

First-Cousin Marriage in Islam

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ، وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنْ أَعْدَاءَهُمْ أَجْمَعِينَ

First-Cousin Marriage in Islam

Summary:

In Islam, Allah^{-azwj} does not Forbid marriage between first-cousins. Allah^{-azwj} Describes, in detail, the forbidding of the marriage among the relatives who are unsuitable for marriage in Sura An-Nisa (4:22–24)¹ and in Sura Al-Ahzab (33:50) Allah^{-azwj} specifically Declares the permissibility of the marriage between the first-cousins:

يَا أَيُّهَا النَّبِيُّ إِنَّا أَخْلَلْنَا لَكَ أَزْوَاجَكَ اللَّائِي آتَيْتَ أُجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ وَبَنَاتِ عَمَّاتِكَ وَبَنَاتِ خَالَاتِكَ خَالَاتِكَ
{50}

O you Prophet! Surely, We Made lawful for you, your wives whom you gave their dowries to, and what your right hands possess from what Allah Granted as a booty unto you, and daughter of your paternal uncles, and daughters of your paternal aunts, and daughters of your maternal uncles, and daughters of your maternal aunts, [33:50]

¹ وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ ۚ إِنَّهُ كَانَ فَاحِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا {22}

And you cannot marry from the women whom your fathers married except for what has passed; it was immoral and hateful and an evil way [4:22]

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتِ الْأَخِ وَبَنَاتِ الْأُخْتِ وَأُمَّهَاتُكُمُ اللَّائِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُمُ اللَّائِي أَرْضَعْنَكُمْ وَأُمَّهَاتُكُمْ وَرَبَائِكُمُ اللَّائِي فِي حُجُورِكُمْ مِنْ نِسَائِكُمُ اللَّائِي دَخَلْتُمْ بِهِنَّ فَإِنْ لَمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَخَلَائِ أُنْبِيَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَنْ تَتَّصِفُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ ۗ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا {23}

Prohibited unto you are your mothers, and your daughters, and your sisters, and your paternal aunts, and your maternal aunts, and daughters of the brother and daughters of the sister, and your mothers who breast-fed you, and your sisters from the breast-feeding, and mothers of your wives, and your step-daughters who are in your care from the women whom you entered with, but, if you did not enter into them, then there is no blame upon you; and the wives of your sons who are from your loins, and from gathering between the two sisters (in marriage) except for what has passed; surely Allah was always Forgiving, Merciful [4:23]

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ ۚ كِتَابَ اللَّهِ عَلَيْكُمْ ۚ وَأُجْرٌ لَكُمْ مَا وَرَاءَ ذَلِكَ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ ۚ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً ۚ وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَاثَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا {24}

And (Prohibited are) the married ones from the women except what your right hands possess, being an Ordinance of Allah upon you all; and Permissible to you are what is behind that, of you are seeking with your wealth, for marriage not for fornication. So, whatever (Women) you enjoy with, give them their Obligatory recompense, and there is no blame upon you regarding what you make them agreeable with after the Obligatory (dower); surely Allah was always most-Knowing, Wise [4:24]

In some other cultures and religions marriage between cousins is forbidden. The practice was common in earlier times and has continued in some cultures until today but some faiths had forbidden it later on.²

From a scientific point of view, the US National Society of Genetic Counsellors (NSGC) report estimated an average risk as 1.7 – 2 percent higher than the background population risk of congenital defects and 4.4 per cent higher than the general risk for dying in childhood. It was also found that women over the age of 40 have a similar risk of having children with birth defects – but no law in the world restricts late-in-life marriages. Also, people with Huntington's Disease or other autosomal dominant disorders have a 50% risk of transmitting the underlying genes to offspring.³

Another independent research study also finds that the publicised harmful effects against first-cousin marriage are over-exaggerated.⁴

There are, however, several campaigns, worldwide, to ban first-cousin marriages, e.g., a Conservative former minister has called for first-cousin marriage to be banned in the UK.⁵

Looking back at human history, one sometimes wonders, how the human race started after Qabeel (Cain) killed Habeel^{-as} (Abel)? Generally, both Christian and Sunni Muslims believe that initially a brother married his own sister to propagate the human race, i.e., Cain, the farmer, after killing Abel, settled northeast of Eden, married his sister Awan.⁶

However, the Ahadith of Ahl Al-Bayt^{-asws} explain that the Lord^{-azwj} who Created the ‘first male and female’ also Created Maiden Hourie (female wives) for the sons of Adam^{-as}, so brothers and sisters were never married from the children of Adam^{-as} and Eve^{-as}, and Allah^{-azwj} Commanded Adam^{-as} to marry the first-cousins from the children of Adam^{-as}, e.g.:

ابن المتوكل، عن الحميري، عن ابن عيسى، عن ابن محبوب، عن مقاتل ابن سليمان، عن الصادق عليه السلام عن النبي صلى الله عليه وآله قال: أوصى آدم إلى شيث وهو هبة الله ابن آدم، وأوصى شيث إلى ابنه شبان وهو ابن نزلة الحوراء التي أنزلها الله على آدم من الجنة فزوجها ابنه شيثاً "

Ibn Al Mutawakkal, from Al Humeiri, from Ibn Isa, from Ibn Mahboub, from Maqatal Ibn Suleyman,

‘From Al-Sadiq^{-asws}, from the Prophet^{-saww} having said: ‘Adam^{-as} bequeathed to Shees^{-as} (Seth) and he^{-as} is (also called) Hibtullah^{-as}, son^{-as} of Adam^{-as}; and Shees^{-as} bequeathed to his^{-as} son^{-as}

² See for example: [Cousin marriage - Wikipedia](#)

³ [Cousin Marriage Laws Outdated, Expert Argues | ScienceDaily](#)

⁴ The background and outcomes of the first-cousin marriage controversy in Great Britain. Published by Oxford University Press on behalf of the International Epidemiological Association by A H Bittles, 2009; Advance Access publication, International Journal of Epidemiology 2009;38:1453–1458doi:10.1093/

⁵ <https://www.bbc.co.uk/news/articles/czend1y0xjko>

⁶ [The Children of Adam and Eve: From Cain and Abel to the Entire Human Race - Holyart.co.uk Blog](#)
<https://www.biblehope.ca/who-did-cain-marryhttps://www.biblehope.ca/who-did-cain-marry>
[Abel and Cain \(Habil and Qabil\), the sons of Adam | Knowing Allah](#)

Shaban^{-as} and he is the son of the descended Hourie whom Allah^{-azwj} Sent down unto Adam^{-as} from the Paradise, and he^{-as} got her married to his^{-as} son^{-as} Shees^{-as}’⁷

Islam, neither encourages the marriage of the First-Cousin nor discourages it but emphasised on the ‘Kuff’ (match) so that there would remain harmony and respect between the husband and wife, e.g.,

وعنه: عن تفسير الثعلبي: قال ابن سيرين: نزلت في النبي، و علي زوج ابنته فاطمة، و هو ابن عمه، و زوج ابنته، فكان نسبا و صهرا، و عوتب النبي (صلى الله عليه و آله) في أمر فاطمة (عليها السلام) فقال له: «لو لم يخلق الله علي ابن أبي طالب لما كان لفاطمة كفؤ».

And from him, from Tafseer of Sa’alby, Ibn Sareer said,

‘It was Revealed regarding the Prophet^{-saww} and Ali^{-asws}, the husband of his^{saww} daughter (Syeda) Fatima^{-asws}, and he^{-asws} is the son^{-asws} of his^{-saww} uncle^{-asws}, and he^{-asws} married his^{-saww} daughter, so there was lineage and marriage relationship. And the Prophet^{-saww} was blamed for it regarding the matter of (Syeda) Fatima^{-asws}, so he^{-saww} said: ‘Had Allah^{-azwj} not Created Ali^{-asws} Ibn Abu Talib^{-asws}, there would have been no match for (Syeda) Fatima^{-asws}’⁸

For additional Ahadith, see the links below:

[Prophet Lut \(as\) meant nation’s daughters | Hubeali](#)

[Marriage of Syedani with Non Syed | Hubeali](#)

In Islam, the match between the husband and wife neither implies wealth nor beauty but it’s the faith and one’s desire to find good children from his wife-to-be.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا تَزَوَّجَ الرَّجُلُ الْمَرْأَةَ لِجَمَالِهَا أَوْ مَالِهَا وَكَلَّ إِلَى ذَلِكَ وَ إِذَا تَزَوَّجَهَا لِدِينِهَا رَزَقَهُ اللَّهُ الْجَمَالَ وَ الْمَالَ .

Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from AL Fazl Bin ShAzaan, altogether from Ibn Abu Umeyr, from Hisham Bin Al Hakam, from;

Abu Abdullah^{-asws} has said: ‘When a man marries the woman due to her beauty, or her wealth, he would be left alone to those (without prosperity), and when he marries her for her Religion, Allah^{-azwj} will Grace to him the beauty (in his wife) as well as the wealth’.⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ النَّبِيُّ (صلى الله عليه وآله) اخْتَارُوا لِنُطْفِكُمْ فَإِنَّ الْخَالَ أَحَدُ الصَّجِيعِينَ .

⁷ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 3 Ch 5 H 3

⁸ المناقب 2: 181

⁹ Al Kafi – V 5 – The Book of Marriage Ch 13 H 3

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny, from;

Abu Abdullah^{-asws} has said: ‘The Prophet^{-saww} said: ‘Choose (a depository – mother of your children) for your seed, for the maternal uncle is one of the two close associates.’¹⁰

How did the human race propagate from Adam^{-as} and Eve^{-as}?

حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ أَحْمَدَ بْنِ الْوَلِيدِ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنَا أَحْمَدُ بْنُ إِدْرِيسَ وَ مُحَمَّدُ بْنُ يَحْيَى الْعَطَّارُ جَمِيعاً قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى
بْنِ عِمْرَانَ الْأَشْعَرِيُّ قَالَ حَدَّثَنَا أَحْمَدُ بْنُ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ أَحْمَدَ بْنِ إِبْرَاهِيمَ بْنِ عَمَّارٍ قَالَ حَدَّثَنَا ابْنُ نُوَيْبَةَ [نُوبَةَ] رَوَاهُ عَنْ زُرَّارَةَ قَالَ: سُئِلَ
أَبُو عَبْدِ اللَّهِ عَ كَيْفَ بَدَأَ النَّسْلُ مِنْ ذُرِّيَّةِ آدَمَ عَ فَإِنَّ عِنْدَنَا أَنَسَ [أَنَسًا] يَقُولُونَ- إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَوْحَى إِلَى آدَمَ عَ أَنْ يُزَوِّجَ بَنَاتِهِ مِنْ بَنِيهِ وَ إِنَّ
هَذَا الْخَلْقَ كُلَّهُ أَصْلُهُ مِنَ الْإِخْوَةِ وَ الْأَخَوَاتِ

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,

I asked Abu Abdullah^{-asws} about the beginning of the offspring from Adam^{-as}, how this came about. And about the offspring from the children 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?’

قَالَ أَبُو عَبْدِ اللَّهِ اللَّهِ سُبْحَانَ اللَّهِ وَ تَعَالَى عَنْ ذَلِكَ غُلُوباً كَبِيراً يَقُولُ مَنْ يَقُولُ هَذَا إِنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ أَصْلَ صَفْوَةِ خَلْقِهِ وَ أَحِبَّائِهِ وَ أَنْبِيَائِهِ وَ رُسُلِهِ وَ
حُجَجِهِ وَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ الْمُسْلِمِينَ وَ الْمُسْلِمَاتِ مِنْ حَرَامٍ وَ لَمْ يَكُنْ لَهُ مِنَ الْقُدْرَةِ مَا يَخْلُقُهُمْ مِنَ الْحَلَالِ وَ قَدْ أَخَذَ مِيثَاقَهُمْ عَلَى الْحَلَالِ وَ
الطَّهْرِ الطَّاهِرِ الطَّيِّبِ وَ اللَّهُ لَقَدْ نُبِّئْتُ أَنَّ بَعْضَ الْبَهَائِمِ تَنْكَرَتْ لَهُ أُخْتُهُ فَلَمَّا نَزَا عَلَيْهَا وَ نَزَلَ كُشِفَ لَهُ عَنْهَا وَ عَلِمَ أَنَّهَا أُخْتُهُ أَخْرَجَ غُرْمُولَهُ ثُمَّ قَبِضَ
عَلَيْهِ بِأَسْنَانِهِ ثُمَّ قَلَعَهُ ثُمَّ حَرَّمَ مَيْتاً

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 had the ability to Create them lawfully (God forbid), but He^{-azwj} has Taken the Covenant upon the Lawful, and the Purified, and the good. Allah^{-azwj} has (even) Informed some of the animals that it should keep away from its sister. So when it descends upon (one) and when it finds out that (one) is its sister, grabs it by its teeth until it cuts it, so it falls dead (kills it if it approaches and finds out that it is its sister).’

قَالَ زُرَّارَةُ ثُمَّ سُئِلَ عَ عَنْ خَلْقِ حَوَاءَ وَ قِيلَ لَهُ إِنَّ أَنَسًا عِنْدَنَا يَقُولُونَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ حَوَاءَ مِنْ ضِلْعِ آدَمَ الْأَيْسَرِ الْأَفْصَى قَالَ سُبْحَانَ اللَّهِ وَ
تَعَالَى عَنْ ذَلِكَ غُلُوباً كَبِيراً أَيْ يَقُولُ مَنْ يَقُولُ هَذَا إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمْ يَكُنْ لَهُ مِنَ الْقُدْرَةِ مَا يَخْلُقُ لِآدَمَ زَوْجَتَهُ مِنْ غَيْرِ ضِلْعِهِ وَ جَعَلَ لِمَنْكَلِهِمْ مِنْ أَهْلِ
الشَّيْبَعِ سَبِيلاً إِلَى الْكَلَامِ يَقُولُ إِنَّ آدَمَ كَانَ يَنْكُحُ بَعْضُهُ بَعْضاً إِذَا كَانَتْ مِنْ ضِلْعِهِ مَا لَهُؤَلَاءِ حَكَمَ اللَّهُ بَيْنَنَا وَ بَيْنَهُمْ

Zarara said, ‘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-

¹⁰ Al Kafi – V 5 – The Book of Marriage Ch 12 H 2

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 had the Power to Create for Adam^{-as}, his^{-as} wife^{-as} from other than his^{-as} rib (God forbid), 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?’

ثُمَّ قَالَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَمَّا خَلَقَ آدَمَ مِنَ الطِّينِ وَ أَمَرَ الْمَلَائِكَةَ فَسَجَدُوا لَهُ أَلْقَى عَلَيْهِ السُّبُاتِ ثُمَّ ابْتَدَعَ لَهُ خَلْقًا ثُمَّ جَعَلَهَا فِي مَوْضِعِ النُّفْرَةِ الَّتِي بَيْنَ وَرَكْبِهِ وَ ذَلِكَ لِكَيْ تَكُونَ الْمَرْأَةُ تَبَعًا لِلرِّجَالِ فَأَقْبَلَتْ تَتَحَرَّكَ فَانْتَبَهَ لِتَحَرُّكِهَا فَلَمَّا انْتَبَهَ نُودِيَ أَنْ تَنَحَّى عَنْهُ فَلَمَّا نَظَرَ إِلَيْهَا نَظَرَ إِلَى خَلْقٍ حَسَنٍ يُشْبِهُ صُورَتَهُ غَيْرَ أَنَّهُمَا أَنْتَى فَكَلَّمَهَا فَكَلَّمَتْهُ بِلُغَتِهِ فَقَالَ لَهَا مَنْ أَنْتِ فَقَالَتْ خَلْقٌ خَلَقَنِي اللَّهُ كَمَا تَرَى

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}. He^{-azwj} Cast sleep upon him^{-as}, then He^{-azwj} Created for him^{-as} a new creation (Hawwa^{-as}), then He^{-azwj} Placed her in a depression (lower ground so to reach) below his^{-as} naval area, and that was so that the woman would be subordinate to the man. She^{-as} started turning and moving by his^{-as} side. He^{-as} paid attention to her^{-as} movement. 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. He^{-as} spoke to her^{-as}, and she^{-as} spoke to him^{-as} in his^{-as} language. So, he^{-as} said to her^{-as}: ‘Who are you^{-as}?’ She^{-as} said: ‘A creature. Allah^{-azwj} Created me^{-as} just as you^{-as} see.’

فَقَالَ آدَمُ عِنْدَ ذَلِكَ يَا رَبِّ مَنْ هَذَا الْخَلْقِ الْحَسَنِ الَّذِي قَدْ أَنْسَنِي قُرْبُهُ وَ النَّظَرَ إِلَيْهِ فَقَالَ اللَّهُ هَذِهِ أَمْتِي حَوَاءُ أَ فَتُحِبُّ أَنْ تَكُونَ مَعَكَ فَتُؤْنِسَكَ وَ تُحَدِّثَكَ وَ تَأْتِمِرُ لِأَمْرِكَ قَالَ نَعَمْ يَا رَبِّ وَ لَكَ بِذَلِكَ الْحَمْدُ وَ الشُّكْرُ مَا بَقِيَتْ فَقَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى فَاحْطَبُهَا إِلَيَّ فَإِنَّمَا أَمْتِي وَ قَدْ نَضَلْتُهَا أَيْضًا لِلشَّهْوَةِ وَ أَلْقَى اللَّهُ عَلَيْهِ الشَّهْوَةَ وَ قَدْ عَلَّمَهُ قَبْلَ ذَلِكَ الْمَعْرِفَةَ

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

فَقَالَ يَا رَبِّ فَإِنِّي أَحْطَبُهَا إِلَيْكَ فَمَا رِضَاكَ لِذَلِكَ فَقَالَ رِضَائِي أَنْ تُعَلِّمَهَا مَعْلَمَ دِينِي فَقَالَ ذَلِكَ لَكَ يَا رَبِّ إِنْ شِئْتَ ذَلِكَ قَالَ قَدْ شِئْتُ ذَلِكَ وَ قَدْ رَوَّجْتُهَا فَضَمُّهَا إِلَيْكَ فَقَالَ أَقْبَلِي فَقَالَتْ بَلْ أَنْتِ فَأَقْبَلِي إِلَيَّ فَأَمَرَ اللَّهُ عَزَّ وَ جَلَّ آدَمَ أَنْ يَتَّوَمَّ إِلَيْهَا فَعَامَ وَ لَوْ لَا ذَلِكَ لَكَانَ النَّسَاءُ هُنَّ يَدْهَبْنَ إِلَى الرِّجَالِ حَتَّى حَطَبْنَ عَلَى أَنْفُسِهِنَّ فَهَذِهِ قِصَّةُ حَوَاءَ ص.

He^{-as} said: ‘So I^{-as} hereby address her^{-as} (for marriage), to You^{-azwj}, so what is Your^{-azwj} Satisfaction for that?’ He^{-azwj} Said: “My^{-azwj} Satisfaction is that you^{-as} should teach her^{-asws} the features of My^{-azwj} Religion.’ He^{-as} said: ‘Such would be case for You^{-azwj}, O Lord^{-azwj}, if You^{-azwj} so Desire that.’ He^{-azwj} Said: ‘I^{-azwj} do Desire that, and have hereby Married her^{-as} to you^{-as}, and Combined her^{-as} to you^{-as}.’ He^{-as} said: ‘Come to me^{-as}.’ So, she^{-as} said: ‘But you^{-as} come to me^{-as}.’ So, Allah^{-azwj} Mighty and Majestic Commanded Adam^{-as} that he^{-as} should arise to go to her^{-as},

so he^{as} 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^{as}.¹¹

How Children of Adam^{as} and Eve^{as} Multiplied?

A Hadith below describes the propagation of children of Adam^{as} and Eve^{as}, as we see today:

أَبِي رَحِمَهُ اللَّهُ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْعَطَّارُ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ بْنِ أَبِي بَانٍ عَنْ مُحَمَّدِ بْنِ أُورَمَةَ عَنِ النَّوْفَلِيِّ عَنِ عَلِيِّ بْنِ دَاوُدَ الْيَعْقُوبِيِّ عَنِ الْحُسَيْنِ بْنِ مُفَاتِلٍ عَمَّنْ سَمِعَ زُرَّارَةَ يَقُولُ سَأَلَ أَبُو عَبْدِ اللَّهِ ع عَنْ بَدْءِ النَّسْلِ مِنْ آدَمَ كَيْفَ كَانَ وَ عَنْ بَدْءِ النَّسْلِ مِنْ ذُرِّيَّةِ آدَمَ فَإِنَّ أَنَا سَأَلْنَا عَنْدَنَا يَقُولُونَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَوْحَى إِلَى آدَمَ أَنْ يُزَوِّجَ بَنَاتِهِ بَيْنِهِ وَأَنَّ هَذَا الْخَلْقَ كُلَّهُ أَصْلُهُ مِنَ الْإِخْوَةِ وَالْأَخَوَاتِ

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 Yaquoby, from Al Hassan Bin Maqatal, from the one who heard Zarara saying,

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

فَقَالَ أَبُو عَبْدِ اللَّهِ ع تَعَالَى اللَّهُ عَنْ ذَلِكَ عَلُوًّا كَبِيرًا يَقُولُ مَنْ قَالَ هَذَا بِأَنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ صَفْوَةَ خَلْقِهِ وَ أَجْبَاءَهُ وَ أَنْبِيَاءَهُ وَ رُسُلَهُ وَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ الْمُسْلِمِينَ وَ الْمُسْلِمَاتِ مِنْ حَزَامٍ وَ لَمْ يَكُنْ لَهُ مِنْ الْقَدَرَةِ مَا يَخْلُقُهُمْ مِنْ حَلَالٍ وَ قَدْ أَخَذَ مِيثَاقَهُمْ عَلَى الْحَلَالِ الطَّهْرِ الطَّاهِرِ الطَّيِّبِ

Abu Abdullah^{asws} said: ‘Allah^{azwj} is 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.

فَوَ اللَّهُ لَقَدْ تَبَيَّنْتُ أَنَّ بَعْضَ الْبَهَائِمِ تَنَكَّرَتْ لَهُ أَهْنُهَا فَلَمَّا نَزَا عَلَيْهَا وَ نَزَلَ كُشِفَتْ لَهُ عَنْهَا فَلَمَّا عَلِمَ أَنَّهَا أَهْنُهَا أَخْرَجَ عُزْمُولَهُ ثُمَّ قَبِضَ عَلَيْهِ بِأَسْنَانِهِ حَتَّى قَطَعَهُ فَحَزَّ مَيْتًا وَ آخَرَ تَنَكَّرَتْ لَهُ أَهْنُهَا فَفَعَلَ هَذَا بِعَيْنِهِ فَكَيْفَ الْإِنْسَانُ فِي إِسْنَانِهِ وَ فَضْلِهِ وَ عِلْمِهِ عَزَبَ أَنَّ جِبَالًا مِنْ هَذَا الْخَلْقِ الَّذِي تَرَوْنَ رَغْبُوا عَنْ عِلْمِ أَهْلِ نُبُونَاتِ أَنْبِيَائِهِمْ وَ أَخَذُوا مِنْ حَيْثُ لَمْ يُؤْمَرُوا بِأَخْذِهِ فَصَارُوا إِلَى مَا قَدْ تَرَوْنَ مِنَ الضَّلَالِ وَ الْجَهْلِ بِالْعِلْمِ كَيْفَ كَانَتْ الْأَشْيَاءُ الْمَاضِيَةَ مِنْ بَدْءِ أَنَّ خَلَقَ اللَّهُ مَا خَلَقَ وَ مَا هُوَ كَائِنٌ أَبَدًا

‘And Allah^{azwj} has (even) Informed some of the animals that it should keep away from its sister. When it descends upon (one) and when it find out that (one) is its sister, grabs it by its teeth until it cuts it, so it falls dead. And it also dislikes (union) 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^{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

¹¹ Illal Al Sharaie – V 1 Ch 17 H 1

of the Creation of Allah^{-azwj} what He^{-azwj} Created, and (this is) what it will be happening, forever.’

ثُمَّ قَالَ وَيْحَ هَؤُلَاءِ أَيَّنَ هُمْ عَمَّا لَمْ يَخْتَلِفْ فِيهِ فُقْمَهُاءُ أَهْلِ الْحِجَازِ وَ لَا فُقْمَهُاءُ أَهْلِ الْعِرَاقِ أَنَّ اللَّهَ عَزَّ وَ جَلَّ أَمَرَ الْقَلَمَ فَجَرَى عَلَى اللَّوْحِ الْمُحْفُوطِ بِمَا هُوَ كَاتِبٌ إِلَى يَوْمِ الْقِيَامَةِ قَبْلَ خَلْقِ آدَمَ بِالْفِي عَامٍ وَ أَنَّ كُتِبَ اللَّهُ كُلَّهَا فِيمَا جَرَى فِيهِ الْقَلَمُ فِي كُلِّهَا تَحْرِيمُ الْأَخَوَاتِ عَلَى الْإِخْوَةِ مَعَ مَا حَرَّمَ وَ هَذَا نَحْنُ قَدْ نَرَى مِنْهَا هَذِهِ الْكُتُبَ الْأَرْبَعَةَ الْمَشْهُورَةَ فِي هَذَا الْعَالَمِ التَّوْرَةَ وَ الْإِنْجِيلَ وَ الرَّبُّورَ وَ الْفُرْقَانَ أَنْزَلَهَا اللَّهُ عَنِ اللَّوْحِ الْمُحْفُوطِ عَلَى رُسُلِهِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ

Then he^{-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^{-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^{-as}, and Allah^{-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^{-azwj} Revealed these from the Guarded Tablet unto His^{-azwj} Rasools^{-as}, all of them.

مِنْهَا التَّوْرَةُ عَلَى مُوسَى ع وَ الرَّبُّورُ عَلَى دَاوُدَ ع وَ الْإِنْجِيلُ عَلَى عِيسَى ع وَ الْقُرْآنُ عَلَى مُحَمَّدٍ ص وَ عَلَى النَّبِيِّ ع وَ لَيْسَ فِيهَا تَحْلِيلُ شَيْءٍ مِنْ ذَلِكَ حَقًّا أَقُولُ مَا أَرَادَ مَنْ يَقُولُ هَذَا وَ شِبْهَهُ إِلَّا تَفْوِيَةً حُجَّجَ الْمَجُوسِ فَمَا لَهُمْ قَاتَلَهُمُ اللَّهُ

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

ثُمَّ أَنْشَأَ يُحَدِّثُنَا كَيْفَ كَانَ بَدْءُ النَّسْلِ مِنْ آدَمَ وَ كَيْفَ كَانَ بَدْءُ النَّسْلِ مِنْ دُرِّيَّتِهِ فَقَالَ إِنَّ آدَمَ ع وَ لِدَ لَهُ سَبْعُونَ بَطْنًا فِي كُلِّ بَطْنٍ غُلَامٌ وَ جَارِيَةٌ إِلَى أَنْ قُتِلَ هَابِيلُ فَلَمَّا قَتَلَ قَابِيلُ هَابِيلَ جَزَعَ آدَمَ عَلَى هَابِيلَ جَزَعًا قَطَعَهُ عَنْ إِنْتَابِ النَّسَاءِ فَبَقِيَ لَا يَسْتَطِيعُ أَنْ يَعْشَى حَوَاءَ خَمْسِمِائَةِ عَامٍ ثُمَّ تَخَلَّى مَا بِهِ مِنَ الْجَزَعِ عَلَيْهِ فَعَشَى حَوَاءَ فَوَهَبَ اللَّهُ لَهُ شَيْئًا وَحَدَهُ لَيْسَ مَعَهُ نَانٍ

Then he^{-asws} established in narrating to us, how the offspring of Adam^{-as} began, and how the offspring began from his^{-as} offspring. At that, He^{-asws} said: ‘There were born unto Adam^{-as}, seventy pregnancies (of Hawwa^{-as}), in each pregnancy was a slave and a maid (boy and a girl) up to the killing of Habeel^{-as}. When Qabeel^{-la} killed Habeel^{-as}, Adam^{-as} was aggrieved upon Habeel^{-as} with such grief that he^{-as} cut off from the women. So, he^{-as} remained without union with Hawwa^{-as} for five hundred years. Then his^{-as} grief which was with him^{-as} subsided, so he^{-as} had union with Hawwa^{-as}, and Allah^{-azwj} Granted to him^{-as}, one thing, and there was no second along with it (single birth, not twins).

وَ اسْمُ شَيْتِ هَيْبَةُ اللَّهِ وَ هُوَ أَوَّلُ مَنْ أُوصِيَ إِلَيْهِ مِنَ الْأَدَمِيِّينَ فِي الْأَرْضِ ثُمَّ وُلِدَ لَهُ مِنْ بَعْدِ شَيْتِ يَافِثٌ لَيْسَ مَعَهُ نَانٌ فَلَمَّا أَدْرَكَهُ وَ أَرَادَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُبَلِّغَ بِاللَّسْلِ مَا تَرَوْنَ وَ أَنْ يَكُونَ مَا قَدْ جَرَى بِهِ الْقَلَمُ مِنْ تَحْرِيمِ مَا حَرَّمَ اللَّهُ عَزَّ وَ جَلَّ مِنَ الْأَخَوَاتِ عَلَى الْإِخْوَةِ أَنْزَلَ بَعْدَ الْعَصْرِ فِي يَوْمِ الْخَمِيسِ حَوْرَاءَ مِنَ الْجَنَّةِ اسْمُهَا نَزْلَةُ

‘And the name of Shees^{-as} was Hibtallah^{-as}, and he^{-as} was the first one, among the humans, who was bequeathed in the earth (as a successor^{-as} (Imam) to a Prophet^{-as}).¹² Then there was born unto him^{-as} Yafas^{-as}, not having a second (twin brother or sister) with him^{-as}. So, when they became aware (adults), Allah^{-azwj} Intended that their offspring reach what you are seeing (today), and since the Pen had flowed from Prohibiting what Allah^{-azwj} had Prohibited, from the (marriage of) sisters upon the brothers, after some time, on the Day of Thursday, Caused a Hourie to descend from the Paradise, her name being Nazalat.

فَأَمَرَ اللَّهُ عَزَّ وَ جَلَّ آدَمَ أَنْ يُزَوِّجَهَا مِنْ شَيْثٍ فَرَزَّجَهَا مِنْهُ ثُمَّ أَنْزَلَ بَعْدَ الْعَصْرِ مِنَ الْعَدِ حُورَاءَ مِنَ الْجَنَّةِ اسْمُهَا مَنْزِلَةٌ فَأَمَرَ اللَّهُ تَعَالَى آدَمَ أَنْ يُزَوِّجَهَا مِنْ يَافِثٍ فَرَزَّجَهَا مِنْهُ فَوُلِدَ لَشَيْثٍ غُلَامٌ وَ وُلِدَتْ لِيَافِثٍ جَارِيَةٌ فَأَمَرَ اللَّهُ عَزَّ وَ جَلَّ آدَمَ حِينَ أُذْرِكَا أَنْ يُزَوِّجَ بِنْتِ يَافِثٍ مِنَ ابْنِ شَيْثٍ فَفَعَلَ فَوُلِدَ الصَّفْوَةُ مِنَ النَّبِيِّينَ وَ الْمُرْسَلِينَ مِنْ نَسْلِهِمَا وَ مَعَاذَ اللَّهِ أَنْ يَكُونَ ذَلِكَ عَلَى مَا قَالُوا مِنَ الْإِخْوَةِ وَ الْأَخَوَاتِ.

‘Allah^{-azwj} Mighty and Majestic Commanded Adam^{-as} that he^{-as} should get her (Hourie) married to Shees^{-as}. So, he^{-as} got her to be married to him^{-as}. Then, after some time, (another) Hourie descended from Paradise, her name being Manzalal. Allah^{-azwj} the High Commanded Adam^{-as} that he^{-as} should get her to be married to Yafas, so he^{-as} got her (second Hourie) married to him (Yafas). A boy was born unto Shees^{-as}, and a girl was born unto Yafas. Allah^{-azwj} Mighty and Majestic Commanded Adam^{-as}, when they attained awareness (adults), to get the daughter of Yafas married to the son of Shees^{-as}. So, he^{-as} did it. Thus, the elites from the Prophets^{-as}, and the Rasools^{-as} were born from their offspring. And God Forbid, that to have happened upon what they are saying, from the brothers and the sisters.’¹³

Additional Ahadith on the marriages of the children of Prophet Adam^{-as} are included in the Appendix.

Reason for the good manners and the bad manners

أَخْبَرَنِي عَلِيُّ بْنُ حَاتِمٍ قَالَ حَدَّثَنَا أَبُو عَبْدِ اللَّهِ بْنِ تَابِثٍ قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَحْمَدَ عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ الْعَجَلِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَنْزَلَ حُورَاءَ مِنَ الْجَنَّةِ إِلَى آدَمَ فَرَزَّجَهَا أَحَدَ ابْنَيْهِ وَ تَزَوَّجَ الْأَخْرُ إِلَى الْمَجْنُونِ فَوُلِدَتَا جَمِيعاً فَمَا كَانَ مِنَ النَّاسِ مِنْ جَمَالٍ وَ حُسْنِ خُلُقٍ فَهُوَ مِنَ الْحُورَاءِ وَ مَا كَانَ فِيهِمْ مِنْ سُوءِ الْخُلُقِ فَمِنْ بِنْتِ الْجَانِّ وَ أَنْكَرَ أَنْ يَكُونَ زَوْجَ بَنِيهِ مِنْ بَنَاتِهِ.

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

Abu Ja’far^{-asws} has said: ‘Allah^{-azwj} Mighty and Majestic Sent down a Hourie from the Paradise to Adam^{-as}. So, he^{-as} married her to one of his^{-as} sons, and got the other son to be married to a Jinnie (a female from jins). Thus, all of what was born from the people, of beauty and good manners, so it is from the Houries, and whatever it was from among them, from the bad manners, so it is from the children of the Jinnie, and it is denied that he^{-as} married his^{-as} sons to his^{-as} daughters.’¹⁴

¹² Before a Prophet^{-as} is recalled, Allah^{-azwj} Commands His^{-azwj} Prophet to transfer his^{-as} knowledge to his^{-as} legatee (successor) as Shees^{-as} was the guide (Divine Imam) for people after Prophet Adam^{-as}

¹³ Illal Al Sharaie – V 1 Ch 17 H 2

¹⁴ Al Illal Al Sharaie – V 1 Ch 92 H 1

Don’t Marry with Al-Khowz (Persistent disloyal people of a tribe):

أَبِي رَجْمَةُ اللَّهِ قَالَ سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ شَرِيكِ بْنِ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَا تَسْبُوا قُرَيْشًا وَلَا تُبْغِضُوا الْعَرَبَ وَلَا تُدَلُّوا الْمَوَالِيَ وَلَا تُسَاكِنُوا الْخَوَزَ وَلَا تُزَوِّجُوا إِلَيْهِمْ فَإِنَّ لَهُمْ عِرْقًا يَدْعُوهُمْ إِلَى غَيْرِ الْوَفَاءِ.

My father said, ‘Sa’ad Bin Abdullah narrated to us, from Ibrahim Bin Hashim, from Abdullah Ibn Hamaad, from Shareek, from Jabir, from;

Abu Ja’far^{-asws} (5th Imam^{-asws}) narrates that ‘Rasool-Allah^{-saww} said: ‘Neither insult the Qureysh, nor begrudge the Arabs, nor humiliate the slaves, nor co-habit with (people of) Al-Khowz, nor get married to them, for there is a vein for them which calls them to other than loyalty.’¹⁵

Why a man is allowed to marry into the sceptics (about Religion), and it is not allowed (for the woman) to marry into them

أَبِي رَجْمَةُ اللَّهِ قَالَ حَدَّثَنَا سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ صَفْوَانَ عَنْ مُوسَى بْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: تَزَوَّجُوا فِي الشُّكَاكِ وَ لَا تُزَوِّجُوهُمْ لِأَنَّ الْمَرْأَةَ تَأْخُذُ مِنْ آدَبِ زَوْجِهَا وَ يَهْتَرُهَا عَلَى دِينِهِ.

My father said, ‘Sa’ad Bin Abdullah narrated to us, from Ayoub Bin Nuh, from Safwan, from Musa Bin Bakeyr, from Zarara,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘Marry into the people of ‘doubts’ (Muslims without adhering to the Wilayah) but do not get (the women) to be married into them, because the woman takes from the ethics of her husband, and he overwhelms her upon his religion.’¹⁶

Appendix: Additional Ahadith on marriage of the children of Adam^{-as}

كتاب المختصر للحسن بن سليمان نقلا " من كتاب الشفاء والجلاء بإسناده عن معاوية بن عمار قال: سألت أبا عبد الله عليه السلام عن آدم أبي البشر أكان زوج ابنته من ابنه ؟

The book ‘Al Mukhtasar’ of Al Hassan Bin Suleyman, copying from the book ‘Al Shifa Wal Jala’a’, by his chain from Muawiya Bin Amaar who said,

I asked Abu Abdullah^{-asws} about Adam^{-as}, father^{-as} of the humans, ‘Did he^{-as} get his^{-as} daughter married to his^{-as} son?’

فقال: معاذ الله، والله لو فعل ذلك آدم عليه السلام لما رغب عنه رسول الله صلى الله عليه وآله وما كان آدم إلا على دين رسول الله صلى الله عليه وآله،

He^{-asws} said: ‘Allah^{-azwj} Forbid! By Allah^{-azwj}, if Adam^{-as} had done that, Rasool-Allah^{-saww} would not have liked that about him^{-as}, and Adam^{-as} wasn’t except on the Religion of Rasool-Allah^{-saww}.’

¹⁵ ILLAL AL SHARAIE – V 2 Ch 131 H 4

¹⁶ ILLAL AL SHARAIE – V 2 Ch 266 H 1

فقلت: وهذا الخلق من ولد من هم ولم يكن إلا آدم وحواء؟ لأن الله تعالى يقول: " يا أيها الناس اتقوا ربكم الذي خلقكم من نفس واحدة وخلق منها زوجها وبث منهما رجالا كثيرا ونساء " فأخبرنا أن هذا الخلق من آدم وحواء عليهما السلام

I said, ‘And these people are from children, who are they, and they cannot happen to be except Adam^{-as} and Hawwa^{-as}? Because Allah^{-azwj} the Exalted is Saying: **O you people! Fear your Lord, Who Created you from a single being and Created its spouse from it and spread from these two, many men and women; [4:1]**, so, inform us, if these people are from Adam^{-as} and Hawwa^{-as}.’

فقال عليه السلام: صدق الله وبلغت رسله وأنا على ذلك من الشاهدين، فقلت: ففسر لي يا ابن رسول الله، فقال: إن الله تبارك وتعالى لما أهبط آدم وحواء إلى الأرض وجمع بينهما ولدت حواء بنتا " فسمها عناقا "، فكانت أول من بغى على وجه الأرض فسلط الله عليها ذئبا " كالفيل ونسرا كالحمار فقتلها،

He^{-asws} said: ‘Allah^{-azwj} Spoke the Truth, and His^{-azwj} Rasool^{-saww} delivered and I^{-asws} am from the testifiers upon that.’ I said, ‘Allah^{-azwj} Blessed and Exalted, when He^{-azwj} Descended Adam^{-as} and Hawwa^{-as} to the earth and gathered between them^{-as}, Hawwa^{-as} gave birth to a daughter and named her ‘Anaq.’ She was the first one to rebel upon the surface of the earth, so, Allah^{-azwj} Caused a wolf to overcome upon her (which was) like an elephant, and an eagle like a donkey, and they killed her.

ثم ولد له أثر عناق قاييل بن آدم، فلما أدرك قاييل ما يدرك الرجل أظهر الله عزوجل جنية من ولد الجان يقال لها جهانة في صورة إنسية، فلما رآها قاييل ومقها فأوحى الله إلى آدم: أن زوج جهانة من قاييل فزوجها من قاييل،

‘Then there was born for him^{-as} upon the footsteps of Anaq, Qabeel^{-la} son^{-la} of Adam^{-as}. When Qabeel^{-la} was an adult, Allah^{-azwj} Mighty and Majestic Manifested a female Jinn from the children of the Jaan called Jahaana in the image of a female human. When Qabeel^{-la} saw her, (he) loved her tenderly, so Allah^{-azwj} Revealed to Adam^{-as} to get Jahaana married to Qabeel^{-la}, so he^{-as} married her to Qabeel^{-la}.

ثم ولد لآدم هاييل فلما أدرك هاييل ما يدرك الرجل أهبط الله إلى آدم حوراء واسمها ترك الحوراء، فلما رآها هاييل ومقها فأوحى الله إلى آدم. أن زوج تركا " من هاييل ففعل ذلك، فكانت ترك الحوراء زوجة هاييل بن آدم،

‘Then Habeel^{-as} was born to Adam^{-as}. When Habeel^{-as} was an adult, Allah^{-azwj} Sent down a Hourie to Adam^{-as} and her name was ‘Tark’ the Hourie. When Habeel^{-as} saw her, (he) loved her tenderly, so Allah^{-azwj} Revealed to Adam^{-as} to get Tark married to Habeel^{-as}. He^{-as} did that, and Tark the Hourie was the wife of Habeel Bin Adam^{-as}.

ثم أوحى الله عزوجل إلى آدم: سبق علمي أن لا أترك الأرض من عالم يعرف به ديني وأن اخرج ذلك من ذريتك فانظر إلى اسمي الأعظم وإلى ميراث النبوة وما علمتكم من الأسماء كلها وما يحتاج إليه الخلق من الاثرة عني فادفعه إلى هاييل،

‘Then Allah^{-azwj} Mighty and Majestic Revealed to Adam^{-as}: “The precedence of My^{-azwj} Knowledge is that I^{-azwj} will not leave the earth (devoid) from a knowledgeable one My^{-azwj} Religion can be recognised with, and that I^{-azwj} will Bring that forth from your^{-as} offspring, therefore look at My^{-azwj} Magnificent Name and to the inheritance of the Prophet-hood and

what I^{-azwj} Taught you^{-as} from the names, all of them and what the people would be needy to from the effects about Me^{-azwj}, therefore hand it over to Habeel^{-as}.’

قال: ففعل ذلك آدم بمايبل فلما علم قايبل ذلك من فعل آدم غضب فأتى آدم فقال له: يا أباي أأنت أكبر من أخي و أحق بما فعلت به ؟ فقال آدم: يا بني إنما الأمر بيد الله يؤتية من يشاء، وإن كنت أكبر ولدي فإن الله خصه بما لم يزل له أهلا "، فإن كنت تعلم أنه خلاف ما قلت ولم تصدقني فقربا قربانا " فأيكما قبل قربانه فهو أولى بالفضل من صاحبه،

He^{-asws} said: ‘Adam^{-as} did that with Habeel^{-as}. When Qabeel^{-la} came to know that from the deed of Adam^{-as}, he^{-la} was angry and came to Adam^{-as} and said to him^{-as}, ‘O father^{-as}! Am I^{-la} not older than my^{-la} brother^{-as} and more rightful with what you^{-as} did with him^{-as}?’ Adam^{-as} said: ‘O my^{-as} son^{-la}! But rather, the command is in the Hands of Allah^{-azwj}, He^{-azwj} Gives it to one He^{-azwj} so Desires to, and even if you^{-la} are the eldest of my^{-as} sons, for Allah^{-azwj} Specialises it with what he^{-as} will not cease to be its rightful one. So, if you^{-la} know that it is opposite to what I^{-as} said and do not ratify me^{-as}, then offer an offering, and whoever’s offering is Accepted, then he would be foremost with the merit than his companion.’

قال: وكان القربان في ذلك الوقت تنزل نار فتأكله، فخرجا فقربا قربانا " كما ذكر الله في كتابه: " وائل عليهم نبأ ابني آدم بالحق إذ قربا قربانا " فتقبل من أحدهما ولم يتقبل من الآخر "

He^{-asws} said: ‘And the offering happened during that time, a fire came and devoured it. They both came out to offer an offering just as Allah^{-azwj} Mentioned in His^{-azwj} Book: **And relate to them the news of the two sons of Adam with the truth when they both offered an offering, but it was Accepted from one of them and was not Accepted from the other. [5:27].**’

قال: وكان قايبل صاحب زرع فقرب قمحا " نسيا " ردينا "، وكان هايبل صاحب غنم فقرب كبشا سمينا من خيار غنمه، فأكلت النار قربان هايبل ولم تأكل قربان قايبل،

He^{-asws} said: ‘And Qabeel^{-la} was the owner of a farm, so he^{-la} offered half rotten wheat, and Habeel^{-as} was an owner of sheep, so he^{-as} offered a fat ram from the best of his^{-as} sheep. The fire devoured the offering of Habeel^{-as} and did not devour offering of Qabeel^{-la}.

فأتاه إبليس لعنه الله فقال: يا قايبل إن هذا الأمر الذي أنت فيه ليس بشيء لأنه إنما أنت وأخوك، فلو ولد لكما ولد وكثر نسلكما افتخر نسله على نسلك بما خصه به أبوك، ولقبول النار قربانه وتركها قربانك، وإنك إن قتلته لم يجد أبوك بدا " من أن يخصك بما دفعه إليه،

‘Ibless^{-la} may Allah^{-azwj} Curse him^{-la}, came to him^{-la} and said, ‘O Qabeel^{-la}! This command which you^{-la} are in, isn’t anything. But rather you^{-la} and your^{-la} brother^{-as}, if children were to be born for you and your lineages become numerous, his^{-as} progeny will pride over your^{-la} progeny due to what your^{-la} father^{-as} specialised him^{-as} with, and the acceptance by the fire of his^{-as} offering and neglecting your^{-la} offering, and you^{-la}, if you^{-la} were to kill him^{-as}, your^{-la} father^{-as} will find not escape from specialising you^{-la} with what he^{-as} had handed over to him^{-as}.’

قال: فوثب قايبل إلى هايبل فقتله. ثم قال إبليس: إن النار التي قبلت القربان هي المعظمة فعظمها، واتخذ لها بيتا "، واجعل لها أهلا "، وأحسن عبادتها والقيام عليها فتقبل قربانك إذا أردت ذلك،

He^{-asws} said: ‘Qabeel^{-la} leapt upon Habeel^{-as} and killed him^{-as}. Then Iblees^{-la} said, ‘The fire which accepted the offering, it is the revered one, therefore revere it and take a house for it, and make people for it, and be excellent in worshipping it, and the standing upon it so it will accept your^{-la} offering whenever you^{-la} want that.’

قال: ففعل قابيل ذلك، فكان أول من عبد النار واتخذ بيوت النيران، وإن آدم أتى الموضع الذي قتل فيه قابيل أخاه فبكى هناك أربعين صباحا " يلعن تلك الأرض حيث قبلت دم ابنه، وهو الذي فيه قبلة المسجد الجامع بالبصرة،

He^{-asws} said: ‘Qabeel^{-la} did that, and was the first one to worship the fire and take fire (worshipping) houses, and that Adam^{-as} came to the place in which Qabeel^{-la} had killed his^{-la} brother^{-as}, and cried over there for forty mornings, cursing that ground which accepted the blood of his^{-as} son^{-as}, and it is (that ground) in which is the Qiblah of Al-Masjid Al Jamie at Basra.’

قال: وإن هابيل يوم قتل كانت امرأته ترك الحوراء حبلى فولدت غلاما " فسماه آدم باسم ابنه هابيل، وإن الله عزوجل وهب لآدم بعد هابيل ابنا فسماه شيئا "، ثم قال: ابني هذا هبة الله،

He^{-asws} said: ‘And on the day Habeel^{-as} was killed, and his^{-as} wife Tark the Hourie was pregnant and she gave birth to a boy, and Adam^{-as} named him (the newborn) after the name of his^{-as} son^{-as} as ‘Habeel’, and (then) Allah^{-azwj} Mighty and Majestic Granted to Adam^{-as}, after Habeel^{-as}, a son^{-as}, and he^{-as} named him^{-as} as ‘Shees’, then said: ‘This son of mine is a Gift of Allah^{-azwj}.

فلما أدرك شيث ما يدرك الرجل أهبط الله على آدم حوراء يقال لها ناعمة في صورة إنسية، فلما رآها شيث ومقها فأوحى الله إلى آدم: أن زوج ناعمة من شيث ففعل ذلك آدم

‘When Shees^{-as} reached adulthood, Allah^{-azwj} Sent down a Hourie unto Adam^{-as} called Na’ma in an image of a female human. When Shees^{-as} saw her, (he) loved her tenderly, so Allah^{-azwj} Revealed to Adam^{-as} to get Na’ma married to Shees^{-as}. Adam^{-as} did that.

فكانت ناعمة الحوراء زوجة شيث فولدت له جارية فسمها آدم حورية، فلما أدركت أوحى الله إلى آدم أن زوج حورية من هابيل بن هابيل ففعل ذلك آدم

‘So Na’ma the Hourie was the wife of Shees^{-as} and she gave birth to a girl for him^{-as}, and Adam^{-as} named her as ‘Howriya.’ When she reached adulthood, Allah^{-azwj} Revealed to Adam^{-as} to get Howriya married to Habeel son of Habeel^{-la}. Adam^{-as} did that.

فهذا الخلق الذي ترى من هذا النسل، وهو قوله تعالى: " يا أيها الناس اتقوا ربكم الذي خلقكم من نفس واحدة وخلق منها زوجها وبث منهما رجالا كثيرا " ونساء " وقوله: " وخلق منها زوجها " أي من الطينة التي خلق منها آدم.

‘Thus, these people which you see are from this lineage, and it is the Word of the Exalted: **O you people! Fear your Lord, Who Created you from a single being and Created its spouse from it and spread from these two, many men and women; [4:1]**, and His^{-azwj} Words: **and Created its spouse from it**, i.e. from the clay which Adam^{-as} was Created from.’

قال: فلما انقضت نبوة آدم وفي أجله أوحى الله إليه: قد انقضت نبوتك وفنيت أيامك فانظر إلى اسم الله الأعظم وما علمتك من الأسماء كلها واثرة النبوة وما يحتاج الناس إليه فادفعه إلى شيث، وأمره أن يقبله بكتمان و تقيية من أخيه لئلا يقتله كما قتل هابيل فإنه قد سبق في علمي أن لا اخلي الأرض من عالم يعرف به ديني ويكون فيه نجاة لمن تولاه فيما بينه وبين العالم الذي أمره بإظهار ديني، وأخرج ذلك من ذرية شيث وعقبه،

He^{-asws} said: ‘When the Prophet-hood of Adam^{-as} expired and his^{-as} term came to an end, Allah^{-azwj} Revealed to him^{-as}: “Your^{-as} Prophet-hood has expired and your^{-as} days have come to an end, therefore look at the Magnificent Name of Allah^{-azwj} and what you^{-as} have been Taught from the names, all of them, and the effects of the Prophet-hood and what the people are needy to, therefore hand it over to Shees^{-as}’, and Command him^{-as} with concealment and Taqiyyah (dissimulation) from his^{-as} brother^{-la} lest he^{-la} kills him^{-as} just as Habeel^{-as} was killed, for it has preceded in My^{-azwj} Knowledge that I^{-azwj} will not leave the earth empty from a knowledgeable one My^{-azwj} Religion can be recognised with, and salvation to be in him for the one who befriends him regarding what is between him and the knowledgeable one who has been Commanded with the manifestation of My^{-azwj} Religion, and I^{-azwj} shall bring that forth from the offspring of Shees^{-as} and his^{-as} posterity.”

فدعا آدم شيثا " وقال: يا بني اخرج وتعرض لجبرئيل أو لمن لقيت من الملائكة وأخبره بوجعي وأسأله أن يهدي إلي من فاكهة الجنة قبل أن أموت، وقد كان سبق في علم الله تعالى أن لا يأكل آدم من ثمار الجنة حتى يعود إليها،

‘Adam^{-as} called Shees^{-as} and said: ‘O my^{-as} son^{-as}! Go out and present to Jibraeel^{-as} or to one you^{-as} meet from the Angels and inform him of my^{-as} pain, and ask him that he guides to me^{-as} from the fruits of the Paradise before I^{-as} die, and it has preceded in the Knowledge of Allah^{-azwj} the Exalted that Adam^{-as} will not eat from the fruits of the Paradise until he^{-as} returns to Him^{-azwj}.’

فخرج شيث فلقى جماعة من الملائكة فأبلغهم ما أمره آدم، فقال: جبرئيل: يا شيث آجرك الله في أيبك فقد قضى نجبه، فاهبطنا لنحضر الصلاة على أيبك،

‘Shees^{-as} went out and met a group of Angels and delivered to them what Adam^{-as} had instructed him^{-as}. Jibraeel^{-as} said: ‘O Shees^{-as}! May Allah^{-azwj} Recompense you^{-as} regarding your^{-as} father^{-as} for his^{-as} time has expired, so we have descended to attend the Salat upon your^{-as} father^{-as}.’

فانصرف مع الملائكة فوجد أياه قد مات فغسله شيث مع جبرئيل عليه السلام، فلما فرغ شيث من غسله قال لجبرئيل: تقدم فصل على آدم، فقال له جبرئيل: إنا معاشر الملائكة امرنا بالسجود لأيبك، وليس لأحد منا أن يتقدم بين يدي الأوصياء من ذريته.

‘He^{-as} left with the Angels and found him^{-as} to have passed away. Shees^{-as} washed him^{-as} along with Jibraeel^{-as}. When Shees^{-as} was free from washing him^{-as}, (he) said to Jibraeel^{-as}: ‘Proceed and pray Salat upon Adam^{-as}.’ Jibraeel^{-as} said to him^{-as}: ‘We, the community of Angels were Commanded with the Sajdah to your^{-as} father^{-as}, and it isn’t for anyone from us to proceed in front of the successors^{-as} from his^{-as} offspring.’

قال: فتقدم شيث فصلى على آدم فكبر عليه ثلاثين تكبيرة بأمر جبرئيل، فأقبل قابيل على شيث فقال له: أين الذي دفعه إليك أبوك مما كان دفعه إلى هابيل؟

‘Shees^{-as} went ahead and prayed Salat upon Adam^{-as} and exclaimed Takbeer upon him^{-as} by thirty Takbeers by an instruction of Jibraeel^{-as}. Qabeel^{-la} came to Shees^{-as} and said to him^{-as}, ‘Where is that which your^{-as} father^{-as} handed over to you^{-as} from what he^{-as} had handed over to Habeel^{-as}?’

فأنكر ذلك وعلم أنه إن أقر قتله، فلم يزل شيث يخبر العقب من ذريته ويشرهم ببعثة نوح ويأمرهم بالكتمان، وإن آدم أخبره أن الله بشره بأنه باعث من ذريته نبيا " يقال له نوح يدعو قومه إلى الله فيكذبونه فيهلكهم بالغرق، وكان بين آدم ونوح عشرة آباء.

‘He^{-as} denied that and knew that if he^{-as} accepts, he^{-la} would kill him^{-as}. Shees^{-as} did not cease to inform the posterity from his^{-as} offspring and giving them the glad tidings of Noah^{-as} and instructed them with the concealment, and that Adam^{-as} had informed him^{-as} that Allah^{-azwj} had Given him^{-as} the glad tidings that a Prophet^{-as} would be Sent from his^{-as} offspring, called Noah^{-as}, calling his^{-as} people to Allah^{-azwj}, but they would belie him^{-as} and He^{-azwj} would Destroy them with the drowning. And there were ten fathers between Adam^{-as} and Noah^{-as}.’¹⁷

In another Hadith:

علي بن حاتم، عن أبي عبد الله بن ثابت، عن عبد الله بن أحمد، عن القاسم ابن عروة، عن بريد العجلي، عن أبي جعفر عليه السلام قال: إن الله عزوجل أنزل حوراء من الجنة إلى آدم فزوجها أحد ابنيه، وتزوج الآخر الجن فولدتا جميعا "، فما كان من الناس من جمال وحسن خلق فهو من الحوراء، وما كان فيهم من سوء الخلق فمن بنت الجان، وأنكر أن يكون زوج بنيه من بناته

Ali Bin Hatim, from Abu Abdullah Bin Sabit, from Abdullah Bin Ahmad, from Al Qasim Ibn Urwa, from Bureyd Al Ajaly,

From Abu Ja’far^{-asws} having said: ‘Allah^{-azwj} Mighty and Majestic Sent down a Hourie from the Paradise to Adam^{-as}, and he^{-as} got her married to his^{-as} son, and the other one married the Jinn, and they both gave birth. Whatever happens from the people from beauty, and good manners, it is from the Hourie, and whatever happens among them from the evil manners, is from the daughter of the Jaan, and I^{-asws} deny that marriage happened between his^{-as} sons and his^{-as} daughters.’¹⁸

عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع جُعِلْتُ فِدَاكَ إِنَّ النَّاسَ يَزْعُمُونَ أَنَّ آدَمَ زَوَّجَ ابْنَتَهُ مِنْ ابْنِهِ فَقَالَ أَبُو عَبْدِ اللَّهِ ع قَدْ قَالَ النَّاسُ ذَلِكَ وَ لَكِنْ يَا سُلَيْمَانُ أَمَا عَلِمْتَ أَنَّ رَسُولَ اللَّهِ ص قَالَ لَوْ عَلِمْتُ أَنَّ آدَمَ زَوَّجَ ابْنَتَهُ مِنْ ابْنِهِ لَزَوَّجْتُ زَيْنَبَ مِنَ الْقَاسِمِ وَ مَا كُنْتُ لِأَزْعَبَ عَنْ دِينِ آدَمَ

From Suleyman Bin Khalid who said,

I said to Abu Abdullah^{-asws}, ‘May I be sacrificed for you^{-asws}! The people are claiming that Adam^{-as} got his^{-as} daughter to his^{-as} own son.’ Abu Abdullah^{-asws} said: ‘The people have said that, but O Suleyman, do you not know that Rasool-Allah^{-saww} said: ‘If I^{-saww} knew that Adam^{-as} married his^{-as} daughter to his^{-as} own son, I^{-saww} would have got Zaynab married to Qasim’, and there was no one more knowing about the Religion of Adam^{-as}?’

¹⁷ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 3 Ch 5 H 6

¹⁸ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 3 Ch 5 H 18

فَقُلْتُ جُعِلْتُ فِدَاكَ إِهْمَ يُزْعَمُونَ أَنَّ قَابِيلَ إِثْمًا قَتَلَ هَابِيلَ لِأَهْمَا تَغَايَرَا عَلَى أُخْتَيْهِمَا فَقَالَ لَهُ يَا سُلَيْمَانَ تَقُولُ هَذَا مَا تَسْتَحْيِي أَنْ تَرَوِي هَذَا عَلَى نَبِيِّ
اللَّهِ آدَمَ فَقُلْتُ جُعِلْتُ فِدَاكَ فِيمَ قَتَلَ قَابِيلُ هَابِيلَ فَقَالَ فِي الْوَصِيَّةِ

I said, ‘May I be sacrificed for you^{-asws}! They are claiming that Qabeel^{-la} killed Habeel^{-as} because of their honour upon their sisters.’ He^{-asws} said to him: ‘O Suleyman! You are saying this? But are you not ashamed from reporting this upon our Prophet^{-as} of Allah^{-azwj} Adam^{-as}?’ I said, ‘May I be sacrificed for you^{-asws}! Then why did Qabeel^{-la} kill Habeel^{-as}?’ He^{-asws} said: ‘Regarding the bequest.’

ثُمَّ قَالَ لِي يَا سُلَيْمَانَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى أَوْحَى إِلَى آدَمَ أَنْ يَدْفَعِ الْوَصِيَّةَ وَاسْمَ اللَّهِ الْأَعْظَمَ إِلَى هَابِيلَ وَكَانَ قَابِيلُ أَكْبَرَ مِنْهُ فَبَلَغَ ذَلِكَ قَابِيلَ فَغَضِبَ
فَقَالَ أَنَا أَوْلَى بِالْكَرَامَةِ وَالْوَصِيَّةِ فَأَمْرُهَا أَنْ يُقْرَبَنَا قُرْبَانًا بِوَحْيٍ مِنَ اللَّهِ إِلَيْهِ فَفَعَلَا فَقَبِلَ اللَّهُ قُرْبَانَ هَابِيلَ فَحَسَدَهُ قَابِيلُ فَقَتَلَهُ

Then he^{-asws} said to me: ‘O Suleyman! Allah^{-azwj} Blessed and Exalted Revealed to Adam^{-as} that he^{-as} should hand over the Bequest and the Magnificent Name of Allah^{-azwj} to Habeel^{-as}, and Qabeel^{-la} was older than him^{-as}. That reached Qabeel^{-la} and he^{-la} was angered, so he^{-la} said, ‘I^{-la} am foremost with the prestige and the bequest.’ So, he (Adam^{-as}) instructed them both to offer an offering each due to a Revelation from Allah^{-azwj} to him^{-as}. They did so, and Allah^{-azwj} Accepted the offering of Habeel^{-as} and Qabeel^{-la} envied him^{-as}, so he^{-la} killed him^{-as}.’

فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ فِيمَنْ تَنَاسَلُ وَوُلْدُ آدَمَ هَلْ كَانَتْ أَنْثَى غَيْرَ حَوَاءَ وَ هَلْ كَانَ ذَكَرٌ غَيْرَ آدَمَ

I said to him^{-asws}, ‘May I be sacrificed for you^{-asws}! From whom is the lineage of the children of Adam^{-as}? Was there any female other than Hawwa^{-as}? And was there a male other than Adam^{-as}?’

فَقَالَ يَا سُلَيْمَانَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى رَزَقَ آدَمَ مِنْ حَوَاءَ قَابِيلَ وَكَانَ ذَكَرٌ وَوَلَدِهِ مِنْ بَعْدِهِ هَابِيلَ فَلَمَّا أَدْرَكَ قَابِيلُ مَا يُدْرِكُ الرِّجَالَ أَظْهَرَ اللَّهُ لَهُ جَنِيَّةً وَ
أَوْحَى إِلَى آدَمَ أَنْ يُزَوِّجَهَا قَابِيلَ فَفَعَلَ ذَلِكَ آدَمُ وَ رَضِيَ بِهَا قَابِيلُ وَ قَبِعَ

He^{-asws} said: ‘O Suleyman! Allah^{-azwj} Blessed and Exalted Graced Qabeel^{-la} to Adam^{-as} from Hawwa^{-as}, and a male was born for him^{-as} from after him^{-la} (called) Qabeel^{-la}. When Qabeel^{-la} was an adult, Allah^{-azwj} Manifested a female Jinn to him^{-la} and Revealed unto Adam^{-as} to get her married to Qabeel^{-la}. Adam^{-as} did that and Qabeel^{-la} was pleased with that and contented.

فَلَمَّا أَدْرَكَ هَابِيلُ مَا يُدْرِكُ الرِّجَالَ أَظْهَرَ اللَّهُ لَهُ حَوْرَاءَ وَ أَوْحَى اللَّهُ إِلَى آدَمَ أَنْ يُزَوِّجَهَا مِنْ هَابِيلَ فَفَعَلَ ذَلِكَ فَقَتِلَ هَابِيلُ وَ الْحَوْرَاءُ حَامِلٌ فَوَلَدَتْ حَوْرَاءُ
غُلَامًا فَسَمَّاهُ آدَمَ هَبَةَ اللَّهِ فَأَوْحَى اللَّهُ إِلَى آدَمَ أَنْ ادْفَعِ إِلَيْهِ الْوَصِيَّةَ وَ اسْمَ اللَّهِ الْأَعْظَمَ

‘When Habeel^{-as} was an adult, Allah^{-azwj} Manifested a Hourie to him^{-as} and Revealed to Adam^{-as} to get her married to Habeel^{-as}. He^{-as} did that. Habeel^{-as} was killed while the Hourie was pregnant, and the Hourie gave birth to a boy and Adam^{-as} named him^{-as} as Hibtullah^{-as}. Allah^{-azwj} Revealed to Adam^{-as} to hand over the bequest and the Magnificent Name of Allah^{-azwj} to him^{-as} (his successor).

وَ وُلَدَتْ حَوْرَاءُ غُلَامًا فَسَمَّاهُ آدَمَ شَيْثَ بَنِ آدَمَ فَلَمَّا أَدْرَكَ مَا يُدْرِكُ الرِّجَالَ أَهْبَطَ اللَّهُ لَهُ حَوْرَاءَ وَ أَوْحَى إِلَى آدَمَ أَنْ يُزَوِّجَهَا مِنْ شَيْثِ بَنِ آدَمَ فَفَعَلَ
فَوَلَدَتْ الْحَوْرَاءُ جَارِيَةً فَسَمَّاهَا آدَمَ حَوْرَةَ فَلَمَّا أَدْرَكَتِ الْجَارِيَةَ زَوَّجَ آدَمَ حَوْرَةَ بِنْتِ شَيْثِ مِنْ هَبَةَ اللَّهِ بَنِ هَابِيلَ فَتَسَلَّ آدَمَ مِنْهُمَا

‘Hawwa^{-as} gave birth to a boy and Adam^{-as} named him^{-as} Shees Bin Adam^{-as}. What he^{-as} became an adult, Allah^{-azwj} Sent down a Hourie to him^{-as} and Revealed to him^{-as} to get her married to Shees Bin Adam^{-as}. The hourie gave birth to a girl and Adam^{-as} named her as Howra. When the girl reached adulthood, Adam^{-as} got Howra daughter of Shees^{-as} (married) to Hibtullah Bin Habeel^{-as}. The lineage of Adam^{-as} is from him.

فَمَاتَ هِبَةُ اللَّهِ بْنِ هَابِيلَ فَأَوْحَى اللَّهُ إِلَى آدَمَ أَنْ ادْفَعْ الْوَصِيَّةَ وَاسْمَ اللَّهِ الْأَعْظَمَ وَمَا أَظْهَرْتُكَ عَلَيْكَ مِنْ عِلْمِ النَّبُوَّةِ وَمَا عَلَّمْتُكَ مِنَ الْأَسْمَاءِ إِلَى سَيْبِ بْنِ آدَمَ فَهَذَا حَدِيثُهُمْ يَا سُلَيْمَانُ

‘Hibtullah Bin Habeel^{-as} passed away, and Allah^{-azwj} Revealed to Adam^{-as}: “Hand over the bequest and the Magnificent Name and what I^{-azwj} have Manifested to you^{-as} upon it from the knowledge of the Prophet-hood, and what I^{-azwj} Taught you^{-as} from the names, to Shees^{-as} Bin Adam^{-as}. So, this is their narrative, O Suleyman!”¹⁹

NB: There could be some recording errors in the names of the children of Prophet Adam^{-as} or the same names may have been given to the grandchildren of Prophet Adam^{-as}, as the Habeel son of Habeel^{-as} noted above.

¹⁹ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 3 Ch 5 H 44