy. This disease is very contagious. He said: “Do not talk with someone who is infected with leprosy, unless you are an arm or a spear away from him.”

The modern researches in medicine proved that the microbe of leprosy is spread in the air around the one who is infected to the distance of one meter or a meter and a half.

Health Advices

Imam al-Sadiq (as) presented some health-based advices. The following are among those advices:

He said: “If people’s eating was managed, their bodies would be powerful.”

Being managed and controlled in eating and avoiding immoderateness will prevent many of the diseases from being close to human beings, because most of them are based on indigestion and being greedy in eating. Holy Quran talked about this case as it said: ‘Eat and drink, but do not waste.’ Arteriosclerosis, being infected with diabetes and gastric diseases are derived from immoderateness in eating. Modern medical researches confirmed this.

He said: “One, who is healthy and tries to cure himself but died, he misguided himself towards his death.”

One, who is using drugs while he is healthy, he will already oppress himself, because this will result in many diseases and will end to death.

He said: “There is nothing useful for body when there is immoderation. Immoderation hurts the body, wastes the wealth and it is a reality without any doubt.”

He said: “Avoid drugs as far as you can bear the disease.”

Eschewing drugs, when there is no necessary need for use, is an element that empowers the body. Body has the power to prevent many of the diseases if it has enough power and immunity.

He said: "Washing dishes and cleaning its dirty, is the bringer of blessing and wealth."

Washing dishes and cleaning houses and removing any dirtiness from it, will result in the growing of health, because many of the gastric diseases are the consequence of what is created by dirtiness, uncleanness, and the lack of cleanness.

He said: "Reduce the drinking of water, because it is what empowers diseases."

Excessive use of water when there is no need will activate diseases. As an example, diabetes will bear in this condition.

He said: "Walking for patient results in deterioration."

Several numbers of diseases require relaxation and calmness. If the patient walked, that may result in a hurting deterioration.

He said to Anwan al-Basri: "Beware not to eat what you are not interested in eating, because that will result in stupidity and silliness. Also, do not eat until you are hungry and if you are about to eat, eat something that is allowable and Halal; name Allah and mention the tradition of the Prophet (S) who said: There is no worse container for human than his stomach, but if he must and he verily has to, then allocate third of it for food, third for beverages and third for himself."

He said: "All the diseases are from immoderation and indigestion, unless fever which is soon to be over."

Fevers come from many reasons, such as inflammation and being cold, but it is not created from indigestion.

He said: "Do not enter into bathroom, unless there is something in your stomach keeping it from being unstable. This is better for the body. Also, do not enter into bathroom while you are full."

Entering into bathroom in the hunger state or in the full state will result in the collapse of body and will make it liable to anger.

He said: "Sleeping is the ease of body; speech is the ease of soul and silence is the ease of mind."

What a nice statement it was. It encompasses both the principles of wisdom and medicine. Sleeping is one of the elements of the human health, without which body cannot survive. Talking is the ease of soul. Allah (SwT) created talking for human being, inside which is the ease of soul and the way they can tackle their affairs. And silence when there is no necessity to speak, results in the ease and comfort of mind.

He said: "Wash your hands before and after every meal."

Washing hands before eating and cleaning them from possible microbes, which are on them, is as important as washing hands after the meal. This results in cleanliness, which is next to godliness.

He said: "It is necessary for the old not to sleep while they are full. This state is better for the calmness of their sleeps."

He said: "Do not get close to women at the early night, either summer or winter, because stomach is full and it is not recommended, as this may result in urinary calculus, hernia or weakening vision. However if you wanted to do this, it would be better to have this at the end of the night, as it would be healthier for the body and wiser for begetting.

"Do not have an intercourse with your wife unless playing and jesting with her; touching her breasts. If you did this, her interest would be more and her water will be collected, because water will come out from her dress and interest will appear in her face and eyes and she will be as eager as you are.

"Do not have intercourse with your wife, unless she is clean. If you did, do not stay rising or sitting, but go directly to urinate, as this will keep you safe from urinary calculus. Then go and take a shower."

This speech of the Imam (as) involved health methodology that should be adhered to when performing intercourse. Modern medical researches confirmed what the Imam (as) talked about in this subject.

He said: "The emptier the stomach the closes a man to his Allah."

Staying unfilled as it has some good attribute for the general health, it has a deep effect on the relation with Allah, the Almighty. One, whose stomach is full by food, will be away from the Almighty Allah.

These were some healthful advices, which he presented in his lectures.

Nourishment

Imam al-Sadiq (as) talked about some of the nourishments, such as bread, meat, fruit, mentioning their usefulness, which was brought in a comprehensive way in jurisprudence and tradition encyclopaedias. Here we mention some of them:

Rice Bread

The Imam (as) prescribed rice bread for those suffering from an intestinal ailment, saying: "Feed those suffering from an intestinal ailment by rice bread. There is nothing better for those suffering from an intestinal ailment than rice bread as it will bring comfort back to stomach and remove any uncomfoting."

Imam al-Sadiq (as) was suffering from an intestinal ailment and used rice bread then he recovered his health.

Meat

There are many sayings from Imam al-Sadiq (as) about meat. The following traditions are among what he stated:

Abdullah ibn Sanan said: “I asked Abu Abdullah about the best condiment in the earth and Hereafter and he said: Meat! Did not you hear the Allah the Almighty and Majestic, said: ‘The meat of bird from what you desire.’”

Scholastic Theology

Imam al-Sadiq (as) talked a lot about complicated scholastic theology in his lectures and researches, especially about monotheism affairs. He deflagrated the quarrels and arguments of that era, which were posed the uncertainties by those spiteful, such as Abd al-Karim ibn Abil-Awja and other people who were spiteful against Islam in the Arabic and Islamic world.

The Imam (as) and his students, who were specialist in this topic, aimed at destroying their uncertainties and abolishing them with decisive and undeniable reasoning and analysis. The reasoning that he posed can be categorized in the following two types:

Conscience-Based Reasoning

This kind of reasoning is based on conscience in proving the existence of a Lord, the granter of lives, for the Universe. Imam al-Sadiq (as) has used the method of Holy Quran and posed a number of conscience-based reasonings about monotheism. Among those are the following:

Allah, the Almighty, said: ***“We have made the Night and the Day as two (of Our) Signs: the Sign of the Night have We obscured” (17: 12).***

Allah, the Almighty, said: ***“And it is He who spread out the earth, and set thereon mountains standing firm and (flowing) rivers: and fruit of every kind He made in pairs, two and two: He draweth the night as a veil o’er the Day. Behold, verily in these things there are signs for those who consider!” (13:3)***

Allah, the Almighty, said: ***“He has created the heavens and the earth in just proportions, and has given you shape, and made your shapes beautiful.” (64:3)***

Allah, the Almighty, said: ***“Do they not observe the birds above them, spreading their wings and folding them in? None can uphold them except (Allah) Most Gracious: Truly (Allah) Most Gracious: Truly it is He that watches over all things.” (67: 19)***

These were some in addition to some other holy verses, which present the conscience-based and sense-based reasoning around the existence of Allah, the Almighty, the manager of the universe, the

creator of the existence. The Imam (as) followed this method in his reasoning when faced ibn Abil-Awja.

Intellectual Reasoning

Imam al-Sadiq (as) used a group of intellectual reasonings about monotheism and for denying what atheists follow for corruption, which has no way to adhere to. We will come across to it.

The Monotheism of al-Mufaddhal

Imam al-Sadiq (as) helped his student, al-Mufaddhal ibn Umar al-Jafi al-Koufi about monotheism when Abd al-Karim ibn Abil-Awja and a group of atheists approached the Holy Mosque of Prophet (S), facing against the Holy Prophet (S) and looked down at him wrongly and claimed that there is no creator for the universe nor a manager. Al-Mufaddhal was unable to stand and bear and he could not put up with the case if there was not any firm base assisting him to face him.

Additionally, he did not have the required capability to stand arguing with ibn Abil-Awja. So, he hurried to Imam al-Sadiq (as) and asked him to grant him with scientific reasons in order to be able to debate with atheists and demonstrate his belief. Imam (as) replied to him and wrote a book during several days and that was among the most important books ever authored around this subject, as it was among the ones full of comprehensive sense-based reasoning and examples about monotheistic affairs.

It is worth mentioning that this book had opened new horizons for many of the sciences, which nobody was thinking about before. We will come across some in some of the chapters of this book.

Examples from the Monotheism of al-Mufaddhal

We have to have a short glance at this scientific treasure, which is from the heritage of Islam. What follows is an example of what came in the book:

The origin of doubting about Allah (SwT)

The existence of a great Lord is an indisputable fact that no one doubts about unless those darkening their soul and being overcome by wrongs and those falling in a huge unstable gap of ignorance. Imam al-Sadiq (as) talked about the origin of doubting about Allah, the Almighty and denying Him. He said: "Those who doubt have already lost the requirements and concepts of creation and their thought could not grasp the good and wisdom in what the Almighty created and put them in species in land and sea, in flat and rugged places.

"So they infer the denial with shortage of their thoughts and their weak vision. They also denied the creation of things and claimed that their existence was as a result of a chance and there were no creation, appreciation or wisdom on behalf of a manager or creator. Far is He above what they ascribe to Him! They are in their darkness and ignorance as if they are blind, entering a well-constructed house, paved with the best rugs and the most luxurious ones.

“Various kinds of foods and beverages are provided in addition to the best clothes, which they need all and without which they cannot live. Everything is placed in its place reasonably, but they started doubting about everything left and right, walking up and down. Their eyes cannot figure out the fact. They cannot see the construction of the building and what was placed inside.

“Maybe they faced something that was placed in its place and was specified for some reason, but they do not actually know its purpose and they reason why it was created and why it was placed there? Then they begin their complaining and dispraising the house and the constructor.”

This is the description of those denying the affairs of creation because of their shortage in understanding the reasons and causes behind these things. So, they wander about in this world and do not understand what the creator created, in addition to His well-constructed creation and the excellence of design.

The reason of those infidels denying the existence of the Almighty, is derived from absolute ignorance, which surrounded their souls and left them wandering in the ignorance of this world, as itinerant animals and maybe even worse. They do not ponder on the way they were created themselves and what exists from complicated and astonishing organs.

They do not try to look at the excitements of the creatures of Allah, the Almighty, which are spread in lands and seas. Their eyes cannot see and their minds are deviated. They roam around the streams of ignorance, so they denied the existence of a Lord, manager and inventor for these worlds.

The ignorance of some of those atheists reached to a level that they claimed their infidelity and cursed Allah, the Almighty. The Imam (as) talked about them saying: “Perhaps, some stopped because they did not understand something, and hurrying in denying it. This is the same that Manichaeism followed and declared publicly as well as those darkened, posing uncertainties, which they, themselves, state as impossible.”

Here the Imam (as) presented two groups of atheists infidels. They are:

Manichaeism

They are the followers of Mani ibn Fatek al-Farsi and it appeared during the kingdom of Shapoor al-Sasani. Among his invention is that the world has two origins: darkness and light and that they are forever. He claimed that Jesus came to the news of appearance of Mani. He gathered the allegiance of a group of those ignorant and allowed what all other heavenly religions disallowed.

Atheists

They denied the existence of Allah. They claimed that the era is the manager of the universe and the one that affects it. They rejected what other religions came to prove the existence of a manager, inventor and creator of these worlds. The Imam (as) described them as atheists, infidels and dissolute. These people denied their minds and rejected what is self-evident, as every article of this universe is a reason

demonstrating and witnessing monotheism.

Sense-Based Reasons for the Existence of Allah

Imam al-Sadiq (as) presented a collection of sense-based reasons on the existence of Allah, the Almighty, and abolished what atheists follow. Here are some of them:

The Precise System of the Universe

One of the best reasons and among the most original ones on the existence of a great creator is the precise system of the universe, which is highly based on wisdom. Its sun, moon, night, day, flat and mountain are all demonstrating the existence of a great creator. Look what Imam (as) said in this regard: “The first reasoning on the existence of Allah, the Almighty, is the structure of this world, its components and the regulations organizing it.

“So, if you think about the universe with your mind, being informed about it with your brain, you will find it as a well-constructed building, which is well suited for what people need. The skies are lifted as roofs; the earth is wide spread as carpet; the stars are lightening as lamps; the treasures are treasured up. Everything in it has a reason for its creation. And human being is just like a king for this house and is free to do what he wishes.

“Various species of plants are ready for use. Different kinds of animals are known with their benefits and advantages. These are all obvious reasons that the universe has been created with wisdom, knowledge and organization. The Creator is one and He is the one, who made them all. He arranged some to suit the others. Be He exalted and be He raised far above. There is no one other than Him. Far is He above what unbelievers ascribe to Him! Far is He above from being impersonated by atheists!”

If human being ponders and thinks about this organized world and its structures that will lead him towards the absolute faith and belief in a great creator. Everything in the universe, either live or not, is leading one towards its origin and inventor. It is farce to deny Allah (SwT) and to not believe in Him. It is from the most obvious and self-evident facts, which no hiding or ambiguity can be applied to.

The Creation of Human Being

One of the most obvious reasons for the existence of Allah (SwT) is His creation of the human, who is among the greatest live creatures, who has many of the astonishing organs, in addition to his significant inventions and constituents.

If human ponders about his creation, he will completely believe in the existence of his creator, the Almighty. Once, the following came in a tradition: “One who knows himself, he will know his Lord.” The Imam (as) talked completely and comprehensively about the creation of human and his organs and system. The following are some aspects of his talk:

The Formation of Foetus: Imam al-Sadiq (as) talked in a comprehensive talk with al-Mufaddhal: “O Mufaddhal! Let us start mentioning the creation of human being. Learn from it. The first thing in this case is the way foetus is created in the womb. The creature there is darkened in three different aspects: the darkness of belly, the darkness of womb and the darkness of amnion. It can do nothing, nor can it send back any harm or bringing any good. The blood of menses is what it uses, as water feeds plants.”

This section talked about the evolution of foetus in the belly of its mother and the fact that it is surrounded by three kinds of darkness, they are: the amnion, which encloses it by amino materials; the covering of amnion by womb; and the captioning of womb by the belly, which they all prevent the light to reach it.

Amnion is the colander of amino and nourishing elements, and the manager of the life of the foetus, which draws blood from the womb of the mother and has it circulated for the evolution of the foetus.

Regarding the amino liquid, its advantage is that it surrounds the foetus from everywhere and puts in a situation of a swimmer and prevents it from being bruised, which might have resulted directly from the womb. Additionally, it has some other usages, such as the easy movement of foetus and some other advantages, which is mentioned in the modern medicine.

About the nourishment of the foetus, the blood of menses, on which its life is based on, is feeding it.

The Birth of the Foetus: He said: “When the evolution is complete, that’s the evolution of the foetus, and the body becomes stronger; its skin was powerful enough to face the air directly and his eyes to face the light, the labour of mother aroused and hurt her to the most severe and violent level.”

When the body and the organs of the foetus becomes stronger; its body becomes able to face the external air; its eyes becomes strong enough to face the light, its movement results in severe labour for the mother and hurts her to the most violent way. She suffers from many severe, unbearable and indescribable pains, until it is born and she sees this dear newborn, which is the continuation to her life, next to her. The modern medicine mentioned strange things during the birth operation, which are all the creation and invention of a great Lord and grantor of life.

The Nourishment of the Baby: The Imam (as) talked about the nourishment of the baby after its birth. He said: “When it is born, that blood, which was feeding it, changes its way towards the breasts of the mother as well as changing its colour and taste to suit the new situation that goes well with the new conditions of the new-born and fulfils its requirements.”

When the foetus is born and is separated from his mother. The blood of the menses, which was purring into the womb of the mother to feed the foetus, moves towards the vessels of breasts and enters their cells and turn into a milk full of every nourishment requirements that the baby needs. At the same time, it is microbe free and grants the baby the important immunity. This is all from the mercy of Allah (SwT) for this weak creature.

Let us hear what Sayyid Ghotob said about the wondrous nature of the creation of the milk in the following holy verse: ***“And verily in cattle (too) will ye find an instructive sign. From what is within their bodies between excretions and blood, We produce, for your drink, milk, pure and agreeable to those who drink it.” (16:66)***

What is the milk that is available in the udder of cattle from? It is extracted from excrement and blood. Excrement is what remained after the digestion of food and the absorption of the essence by the inwards, which changes into blood. This is the blood that is moving towards each cell in the body and when it goes towards the milk glands in udder, it will turn into milk by the great invention of Allah (SwT) that nobody knows how it happens.

Another operation changes nutritious elements in the body into blood and feed each cell with what it needs from this blood. A highly wonderful operation is being done every second just like the burning operation. The destruction and building operation is carried out every moment in this magnificent organ. This unstoppable operation continues until soul leaves the body.

Human beings cannot do anything in front of this wonderful operation. The entire cells are praising the creative creator of these human organs, which no other complex human-made systems can be compared to. Nor these human-made systems can be compared with any one of the uncountable cells.

The Quality of Baby's Nourishment: He said: “When he is born, smacks and moves his lips asking to suckle. Then he will find the breasts of his mother as what can overcome his needs. He will be fed with milk as long as his body is wet, the organs are gentle and the limbs are soft.”

One of the mercies of Allah, the Almighty, for baby is that He provides something for feeding him without ever needing for the mother to teach him. She just put the breast to be used. Another wonderful fact is that at the primary stage of the birth of the baby, Allah, the Almighty, made the milk as a gummy liquid to disinfect the organs of the baby to suit his stomach. Then, it changes into thicker milk and the nourishing elements are increased as the baby grows.

The Growth of Baby's Teeth: The Imam (as) talked about the appearance of the teeth of the baby, saying: “So that if he can use them when he wants to move and needs a food that is slightly hard. Molar teeth is used for keeping his body strong; wisdom teeth is used for chewing and to swallow the food easily.”

When the baby becomes older and his organs are stronger, he would need more food to stay healthy. So, the wisdom of the great Creator grants him teeth to help him to digest the food that he needs along with the milk to complete his nourishment. In addition to this, it can be considered as a source of beauty for the mouth and the face, as well as assisting in the better utterance of pronunciation, as the utterance of many of the letters are based on the movement of the tongue in the mouth.

The growth of Hair in Men's Face: The Imam (as) clarified the wisdom in the growth of hair on men's

face rather than the ladies, saying: “If he, the baby, attains puberty, hair will appear on the face, if the baby is male and that will be the sign of masculinity. Allah, the Almighty, differentiated men with women when the male becomes older and he will show the sign of maleness.

If the baby is female, her face remains hairless as it was, in order to have the beauty and grace that motivates men for the continuation of generations.”

The appearance of hair in the face of man is the sign of his puberty and at the same time the sign of his maleness that distinguishes him from females, because he leaves the level of childhood and the level that the appearance is similar with women. But regarding women, the divine wisdom demanded that their face should be hairless, beautiful and graceful to be the sign of their femaleness as well as being motivating for men and activating their sexual desires. This is what guarantees the continuation of generations. Otherwise, human beings would go out of existence. So glory be to Allah (SwT), the inventor and creator of whole things.

The Structure of Human Body: The Imam (as) talked about the wisdom in the structure of human body, which demonstrates the greatness of the wise creator who depicted human beings in the best manner. The following are among what were mentioned in the monotheism of al-Mufaddhal.

The Erection of Human Body: He said: “O Mofadhel! Look at what Allah specified for the creation of human being honoring and favouring him over beasts. He created him erect directly and to stay straight when he is sitting down in order to take things with his hands and organs. This way he can use them properly and work with them. If he was shackled on his face as beasts, he would not be able to do any of the things that he can currently do.”

Allah created human beings erected when he stands up, with elevated head. He, the Almighty, did not create him as any of his other creatures walking on four legs or on his stomach. The Almighty said: ‘We have already created human being with best structure.’ He also said: ‘And He created you and did that in the best way.’

If human were not able to stand erectly, he would not be able to do his work or to perform what he should for his life. And if he were shackled on his face, it would be very difficult for him to do anything. Blessed be Allah, the best and greatest creator.

Eyes and Sense: He said: “Now Mufaddhal! Look at the senses that human being was granted in his creation and was honoured over others; how the eyes were situated as lamps at the top of the light stand to let him read and they were not placed elsewhere down, such as hands or legs to face difficulties and they would face hurt resulting from direct works and movements. Nor were they placed on organs in the middle of the body, such as stomach or waist, because their twisting would be a problem and the eyes would not be able to be informed about the things going around. So head is chosen as the best place for senses and it is considered as immune place.”

This section of the speech of the Imam (as), talked about what was granted in the human body among the significant features of creation that demonstrates Allah's (SwT) tremendous power, with which He distinguished human being and honoured him over other creatures. What distinguishes him are his senses that can capture various kinds of senses at the same time. Sight can be mentioned as the first one. Eyes were placed in their special place, where the creativity of invention is clearly displayed.

Allah, the Almighty, covered the eyes with a couple of eyebrows to protect them from high intensity light and rays as well as to protect them from the leak of sweat downwards. Additionally, the Almighty surrounded them with a couple of eyelids and created fair hair to defend them from dust, light and strong light. He, the Almighty, created tear glands to keep the eyes wet and to wash them from dust and external dirt. After the completion of this tear leaking, the additional leakage goes to exit from nose as well as storing some in two places for tears in order to be used when weeping or in some psychical situation.

Regarding the eyes and the constituents, they are among the most significant reason on the existence of a great Creator, inventor and illustrator. The lenses of the eyes capture the image on the retina and manage the muscles mechanically to set the focal point. This network constitutes of nine separated layers. Totally their thickness would not exceed the thickness of a thin, precise sheet.

The layer that is located in the deepest inside is the same layer that involves cylindrical and conical elements. It is said that the number of the cylindrical elements are around thirty millions and the number of conical elements are about three millions. They were all arranged firmly one to another.

Regarding the lens, it is nice to know that they convert the direction of the objects seen. For instance, if you are looking through the lens, you would see the objects upside-down or you will see the left side as the right side and the right side as the left side, but this would make things difficult for you to manage the true things while you are going to do something.

So the things are arranged in a way to perform something when the data are sent through thousands of nerves towards the brain to be processed there. There, our sensory perception uses the heat, which is the way the signals are sent to brain, instead of the light to transfer the sense. That is why the eyes are made sensitive concerning the light and the fact that the lens changes its density in order to gather all the rays in the focal point.

Human being cannot find a single element such as glass to the same. All these configurations for the lens, cylinders, cones, nerves and etc. should have been created at the same time, because before each single element is complete, sightseeing is impossible, so how each single element knows the requirements of the other elements to cope with that condition. Praise be Allah, the illustrator, inventor and the creator who all the thoughts are unable to imagine His great and unlimited power.

Sight and Hearing: He said: "He, the Almighty, created five types of senses in order not to leave anything out. He created the sight to perceive the colours, as if there were colours but the sight could not

perceive them, there would be no benefit in it. He created the hearing to perceive sounds, as if there were sounds, but the ears could not perceive them, there would be no benefit in it.

“The same rule applies to the rest of the senses, because this way, everything would be arranged. If there is sight, but there are no colours, the sight does not have any meaning. If there is hearing, but there are no sounds, hearing would be nonsense. Look how the existence of something matches the existence of the other. So, he, the Almighty, created something to be sensed for each sense and for everything which is sensed there is a sense.”

This section of the speech of the Imam (as) talked about the fact the Allah, the Almighty, created the five senses in order to capture every required sense. The Imam (as) also mentioned some of those five senses, which are sight and hearing. He, the Almighty, created the sense of sight to perceive colours and He created the sense of hearing to perceive the available sounds. If there were no sight, there would be no benefit in the existence of colours; and if sounds were created but no hearing was made, there would be no benefit in their existence. Praise be Allah, the great creator and inventor of everything.

Regarding the method of the eyes seeing colours and the way hearing of the sounds is performed, they are presented in the modern medical books.

Lights and Air: The Imam (as) talked about the roles of light in sightseeing and the role of air in hearing. He said: “Nevertheless, something were placed in the middle between the senses and what are sensed. The perceiving procedure is not complete without those things, such as light and air. If there was no light showing the colours to eyes, the eyes could not perceive colours. And if air was not conveying the sounds towards the ears, the ears could not perceive the sounds.

“How could those, having accurate insight and functional consideration, find out something other than the wisdom and methodology of a merciful, kind Creator Who designed this tight match between the senses and what are being sensed, which find each other, in addition to other things completing this chain.”

This section came as a completion to the former parts, showing that, sight and hearing cannot perform their duties without the things in the middle. What can be seen, are seeable through the light reflected from sources such as the light of sun, moon, etc. So the reflected light enters the eyes through the transparent corner of the eyes, passing the focal point and then reaching the retina, displaying the picture of what should be seen. So, there is no sight without the help of light.

The same rule applied to hearing. There is, at most, a distance between the sound and the ears. This distance is full of waves, without which hearing would be impossible.

The Blessings of Hearing and Seeing: The Imam (as) talked about the great blessings of hearing and seeing that Allah (SwT) granted human beings. How unfortunate are those lacking these blessings.

He said: “O Mufaddhal! Think about those lacking the blessing of sight. They would face many difficulties in their lives. They cannot see where they are putting their feet; they cannot see what is going on in front of them; they cannot differentiate among the colours or among the beauty and ugliness; they cannot see the hole in front of them, nor enemies attacking them; they have no ability in doing some sorts of things such as writing and authoring.

“Additionally those lacking the hearing ability lose many things such as the spirit of dialogue and conversation; they lose the enjoyment of hearing nice sad and happy songs and music; it would be very difficult for people to convey their meaning until they leave them; they cannot hear anything from the news about people and their talks, just like one who is available physically but actually absent.

“It is quite natural that this situation really darkens the life and makes it very difficult to get along with. So, how a great and magnificent blessing it is. No one would ever know its value unless those losing it. No one would ever consider its need, unless those lacking it. Glory to Allah, the creator and grantor of these blessings.”

Losing any of these couple of senses will result in the misbalanced lives of humans. He will be someone who cannot actually value his life, because he cannot perceive completely what is happening. He cannot differentiate among the colours and cannot notice a hole in his way. He cannot defend himself facing enemies. And it is difficult for him to do many of the necessary cases in life, such as the works related to industry, writing and doing business.

Additionally, one, who does not hear, loses the enjoyment of dialogue and conversation with people. He also cannot approach some sciences that are based on speech. How great are the blessings of Allah for humans when granting him these couple of boons.

The Blessing of Mind: Allah (SwT) has distinguished human beings from other live creatures with mind, which is the greatest and the most significant system of human beings. The Imam (as) talked about this, saying: “One who loses his mind, will degrade to the level of beasts and he may even lack what beasts are following. Do you see how organs, brain, and the rest of the body systems are guiding human to what is his benefit and advantage? If anything happens to him, he will lose many of his powers and that will be very damaging. He, the Almighty, granted the best to human beings. He verily created everything by wisdom and knowledge.”

The brain is among the best blessings and from the most magnificent boons that Allah (SwT) specified to human beings. It is what brings all the good and keeps him away from all the bad in this life. It is with the brain that Allah (SwT) is obeyed. And it is through the brain that human beings can reach the level of perfection and excellence.

The Organs, Single and Coupled: The Imam (as) talked about the wisdom of Allah, the Almighty, in creating single and coupled organs, saying: “O Mufaddhal! Think about the organs, which were created single or coupled, and the corresponding wisdom and knowledge. Head is among the single organs as

there is no benefit for human to have more than one.

“Do you not see that having an additional head would make an unnecessary heaviness? This is because all the necessary senses are gathered in a single head. If human had two heads, he would be divided in two. For instance, if one of them is talking, the second one will be inactive or useless. If they are all talking in the same way, then the existence of one is enough. If each one is speaking on their own way, then the listener will understand nothing and this will result in confusion.

Hands are among what are created in two. It was not beneficial to have just one hand, because this results in defect and difficulty in many of the things that human beings need to perform. Can you imagine the case that a carpenter or a builder loses one of his hands? He will not be able to do his work, or his work will decrease in quality and quantity comparing the time when his hands are helping each other.”

Allah (SwT) has created human beings in the best manner and designed him with best figures and features. He, the Almighty, created his organs best suiting his face. He created a couple of hands and a couple of legs, because human's life would not be possible otherwise. He created one heart, one liver and one head. This is because there is no necessity for the existence of the second one. Glory be to Allah the best creator.

Sound and Speech: He said: “Think much about sounds and speech and the provision of the tool for human beings. Throat is just like a pipe to emit sounds. Tongue, lips and teeth are good for management of letters and songs. Did you notice ones, who lost their teeth, and cannot pronounce the letter ‘C’ and ones who have problem in their lips cannot pronounce ‘F’ and ones who have problem in their tongue cannot pronounce ‘R.’

“The system is just like fife. Throat is similar to the cane of fife. Lung is similar to the skin that one is blowing inside to enter the air. The muscle that create pressure on lung to emit the sound are similar to the fingers which are placed on the holes in order to allow the air to blow inside the fife. Lips and teeth, which are managing the sound letter by letter or just like a song, are similar to fingers, which are different in the entrance of the fife. This way the melody is created. Nevertheless, it is clear human sound is different from that of fife, but it was just an example. In fact the fife is just something as an example to compare to the way human sound is uttered.”

It is Allah's (SwT) blessing that He taught mankind how to speak and distinguish them from other creatures by this feature.

The Science of Jurisprudence and the Reason of Instructions

The science of jurisprudence is from the most significant Islamic sciences and from the most fruitful ones in the lives of Muslims. That deals positively and comprehensively with them. Their prayers, trades and the rest of their religious instructions are related to and depend upon this science.

Islamic legislation does not stay solely on a specific aspect of life dimensions, but it deals with all aspects and important cases. It is what plans the path and keeps its originality and protects what will result in glory and respect.

Muslims paid a lot attention to the science of jurisprudence since the early ages of Islam. During the time of the Holy Prophet (S) and his family, he was the most significant reference for Muslims in their religious affairs and he was advising them with the instructions that were descended by Allah (SwT). After the passing away of the Holy Prophet (S), teaching sessions were conducted in the Prophetic Mosque, where the companions of the Prophet (S) were giving the Muslims instructions based on what they had heard from the Prophet (S) and they were teaching Muslims what they should learn about their religion.

Narrators and historians agreed that Imam Ali (as) was the most knowledgeable man in religious instructions and religious affairs among the Muslims. Caliphs were asking him about giving religious opinions when they did not know about. The following statement of Umar has become well known: "If there was not Ali, Umar was no more."

Narrators have documented hundreds of problems that the Imam (as) said and which the caliph adhered to. So, he is the greatest reference for giving religious opinions, because he is the gate of the science of the Prophet (S). He is better than any other one regarding the religious affairs. He accompanied the Holy Prophet and did not leave him at any small moment, so he could grasp all the aspects of what his cousin, the Holy Prophet (S), gave religious opinions for.

After the martyrdom of Imam Ali (as), scholars and scientists gathered around the youth of paradise, al-Hasan (as) and al-Husayn (as), who were the sole references for giving religious opinions among the Muslims. They did their best in distributing jurisprudence among the companions. Tens of jurisprudents and traditions' narrators were granted the honour of being their students. This was mentioned in detail in our books, the Biography of Imam Hasan (as) and the Biography of Imam Husayn (as).

After the martyrdom of the grandsons of the Prophet, Allah's blessing be upon him and his family, Imam Zayn al-Abidin (as) started working on keeping Islamic jurisprudence alive and to have it distributed among the Muslims. Scholars and jurisprudents gathered around him and they were documenting all that he was giving religious opinion about.

If he were going to go to the Holy House of Allah (SwT), they would accompany him to get use of his high knowledge. We have mentioned what brought about him in our book, the Biography of Imam Ali ibn al-Husayn (as). When Imam Zayn al-Abidin (as) passed away towards his Allah (SwT), his son, Imam Muhammad al-Baqir (as) and his grandson, Imam al-Sadiq (as) became responsible for distributing jurisprudence and explaining it in a positive way.

At that time, the Islamic society was heavily busy in political events and the society was no more thinking about their religious affairs. Dr. Ali Hasan said: "Our investigation in historical scripts, reached many examples proving this phenomenon, that's the ignorance of religious affairs, that were prevailing in the

first century, either for the kings, scholars or nation. By this, we mean the ignorance about religious affairs and not being decisive in it even in prayers.

“As an example, when ibn Abbas was giving a lecture in the last days of Ramadhan in Basrah, he said: ‘Give the alms of your fasts.’ But people did not know. Then he said: ‘Are there people from Medina? Come and teach your brothers, they do not know anything about almsgiving of fasts.’ This is what proves the fact that people in Islamic countries did not have detailed knowledge about their religion.

“There were even people in Sham who did not know the number of compulsory prayers that should be obligated. So they went asking their companions about this. The case of prayer time was about the matter that was not known by Umar ibn Abd al-Aziz³. Some of scholars allocated a special year for that while the government had another view. That is why the following tradition came: ‘A time will come that governors forget prayers, so fulfil prayers in their time.’ If scholars could not know how to describe this fact, they could not find any way ahead unless the fact that Umayyad governors forcibly change the prayer time.

“But the fact is that during the Umayyad ruling party they were not paying attention to religious affairs and the nation, in fact, knew nothing but very little about jurisprudence and religious affairs and people did not know much about these affairs except the people of Medina.”

Imam Abu Jafar (as) and his son Imam al-Sadiq (as) played a brilliant role in distributing Islamic jurisprudence. Historians said: “Muslims did not know the rules of Hajj until Imam Baqir and his son taught them those instructions.”

Generally speaking, during that era, there was no one more familiar with religious instructions, rules and the principle of general jurisprudence than the two Imams (as). So the sons of the companions, followers, the leaders of Islamic schools of thoughts such as Abu Hanifah and Malik as well as other prominent figures of jurisprudence hurried to get from their knowledge.

Many jurisprudents graduated at their hands such as Zurarah ibn Ayan, Muhammad ibn Muslim, Aban ibn Ghalab and others. The glory of their prominent figure returns to the fact that they have documented the traditions and sayings of these two Imams (as).

It is worth mentioning that Shiites were among the first group who went on gathering and documenting Islamic jurisprudence. Mustafa Abdul Razagh said: “It is quite sensible that Shiites were the first who hurried to document jurisprudence, because their belief in the infallibility of their Imams (as) or what is similar causes that they document their Imams’ (as) religious opinions and ideas.” That is why Shiites had a great positive role in the construction of Islamic jurisprudence, which is from the heritage of Islam and from the most significant wealth.

What Makes the Jurisprudence of the Ahl al-Bayt (as) Distinguished?

The jurisprudence of the Ahl al-Bayt (as) has many distinguishing features, which is what makes it stand at the top of Islamic jurisprudence. Here are some of those features:

Its connection to the Prophet (S): A striking thing in the jurisprudence of the Ahl al-Bayt (as) is that it has a direct connection to the Holy Prophet, Allah's blessing be upon him. A path to the Prophet (S) is the Ahl al-Bayt (as) whom he said that Allah (SwT) purified them and kept them away from any bad and the Prophet (S) had them as the ships of salvation and a secure land of creatures as it has been repeated many times.

Another distinguished feature is that they are the most connected people to the Prophet (S) and the most knowledgeable people in religious affairs and instructions. So their speeches about the Prophet (S) have the most corrected path; their traditions are the most accredited traditions and the closest ones to reality. Acting upon them will be considered quittance.

This is what asked the jurisprudents, who are following the methodology of Imams (as), to base their speech on the traditions of the infallible Imams (as). Therefore, they use this method for extracting religious instructions, giving religious opinions as a result and having the followers adhere these rules.

Imam al-Sadiq (as) has mentioned many times in his traditions that we have brought earlier in this book, that their traditions and narrations around religion and its branches are not from themselves, but actually they have gotten it from their grandfather, the Prophet (S). There is no Muslim who is willing to see Allah's (SwT) satisfaction and paradise and could find people other than the Ahl al-Bayt (as) to follow their instructions.

His Flexibility

A striking characteristic in the jurisprudence of the Ahl al-Bayt (as) is their flexibility and easy going in life, keeping pace with the knowledge and progress. There is no narrowness, tightness and harm, but they always try to support the general benefits and keeping the balance in all parts of the legislation. He has granted the admiration and respect of all legislators in the world, as they confessed that it was from the richest, most creative and decisive law ever made in the world of legislation.

The jurisprudence of the Ahl al-Bayt (as) enlighten the path of jurisprudents to take the most accredited instructions, the deepest and most original ones and to protect the benefits of people, which is a sign for adhering to justice and right because it originated from the soul of Islam and its essence. It has considered all parts of the nation and its groups and then legislated the most decisive solutions for all their needs.

Opening the Horizon of Inference

The jurisprudence of the Ahl al-Bayt (as) was distinguished from the rest of Islamic jurisprudence by opening the horizons of inference. This inference is not only allocated a special group without others, nor for a tribe without others, as jurisprudence is a science just like other sciences, in which everyone can be specialized, knowing its principles, learning Arabic grammar, being familiar with various kinds of traditions and differentiating between accredited, correct ones and those weak news as well as knowing the rest of the principles that inferences need.

The jurisprudence of the Ahl al-Bayt (as) is an interactive method during the life. It is not limited to some existing events, which people are dealing with, especially in this life, where many new events are happening, which were not available before, such as artificial fecundation, embedding organs and other cases, which have no solution other than the jurisprudence of the Ahl al-Bayt (as).

The great scholars and scientists in al-Azhar University found the necessary need to open the gate of inference and follow Shiites in this phenomenon. Ahmad Amin said: "Muslims felt inability because of their own decisions as they say that the inference gate should be closed. This means that there is no one who has the prerequisite of being Mojtahed. We have that this will not be the case in future. This was said by some of the followers because of their weakness and mistrust in people."

Al-Sayyid Rashid Ar-Ridha said: "We do not see any benefit in leaving Ijtihad, but the harms are many and all of them return to ignoring mind, cutting the path of science and being deprived from the independence of thoughts. Muslims have left all the sciences by leaving Ijtihad and they reached what they are now in."

Praise be to Allah that Islam advised on leaving the solidity of mind and asked for the freeness of activity of thoughts and sciences. There is no wisdom in keeping the gate of inference closed and no benefit in ignoring the fact that the scholars should be followed for their science. Inference will give the science new horizons, but having it closed will return the former eras which ruling parties did not accept that, according to what historian said.

The Levels of Ijtihad

The documents that jurisprudents are inferring their religious instructions from are the following:

1. The Holy Book
2. Tradition: Tradition involves the following, as Shiites believes:
 - a) The speech of an infallible Imam (as)
 - b) His performance
 - c) His statements

d) Unity in opinion

e) Rational reason.

The methodology of the jurists of the Ahl al-Bayt (as) was distinguished from the rest of Islamic school by considering mind as one of the sources of legislation than be used to base a religious opinion. Shiites granted the most glorified and hallowed title to it and considered it the internal prophet of Allah (SwT). They considered it as what Allah (SwT) is prayed with and the method with which paradise is sought.

Regarding the use of mind and considering it as evidence, it is important to note that it can be used when there is no demonstrated text proving it. Otherwise if there were a demonstrated text, then it is governing the case.

It is worth mentioning that mind has a wide horizon in the science of foundations, on which Ijtihad is based. Many of the jurisprudence problems that jurists are based their opinions are derived from the principle of the science of foundations. The following are among those principles: The prerequisites of what is compulsory are compulsory; ordering to do someone means to be away from what is against that order; return contradicting news to mind to be judged there, of it accepted one then adhere to it.

These were some examples regarding this subject, which is related to mind-judgment. This is what calls to respect the liveliness of the jurisprudence of the Ahl al-Bayt (as) and its originality.

The Comprehensiveness of the Tasks for All

The jurisprudence of the Ahl al-Bayt (as) is distinguished from others by its comprehensiveness in including the tasks for all people. It involved a wide range of prayers and deals, in addition to the entire advices that do not need the aim to be close, such as the cleanness of clothes and dishes.

It is worth mentioning that the majority of the gates of jurisprudence have come on behalf of Imam al-Sadiq (as). It came in the tradition collections, such as Wasael al-Shia and Jurisprudence Encyclopaedias such as Jawaher al-Ahkam, Mohadhab al-Ahkam, al-Hadaegh al-Nadherah and others, which brought the sayings of Imam al-Sadiq (as), which are among the sources of legislation, because it is considered from tradition.

Presenting what came from him regarding jurisprudence in this book will result in adding an additional volume.

The Reason of Instructions

The Imam (as) mentioned a collection of traditions, talking about the reason of instructions and the wisdom, which resulted in that kind of legislation. What come here are examples of what he mentioned:

Ablution Before and After Meals

Islam advised on ablution before eating meals and after that. The Imam (as) stated the wisdom behind this legislation, saying: “Ablution before and after meals, keeps poverty away.” It is because of this wisdom that he applied this legislation before and after meals in both cases.

Prohibiting Wine, Eating Dead Animal and Blood

Once a man asked Imam al-Sadiq (as) about the reason behind prohibiting wine, dead animal and the meat of pig. He said the following about the reason for prohibiting these: “Allah the Almighty and Majestic, did not prohibit this for his creatures by willingness and did not allow what was allowed because of His mercy, but He created the people and knew what their body needs and what best suits them.

“He, the Almighty, also allowed them what was allowed as a kindness for their own benefits. He knew what is harmful for them, so He denied them from those cases and prohibited them. But he allowed them to use what was prohibited if they are forced to do so, because of the urgent need of their body to those things. And they should use this to the extent that overcome their urgent needs, not more.

Regarding dead animal: No one is ever come close to it and no one is willing to eat it, unless his body has become weak, his power is gone and he would die urgently.

Regarding blood: It results in creating yellow water, drying mouth, creating bad smell, resulting in bad behaviours, cruelty to the extent that he would not doubt in killing his children, parents, relatives or his companions.

Regarding wine, He prohibited it because of its results and corruption and he said: “Habitual drinker is just like the worshiper of idol. It results in shaking, the decrease of power and the reduction of chivalry. Generally it results in the performance of what is prohibited such as murdering and adultery.”

The Imam (as) clarified the tremendous harms that come as outcomes of eating and drinking those prohibited. They damage the health as they result in changing the behaviour of human beings and the destruction of all his humanly attributes.

Fulfilling Fasts after Menstruation

Abu Basir asked Imam al-Sadiq (as) about the reason behind asking those in menstruation state to fulfil their fast afterwards without applying the same rule for prayers? The Imam (as) answered: “Because fasting is only once a year, but prayers are at every day and night. So Allah made the fulfilment of fast compulsory without asking for the same regarding prayers.”

The wisdom behind the fact that those in menstruation state should fulfil their fasts in Ramadhan without prayers, which are more than once a year, is that fasting is just in a single month and the number of

days that she is in this state is at most ten days and at least three days. So these days are so easy and fulfilling it later does not apply any difficulty for her. While fulfilling the prayers may result in difficulty. That is why Islam does not ask for this.

Glorifying Mosques

Abu Basir narrated saying: “I asked Abu Abdullah about the reason of glorifying mosques and He answered: ‘He, the Almighty, asked for the glorification of mosques because they are the houses of Allah on earth.’”

Mosques are among the centers of worshipping and praying to Almighty Allah. That is why He ordered in glorifying them and keeping them holy.

Fulfilling Two Prayers Together

The Imam (as) talked about the wisdom behind performing two compulsory prayers such as the couple of noon prayers and the couple of night prayers, in some of his traditions. Here are some of them:

He said: “The Prophet fulfilled the noon and afternoon prayers at the same time, one after another without any reason. A man told him: ‘Is anything happen to the prayers?’ And He said: ‘No, but I wanted to allow my nation to be comfortable.’”

He said: “The Holy Prophet fulfilled the noon and afternoon prayers in group without any reason and afterwards, he fulfilled the sunset and night prayers one after another without any particular reason too. He did that in order to give his nation an extra time.”

Abd al-Malik al-Ghomi said: “I asked Abu Abdullah: ‘Is it true to fulfil two prayers without any particular reason?’ He said: ‘The Prophet did that and wanted to have his nation comfortable.’”

So, in order to soften and lighten the affairs on Muslims and not to apply pressures, they were allowed to fulfil the two prayers together. If Shiites said this, it would prove this by news and documents, which came from both Shiites and Sunnis showing the legality of doing so.

Group Prayer

He said: “Group and social prayers were assigned in order to know who is praying and who is not and to figure out who is precise in keeping the prayer time and who is not. This way people can find out the good among the others. The holy Prophet said: ‘The prayer, which is not fulfilled in mosque with the rest of the Muslims, is not a very perfect prayer, unless there is a reason.’”

Group prayer is one of the strongest reasons for keeping Muslims together and to have them united from the kindness and unity points of view. Islam has emphasized on mentioning its importance and highly admired it. It encourages Muslims to take their power from it.

Walking Towards Prayer

He said to al-Halabi: “If we want to go to a prayer, which Allah ordered, then hurry towards it with eagerness, but with calmness and dignity. Also whenever you come to pray and see Muslims are praying in-group, join them. Allah, to whom belongs Might and Majesty said: ***‘O ye who believe! When the call is proclaimed to prayer on Friday (the Day of Assembly), hasten earnestly to the Remembrance of Allah’ (62:9).***”

Being keen and eager for Allah (SwT) is in fact hurrying towards the satisfaction of Allah (SwT) and asking His forgiveness. Islam in general called for race in performing good deeds and praying is among the best things.

Leaving Prayers and Infidelity

Masasa Ibn Sadagha narrated saying: “I have heard Abu Abdullah who was asked, why do you not name one who does adultery as infidel, but one who leaves prayers is called so, what is the wisdom behind this?”

He said: “Adulterer and those similar do these kind of actions, because of their desires, which overcomes them, but the one who leaves Allah, just leaves it because of depreciating it. You cannot see an adulterer who comes towards a woman without enjoying his coming with his own aim, but the one who intentionally leaves prayers does not pose his reason as enjoyment. So if enjoyment is not considered, that will surely be depreciation and if depreciation comes, infidelity happens.”

The man came towards him saying: “What is this difference between the one who does adultery and the one who leaves prayers, which makes the one who leaves prayers worth the title of infidel but not the one, who does adultery and one who drinks wine? What is the reason behind this reasoning? And what is the reason of this differentiation?”

He said: “The reason is that you are controlling which can come through your mind and which is not, especially when no one is ever asking you to do something and no desire, such as the desire of committing sins such as adultery or drinking wine, is ever overcome you, but you, yourself, invited yourself to leave prayers without any desire. So this is called depreciation. Therefore this is the difference between the two.”

The one who leaves prayer, depreciating it and denying its legality, would be an infidel, because he has rejected one of the primary requirements of Islam, because this action does not result from the desires such as the desire to commit adultery or drinking wine, but the reason is depreciation and denial. That is why, such a person is titled infidel.

Prostration on the Ground

Husham ibn al-Hakam narrated the following, saying: “I told Abu Abdullah: ‘Inform me, prostration on

what is allowed and prostration on what is not allowed?’ He said: ‘Prostration is not allowed unless on the ground or everything that is planted on the ground on condition that they should not be used as clothes or edible.’”

Husham went on saying: “What is the reason?”

He said: “Because prostration is feeling humble in front of Allah the Almighty and Majestic, so it should not be done on what can be put on or what is edible, because people are the salves of what can be put on or what can be eaten. One who is prostrating in his prayers during worshiping Allah, should not put his forehead on something that people are always looking for. In addition to that, prostrating on the ground better resembles one who is humble in front of the Creator of the universe.”

How nice and reasonable are these reasons? He ordered us to prostrate in our prayers, which is the reason for the human beings’ adherence to the commands of His great creator. So this should be done on the ground. This is what can resemble the humility in front of Allah (SwT). Also it is not acceptable for people to prostrate on things, which people are always seeking in their worldly lives.

Exclaiming “Allah is great” Three times After the Prayer

It is admired that the one who prays put his hands up, after the end of the prayer and exclaim, “Allah is great” three times. Imam al-Sadiq (as) was asked about the reason behind this and he replied: “The Prophet when conquered Mecca and was granted the victory, prayed the noon prayer with his companions near the Black Stone. And when he put up his hands, exclaimed three times the following: ‘There is not Lord, but Allah lonely; He only fulfilled His promise; helped his man; granted consolidation to his soldier; overcame the tribes lonely and He is the owner of kingdom; praise be to Him; He brings life and expire it as well as bringing death and starting a new life again life; He is Almighty and is able to do everything.’”

“Then he turned to his companions and said: ‘Do not forget this exclaiming at the end of each prayer. One who always performs it after salutation and says this, he has done what he has to do in thanking the Almighty Allah, asking Him lonely for reinforcing Islam.’”

Night Prayer

Imam al-Sadiq (as) presented a group of traditions encouraging the night prayer by mentioning the resulted benefits. Here are some of them:

He said the following to his followers: “I advise you to have the night prayer. It is the custom of your Prophet, the habitude of those exalted before you and the remover of problems from your bodies.”

He said: “Night prayer brightens the face. Night prayer sweetens the air. Night prayer brings blessings.”

He advised Sulayman al-Delemi and told him: “O Sulayman! Do not keep away from night prayer. One

who ignores night prayer is wronged.”

He said in the interpretation of the following verse ‘The good are removing the bad’ saying: “The night prayer removes the bad that one does during the day.⁴”

He said in the interpretation of the following verse ‘Night prayer is the greatest and the purest’, saying: “This verse means: The greatest thing for man is his standing from his bed aiming to be in front of the almighty Allah and asking no other thing.”

Imam al-Sadiq (as) has presented with, reason and evidence, the cause of the legislating the night prayer and the result coming from that prayer.

Almsgiving

Almsgiving or alms is an Islamic duty for fighting poverty and overcoming shortages in the worldly life. The Imam (as) talked about the wisdom behind its legislation, saying: “The Almighty Allah, assigned almsgiving as He assigned praying. It is even acceptable for a man to grant his alms publicly and this does not have any problem. It must also be known that Allah has assigned for the poor a share in the wealth of those rich.”

Almsgiving for the Poor

He said: “Allah, the Almighty, shared the poor and the rich in their wealth. They are not allowed to use their wealth with people other than their partners.”

Allah, the Almighty, legislated this financial tax to face poverty, which is a destructive harm. There is no almsgiving in Islam, other than paying the alms to those poor and deprived.

Illegality of Paying Alms to Some People

Islam forbids paying alms to those whose expenditures are under the almsgiver’s control, because they are rich enough. Imam al-Sadiq brought the following reason: “There are five who have no share from alms: Children, father and mother, wife and one who is working under almsgiver’s control, because the almsgiver has to pay for them.”

Fasting

Husham ibn Hakam narrated saying: “I asked Abu Abdullah about the reason of fasting and he said: ‘The reason behind fasting is to assimilate the poor and the rich. This is because the rich be able to experience hunger and to be kind with the poor. In addition to that the rich are always able to reach whatever they wish to. So, this way the poor and the rich become in the same level. Therefore the rich will experience hunger and will be kind and merciful when meeting the poor.’”

Allah (SwT) legislated fasting and have it compulsory for Muslims in the holy month of Ramadhan and it

will result in great benefits and advantages for them. Among those benefits are the growing of will, the empowering of patience and removing of many diseases. One of the other advantages of fasting is the sense of hunger, which is what leads one to kindness and mercy towards the poor and those deprived.

The Necessity of Hajj

Husham ibn Hakam narrated saying: “I asked Abu Abdullah about the reason that Allah asked his men to go to Hajj and perform Tawaf? He said: ‘Allah created the people, commanded them and rejected what is necessary for the religion and for what might be better for their lives. So, in Hajj, He had the gathering of east and west to know each other and to allow people have the financial benefits from one country to another.’

“This way people find many useful things. In addition to that, people will know the tradition of the Prophet they will know more about him and he will not be forgotten. If people always talk about their countries and what are available there, they will be extinct. The financial benefits and advantages would be no more and there remain no news. This is the reason of the availability of Hajj.”

Imam al-Sadiq (as) glanced at some of the benefits, which are based on the existence of Hajj and whose advantages return to the Muslims wholly. Among those benefits is that people know each other and each region would be informed about the situation, social and political difficulties of another part of Islamic country. So they cooperate to solve it, in addition to the increase of familiarity and kindness among the Muslims.

Another advantage of Hajj is the enhancing of financial economy by allowing merchants to transmit their stuffs to Mecca to sell it for those attending this ceremony. This would help in financial prosperity as it results in creating job opportunities for workers, drivers, agents and etc. It is quite known that among the advantages of Hajj is the fact that people will be more familiar with the traditions and customs of Holy Prophet (S) the discoverer of light and wisdom in the earth. This will result in the survival of Islam and reinforce this peaceful religion and school of thought.

The Necessity of Hajj Umra

He: “Umra is compulsory for those who are capable of doing it, because Allah, the Almighty, said: ***‘And complete the Hajj or ‘umra’ (2: 167)***. This verse was descended about Umra in Medina. The best Umra is that which is done in Rajab.”

Umra is an independent and distinguished worship compared to Hajj and it is compulsory for those who are capable for performing it and we call it individual Omra.

Talbia

Ubaydullah ibn Ali al-Halabi narrated saying: “I asked Abu Abdullah the following: ‘Why did Talbia was assigned?’ He replied: ‘Allah the Almighty and Majestic, inspired the following to Ibrahim: ***‘And proclaim***

the Pilgrimage among men: they will come to thee on foot' (22:27).”

Trotting and Endeavour Between al-Safa and al-Marwa

Imam al-Sadiq (as) talked about the wisdom in trotting between al-Safa and al-Marwa, saying: “When Ibrahim left Ismail in Mecca, the baby was thirsty when he was close to a tree between al-Safa and al-Marwa. So his mother ran towards al-Safa and said: ‘Aren’t there anyone in the valley?’ Nobody answered, she went on until reaching al-Marwa and said: ‘Are there anyone in the valley?’ Nobody answered. Then she returned to al-Safa and said the same. Until this story was repeated seven times.

“So, Allah had that tradition and Gabriel went to her and told her: ‘Who are you?’ She said: ‘I am the mother of Ibrahim’s son.’ Gabriel said: ‘To whom did he entrust you?’ She replied: ‘I asked him when he was about to leave that to whom did you consign us?’ He replied: To Allah, the Almighty.’ Then Gabriel said: ‘He has entrusted you to a suitable thing.’

“People were avoiding going through Mecca, but they rather prefer to go elsewhere looking for water, because of the lack of water in Mecca. Then the boy moved his legs on the ground and at that time, Zamzam welled. She returned from al-Marwa to the boy. The water has already welled. She hurried to gather soil around it, fearing that the water moves elsewhere as it would if she did not.

“She saw birds flying around and a caravan from the right. When caravan saw the birds flying there, they said: ‘There should have been water there. Go and supply the caravan with water and feed them with something.’ This way, Allah had a way for feeding them. From that time, caravans used to pass through Mecca to be fed and to have water to drink.”

Imam al-Sadiq (as) presented the reason behind the call for those attending Hajj to trot between al-Safa and al-Marwa.

Not Looking in Mirror

One of the things that is forbidden for those attending Hajj ceremony is not to look in mirror. Imam al-Sadiq (as) demonstrated the reason behind, saying: “Do not look in mirror because you are attending the Hajj ceremony and because it is considered as adornment.”

The Hatred of Using Kohl for Women in Hajj

Imam al-Sadiq (as) hated the use of kohl for women who attend the Hajj ceremony. Al-Halabi asked the Imam (as) about this and he replied: “Ask her not to use kohl!” and al-Halabi went on saying: “But it is just darkness and does not have any good.” Imam did not like this and said: “It is used because of adornment.”

Making Hajj Compulsory for People

He said: “If people leave Hajj, it will be compulsory for the Imam to force them on Hajj whether they like or not, because this house was assigned for Hajj.”

Hajj is a symbol for monotheism and a title for faith in Allah, the Almighty, so it is necessary to perform it. Therefore, if people leave it intentionally, the Imam of the Muslims should ask them to perform this ceremony whether they like or not.

The Naming of Some Parts of Hajj

Imam al-Sadiq (as) presented the naming of some of the places in Hajj. However this is independent from the reason of instructions, but it is not useless. Here are some of those names:

Calling Mecca as Becca: He said: “It was named Becca, because people are weeping in it.” Abdullah ibn Sanan narrated, saying: “Once I asked Abu Abdullah about the reason why Kabah is called Becca and he replied: ‘Because of the weeping of people around it.’”

Naming the house as Forbidding House: Abu Hannan asked the Imam (as) why this house is named the Forbidden House (al-Bait al-Haram). He: “Because it is forbidden for the infidels to enter the house.”

Forbidding Usury

Hoshan ibn al-Hakam narrated, saying: “I asked Abu Abdullah about the reason behind forbidding usury and he said: ‘If usury was allowed, people would leave trading and what they need to do. So Allah forbade taking usury to have people hate usury and lead them to business buying and selling. Islam prefers borrowing.’”

Usury is among the cruellest crimes, because it corrupts and destroys the world’s finance and spreads poverty and neediness in the nations and unites the wealth at hands of a group of people who are busy in usury, whose hearts are free from kindness and mercy. Islam is very decisive about usury and considers it as a social epidemic problem to be tackled with all tools and methods available.

Exceptions in Selling to Return Debt

He said: “House is not sold for returning debt; this is because man must have a place to live in.”

This is considered from the mercy of Islam and its kindness to those indebted and it has exempted some stuffs of the wealth in order to return the debt. And Imam al-Sadiq (as) mentioned some of those stuffs. Among them is a house.

¹. By segment it meant the bony segments, which are connected with one another and they are twelve including: head, neck, two upper arms, two forearms, two thighs, two legs, right and left ribs. This was mentioned in the Medicine of Imam Sadiq (as), page 29.

- [2.](#) The Arabic version of the book: The Medicine of Imam Sadiq, pg.30–32
- [3.](#) The story that Umar ibn Abdul Aziz is a story, which has no real base at all.
- [4.](#) This is done, by educating the person and softening his heart to be better in the next days.

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