REASONS FOR THE LAWS

AL SHEYKH AL SADOUQ ABU JA'FAR MUHAMMAD BIN ALI IBN AL HUSAYN
BIN MUSA BIN BABUWAYH AL QUMMY – DIED 381 AH

VOLUME ONE – PART ONE

Note – This is an extract from the original. We have not included reports and certain Ahadeeth narrated by the Nasibis and those which contained elements of insults to the People asws of the Household.
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حدثنا علي بن أبي طالب "ع" يهودي فقال يا أمير المؤمنين إنى أسألك عن أشياء إنك أخبرتني بها أسلمت، قال علي "ع" سلني يا يهودي عما بدالك فانك لا تصيب أحدا أعلم منها أهل البيت.

فقال له اليهودي أخبرني عن قرار هذه الأرض على ما هو، وعن شبه الولد أعمامه وأخواله، وعن أي النطفتين يكون الشعر والدم واللحم والعظم والعصب ولم سميت السماء سماء، ولم سميت الدنيا دنيا، ولم سميت الآخرة آخرة، ولم سمى آدم آدم، ولم سميت حواء حواء، ولم سمى الدرهم درهما، ولم سمى الدينار دينارا، ولم قيل للفرس أجد، ولم قيل للبغل عد، ولم قيل للحمار حر؟

The Jew said to him, ‘Inform me about base of this earth, upon what is it, and about the resembling of the child to its paternal uncles and its maternal uncles, and about from which seeds do the hair, and the blood, and the flesh, and the bones, and the nerves come about, and why is the sky named as sky, and why is the world named as world, and why is the Hereafter named as Hereafter, and why is Adam\(^\text{as}\) named as Adam\(^\text{as}\), and why is Hawwa\(^\text{as}\) named as Hawwa, and why is the Dirham named as Dirham, and why is the Dinaar named as Dinaar, and why is it said to the horse, ‘Ajad’, and why is it said to the mule, ‘Ad’, and why is it said to the donkey, ‘Hurr’?’

And as for the resemblance of the child with its paternal uncles and its maternal uncles, so if the seed of the man preceded the seed (egg) of the woman to the womb, the child would come out resembling its paternal uncle, and from the seed of...
the man are formed the bones and the veins. And if the (egg of the) woman precedes the seed of the man to the womb, the child would come out resembling its maternal uncles, and from her egg are formed the hair, and the skin, and the flesh, because it is yellow (and) thin.

And the sky has been named as sky because it is 'Wasm' of the water, meaning its mine (quarry). And the world has been named as the world because it is the lowest (Adna) of everything. And the Hereafter has been named as Hereafter because therein is the Recompense and the Reward'.

And Adam as has been named as Adam as because he as was Created from the crust (Adeym) of the earth, and that is Allah azwj the High Sent Jibraeel as and Commanded him as that he as should bring from the crust of the earth with four clays – a white clay, and a red clay, and barren clay, and black clay, and that is from its even (coastal) and its uneven (interior land). Then Allah azwj Commanded him as to bring four (types of) water – Fresh water, salty water, and bitter water, and rotten water.

Then Allah azwj Commanded him as that he as should empty the water into the clay, and Allah azwj Kneaded it with His azwj Hands (Amir Al-Momineen asws carried out this for Allah azwj). Thus, there was nothing from the clay which was needy to the water, nor from the water which was needy to the clay. Then Allah azwj Made the fresh water to be in his as throat, and Made the salty water to be in his as eyes, and Made the bitter water to be in his as ears, and Made the rotten water to be in his asws nose. But rather, Hawwa as has been named as Hawwa as because she as was Created from the Haywaan.

But rather, it is said to the horse, 'Ajad' because the first one to ride the (cavalry) horse was Qabeel la on the day he la killed his la brother as, and fabricated saying (humming), 'Today I la have found (Ajad) blood what the people neglected'. Thus 'Ajad' is said for the horse due to that. But rather it is said to the mules 'Ad', because the first one to ride the mule was Adam as, and that is he as had a son called Ma’ad, and he liked the animals, and he used to usher with Adam as. So when the mule failed to perform, he as said: 'O Ma’ad, quench it'. Thus, the name of the mule came
to be accustomed with the name of Ma‘ad. The people dropped the ‘M’ from ‘Ma‘ad’, and said, ‘Ad’.

وانما قيل للحمار حر لان أول من ركب الحمار حواء، وذلك انها كان لها حمارة وكانت تركبها لزيارة قبر ولهن هابيل فيكتوات تقول في مسيرها وإحراها إذا قالت الكلمات سارت الحمارة وإذا سكتت تقاعست فترك الناس ذلك وقالوا حر.

But rather, it is said to the donkey, ‘Hurr’, because the first one to ride the donkey was Hawwaas, and that is because sheas had a donkey, and sheas used to ride it for visitation of the grave of heras sonas Habeelas. Sheas used to say in heras journey, ‘Wahara’a’. So whenever sheas said it, the donkey travelled, and when sheas was silent, it stopped. So the people neglected that and have been saying ‘Hurr’.

وانما سمى الدرهم درهما، لانه دراهم من جمعه ولم ينفقه في طاعة الله أورثه النار، وانما سمى الدينار دينارا، لانه دار النار من جمعه ولم ينفقه في طاعة الله فأورثه النار.

But rather, the Dirham has been named as a Dirham, because it is an important house, the one who gathers it and does not spend it in obedience to Allahazwj would inherit the Fire, and the Dinaar has been named as Dinar, because it is a house of the Fire, the one who gathers it and does not spend it in the obedience to Allahazwj, so he would inherit the Fire.

فقال اليهودي: صدقت يا أمير المؤمنين، إنا لنجد جميع ما وصفت في التوراة فاسلم على يده ولازمه حتى قتل يوم صفين.

So the Jew said, ‘Youasws have spoken the truth, O Amir Al-Momineenasws. We find the entirety of what youasws have described, to be in the Torah’. He, thus professed to Al-Islam upon hisasws hands, and necessitated it (to be with himasws) until he was killed on the day of (the battle of) Siffeen (fighting alongside Amir Al-Momineenasws). 1

Chapter 2 – The reason due to which the fire was worshipped

أبى رحمه الله قال: حدثنا سعد بن عبد الاش, عن محمد بن الحسين بن أبي الخطاب وأحمد بن محمد بن عيسى جميع قال:

حدثنا محمد بن سنان عن اسماعيل بن جابر وكرام بن عمرو عن عبد الحميد بن أبي الديلم عن أبي عبد الله عليه السلام قال: ان قابيل لما رأى النار قد قبلت قربان هابيل قال له إبليس: ان هابيل كان يعد تلك النار. قال قابيل لا أعبد النار التي عدها هابيل ولكن أعبد نارا أخرى وأقرب قربانها لها فقلت قرباني، فبنى بيوت النار فقرب، فلم يكن له علم بربه عزوجل، ولم يرث منه وله إلا عبادة النيران.

My father said, ‘Saeed Bin Abdullah narrated to us, from Muhammad Bin Al Husayn Bin Abu Al Khatab and Ahmad Bin Muhammad Bin Isa together, from Muhammad Bin Sinan, from Ismail Bin Jabir and Karaam Bin Amro, from Abdul Hameed Bin Abu Al Daylam,

Abu Abdullahasws has said: ‘When Qabeela saw that the fire had accepted the sacrifice of Habeelaas, Ibleesa said to himas, ‘Habeelaas used to worship the fire’. So Qabeela said to himas, Ishaas will not worship the fire which Habeelaas used to worship, but Ishaas shall worship another fire, and offer a sacrifice for it, so it would accept myla sacrifice’. Therefore, heila built houses for fire worship (offerings). So there did not

1 Illal Al Sharaie – V 1 Ch 1 H 1
happen to be for him a knowledge of his Lord Mighty and Majestic, and his children did not inherit from it (anything) except for the fire-worshipping.  

Chapter 3 – The reason due to which idols were worshipped

My father said, 'Sa’ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad Ibn Isa, from Muhammad Bin Khalid Al barqy, from Hamaad Bin Isa, from Hareyz Ibn Abdullah Al Sajastany,

(It has been narrated) from Ja’far Bin Muhammad regarding the Words of Allah Mighty and Majestic [71:23] And they have said (to each other), ‘Abandon not your gods: Abandon neither Wadd nor Suwa’, neither Yaguth nor Ya’uq, nor Nasr. The Imam Bin Muhammad asws said: ‘They (the mentioned) used to be worshipping Allah Mighty and Majestic. They died. It was grievous upon their people, so Iblees came to them and said to them, ‘Take idols for yourselves upon their images, so that you can look towards them, and be cordial with them and you can (still) be worshipping Allah’. 

So he prepared idols for them upon their resemblances. So they used to be worshipping Allah Mighty and Majestic, and were looking towards those idols. So when the winter came upon them, and the rains, they entered the idols into their houses. So they did not stop worshipping Allah Mighty and Majestic until that generation died off, and their children grew up. So they (new generation) said, ‘Our fathers used to worship these, therefore worship them besides Allah Mighty and Majestic’. So these are the Words of Allah Blessed and High [71:23] Abandon neither Wadd nor Suwa – the Verse'.

Chapter 4 – The reason due to which Al-Awd was named as Al-Khalafa (the opposite)

My father said, ‘Sa’ad Bin Abdulla narrated to us, from Ahmad Bin Muhammad Ibn Isa, from Al Hassan Bin Mahboub, from Al Na’amal, from Bureyd Bin Muawiya Al Ajaly who said,  

2 Illal Al Sharai – V 1 Ch 2 H 1  
3 Illal Al Sharai – V 1 Ch 3 H 1
‘Abu Ja’far asws said, ‘But rather, Al-Oud have been named as Khalafa (Opposite) because Iblee la made a picture of Suwa from Al-Oud upon the opposite picture of Wudd, so Al-Oud has been named as Khalafa’ – And this in a lengthy Hadeeth, we have taken from it the needed subject’. 4

Chapter 5 – The reason due to which the animals alienated from each other, from the wild animals, and the birds and the predators etc.

 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا محمد بن محمد بن الحسن بن أبي بكر بن محمد بن جعفر بن عبد الله عن ﷺ: كأن وأكل لوحش وكل شيء خلق الله عزوجل مخلطا بعضه ببعض، فلما قتل ابن آدم أخاه نفرت وفزعت وذهب كل شيء إلى شكله.

Muhammad Bin Musa Bin Al Mutawakkal narrated to us, from Muhammad Bin Yahya Al Ataar, from Al Husayn Bin Al Hassan Bin Aban, from Muhammad Bin Awrama, from Abdullah Bin Muhammad, from Hamaad Bin Usman,

Abu Abdullah asws has said: ‘The beasts, and the birds, and the predators and everything which Allah azwj Mighty and Majestic Created used to mix with each other. But when the son la of Adam as killed his brother as, everything (species) alienated itself, and panicked, and went to its own kind’. 5

Chapter 6 – The reason due to which there came to be among the people ones who were better than the Angels, and there came to be among them ones who were more evil than the animals

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن أحمد بن محمد بن عيسى عن علي ابن الحكيم عن عبد الله بن سنان قال:

My father said, ‘Sa’ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad Bin Isa, from Ali Ibn Al Hakam, from Abdullah Bin Sinan who said,

'I asked Abu Abdullah Ja’far asws Bin Muhammad asws, so I said, ‘Are the Angels higher or the Children of Adam as?’ So he asws said: ‘Amir Al-Momineen Alasws Bin Abu Talib asws said: ‘Allah azwj Mighty and Majestic Made to be the Angels, intellect without (lustful) desires, and Made to be in the animals, (lustful) desires without intellect, and Made to be in the Children of Adam as, both of these. So the one whose intellect overcomes his desires, so he is better than the Angels, and the one whose desires overcome his intellect, so he is more evil than the animals’. 6

4 Illal Al Sharaie – V 1 Ch 4 H 1
5 Illal Al Sharaie – V 1 Ch 5 H 1
6 Illal Al Sharaie – V 1 Ch 6 H 1
Chapter 7 – The reason due to which the Prophets as, and the Rasools as, and the Proofs (Imams as) came to be higher than the Angels

 حدثنا الحسن بن محمد سعيد الهاشمي قال: حدثنا فرات بن إبراهيم بن فرات الكوفي قال: حدثنا محمد بن أحمد بن علي الهمداني قال: حدثنا أبو الفضل العباس بن عبد الله البخاري قال: حدثنا محمد بن القاسم بن إبراهيم بن محمد بن عبد الله بن القاسم بن محمد بن أبي بكر قال: حدثنا عبد الله بن السعد بن صالح الهروي عن أبيه عن أبيه علي بن الحسين عن أبيه الحسن عن أبيه الحسين بن علي عن أبيه علي بن أبي طالب رضوان الله عليهما وسمعهما أن رسول الله صلى الله عليه وسلم قال: "ما خلق الله خلقاً أفضل مني ولا أكثر على مني، فقلت يا رسول الله! أن أنت أفضل أم جبريل؟"

فقال: يا علي! إن الله تبارك وتعالى فضل أنبياءه المرسلين على ملائكته المقربين وفضلني على جميع الدوّارين والمرسلين، والفضل بعدي لك يا علي وللائمة من بعدك، وان الملائكة يعدمنا وعبادنا.

So he asaww said: ‘O Ali asws! Allah azwj Blessed and High Preferred His aswj Prophets as and the Rasools as over the Angels of Proximity, and Preferred me asaww over the entirety of the Prophets as and the Rasools as, and Preferred you asws O Ali asws, after me asaww, and the Imams asws from after you asws, and that the Angels are our asws attendants and the attendants of those who love us asws.’

يا علي، الذين يحملون العرش ومن حوله يسبحون بحمد ربك ويستغفرون للذين آمنوا بولايتنا، يا علي لولا نحن ما خلق الله عزوجل آدم وحواء ولاء ونار ولا السماء ولا الأرض، فكيف لا تكون أفضل من الملائكة، وقد سبقنا إلى معرفة ربنا وتسبيحه وتهليه، لأن أول ما خلق الله عزوجل خلق أرواحنا فانطفا فانطفا بتوحيده وتحميده، ثم خلق الملائكة فلما شاهدوا أرواحنا نورا واحدا استمعوا أمرنا فسبحنا لعلم الملائكة إنا خلق مخلوقون، وإن نزهو عن صفاتنا.

O Ali asws! The ones who are bearing the Throne and the ones around it are Glorifying with the Praise of their Lord aswj, and are seeking Forgiveness for the ones who believe in our asws Wilayah. O Ali asws! Had it not been for us asws, Allah azwj would neither have Created Adam as, nor Hawwa as, nor the Paradise, nor the Fire, nor the sky, nor the earth, so how can we asws not be higher than the Angels, and we asws preceded them to the recognition of our asws Lord azwj, and of Glorifying Him asaww and the Extollation of His azwj Holiness, because the first of what Allah azwj Mighty and Majestic Created, was the Creation of our asws Spirits, so we asws spoke of His azwj Oneness and with His azwj Praise. Then Allah azwj Created the Angels. So when they saw our asws Spirits as one Light, they magnified our asws matter. So we asws Glorified in order to
teach the Angels that we\textsuperscript{asws} are Created creatures, and that Allah\textsuperscript{azwj} is far above from our\textsuperscript{asws} description.

So the Angels Glorified with our\textsuperscript{asws} Glorification and refrained from describing us\textsuperscript{asws}. So when they witnessed the greatness of our\textsuperscript{asws} Glory, we\textsuperscript{asws} Exalted the Holiness (of Allah\textsuperscript{azwj}) to teach the Angels that there is no god except for Allah\textsuperscript{azwj}, and that we\textsuperscript{asws} are servants, and that we are not gods Obligated to be worshipped along with Him\textsuperscript{azwj} or besides Him\textsuperscript{azwj}. So they said, ‘There is no god except for Allah\textsuperscript{azwj}.

So when they witnessed the greatness of our\textsuperscript{asws} place, we\textsuperscript{asws} Exclaimed the Greatness (of Allah\textsuperscript{azwj}) in order to teach the Angels that Allah\textsuperscript{azwj} is Greater than can be grasped, (there is no greatness) of the place except by Him\textsuperscript{azwj}.

So when they witness what Allah\textsuperscript{azwj} has Made for us\textsuperscript{asws}, from the honour, and the strength, we\textsuperscript{asws} said: ‘There is no Might and Strength except with Allah\textsuperscript{azwj} in order to teach the Angels that there is no Might for us\textsuperscript{asws} nor the strength except (that it is) with Allah\textsuperscript{azwj}.

Then Allah\textsuperscript{azwj} Blessed and High Created Adam\textsuperscript{as}, so Deposited us\textsuperscript{asws} in his\textsuperscript{as} forehead and Commanded the Angels to Prostrate to him\textsuperscript{as}, in reverence for us\textsuperscript{asws}, and in our\textsuperscript{asws} honour. And their Prostrations were for the Sake of Allah\textsuperscript{azwj} Mighty and Majestic as worship, and to Adam\textsuperscript{as} for honour and obedience because we\textsuperscript{asws} happened to be in his\textsuperscript{as} 'صلبه' (forehead). So how can we\textsuperscript{asws} not be higher than the Angels, and all of them had Prostrated to Adam\textsuperscript{as}.
And when he ascended with me to the sky, Jibraeel called for the Prayer (Azaan) two by two, and I stood, two by two. Then he said to me: ‘Proceed, O Muhammad! So I called him and I preceded over you! So he said: ‘Yes, because Allah Blessed and High Preferred His Prophets over His Angels in their entirety, and Preferred you in particular’. So I preceded with them (led them in Prayer), but without taking pride.

فلمما انتهيت إلى حجب النور قال لي جبرئيل تقدم يا محمد، وتخلف عنى، فقلت يا جبرئيل في مثل هذا الموضع تفارقني؟ فيقال يا محمد: ان انتهاء حدى الذي وضعني الله عزوجل فيه إلى هذا المكان فان تجاوزته أحترقت أجنحتي بتعدي حدود ربي جل جلاله.

So when I ended up to the Veil of Light, Jibraeel said to me: ‘Proceed, O Muhammad, and leave me behind’. So I said: ‘O Jibraeel! You are separating from me in a place like this?’ So he said: ‘O Muhammad! I have ended up to my limit which Allah Mighty and Majestic has Imposed upon me, up to this place, so if I were to exceed it, my two wings would be incinerated due to my transgression of the Limits of my Lord Majestic is His Majesty.

فقلت يا رب: ومن أوصيائي، فنوديت يا محمد: أوصياؤك المكتوبون على ساق عرشي، فنظرت وأنا بين يدي ربى جل جلاله إلى ساق العرش فرأيت اثنى عشر نورا، في كل نور سطر أخضر عليه إسم وصي من أوصيائي، أولهم: علي بن أبي طالب، وآخرهم مهدي أمتي،

So I was jolted in the Light by a jolt until I ended up to where Allah so Desired it, from the High Kingdom. So Allah Called out: ‘O Muhammad! So I said, ‘Here I am, my Lord, and Master, at Your service, Blessed and risen’. So Allah Called out: ‘O Muhammad! You are My servant, and I am your Lord, therefore it is Me that you should worship, and upon Me should you rely, for you are My Light among My servants, and My Rasool to My creatures, and My Proof upon My entire creation. For you and for the one who follows you, I Created My Paradise, and for the one who opposed you, I Created My Fire. And for your successors I Obligated My Prestige, and for their Shias I Obligated My Rewards’.

فقلت يا رب: هؤلاء أوصيائي من بعدي؟ فنوديت يا محمد هؤلاء أوليائي وأصيائي وحججى بعدك على بريتي وهم أوصياؤك وخلفاؤك وخير خلقى بعدك، وئذانى وجليلى، لاظهرن بهم ديني ولاعلين بهم كل من، ولطهرن الأرض بأخرجهم من أعدائي، ولأجعلهم مشارق الأرض ومغاربها، ولاسرى لهم السماوات، ولاالقى

So I said: ‘And who are my successors?’ So Allah Called out: ‘O Muhammad! Your successors (i.e.) their names are Inscribed upon the Base of the Throne’. So looked, and I was in front of my Lord Majestic is His Majesty, towards the Base of the Throne, so saw twelve Lights, in each Light there being a green veil over it, name of my successor, from my successors, The first of them was Al Bin Abu Talib, and the last of them was of the Mahdis of my community.

فقلت يا رب هؤلاء أوصيائي من بعدي؟ فنوديت يا محمد هؤلاء أوليائي وأصيائي وحججى بعدك على بريتي وهم أوصياؤك وخلفاؤك وخير خلقى بعدك، وئذانى وجليلى، لاظهرن بهم كل من، ولطهرن الأرض بأخرجهم من أعدائي، ولأجعلهم مشارق الأرض ومغاربها، ولاسرى لهم السماوات، ولاالقى
So I saw: ‘O My Lord! They are My successors from after me. So Allah Called out: “O Muhammad! They are My Guardians, and My Trustees, and My Proofs after you over My creatures, and they are your successors, and your Caliphs, and the best of My creatures after you. And by My Honour and My Majesty, and it is by them that I shall Cause to Prevail My Religion, and Announce My Words, and Purify the earth from My enemies by their last one. I shall Enable him over the east of the earth and its west, and Make the wind to be subservient to him, and Humble for him the clouds and the difficulties, and Promote for him the causes, and Help him with My armies, and Support him with My Angels until My Call is the highest and the creatures gather over My Oneness. Then Shall Make his kingdom to prevail, and remain among My Guardians up to the Day of Judgement.’

Abu Abdullah has said: ‘Whenever Jibraeel used to come to the Prophet, sat in front of him with the sitting of the slave, and never used to enter until he was permitted to do so.’

Abu Abdullah has said: ‘When it was the Day (of battle) of Ohad, the companions of Rasool-Allah flew to the extent that there did not remain with him anyone except for Alis Bin Abu Talib and Abu Daji ana Samaak Bin Kharsha. So the Prophet said to him: ‘O Abu Daji ana! But, did you not see your people?’ He said, ‘Yes’. Rasool-Allah said: ‘Attach yourself with your people’. He said, ‘It was not upon this that I pledged allegiance to Allah and His Rasool’. Rasool-Allah said: ‘You are is a free (state to go)’. He said, ‘By Allah! The Qureysh will not narrate about me that I abandoned you and fled, until I taste what you taste’.

7 Illal Al Sharaie – V 1 Ch 7 H 1
8 Illal Al Sharaie – V 1 Ch 7 H 2
So the Prophet saww bade him well, and Ali asws, every time a group attacked Rasool-Allah saww, faced them and repulsed them until most of them were killed, wounded, until his asws sword broke, so Ali asws came to the Prophet saww and greeted: ‘O Rasool-Allah saww! The man fights with his sword, and my asws sword is broken. So Rasool-Allah saww gave him asws his saww sword Zulfiqar. So Ali asws did not cease to defend Rasool-Allah saww with it until he asws made them flee and cut them down’.

And a boom was heard from the sky: “There is sword except for Zulfiqar and there is no Believer except for Ali asws.”

Abdul Wahid Bin Muhammad Bin Abdous Al Aata Al Neyshapouri, from Ali Bin Muhammad Bin Quteyba, from Al Fazal Bin Shazaan, from Ibn Abu Umeyr, from Hisham Bin Salim,

Abu Abdullah asws has said: ‘When Rasool-Allah saww went on Ascension (Mi’raaj) and the Prayer presented itself, Jibraeel as called (Azaan) and established the Prayer (Iqama). So he as said: ‘O Muhammad saww! Proceed’. So Rasool-Allah saww said to him as: ‘Proceed, O Jibraeil as’. So he as said to him saww: ‘We (Angels) do not proceed over the Children of Adam as since we were Commanded to Prostrate to Adam as’. 9

Abdul Wahid Bin Muhammad Bin Abdul Wahab Al Qarshy narrated to us, from Ahmad Ibn Al Fazal, from Mansour Bin Abdullah, from Muhammad Bin Abdullah, from Al Hassan Bin Mahziyar, from Ahmad Bin Ibrahim Al Awfy, from Ahmad Bin Al Hakam Al Barajmy, from Shareek Bin Abdullah, from Abu Waqas Al Aamiry, from Muhammad Bin Amar Ibn Yaaser, from his father who said,
'I heard the Prophet saww saying: ‘The two keepers (Recording Angels) of Ali asws Bin Abu Talib asws are priding over the entirety of the Recording Angels for being with Ali asws, and that is due to that they have never ascended to the sky with anything which Angers Allah azwj Blessed and High’.  

Chapter 8 – Allahazwj did not Make anything except with a thing (reason)

Chapter 9 – Reason for the creation of the creatures and the difference in their states

Abu Abdullahasws has said: ‘Al-Husaynasws Bin Aliasws went out to hisasws companions, so heasws said: ‘O you people! Allah azwj, Majestic is Hisazwj Mention did not Create the servants except for recognising Himazwj. So when he recognises Himazwj, worships Himazwj. So when he worships Himazwj, becomes needless with worshipping Himazwj from worshipping one besides Himazwj. So a man said to himasws, ‘O sonasws of Rasool-Allahsaww! May my father and my mother be sacrificed for youasws, what is the recognition of Allahazwj?’ The Imamasws said: ‘Recognition by the people of every era, of their Imamasws whose obedience has been Obligated upon them’.
حدثنا محمد بن إبراهيم بن أسحق الطالقاني رضي الله عنه قال: حدثنا عبد العزيز بن يحيى الجلوذي قال: حدثنا محمد بن زكريا الجهوزي قال: حدثنا جعفر بن محمد بن عمار عن أبيه قال: سألت الصادق جعفر بن محمد "ع" فقلت له لم خلق الله الخلق؟ فقال: إن الله تبارك وتعالى لم يخلق خلقه عبثاً ولم يتركهم سدى بل خلقهم لاظهار قدرته وليكلفهم طاعته فيستوجبوا بذلك رضوانه، وما خلقهم لجلب منهم منفعة ولا ليدفع بهم مضرة بل خلقهم لينفعهم ويوصلهم إلى نعيم الابد.

Muhammad Bin Ibrahim Bin Is’haq Al Talaqany narrated to us, from Abdul Aziz Bin Yahya Al Jaloudy, from Muhammad Bin Zakariyya Al Jowhary, from Ja’far Bin Muhammad Bin Amara, from his father who said,

‘I asked Al-Sadiq Ja’far.asws Bin Muammadasws, so I said to himasws, ‘Why did Allahazwj Create the creatures (people)?’ So Imamasws said: ‘Allahazwj Blessed and High neither Created Hisaazwj creatures in vain nor did Heazwj Leave them in vain, but Allahazwj Created them for the Manifestation of Hisazwj Power and for Imposing Hisazwj Obedience upon them, so that they would become deserving of Hisazwj Pleasure due to that. And Allahazwj neither Created them to get some benefit from them nor to drive away the harm by them, but Created them to benefit them and Cause them to arrive to the eternal Bounties’.13

حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثنا محمد بن يحيى العطار عن سهل بن زياد، عن محمد بن اسماعيل بن بزيع، عن محمد بن زيد قال: جئت إلى الرضا “ع” أسأله عن التوحيد، فأملى على الحمد لله فاطر الاشياء

Muhammad Bin Ali Majaylawiya narrated to us, from Muhammad Bin Yahya Al Ataar, from Sahi Bin Ziyad, from Muhammad Bin Ismail Bin Bazi’e, from Muhammad Bin Zayd who said,

‘I came to Al-Rezaasws to ask himasws about the Oneness (Tawheed), so heasws dictated to me: ‘The Praise is for Allahazwj, the Originator of the things, its growth and its initiation, beginning these by Hisazwj Power and Hisazwj Wisdom. There is none from the things which invalidates its origination, nor is there anything which corrects the original. Allahazwj Creates whatever Heazwj so Desires to, howsoever Heazwj so Desires to, in unison with that for the manifestation of Hisazwj Wisdom and the reality of the Lordship. The intellects cannot grasp Himazwj nor can the imaginations reach Himazwj, nor can the vision visualise Himazwj, nor can Heazwj be surrounded by the measurement. The words get frustrated and the visions fail, and the describer stray in the description of the Attributes. Allahazwj has Veiled Himself without a veil, being Veiled, and Curtained Himselfazwj without a curtain, being Curtained. Heazwj is recognised without being seen and described without an image, and without a body. There is no god except for the Greatest and the Elevated’.14

حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن يحيى الصفار عن أحمد بن محمد بن عيسى عن الحسن بن مجحب، وحدثنا أبي رضي الله عنه قال: حدثني سعد بن عبد الله عن أحمد بن محمد بن عيسى عن الحسن بن مجحب عن عثمان بن سالم عن حبيب السجستاني قال: سمعت أبو جعفر عليه السلام يقول: إن الله عزوجل لما أخرج ذريته أمم "ع" من ظهره ليأخذ عليهم الميثاق له بالربوبية، وبالتالي لكل بني، كان أول من أخذ عليهم الميثاق نبوة محمد بن عبد الله صلى الله عليه وآله
'I heard Abu Ja'far saws saying: ‘Allah azwj Mighty and Majestic, when He azwj Extracted the offspring of Adam as from his as back in order to Take the Covenant against them, for Him azwj for the Lordship, and with the Prophet- hood of every Prophet as, the first of what was Taken against them for the Covenant was the Prophet- hood of Muhammad Ibn Abdullah saww.'

Then Allah azwj Majestic is His azwj Majesty, Said to Adam as: “Look, what do you as see?” He asws said: “So he as looked at his as offspring, they were particles which had filled the sky. So Adam as said: ‘O Lord azwj! How numerous are your as offspring, for what matter did You azwj Create them? So what do You azwj Intend by Taking the Covenant against them?’ Allah azwj Mighty and Majestic Said: “To worship Me azwj, and not associating anything with Me azwj, and believing in My azwj Rasools as and following them”.

Adam as said: ‘So what is the matter that I as see some of the particles to be greater than the others, and some of them have a lot of light for them, and some of them have little light, and some of them have not light for them?’ Allah azwj Mighty and Majestic Said: “It is like that that I azwj have Created them to Test them in every situation of them”, Adam as said: ‘O Lord azwj! Do You azwj Permit me as so that I as speak to them?’ Allah azwj Mighty and Majestic Said: “Speak, for your as spirit is from My azwj Spirit, and your as nature is different from what I azwj am”.

Adam as said: ‘O Lord azwj! If only You azwj would have Created them upon one likeness, and one measurement, and one nature, and one constitution, and one colour, and one build, and same livelihood, some of them would not rebel against each other and there would not come be envy in between them, nor hatred, nor differing in a thing from the things?’ Allah azwj Majesty is His azwj Majesty, Said: “It is by My azwj Spirit that you as speak, and by your as nature you as have spoken of what you as have no knowledge of.
And Iazwj am Allahazwj, the Creator, the All Knowing. It is by Myazwj Knowledge that Iazwj have Caused difference to be in between their Creation, and it is by Myazwj Desire that Myazwj Judgements get Established among them, and it is upon Myazwj Management and Myazwj Power that they have come to be. There is no change to Myazwj Creation. But rather, Iazwj Created the Jinn, and the human beings in order to worship Meazwj, and Iazwj Created the Paradise for the one who worships Meazwj, and obeys Meazwj, from among them, and follows Myazwj Rasoolaswq and Iazwj do not care. And Iazwj Created the Fire for the ones who disbelieve in Meazwj, and disobey Meazwj, and do not obey Myazwj Rasoolaswq, and Iazwj do not care. And Iazwj Created youas and Created them for Testing youas, and Testing them as which one of you is the best in deeds in the house of the world, during your lifetimes before your deaths.

And thus, Iazwj Created the world and the Hereafter, and the life, and the death, and the obedience, and the disobedience, and the Paradise, and the Fire. And thus Iazwj Wanted it to be in Myazwj Power, and Myazwj Management, and with Myazwj Knowledge, and the Establishment among them the difference between their images, and their bodies, and their colours, and their builds, and their livelihoods, and their obedience, and their disobedience. So Iazwj Made among them the happy and the miserable, and the seeing and the blind, and the short and the tall, and the beautiful and the reprehensible, and the knowledgeable and the ignorant, and the rich and the poor, and the obedient and the disobedient, and the healthy and the sick, and the ones with the (long/short) ages and the one with no sovereign to him.

And thus, Iazwj Created them in order to Test them during the thick and thin, and regarding their well-being, and their Trials, and what Iazwj have Given them, and what Iazwj have Prevented them from. And Iazwj am Allahazwj, the King,
Powerful. And it is for Me that I should Make it to come to pass whatever I Manage, and it is for Me that I should change that whatever I so Desire to, to whatever I so Desire to. So I Bring forward from what I Delayed, and Delay what I had (Intended to) bring forward. And I am Allah! The Doer of whatsoever I Intend to. I Cannot be questioned about what I do, and I question My creatures about what they are doing".  

حدثنا أبي رحمه الله قال: حدثنا عبد الله بن جعفر الحميري عن هارون ابن مسلم عن مسعدة بن زيدان قال: قال رجل لجنونين محمد يا ابا عبد الله، إنا خلقنا للعجب؟ قال: وماذاك الله أنت، قال خلقنا للبقاء؟ فقال: مه يابن أخ، خلقنا للبقاء وكيف ترى جنة لتيبيد ونارا تتحم ولكل پئمانا تتحرك من دار إلى دار

My father narrated to me, from Abdullah Bin Ja’far Al Humeyri, from Haroun Ibn Muslim, from Mas’ada Bin Ziyad who said,

‘A man said to Ja’far, ‘O Abu Abdullah! I wonder about, our creation?’ The Imam said: ‘And what is that, by Allah, you are (trying to say)?’ He said, ‘We have been Created for the perishing’. So the Imam said: ‘Shh, O cousin! We have been Created for the remaining. And how would we perish when the Paradise will not perish and the Fire will not subside? But, say, ‘But rather we shall be moving from a house to a house’.


Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed narrated to us, from Ahmad Ibn Idris, from Muhammad Ahmad Bin Yahya Bin Imran Al Ash’ary, from Yaqoub Bin Yazeed, from Al Hassan Bin Ali Washa, from the one who mentioned it, from one of them who said,

‘There is none from the days except that an Angel calls out from the East: ‘If only the creatures knew what they have been Created for’. So another Angel from the West answers him: ‘They do know what they have been Created for’.

أخبرني أبو الحسن طاهر بن محمد بن يونس بن حياة الفقيه فيما أجازه لي ببلخ قال: حدثنا محمد بن عثمان الهروي قال: حدثنا أبو محمد الحسن بن مهاجر قال حدثنا هشام بن خالد عن الحسن بن يحيى عن عبد الله عن هشام عن النبي صلى الله عليه وسلم عن جبرئيل عليه السلام قال: قال الله تعالى: ‘من اهان وليا فقد بارزنى بالمحاربة، وما ترددت في شئ ما ترددي في قضى نفس المؤمن، يكره الموت واكرهه مساعبه ولاقه لم يقتضى عليه ولا يزال عبدي يبتهل إلي حتى أحبه ومن أحببته كنت له سمعا وبصرهما ومؤلا ومن أدعاني أحبه وأن سالتي أعطيته’.

Abu Al Hassan Tahir Bin Muhammad Bin Yunus Bin hayat Al Faqeeh informed me, from Muhammad Bin Usman Al Harawy, from Abu Muhammad Al Hassan Bin Muhajir, from Hisham Bin Khalid, from Al Hassan Bin Yahya, from Sadaqa Bin Abdullha, from Hisham, from Anas,

(It has been narrated) from the Prophet, from Jibraeil having said:

‘Allah Blessed and High Said: “The one who insulted My Guardian, so he has duelled against me with the battle. I have not Hesitated with regards to

15 Illal Al Sharaie – V 1 Ch 9 H 4
16 Illal Al Sharaie – V 1 Ch 9 H 5
17 Illal Al Sharaie – V 1 Ch 9 H 6
anything that I\(^{azwj}\) have Hesitated during the Capturing of the soul of the Believer. He dislikes the death and I\(^{azwj}\) Dislike displeasing him, but it is inevitable for him. And what makes My\(^{azwj}\) servant to come closer to Me\(^{azwj}\) like the fulfilment of what I\(^{azwj}\) have Obligated upon him, and My\(^{azwj}\) servant does not cease to supplicate to Me\(^{azwj}\) until I\(^{azwj}\) get to Love him, and the one whom I\(^{azwj}\) Love, I\(^{azwj}\) would be his hearing, and his eyesight, and his hands, and that he would supplicate to Me\(^{azwj}\) I\(^{azwj}\) would Answer him, and if he were to ask Me\(^{azwj}\), I\(^{azwj}\) would Give it to him.

And from My\(^{azwj}\) believing servants is the one who wants the door from the worship, so I\(^{azwj}\) Restrain him from it, perhaps self-admiration would enter into him, so it would spoil him. And from My\(^{azwj}\) Believing servants is the one whose belief would not be correct except with the poverty, and were I\(^{azwj}\) to Enrich him, it would spoil that. And from My\(^{azwj}\) believing servants is the one for whom his belief would not be correct (except) with the riches, and if I\(^{azwj}\) were to Impoverish him, it would spoil that. And from My\(^{azwj}\) believing servants is the one whose belief would not be correct except by illness, and if I\(^{azwj}\) were to Make healthy his body, it would spoil that. And from My\(^{azwj}\) believing servants is the one whose belief would not be correct except by the health, and if I\(^{azwj}\) were to Make him sick, it would spoil that. I\(^{azwj}\) and the Most Pondering over My\(^{azwj}\) servants with My\(^{azwj}\) Knowledge of their hearts, so I\(^{azwj}\) am the All-Knowing, the All-Aware.\(^{18}\)

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\(^{18}\) Illal Al Sharaie – V 1 Ch 9 H 7
Majestic, Allahazwj would Love him, and the one whom Allahazwj Mighty and Majestic Loves, would be from the secure ones.19

حدثنا الحسين بن يحيى بن ضريس البطلي قال: حدثنا أبي قال: حدثنا أبو جعفر محمد بن عمارة السكري السرياني قال:

حدثنا إبراهيم بن عماز بن هارون بن كركشي قال: حدثنا عبد الله بن زيد بن يزيد بن سلام بن عبد الله بن موسى رسول الله صل الله عليه وسلم قال: حدثنا أبي زيد بن سلام عن أبيه سلام عن عبد الله بن موسى رسول الله صل الله عليه وسلم قال: في صحف موسى بن عمران " لا يكشف عن وجهه، ولا لا يفارغ منه وصاية، ولا لا ينسى منهم عهده، ولا لا يفعل بهم ما لا يشترط بهم.

على شيء عزمت عليه، ولا لجر من فتنة، ولا لشرف مالية، ولا لسبع مصرة، ولا ل.Queue جميع خلق من الهثل أو الأثر أو الأثر أجمعه على طاعتي وعبادتي لا يفترن عن ذلك إلّا ولا ينهرما ما يضاف ذلك في ملكي شيئاً سيئاً وبعل، وتعالى عن ذلك.


(It has been narrated) from Rasool-Allahsaww, ‘(It was) in the Parchment of Musaas Bin Imranasws: “O Myazwj servants! Iazwj did not Create so that azwj would be Numerous from a few, nor for the cordiality with them from loneliness, nor for support by them for anything which azwj was frustrated from, nor for the benefit, nor for repelling any harm. And even if the whole of Myazwj creatures from the inhabitants of the skies and the earth were to gather together upon being obedient to Meazwj, and worshipping Meazwj, not forgiving from that, night and day, nothing from Myazwj Kingdom would be increased, in Myazwj Glory, and Iazwj am more Elevated than that”.20

حدثنا محمد بن أحمد الشيباني رضي الله عنه قال: حدثنا محمد بن أبي عبد الله الكوفي قال: حدثنا موسى بن عمران النخعي، عن عمه الحسين بن يزيد النوفلي عن علي بن سالم عن أبيه عن أبي بصير قال: سألت أبا عبد الله "azwj عن قول الله عزوجل: (وما خلقت الجن والانسان إلا لينعم عليهما) قال: خلقتهما ليأنهم بالعبادة، قال وسألته عن قوله الله عزوجل: (ولوا يزالون مختشين إلا من رحم ربك) ولا ذلك خلقهم قال: ليفعلوا ما يستوجب به رحمته فيجرهم.

Muhammad Bin Ahmad Al Shaybany narrated to us, from Muhammad Bin Abu Abdullah Al Kufy, from Musa Bin Imran Al Nakha’i, from his uncle Al Husayn Bin Yzeed Al Nowfaly, from Ali Bin Saalim, from his father, from Abu Baseer who said,

’I asked Abu Abdullahasws about the Words of the Mighty and Majestic [51:56] And I have not Created the Jinn and the Humans except that they should worship, Imamasws said: ‘Created them for Commanding them for the worship’.

قال: و سألته عن قوله عز وجل: و لا يزالون مختشين إلا من رحم ربك و لذلك خلقهم قال: خلقهم ليفعلوا ما يستوجب به رحمته فيجرهم.

(The narrator) said, ‘And I asked himasws about the Words of the Mighty and Majestic [11:118] and they will not stop differing [11:119] Except those upon whom your Lord has Mercy; and for this did He create them, Imamasws said: ‘Created them so

19 Illal Al Sharaie – V 1 Ch 9 H 8
20 Illal Al Sharaie – V 1 Ch 9 H 9
that they would do what would obligate His \textsuperscript{azwj} Mercy upon them, so that He \textsuperscript{azwj} would be Merciful to them'.

Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ahmad Bin Abu Abdullah Al Barqy, from Abdullah Bin Ahmad Al Naheyki, from Ali Bin Al Hassan Al Tatary, from Darast Bin Abu Mansour, from Jameel Bin Daraaj.

Who said to Abu Abdullah \textsuperscript{asws}, ‘May I be sacrificed for you \textsuperscript{asws}! What is the Meaning of the Words of Allah \textsuperscript{azwj} Mighty and Majestic [51:56] And I have not Created the Jinn and the Humans except that they should worship? So the Imam \textsuperscript{asws} said: ‘Created them for the worship’.

Muhammad Bin Musa Bin Al Mutawakkal narrated to us, from Ali Bin Al Husayn Al Sa’ad Abady, from Ahmad Bin Abu Abdullah Al barqy, from Ali Bin Al Hassan Bin Ali Bin Fazaal, from Sa’alba Bin Maymoun, from Jameel Bin Daraaj.

(The narrator) says, ‘I asked Abu Abdullah \textsuperscript{asws} about the Words of Allah \textsuperscript{azwj} Mighty and Majestic [51:56] And I have not Created the Jinn and the Humans except that they should worship. The Imam \textsuperscript{asws} said: ‘Created them for the worship’. I said, ‘In particular or generally?’ The Imam \textsuperscript{asws} said: ‘No, but, generally’.

Muhammad Bin Ibrahim Bin Is’haq Al Talaqany narrated to us, from Ahmad Bin Muhammad Bin Saeed Al Kufy, from Ali Bin Al Hassan Bin Ali Bin Fazal, from his father,

Abu Al-Hassan Al-Reza \textsuperscript{asws}, said; ‘Why did Allah \textsuperscript{azwj} Glorious and High did not Create the people upon various types and did not Created them upon one type?’ So he \textsuperscript{asws} said: ‘So that perhaps it would occur in the imaginations that He \textsuperscript{azwj} was frustrated, nor does there occur in the imagination of an atheist an image except that Allah \textsuperscript{azwj} Mighty and Majestic has Created such a creature. Perhaps the sayer would say, ‘Is Allah \textsuperscript{azwj} Mighty and Majestic able to Create such and such an image?’ Because he cannot say anything from that except that it is to be found in the creation of the
Blessed and High, so that he would know by looking at the (various) types of His azwj creatures that He azwj has Power over all things’.  

Chapter 10 – The reason due to which Adam as was named as Adam as  

Asian hadith narrated to us from Abdullah Bin Ja’far Al Humeyri, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr, from Aban Bin Usman, from Muhammad Al Halby, Abu Abdullah asws has said: ‘But rather, Adam as was named as Adam as because he as was Created from the crust (Adeym) of the earth’.  

The author of this book said, ‘The fourth firmament is ‘Adeym’, and Adam as was Created from it. Thus it is due to that, it is said that he as was Created from the ‘Adeym’ of the earth’.  

Chapter 11 – The reasons due to which the human being (Insaan) was named as ‘Insaan’  

Asian hadith narrated to us from Muhammad Bin Abu Abdullah Al Kufy, from Muawiya Bin Hakeem, from Ibn Abu Umeyr, from one of our companions, Abu Abdullah asws has said: ‘The human being was named as ‘Insaan’ because he forgets (Nasii), and Allah azwj Mighty and Majestic Says [20:115] And We had Given a Covenant to Adam before, but he forgot’.  

24 Illal Al Sharaie – V 1 Ch 9 H 13  
25 Illal Al Sharaie – V 1 Ch 10 H 1  
26 Illal Al Sharaie – V 1 Ch 11 H 1
Chapter 12 – The reason due to which Allahazwj Created Adamas without a father and mother, and Created Isa Bin Maryamas without a father, and Created the rest of the people from their fathers and mothers

حدثنا علي بن أحمد بن محمد بن أبي عبد الله الله عنه قال: حدثنا محمد بن أبي عبد الله الكوفي عن موسى بن عمران النخعي عن عمه الحسين بن زيد بن النوفلي عن علي بن سالم عن أبيه عن أبي بصير قال: قلت لأبي عبد الله " ع " لاى علة خلق الله عزوجل آدم من غير أب وأم، وخلق عيسى من غير أب، وخلق سارب الخلق من الآباء والامهات؟ فقال: لعلم الناس تمام قدرته وكمالها، وعلموا أنه قادر على أن يخلق خلقا من أثني من غير ذكر، كما هو قادر على أن يخلق من غير ذكر ولا أنثى وأنه عزوجل فعل ذلك لعلم أنه على كل شيء قدير.

Ali Bin Ahmad Bin Muhammad, from Muhammad Bin Abu Abdullah Al Kufy, from Musa Bin Imran Al Nakhha’e, from his uncle Al Husayn Bin Yazeed Al Nowfaly, from Ali Bin Saalim, from his father, from Abu Baseer who said,

‘I said to Abu Abdullahasws, ‘For which reason is Allahazwj Mighty and Majestic Created Adamas without a father or mother, and Created Isaas without a father, and Created the rest of the people from the fathers and the mothers?’ The Imamasws said: ‘To let the people know the completeness of Hisazwj Power and its Perfection, and they would know that Heazwj is Able to Create a creature from a female without a male, just as Heazwj is Able to Create him from without a male or a female, and Heazwj Mighty and Majestic Did that to let it be known that Heazwj has Power over everything’.27

Chapter 13 – The reason due to which Allahazwj Made the spirits to be in the bodies, after that these were abstract from it in an elevated place

حدثنا علي بن أحمد بن محمد بن أبي عبد الله الله عن محمد بن أسماهل البرمكي قال: حدثنا جعفر بن سليمان بن أيوب الخزاز قال: حدثنا عبد الله بن الفضل الهامشي قال قلت لأبي عبد الله " ع " لاى علة خلق الله عزوجل الأرواح في الأبدان بعد كونها في ملكوته الاعلى في أرفع محل؟

Ali Bin Ahmad Bin Abu Abdullah narrated to us, from Muhammad Bin Ismail Al Barmakky, from Ja’far Bin Suleyman Bin Ayoub Al Khazaz, from Abdullah Bin Al Fazal Al Hashimy who said,

‘I said to Abu Abdullahasws, ‘For which reason did Allahazwj Mighty and Majestic Make the spirits to be in the bodies after they happened to be in the Elevated Kingdom in an elevated place?’

فقال عليه السلام إن الله تبارك وتعالى علم أن الأرواح في شرفها وعلوها متى ما تركت على حالها نزع أكثرها إلى دعوى الروبية دونه عزوجل فجعلها بقدرته في الأبدان التي قدر لها في إبداء التقدير نظرا لها ورحمة بها وأحوج بعضها إلى بعض وعلق بعضها على بعض ورفق بعضها على بعض في الدنيا ورفق بعضها فوق بعض درجات في الآخرة وكتب بعضها بعض ويثبت عليهم رسله واتخذ عليهم حججهم نمضرين ومنذرين يأمرون بتعاطي العبودية والتواضع

27 Illal Al Sharaie – V 1 Ch 12 H 1
Chapter 14 – The reason due to which Hawwa\textsuperscript{as} was named as Hawwa\textsuperscript{as}

حَدَّثَنَا عَلِيُّ بْنُ أَحْمَدُ بْنُ مُحَمَّدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: حَدَّثَنَا مُحَمَّدَ بْنُ أَبِي عُبَيْدَ اللَّهِ الكَافِرِيُّ عِنْ مُوسَى بْنٍ عُمَرَ بْنِ قَتَانٍ بْنِ مُحَمَّدٍ بْنِ عُلِيٍّ وَأَبِي هَبَطُ الْمَجَالِدِيُّ عِنْ أَبِي بُصِيرَ بْنِ أَبِي عَبْدُ اللَّهِ بْنِ أَبِي مُكَيْدَة، نَارَاتِي لَهُمَا هَمَّةً وَإِنَّ اللَّهَ لَهُمَا مُرْبُوبٌ وَعَبَادٌ مُخَلَّقُونَ وَيَقْبَلاُ عَلَى عَبَادِهِ فَسَتُحْفَظُهُمْ لِيَبْعَدُهُمْ عَنَّمَا لَا يَضُرُّهُمْ لَهُمْ بَعْقَةً.

Then he\textsuperscript{asws} said: ‘O Ibn Fazal! Allah\textsuperscript{azwj} Blessed and High is better in consideration to His\textsuperscript{azwj} servants than themselves. Have you not seen that among those who do not see except for love of the exaltation over others to the extent that some among them become inclined to claiming the lordship over others, and among them are ones who have inclined towards claiming the Prophet-hood without a right, and among them are those who have inclined towards claiming the Imamate without a right, and that is along with what they are seeing in themselves, from the faults, and the frustration, and the weakness, and the humiliation, and the need, and the poverty, and the pains, and the difficulties against them, and the death overcoming them, and the compulsion to gather them. O Ibn Fazal! Allah\textsuperscript{azwj} Blessed and High does not Deal with His\textsuperscript{azwj} servants except for the correction for them, and is not unjust to the people with anything, but the people themselves are unjust’.\textsuperscript{28}

(باب 14 – الحلة التي من أجلها سميت حواء حواء)

**Ali Bin Ahmad Bin Muhammad narrated to us, from Muhammad Bin Abu Abdullah Al Kufy, from Musa Bin Imran Al Nakha’ie, from his uncle Al Husayn Bin Yazeed Al Nowfaly, from Ali Bin Abdu Hamza, from Abu Baseer,**

Abu Abdullah\textsuperscript{asws}, said, ‘Hawwa\textsuperscript{as} was named as Hawwa\textsuperscript{as} because she was Created from live (a live being). Allah\textsuperscript{azwj} Mighty and Majestic Says [4:1] \textit{O you people! Fear your Lord, Who Created you from a single being and Created its mate from it}.\textsuperscript{29}

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\textsuperscript{28} Illal Al Sharaie – V 1 Ch 13 H 1
\textsuperscript{29} Illal Al Sharaie – V 1 Ch 14 H 1
Chapter 15 – The reasons due to which the woman was named as ‘woman’ (مرأة)

حدثنا علي بن أحمد بن محمد رضي الله عنه قال: حدثنا محمد بن أبي عبد الله الكوفي عن موسى بن عمران النخعي عن عمه الحسين بن يزيد النوفي عن علي بن أبي حمزة عن أبي بصر عن أبي عبد الله عليه السلام قال: سميت المرأة مرأة لأنها خلقت من المرء يعني خلقت حواء من آدم.

Chapter 16 – The reason due to which the women have been named as ‘women’

أبى رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن خالد، عن أبيه، عن محمد بن سنان، عن اسماعيل بن جابر وعبد الكريم بن عمرو، عن عبد الحميد بن أبي الديلم، عن أبى عبد الله “ ع “ في حديث طويل قال: سمي النساء نساءا لأنه لم يكن لأدم “ أنس “ غير حواء.

Chapter 17 – Reason how the offspring began

حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا أحمد بن إدريس ومحمد بن يحيى العطار جميعا قالا: حدثنا محمد بن أحمد بن يحيى بن عمران الشعري قال: حدثنا أحمد بن الحسن بن علي بن فضال، عن أحمد بن إبراهيم بن عمار قال: حدثنا ابن توبة رواه، عن زرارة قال: سئل أبو عبد الله عليه السلام كيف بدأ النسل من ذريه أدم عليه السلام فإن عندنا الناس يقولون أن الله تبارك وتعالى أوعي إلى أدم عليه السلام أن يزوج بناته من من بنه وأن هذا الخلق كله أصله من الأخوة والاختوات?

Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed narrated to us, from Ahmad Bin Idrees, and Muhammad Bin Yahya Al Ataar both together, from Muhammad Bin Ahmad Bin Yahya Bin Imran Al Ash’ary, from Ahmad Bin Al Hassan Bin Ali Bin Fazaal, from ahmad Bin Ibrahim Bin Amaar, from Ibn Nawiya, from Zarara who said,

30 Illal Al Sharaie – V 1 Ch 15 H 1
31 Illal Al Sharaie – V 1 Ch 16 H 1
"I asked Abu Abdullah asws about the beginning of the offspring from Adam as, how did this come about? And about the offspring from the offspring of Adam as, (2nd generation) for there are people who are saying, ‘Allah azwj the High Revealed unto Adam as that he as should get his as daughters to be married to his as sons, and that the people, all of them, their origin is from brothers and sisters?’

قال أبو عبد الله: سبحان الله وتعالى عن ذلك علواً كبيراً، يقول من يقول هذا إن الله تبارك وتعالى لم يكن له من القوة ما يخلق لهم من الحلال وقد أخذ ميثاقهم على الحلال والطهر والطاهر الطيب، والله قد نبأ أن بعض البيهومين تكدرت له أختاً فلما نزاع عليها ونزل كشف لها عنها وعلم أنها أخرى أخرج عزموله ثم قبض عليه بأسانه ثم قلعه ثم خر ميتاً.

So Abu Abdullah asws said: ‘Glorified is Allah azwj, Higher than that, Higher, Greater! The one who said this is saying that Allah azwj Majestic and Mighty Created the elite of His azwj creatures, and the ones Beloved to Him azwj, and His azwj Prophets as, and His azwj Rasools as, and the believing men, and the believing women, and the Muslim men, and the Muslim women unlawfully, and did not have the ability to Create them lawfully, and He azwj has Taken the Covenant upon the Lawful, and the Purified, and the good. And Allah azwj has (even) Informed some of the animals that it should keep away from its sister. So when it descends upon it and when it find out that it is its sister, grabs it by its teeth until it cuts it, so it falls down dead.

قال زرارة: ثم سئل " ع " عن خلق حواء وقيل له ان اناسا عندنا يقولون ان الله عزوجل خلق حواء من ضلع آدم الايسر الاقصى؟ قال سبحان الله وتعالى عن ذلك علواً كبيراً، يعني من يقول هذا إن الله تبارك وتعالى لم يكن له من القوة ما يخلق لآدم زوجته من غير ضلعه، وجعل لمتكلم من أهل التشنيع سبيلاً إلى الكلام، يقول ان آدم كان ينكح بعضه ببعضه ما أخواته، ذلك من ضلله ما لهؤلاء حكم الله بيننا وبينهم.

Zarara said, ‘The I asked him asws about the Creation of Hawwa as and said to him asws that some people among us are saying that Allah azwj Mighty and Majestic Created Hawwa as from far-right rib of Adam as?’ He asws said: ‘Glorified is Allah azwj, Higher than that, Higher, Greater! Is he saying, the one who is saying this, that Allah azwj Blessed and High did not have the Power to Create for Adam as, his as wife as from other than his as rib, and made a way for the speakers from the slanderous people, to be saying that Adam as had married some of his as part (children) to each other. Since they were from his as rib, what is the (difference in the) Judgement of Allah azwj for them, between us and them?’

ثم قال ان الله تبارك وتعالى لما خلق آدم من الطين وأمر الملائكة فسجدوا له ألقى عليه السبات ثم ابتدع له خلقاً، ثم جعلها في موضع النقرة التى بين وركيه، وذلك لكى تكون المرأة امرة للرجل، فقابلت تحرك فانتبه فلما انتبه نوديت ان تنحى عنه فلما نظر إلى إليها نظر إلى خلق حسن تشبه صورته غير أنها أنثى فكلمها بلغته، فقال لها من أنت؟ فقالت خلق خلقني الله كما ترى.

Then he asws said: ‘When Allah azwj Blessed and High Created Adam as from the clay and Commanded the Angels, so they Prostrated to him as. Then dormancy was cast over him as (Adam as). Then a creation was begun for him as (Hawwa as). Then she as was Made to be in the place of the waist which was between his as hips, and it is due to that, that the women act in accordance to the men. So she as started turning and moving by his as side. So he as paid attention to her as movement. So when he as noticed it, there was a Call telling her as to move away from him as. So when he as looked at her as, he as looked at a beautiful creature, resembling him as in image, except that she as was a female. So he as spoke to her as, and she as spoke to him as in
his\textsuperscript{as} language. So he\textsuperscript{as} said to her\textsuperscript{as}: ‘Who are you\textsuperscript{as}?’ So she\textsuperscript{as} said: ‘A creature. Allah\textsuperscript{azwj} Created me\textsuperscript{as} just as you\textsuperscript{as} see’.

So Adam\textsuperscript{as} said during that: ‘O Lord\textsuperscript{azwj}! Who is this beautiful creature which has drawn my\textsuperscript{as} affection, and the looking at her\textsuperscript{as}? So Allah\textsuperscript{azwj} Said: “This is My\textsuperscript{azwj} Maid Hawwa\textsuperscript{as}. Would you\textsuperscript{as} like her\textsuperscript{as} to be with you\textsuperscript{as}, so she\textsuperscript{as} would be affectionate to you\textsuperscript{as}, and converse with you\textsuperscript{as}, and obey your\textsuperscript{as} orders?” He\textsuperscript{as} said: ‘Yes, O Lord\textsuperscript{azwj}! To You\textsuperscript{azwj}, due to that, is the Praise, and the thanks, for as long as I\textsuperscript{as} remain’. So Allah\textsuperscript{azwj} Blessed and High Said: “So address her\textsuperscript{as} (for marriage) to Me\textsuperscript{azwj} for she\textsuperscript{as} is My\textsuperscript{azwj} maid, and she\textsuperscript{as} is correct as well for the desire”. And Allah\textsuperscript{azwj} Cast desire over him\textsuperscript{as}, and before that had Taught him\textsuperscript{as} the recognition.

So he\textsuperscript{as} said: ‘So I\textsuperscript{as} hereby address her\textsuperscript{as} (for marriage), to You\textsuperscript{azwj}, so what is You\textsuperscript{azwj} Satisfaction for that?’ So He\textsuperscript{azwj} Said: “My\textsuperscript{azwj} Satisfaction is that you\textsuperscript{as} should teach her\textsuperscript{as\textsubscript{sws}} the features of My\textsuperscript{azwj} Religion”. So he\textsuperscript{as} said: ‘Such would be case for You\textsuperscript{azwj}, O Lord\textsuperscript{azwj}, if You\textsuperscript{azwj} so Desire that’. He\textsuperscript{azwj} Said: ‘I\textsuperscript{azwj} do Desire that, and have hereby Married her\textsuperscript{as\textsubscript{sws}} to you\textsuperscript{as}, and Combined her\textsuperscript{as\textsubscript{sws}} to you\textsuperscript{as}. So he\textsuperscript{as} said: ‘Come to me\textsuperscript{as}. So she\textsuperscript{as} said: ‘But you\textsuperscript{as} come to me\textsuperscript{as}. So Allah\textsuperscript{azwj} Mighty and Majestic Commanded Adam\textsuperscript{as\textsubscript{sws}} that he\textsuperscript{as\textsubscript{sws}} should arise to go to her\textsuperscript{as}, so he\textsuperscript{as\textsubscript{sws}} stood. And had it not been for that, the women would have gone to the men until they address them to themselves. So this is the story of Hawwa\textsuperscript{as}.’

My father narrated to us, from Muhammad Bin Yahya Al Ataar, from Al Husayn Bin Al Hasan Ibn Aban, from Muhammad Bin Urwa, from Al Nowfaly, from Ali Bin Dawood Al Yaqoub, from Al Hassan Bin Maqatal, from the one who heard Zarara saying,

‘Abu Abdullah\textsuperscript{as\textsubscript{sws}} was asked about the beginning of the offspring from Adam\textsuperscript{as}, how was it, and about the beginning of the offspring from the offspring of Adam\textsuperscript{as}, for there are people among us who are saying that Allah\textsuperscript{azwj} Mighty and Majestic Revealed unto Adam\textsuperscript{as\textsubscript{sws}} to get his\textsuperscript{as\textsubscript{sws}} daughters to be married to his\textsuperscript{as\textsubscript{sws}} sons, and that, this people (today), all of them, their origin is from the brothers and the sister?’

فقال أبو عبد الله عليه السلام: تعالى الله عن ذلك علوا كبيرا يقول من قال هذا بان الله عزوجل خلق صفوة خلقه واحبائه وأنبيائه ورسله والمؤمنين والمسلمات من حرام ولم يكن له من القدرة ما يخلقهم من حلال وقد أخذ ميثاقهم على الحلال العظام واللذات.

32 Illal Al Sharai – V 1 Ch 17 H 1
So Abu Abdullah\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} is Higher than that, Higher, Greater! The one who said this is saying that Allah\textsuperscript{azwj} Majestic and Mighty Created the elite of His\textsuperscript{azwj} creatures, and the ones Beloved to Him\textsuperscript{azwj}, and His\textsuperscript{azwj} Prophets\textsuperscript{as}, and His\textsuperscript{azwj} Rasools\textsuperscript{as}, and the believing men, and the believing women, and the Muslim men, and the Muslim women unlawfully, and did not have the ability to Create them lawfully, and He\textsuperscript{azwj} has Taken the Covenant upon the Lawful, and the Purified, and the good.

And Allah\textsuperscript{azwj} has (even) Informed some of the animals that it should keep away from its sister. So when it descends upon it and when it find out that it is its sister, grabs it by its teeth until it cuts it, so it falls down dead. And it also dislikes (copulating) with its mother and it acts in the same way. So how can the human being (do this) forgetting his preference and his knowledge? But, a generation from these people which you are seeing have turned away from the knowledge of the Household of their Prophets\textsuperscript{as} and took from where they had not been Ordered to take it from, thus they became what you have been seeing, from the straying and the ignorance with the knowledge. How it was with the things in the past, from the beginning of the Creation of Allah\textsuperscript{azwj} what He\textsuperscript{azwj} Created, and (this is) what it will be happening, forever’.

Then he\textsuperscript{asws} said: ‘Woe be upon them! Where are they? Blind from what the jurist of the people of Al-Hijaz and the jurists of the people of Al-Iraq are not differing in, that Allah\textsuperscript{azwj} Mighty and Majestic Commanded the Pen, so it flowed upon the Guarded Tablet with (writing) what would be happening up to the Day of Judgement, two thousand years before the Creation of Adam\textsuperscript{as}, and the Allah\textsuperscript{azwj} Wrote all of this, with regards to what the Pen flowed, and in all of this is the Prohibition of the sisters upon the brothers, along with whatever (else) was Prohibited. And this, we have seen from it in these four Books, in this world – The Torah, and the Evangel, and the Psalms, and the Furqaan (Quran). Allah\textsuperscript{azwj} Revealed these from the Guarded Tablet unto His\textsuperscript{azwj} Rasools\textsuperscript{as}, all of them.

From these, the Torah was upon Musa\textsuperscript{as}, and the Psalm was upon Dawood\textsuperscript{as}, and the Evangel was upon Isa\textsuperscript{as}, and the Quran was upon Muhammad\textsuperscript{asws}, and there is no Permission in these (Books) for anything from that (marriage between brothers and sisters). Truth is what I\textsuperscript{asws} am saying. He is not intending, the one who is saying
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this and what resembles it, except to strengthen the argument of the Magians. So what is the matter with them? May Allahazwj Kill them!'!

ثم انشأ يحدثنا كيف كان بدء النسل من آدم وكيف كان بد النسل من ذرية، فقال: ان آدم عليه السلام ولد له سبعون بطنا في كل بطن غلام وجرأة إلى ان قتل هابيل، فما قتل قابيل هابيل جزع آدم على هابيل جزعا قطعا عن اتئان النساء ففي لا يستطيع ان يعشي حواء خمسماة عام ثم تخلي ما به من الجزعان عليه فغشي فوقه الله شينا وحده ليس معه ثان،

Then heasws established in narrating to us, how the offspring of Adamas began, and how the offspring began from hisas offspring. So heasws said: ‘There were born unto Adamas, seventy pregnancies (of Hawwaas), in each pregnancy was a slave and a maid (boy and a girl) up to the killing of Habeelas. So when Qabeelas killed Habeelas, Adamas was aggrieved upon Habeelaas with such grief that heas cut off from the women. So heas remained not copulating with Hawwaas for five hundred years. Then hisas grief which was with himas subsided, so heas copulated with Hawwaas, and Allahazwj Granted to himas, one thing, and there was no second along with it (single birth, not twins).

واسم شيث هبة الله وهو أول من أوصى إليه من الآدميين في الأرض، ثم ولد له من بعد شيث بابن ليس معه ثان فلما ادركنا وأراد الله عزوجل ان يبلغ بالنسل ما ترون وان يكون ما قد جرى به القلم من تحريم ما حرم الله عزوجل من الأخوات على الأخوة أنزل بعد العصر في يوم الخميس حوراء من الجنة اسمها (نزلة).

And the name of Sheesas was Hibtallahas, and heas was the first one who was bequeathed to, from the human beings, in the earth. Then there was born unto himas Yafasas not having a second with himas. So when they became aware (adults), Allahazwj Mighty and Majestic Intended that their offspring to reach what you are seeing, and since the Pen had flowed from Prohibiting what Allahazwj Mighty and Majestic had Prohibited, from the sisters upon the brothers, after some time, on the Day of Thursday, Caused a Hourie to descend from the Paradise, her name being Nazalat.

فأمر الله عزوجل آدم ان يزوجها من شيث فزوجها منه، ثم أنزل بعد العصر حوراء من الجنة اسمها (نزلة) فأمر الله تعالى آدم ان يزوجها من ابن شيث فزوجها منه فولدت لابنها غلام وولدت لابنتها فليث بابن فولدت له فرحة بأمر الله عزوجل آدم حين ادركنا أن يزوج بنت بابن من ابن شيث فعل فولدت الصفوة من النبتين والمرسلين من نسلهما ومعاذ الله ان يكون ذلك على ما قالوا من الأخوة والأخوات.

So, Allahazwj Mighty and Majestic Commanded Adamas that heas should get her married to Sheesas. So heas got her to be married to himas. Then, after some time, a Hourie descended from the Paradise, her name being Manzalat. So Allahazwj the High Commanded Adamas that heas should get her to be married to Yafas, so heas got her to be married to him. A boy was born unto Sheesas, and a girl was born unto Yafas. So Allahazwj Mighty and Majestic Commanded Adamas, when they attained awareness (adults), to get the daughter of Yafas to be married to the son of Sheesas. So heas did it. Thus the elites from the Prophetsas, and the Rasoolas were born from their offspring. And God Forbid, that that happened upon what they are saying, from the brothers and the sisters.

33 Illal Al Sharaie – V 1 Ch 17 H 2
Chapter 20 – The reason due to which Noah\textsuperscript{as} was named as Noah\textsuperscript{as}

 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، عن أحمد بن محمد بن عيسى، عن عبد الرحمن بن أبي نجاح، عن بعض أصحابنا، عن أبي عبد الله “ع” قال: كان اسم نوح عبد الملك، وإنماسمي نوحا لأنه يكي خمسمائة سنة.

Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ahmad Bin Muhammad Bin Isa, from Abdul Rahman Bin Abu Najran, from Saeed Bin Janaf, from one of our companions,

Abu Abdullah\textsuperscript{asws} has said: ‘The name of Noah\textsuperscript{as} was Abdul Malik, and he\textsuperscript{as} was named as Noah\textsuperscript{as} because he\textsuperscript{as} cried for five hundred years’.\textsuperscript{34}

حدثنا أبى رضي الله عنه قال حدثنا سعد بن عبد الله، عن احمد بن محمد بن عيسى، عن احمد بن محمد بن أبي نصر البزنطي، عن ابان بن عثمان، عن محمد بن مسلم عن أبي جعفر عليه السلام قال: إن نوحا أسمى عبدا شكورا لأنه كان يقول إذا أمسى وأصبح: اللهم إنى أشهدك أنه ما أمسى وأصبح من نعمة أو عافية في دين، أو الدنيا فشكرا لأمرك، لك الحمد ولك الشكر بها علي حتى ترضى، وبعد الرضا إلهنا.

My father narrated to us, from Sa’ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr Al Bazanty, from Aban Bin Usman, from Muhammad Bin Muslim,

Abu Ja’far\textsuperscript{asws} has said: ‘But rather, Noah\textsuperscript{as} was named as a grateful servant because he\textsuperscript{as} was saying, when it was evening and morning: ‘O Allah\textsuperscript{azwj}! I\textsuperscript{as} testify to You\textsuperscript{azwj}, there has not been with me, an evening and a morning, from a Bounty or well being in Religion or world, so it is from You\textsuperscript{azwj}. You\textsuperscript{azwj} are One with no associate for You\textsuperscript{azwj}. For You\textsuperscript{azwj} is the Praise, and for You\textsuperscript{azwj} is the thanks for it to be upon me\textsuperscript{as}, until You\textsuperscript{azwj} are Pleased, and (remain) Pleased afterwards, our God!’\textsuperscript{36}

\textsuperscript{34} Illal Al Sharai – V 1 Ch 20 H 2

\textsuperscript{35} Illal Al Sharai – V 1 Ch 20 H 3

\textsuperscript{36} Illal Al Sharai – V 1 Ch 21 H 1

Chapter 21 – The reason due to which Noah\textsuperscript{as} was named as grateful servant

 حدثنا أبى رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن أحمد بن محمد بن أبي نصر البزنطي، عن ابن بن عثمان، عن محمد بن مسلم عن أبي جعفر عليه السلام قال: إن نوحا أسمى عبدا شكورا لأنه كان يقول إذا أمسى وأصبح: اللهم إنى أشهدك أنه ما أمسى وأصبح من نعمة أو عافية في دين، أو الدنيا فشكرا لأمرك، لك الحمد ولك الشكر بها علي حتى ترضى، وبعد الرضا إلهنا.

My father narrated to us, from Sa’ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr Al Bazanty, from Aban Bin Usman, from Muhammad Bin Muslim,
Chapter 23 – The reason due to which Allahazwj Mighty and Majestic Drowned the world, all of it during the time period of Noahas

حدثنا أحمد بن زيد بن جعفر الهمداني رضي الله عنه قال: حدثنا علي ابن إبراهيم بن هاشم، عن أبيه، عن عبد السلام بن صالح الهروي، عن الرضا عليه السلام قال: قلت له لأي علة أغرق الله عز وجل الدنيا كلها في زمن نوح " ع " وفيهم الأطفال ومن لا ذنب له؟

Ahmad Bin Ziyad Bin Ja'far Al Hamdany narrated to us, from Ali Ibn Ibrahim Bin Hashim, from his father, from Abdul Salam Bin Salih Al Harwy,

(The narrator) says, 'I said to Al-Rezaasws, 'What was the reason for Allahazwj Mighty and Majestic to Drown all of the world during the era of Noahas, and among them were children and ones who had no sin upon them?''

فقال: «ما كان فيهم الأطفال، لأن الله عز وجل أغرق قوم نوح و أرحم نسائهم أربعين عاما، فانقطع نسائهم، فاغرقوا ولا طفل فيهم، ما كان الله عز وجل ليهلك بعيدا من ذنب له.

So the Imamasws said: ‘There were no children among them, because Allahazwj Mighty and Majestic Sterilised the backbones of the people of Noahas and the wombs of their women for forty years. So their offspring were cut off. They drowned and there were no children among them. Allahazwj Mighty and Majestic did not Destroy by Hisazwj Punishment, the one who did not have a sin upon him.

وأما الباقون من قوم نوح (عليه السلام) فاغرقوا لتذكيرهم بنى الله نوحا (عليه السلام)، و سائرهم اغرقوا برضاهم تذكير المكذبين، و من غاب عن أمر فرضي به كان كمن شاهده و اتاهه».

And as for the remainder of them, from the people of Noahas, Allahazwj Drowned them due to their belying the Prophetas of Allahazwj - Noahas, and the rest of them drowned due to their being pleased with the belying of the beliers. And the one who was absent from a matter and was happy with it, is like the one who was present and came to it (participated in it). 37

Chapter 24 - The reason due to which the town of Noah was named as the town of the 'eighty'

حدثنا أحمد بن زيد بن جعفر الهمداني رضي الله عنه قال: حدثنا علي ابن إبراهيم ابن هاشم، عن أبيه، عن عبد السلام بن صالح الهروي قال: قال الرضا عليه السلام: لما هبط نوح " ع " إلى الأرض كان هو و و لده و من تبعه ثمانين ناسا فنبدى حيث نزل قرية فسماها قرية الثمانين، لأنهم كانوا ثمانين.

Ahmad Bin Ziyad Bin Ja'far Al Hamdany narrated, from Ali Ibn Ibrahim Ibn Hashim, from his father, from Abdul Salam Bin Salih Al Harwy who said,

'(Imam) Al-Rezaasws said: 'When Noahas descended to the ground (from the ship), heas, and hisas children, and those ones who followed himas were eighty persons. So

37 Illal Al Sharaie – V 1 Ch 23 H 1
they built a town, where they disembarked, and called it ‘Town of the Eighty’, because they were eighty of them’.  

Chapter 25 – The reason due to which Allahazwj Mighty and Majestic Said regarding hisas son: “[11:46] He is not from your family”

Chapter 26 – The reason due to which Al-Najaf was named as ‘Najaf’

(The narrator) said, ‘And heasws asked me: ‘How are they (people) reading this Verse with regards to the son of Noahas?’ So I said, ‘The people are reading it upon two aspects – [11:46] he is (the doer of) other than righteous deeds; it was a deed, not righteous’. So heasws said: ‘They are lying! He was (indeed) hisas son, but Allahazwj Mighty and Majestic Negated him from himas when he opposed himas in hisas Religion’.39

Chapter 26 – The reason due to which Al-Najaf was named as ‘Najaf’

 حدثنا علي بن أحمد بن محمد رضي الله عنه قال: حدثنا محمد بن أبي عبد الله الكوفي، عن موسى بن عمران النخعي، عن عم أبي عبد الله، عن أبي خيري بن من حفظه، عن أبي عبد الله عليه السلام قال: إن النجف كان جبلًا وهو الذي قال ابن نوح (حداثي إلى جبل يصني من السماء) ولم يكن على وجه الأرض جبل أعظم منه، فأوحى الله عز وجل إليه يا جبل أعتصم بك مني فقسعت قطعا قطعا إلى بلاد الشام، وصار رملًا دقيقًا، وكان من بينه نافذة، نار حمراء، وقال الله تعالى: ‘والك من نجف’.39
mountain that shall protect me from the water, and there did not happen to be a mountain upon the face of the earth, greater than it. So Allah azwj Mighty and Majestic Revealed upon it: “O mountain! He is seeking refuge with you, from Me" azwj. So it broke itself into pieces and pieces to the city of Syria, and became small grains of sand. And after that, it became a great ocean, and that ocean used to be called the ‘Ni’ ocean. Then it became a desert (dried up – ‘Jaf’). So it was called ‘Ni-Jaf’, and the people, after that, called it ‘Najaf’, for it was easier upon their tongues.’

Chapter 27 – The reason due to which Noah as said: ‘[71:27] For surely if you leave them they will lead astray Your servants, and will not beget any but immoral, ungrateful (children)

I said to Abu Ja’far asws, ‘What is your asws view of Noah as where he as supplicated to Allahazwj against his as people, so he as said [71:26] And Nuh said: My Lord! leave not upon the land any dweller from among the unbelievers: [71:27] For surely if Thou leave them they will lead astray Thy servants, and will not beget any but immoral, ungrateful (children)?’ The Imam asws said: ‘Not one from among them was going to answer him’. I said, ‘And how did he as know that?’ The Imam asws said, ‘Allahazwj revealed unto him as that no one else is going to believe from your as people except the one who has already believed. So then he as supplicated against them with this supplication’.41

Chapter 28 – The reason due to which there came to be among the people, the Blacks, and the Turks, and Al-Saqaliba, and Gog and Magog

I said to Abu Ja’far asws, ‘What is your asws view of Noah as where he as supplicated to Allahazwj against his as people, so he as said [71:26] And Nuh said: My Lord! leave not upon the land any dweller from among the unbelievers: [71:27] For surely if Thou leave them they will lead astray Thy servants, and will not beget any but immoral, ungrateful (children)?’ The Imam asws said: ‘Not one from among them was going to answer him’. I said, ‘And how did he as know that?’ The Imam asws said, ‘Allahazwj revealed unto him as that no one else is going to believe from your as people except the one who has already believed. So then he as supplicated against them with this supplication’.41

40 Illal Al Sharaie – V 1 Ch 26 H 1
41 Illal Al Sharaie – V 1 Ch 27 H 1
‘I heard Ali\textsuperscript{asws} Bin Muhammad Al-Askary\textsuperscript{asws} saying: ‘Noah\textsuperscript{as} lived for two thousand five hundred years. One day he\textsuperscript{as} asleep in the ship, so a wind descended and uncovered his\textsuperscript{as} honour. So Haam and Yaaafas laughed, and Saam\textsuperscript{as} rebuked them and forbid them from the laughing. And every time Saam\textsuperscript{as} covered something which the wind uncovered, Haam and Yaaafas would uncover it.

فانتبه نوح عليه السلام فرآهم وهم يضحكون فقال: ما هذا؟ فأخبره سام بما كان، فرفع نوح عليه السلام يده إلى السماء، ودعو ويقول: اللهم غير، ماء صلب حام، حتى لا يولد له إلا السودان، اللهم غير ماء صلب يافث فغير الله ماء صلبهما.

So Noah\textsuperscript{as} paid attention to it and saw them, and they were laughing. So he\textsuperscript{as} said: 'What is this?' So, Saam\textsuperscript{as} informed him\textsuperscript{as} of what had happened. So Noah\textsuperscript{as} raised his\textsuperscript{as} hands to the sky and supplicated and was saying: 'O Allah\textsuperscript{azwj} Change the water (seed) of Haam until he does not beget except for the black. O Allah\textsuperscript{azwj} Change the water (seed) of Yafas!' So Allah\textsuperscript{azwj} Changed the water of their ribs.

فجميع السودان حيث كانوا من حام، وجميع الترك والسقالبة ويآجوج ومأجوج والصين من يافث حيث كانوا، وجميع البيض سواهم من سام.

Therefore, all the black (people), wherever they may be, are from Haam, and all of the Turks and Al-Saqaliba, and Gog, and Magod, and the Chinese, are from Yafas wherever they may be, and all the white, besides them, are from Saam\textsuperscript{as}.

وقال نوح " ع " لحام ويافث: جعل الله ذريتكما خولًا لذرية سام إلى يوم القيامة، لانه بر بى وعققتمانى، فلا زالت سمة عوقكمها لي في ذريتكم ظاهرة وسمة البر بى في ذريه سام ظاهرة ما بقيت الدنيا.

And Noah\textsuperscript{as} said to Haam and Yafas: ‘Allah\textsuperscript{azwj} has Made the offspring of the both of you as followers to the offspring of Saam\textsuperscript{as} up to the Day of Judgement, because he\textsuperscript{as} was righteous with me\textsuperscript{as} and your (both) being disobedient to me. So the traits of disobedience of the both of you would not cease to be in the offspring of you both, in the apparent, nor would the traits of righteousness cease to be in the offspring of Saam\textsuperscript{as}, in the apparent, for as long as the world remains’.\textsuperscript{42}

(باب 29 - العلة التي من أجلها أحب الله عز وجل لابنه) (عليهم السلام الحرش والرعي)

Chapter 29 – The reason due to which Allah\textsuperscript{azwj} Mighty and Majestic Loved the farming and the grazing for His\textsuperscript{azwj} Prophets\textsuperscript{as}

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله عن محمد بن الحسين بن أبي الخطاب، عن محمد بن سنان، عن
محمد بن عمته قال: سمعت أبا عبد الله "ع" يقول: إن الله عزوجل أحب لابنه عليه السلام من الأعمال الحرش
والرعي، لئلا يكرهما شيئا من قطر السماء.

My father narrated to us, from Sa’ad Bin Abdullah, from Muhammad Bin Al Husayn Bin Abu Al Khatab, from Muhammad Bin Sinan, from Muhammad Bin Atiya who said,

\textsuperscript{42} Illal Al Sharaie – V 1 Ch 28 H 1
I heard Abu Abdullah asws saying: 'Allah azwj Loved the farming and the grazing for His azwj Prophetsas, from the deeds (professions), so that they would not dislike anything even a drop from the sky'.

Chapter 32 – The reason due to which Allah azwj Mighty and Majestic Took Ibrahim as a friend

I said to Abu Abdullah asws, ‘Why did Allah azwj Mighty and Majestic Take Ibrahim as a friend?’ He asws said: ‘Due to the abundance of his as Prostrations upon the earth’.

Abu Al-Hassan Al-Reza asws has said: I asws heard Abu Abdullah asws narrate from his asws father asws having said: 'Allah azwj Mighty and Majestic Took Ibrahim as a friend because he as never wanted anyone (else), and did not ask anyone other than Allah azwj Mighty and Majestic'.

43 Illal Al Sharaie – V 1 Ch 29 H 1
44 Illal Al Sharaie – V 1 Ch 29 H 2
45 Illal Al Sharaie – V 1 Ch 32 H 1
46 Illal Al Sharaie – V 1 Ch 32 H 2
Ahmad Bin Muhammad Al Shaybani narrated to us, from Muhammad Bin Ahmad Al Asady Al Kufy, from Sahl Bin Ziyad Al Adamy, from Abdul Azeem Bin Abdullah Al Hasany who said,

‘I heard Ali asws Bin Muhammad Al-Askari asws saying: ‘But rather, Allahazwj Mighty and Majestic Took Ibrahimasws as a friend, due to the abundance of hisas feeding the food, and Praying at the night whilst the people slept’. 47

Abu Al Hassan Muhammad Bin Amro Bin Ali Al Basry narrated to us, from Abu Ahmad Ibn Ibrahim Bin Kharaj Al Asam Al Basty in Masjid Tayba, from Abu Al Hassan Muhammad Bin Abdullah Al Juneyd, from Abu Bakr Amro Bin saeed, from Ali Ibn Zahir, from Hareyaz, from Al Amsh, from Atiya Al Awwy, from Jabir Bin Abdullah Al Ansary who said,

‘I heard Rasool-Allahsaww saying: ‘Allahazwj did not Take Ibrahimasws as a friend except for hisas feeding the food, and Praying at the night whilst the people slept’. 48

Abu Ja'farasws has said: ‘When Allahazwj Took Ibrahimasws as a friend, then Angel of Death came to himasws with the good news, in the image of a young white man with two white robes upon him, his head dripping water and heasws was rubbing it. So Ibrahimasws entered the house, so he met himasws outside the house.

And Ibrahimasws was a very honourable man, and whenever heasws went out with regards to a need, locked hisasws door and took its keys with himasws. So, one day heasws went out regarding a need and locked hisasws door. Then heasws returned and opened hisasws door, and there was a man standing, as handsome as a man could be. So hisasws honour seized himasws and heasws said to him: ‘O servant of Allahazwj, what made you enter myasws house?’ So he said: ‘Ils Lord Made me to enter it’. So Ibrahimasws said: ‘Heasws is more rightful of it than Iasws am, so who are you?’ He said: ‘I am the Angel of Death!’

قائل ففزع إبراهيم وقال جئتني لتسلبني روحي؟ فقال: لا، ولكن أتخذ الله عزوج عبدا خليلا فجئت ببشرته، فقال إبراهيم فمن هذا العبد لعله أخدمه حتى آموت؟ قال: أنت هو،

Heasws said: ‘So Ibrahim was alarmed, and said: ‘You have come to measws in order to capture myasws soul?’ So he said: ‘No! But, Allahazwj Mighty and Majestic has Taken a

47 Illal Al Sharaie – V 1 Ch 32 H 3
48 Illal Al Sharaie – V 1 Ch 32 H 4
servant as a friend, so I have come with its good news’. So Ibrahim as said: ‘So who is this servant, so that I as can serve him until I as die?’ He said: ‘You as are him’.

He asws said: ‘So he as came up to Sarah as and said: ‘Allahazwj has Taken me as a friend’.

ومن بين الذين كان يقولون إلى إبراهيم عليه السلام جاءهم بالعجل، فقال كلوا فقلوا لا نأكل حتى تخبرنا ما ثمنه، فقال إذا أكلتم فقولوا بسم الله، وإذا فرغم فقولوا باسم الله

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Yahya Al Ataar, from Al Husayn Bin Al Hassan Bin Aban, from Muhammad Bin Awramat, from Abdullah Bin Muhammad, from Dawood Ibn Abu Yazeed, from Abdullah Bin Hilal,

Abu Abdullah asws has said: ‘When the Messengers came to Ibrahim as, he as came to them with the calf (a meal). So he as said: ‘Eat!’ So they said: ‘We will not eat until you as inform us what its price was’. So he as said: ‘When you eat it, so you should be saying: ‘In the Name of Allahazwj’, and when you are free (from eating it), so you should be saying: ‘The Praise is for Allahazwj’.

عند عبد الله بن محمد، عن محمد بن أورمة، عن الحسن بن أبي عبيدة، عن أبي عبد الله عليه السلام قال: لما جاء المرسلون إلى إبراهيم عليه السلام جاءهم بالعجل، فقال كلوا فقلوا لا نأكل حتى تخبرنا ما ثمنه، فقال إذا أكلتم فقولوا بسم الله، وإذا فرغم فقولوا باسم الله

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Yahya Al Ataar, from Al Husayn Bin Al Hassan Bin Aban, from Muhammad Bin Awramat, from Abdullah Bin Muhammad, from Dawood Ibn Abu Yazeed, from Abdullah Bin Hilal,

Abu Abdullah asws has said: ‘When the Messengers came to Ibrahim as, he as came to them with the calf (a meal). So he as said: ‘Eat!’ So they said: ‘We will not eat until you as inform us what its price was’. So he as said: ‘When you eat it, so you should be saying: ‘In the Name of Allahazwj’, and when you are free (from eating it), so you should be saying: ‘The Praise is for Allahazwj’.

قال فالتفت جبرئيل إلى أصحابه وكانوا أربعة وجيزيئل ورئيسهم، فقال حق لله ان يتخذ هذا خليلا.

So Imam asws said: ‘So Jibraeel turned to his companions, and they were four of them and Jibraeel was their chief, so he as said: ‘It is right that Allahazwj has Taken this one as a friend’.

قال أبو عبد الله " ع " لما ألقي إبراهيم " ع " في النار تلقاه جبرئيل " ع " في الهواء، وهو يهوي، فقال: يا إبراهيم إلك حاجه؟ فقال: اما اليلك فلا.

Abu Abdullah asws said: ‘When Ibrahim as was thrown into the fire, Jibraeel as met him in the air, and he as was tumbling, so he as said: ‘O Ibrahim as, is there a need for you as?’ So he as said: ‘As for to you as, so no!’

وقال: لما قال الله عزوجل: يا ناركوني بردا وسلاما على إبراهيم ( ع ) ما انتفع احد بها ثلاثة أيام وما سخنت ماءهم

49 Illal Al Sharaie – V 1 Ch 32 H 5
50 Illal Al Sharaie – V 1 Ch 32 H 6
And he asws said: ‘When Allah azwj Mighty and Majestic Said [21:69] We said: O fire! Be cool and a safety to Ibrahim, no one was able to benefit from it for three days, and could not heat their water (by it).’

Chapter 33 – The reason due to which Allah azwj Mighty and Majestic Said [53:37] And (of) Ibrahim who fulfilled it

My father said, ‘Sa’ad Bin Abdullah narrated to us, from Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from hafs Bin Al Bakhtary, (It has been narrated) from Abu Abdullah asws regarding the Words of Allah azwj Mighty and Majestic [53:37] And (of) Ibrahim who fulfilled it. He asws said: ‘He as used to say when it was the morning and evening: ‘And my as Lord azwj is the Praised One. I as wake up in the morning and I as do not associate anything with Allah azwj, nor do I as...’

51 Illal Al Sharaie – V 1 Ch 32 H 7
52 Illal Al Sharaie – V 1 Ch 32 H 9
supplicate to another god but Allah, nor do I take a Guardian apart from Allah. So he was Named, due to that, as a thankful servant'.

Chapter 34 – The reason due to which Ismail buried his mother in the rock

Chapter 36 – The reason due to which Ibrahim coveted the death after having disliked it

He said: 'Until (one day) he saw a very old man eating, and what he was eating kept coming out from him (could not eat properly). So he (Ibrahim) disliked the life and loved the death. So Ibrahim came to his house, and therein was a handsome
faced (man) what he had ever seen at all. He said: ‘Who are you?’ He said: ‘I am the Angel of Death’. He said: ‘Glory be to Allah. Who is the one who would dislike being close to you, and visit you, and you are in this image?’ So he said: ‘O Friend of the Beneficent! Whenever Allah Blessed and High Intends good with a servant, Sends me to him in this image, and whenever He Intends evil with a servant, Sends to me him in other than this image’. So he captured him (his soul), at Syria. And Ismail passed away after him, and he was a son of three hundred years, and he is buried in the rock along with his mother’.55

55 Illal Al Sharaie – V 1 Ch 36 H 1
you asked Him for the death’. So Ibrahim asked his Lord for that. So Allah Mighty and Majestic Revealed unto him: “That is for you!”

قال: فأخبر إبراهيم سارة بما أوحى الله عزوجل إليه في ذلك. فقالت سارة لأبراهيم أشكر الله واعمل طعاما وداع عليه الفقراء وأهل الحاجة. قال: ففعل ذلك إبراهيم ودعا إليه الناس، فكان منهم رجل كبير ضعيف مكفوف معه فألجأه إلى مائدة، قال: فمد الاعمى يده فتناول لقمة وأقبل بها نحو فيه، فجعلت تذهب يمينا وشمالا من ضعفه ثم أهوى يد الإبراهيم عليه السلام ينظر الى المكفوف والى ما يصنع قال: فتعجب إبراهيم من ذلك وسأل قائده عن ذلك، فقال له القائد هذا الذي ترى من الضعف، فقال: إبراهيم في نفسه أليس إذا كبرت أصير مثل هذا؟ ثم ان إبراهيم سأل الله عزوجل حيث رأى من الشيخ ما رأى، فقال: اللهم توفنى في الاجل الذي كتب لي فلا حاجة لي في الزيادة في العمر بعد الذي رأيت.

He asws said: ‘And Ibrahim looked towards the blind and to what he was doing. So Ibrahim was astounded from that and asked his guide about that. So the guide said to him, ‘This, what you see, is due to the weakness (of old age)’. So Ibrahim as said to himself: ‘Is it not that if I were to get older, I would become similar to that?’ It was then that Ibrahim as asked Allah Mighty and Majestic, where he saw from the old man what he saw, so he as said: ‘O Allah! Cause me to die in the term which You have Ordained for me, for there is no need for me with regards to the increase in the age after that which I have seen’.56