



ILLAL AL SHARAIE

REASONS FOR THE LAWS

VOLUME 1 - PART 1

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Chapter 1

The reason due to which the sky was named as 'sky' and the world as 'world', and the Hereafter as 'Hereafter', and the reason due to which Adamas was named 'Adam', and Hawwaas as 'Hawwa' , and the Dirham as 'Dirham', and the Dinaar as 'Dinaar' for counting, and the reason for which it is said to the donkey, 'Hurr' - (Extract)

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

Ali Bin Hamad Bin Muhammad narrated, from Muhammad Bin Yaqoub, from Ali Bin Muhammad, by his chain, raising it, said,

'A Jew came to Ali^{asws} Bin Abu Talib^{asws}, so he said, 'O Amir Al-Momineen^{asws}! I want to ask you about things, if you^{asws} were to inform me of it, I will profess to Al-Islam'. Ali^{asws} said: 'Ask me^{asws}, O Jew, about whatever comes to you, for you will not come across anyone more knowledgeable of it than the People^{asws} of the Household'.

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^{as} named as Adam^{as}, and why is Hawwa^{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 Adamas because heas was Created from the crust (Adeym) of the earth, and that is Allah^{azwj} the High Sent Jibraeel^{as} and Commanded him^{as} that heas 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 himas that heas should empty the water into the clay, and Allahazwj Kneaded it with His^{azwj} Hands (Amir Al-Momineen^{asws}'s 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 hisas 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*’.

But rather, it is said to the donkey, ‘*Hurr*’, because the first one to ride the donkey was Hawwa^{as}, and that is because she^{as} had a donkey, and she^{as} used to ride it for visitation of the grave of heras son^{as} Habel^{as}. She^{as} used to say in her^{as} journey, ‘*Wahara’a*’. So whenever she^{as} said it, the donkey travelled, and when she^{as} was silent, it stopped. So the people neglected that and have been saying ‘*Hurr*’.

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 Allah^{azwj} would inherit the Fire, and the Dinaar has been named as Dinaar, 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’.

So the Jew said, ‘You^{asws} have spoken the truth, O Amir Al-Momineen^{asws}. We find the entirety of what you^{asws} have described, to be in the Torah’. He, thus professed to Al-Islam upon his^{asws} hands, and necessitated it (to be with him^{asws}) until he was killed on the day of (the battle of) Siffeen (fighting alongside Amir Al-Momineen^{asws})’.¹

1 Illal Al Sharaie – V 1 Ch 1 H 1

Chapter 2

The reason due to which the fire was worshipped

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 Abdullah ^{asws} has said: 'When Qabeel^{la} saw that the fire had accepted the sacrifice of Habeelas, Iblees^{la} said to him^{la}, 'Habeel^{as} used to worship the fire'. So Qabeel^{la} said to him^{la}, 'I^{la} will not worship the fire which Habeel^{la} used to worship, but I^{la} shall worship another fire, and offer a sacrifice for it, so it would accept my^{la} sacrifice'. Therefore, he^{la} built houses for fire worship (offerings). So there did not happen to be for him^{la} knowledge of his^{la} Lord^{azwj} Mighty and Majestic, and his^{la} children did not inherit from it (anything) except for the fire-worshipping'.²

2 Illal Al Sharaie - V 1 Ch 2 H 1

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^{asws} Bin Muhammad^{asws} regarding the Words of Allah^{azwj} 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^{asws} said: 'They (the mentioned) used to be worshipping Allah^{azwj} Mighty and Majestic. They died. It was grievous upon their people, so Iblees^{la} 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^{azwj}'.

So he^{la} prepared idols for them upon their resemblances. So they used to be worshipping Allah^{azwj} 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^{azwj} 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^{azwj} Mighty and Majestic'. So these are the Words of Allah^{azwj} Blessed and High [71:23] ***Abandon neither Wadd nor Suwa*** - the Verse'.3

3 Illal Al Sharaie - V 1 Ch 3 H 1

Chapter 4

The reason due to which Al-Awd was named as AlKhalafa (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, '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

4 Illal Al Sharaie - V 1 Ch 4 H 1

Chapter 5

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

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^{la} brother^{as}, everything (species) alienated itself, and panicked, and went to its own kind'.⁵

5 Illal Al Sharaie - V 1 Ch 5 H 1

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

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 Ali^{asws} 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

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(asws)) came to be higher than the Angels

Al Hassan Bin Muhammad Saeed Al Hashimy, from Furaat Bin Ibrahim Ibn Furat Al Kufy, from Muhammad Bin Ahmad Bin Ali Al Hamdany, from Abu Al Fazal Al Abbas Bin Abdullah Al Bukhary from Muhammad Bin Al Qasim Bin Ibrahim Bin Muhammad Bin Abdullah Bin Al Qasim Bin Muhammad Bin Abu Bakr, from Abdul Salaam Bin Salih Al Harawy,

(It has been narrated) from Ali^{asws} Bin Musa Al-Reza^{asws}, from his^{asws} father^{asws} Musa Bin Ja'far^{asws}, from his^{asws} father^{asws}, Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws} Muhammad^{asws} Bin Ali^{asws}, from his^{asws} father^{asws} Ali^{asws} Bin Al-Husayn^{asws}, from his^{asws} father^{asws} Al-Husayn^{asws} Bin Ali^{asws}, from his^{asws} father^{asws} Ali^{asws} Bin Abu Talib^{asws} having said: 'Rasool-Allah^{saww} said: 'Allah^{azwj} has not Created a person higher than me^{saww} nor more prestigious to Him^{azwj} than me^{saww}'. Ali^{asws} said: 'O Rasool-Allah^{saww}! So are you^{saww} higher or Jibraeel^{as?}'

So he^{saww} said: 'O Ali^{asws}! Allah^{azwj} Blessed and High Preferred His^{azwj} Prophets^{as} and the Rasools^{as} over the Angels of Proximity, and Preferred me^{saww} over the entirety of the Prophets^{as} and the Rasools^{as}, and Preferred you^{asws} O Ali^{asws}, after me^{saww}, 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}'.

O Ali^{asws}! The ones who are bearing the Throne and the ones around it are Glorifying with the Praise of their Lord^{azwj}, 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^{saww} 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^{asws} are Created creatures, and that Allah^{azwj} is far above from our^{asws} description.

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

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

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

So when they witnessed what Allah^{azwj} has Favoured us^{asws} with and upon us^{asws}, and Obligated it to us^{asws} from the necessity of the obedience, we^{asws} said, 'The Praise is for Allah^{azwj}', in order to teach the Angels what is rightfully for the Sake of Allah^{azwj} Elevated is His^{azwj} Mention, upon us from the Praise over His^{azwj} Favours. So the Angels said, 'The Praise is for Allah^{azwj}'. Thus, it was by us^{asws} that they were Guided to recognising the Oneness (Tawheed) of Allah^{azwj}, and Glorifying Him^{azwj}, and Extollation of His^{azwj} Holiness, and Praising Him^{azwj}, and Magnifying Him^{azwj}.

Then Allah^{azwj} Blessed and High Created Adam^{as}, so Deposited us^{asws} in his^{as} forehead and Commanded the Angels to Prostrate to him^{as}, in reverence for us^{asws}, and in our^{asws} honour. And their Prostrations were for the Sake of Allah^{azwj} Mighty and Majestic as worship, and to Adam^{as} for honour and obedience because we^{asws} happened to be in his^{as} (forehead). So how can we^{asws} not be higher than the Angels, and all of them had Prostrated to Adam^{as}.

And when he^{as} ascended with me^{saww} to the sky, Jibraeel^{as} called for the Prayer (Azaan) two by two, and Isaww stood, two by two. Then he^{as} said to me^{saww}: 'Proceed, O Muhammad^{saww}!' So I^{saww} said to him^{as}: 'O Jibraeel^{as}! I^{saww} precede over you^{as}: 'So he^{as} said: 'Yes, because Allah^{azwj} Blessed and High Preferred His^{azwj} Prophets^{as} over His^{azwj} Angels in their entirety, and Preferred you^{saww} in particular'. So I^{saww} preceded with them (led them in Prayer), but without taking pride'.

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

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

have Obligated My^{azwj} Prestige, and for their^{asws} Shias I^{azwj} Obligated My^{azwj} Rewards”.

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

So I^{saww} said: ‘O my^{saww} Lord^{azwj}! They^{asws} are my^{saww} successors^{asws} from after me^{saww}?’ So Allah^{azwj} Called out: “O Muhammad^{saww}! They^{asws} are My^{azwj} Guardians, and My^{azwj} Trustees, and My^{azwj} Proofs after you^{saww} over My^{azwj} creatures, and they^{asws} are your^{saww} successors^{asws}, and your^{saww} Caliphs, and the best of My^{azwj} creatures after you^{saww}. And by My^{azwj} Honour and My^{azwj} Majesty, and it is by them^{asws} that I^{saww} shall Cause to Prevail My^{azwj} Religion, and Announce My^{azwj} Words, and Purify the earth from My^{azwj} enemies by their^{asws} last one. I^{azwj} shall Enable him^{asws} over the east of the earth and its west, and Make the wind to be subservient to him^{asws}, and Humble for him^{asws} the clouds and the difficulties, and Promote for him^{asws} the causes, and Help him^{asws} with My^{azwj} armies, and Support him^{asws} with My^{azwj} Angels until My^{azwj} Call is the highest and the creatures gather over My^{azwj} Oneness. Then I^{azwj} Shall Make his^{asws} kingdom to prevail, and remain among My^{azwj} Guardians^{asws} up to the Day of Judgement’.⁷

Ali Bin Ahmad Bin Abdullah Al Barqy narrated to us, from his father, from his grandfather Ibn Abu Abdullah, from his father, from Muhammad Bin Abu Umeyr, from Amro Bin Jami’e,

Abu Abdullah^{asws} has said: ‘Whenever Jibraeel^{as} used to come to the Prophet^{saww}, sat in front of him^{saww} with the sitting of the slave, and never used to enter until heas was permitted to do so’.⁸

Ahmad Bin Ziyad Bin Ja’far Al Hamdany narrated to us, from Ali Ibn Ibrahim Bin Hashim, from his father, from Ahmad Bin

Muhammad Bin Abu Nasr Al Bazanty and Muhammad Bin Abu Umeyr together, from Aban Usman,

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

So the Prophet^{saww} bade him well, and Ali^{asws}, every time a group attacked RasoolAllah^{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 RasoolAllah^{saww}! The man fights with his sword, and my^{asws} sword is broken. So RasoolAllah^{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'.

So Jibraeel^{as} descended unto him^{saww} and said: 'O Muhammad^{saww}! This here is the affection from Ali^{asws} for you^{saww}'. So the Prophet^{saww} said: 'Ali^{asws} is from me^{saww} and I^{saww} from him^{asws}'. So Jibraeel^{as} said: 'And I^{as} from you^{asws} both'.

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 Ataar 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 (Iqaama). So he^{as} said: 'O Muhammad^{saww}! Proceed'. So Rasool-Allah^{saww} said to him^{as}: 'Proceed, O Jibraeel^{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’.¹⁰

7 Illal Al Sharaie - V 1 Ch 7 H 1

8 Illal Al Sharaie - V 1 Ch 7 H 2

9 Illal Al Sharaie - V 1 Ch 7 H 4

10 Illal Al Sharaie - V 1 Ch 7 H 5

Chapter 8

Allah(azwj) did not Make anything except with a thing (reason)

Abu Ja'far Muhammad Bin Ali Bin Al Husayn Bin Musa Bin babuwayh Al Qummy, the jurist, the author of this book, said, 'My father and Muhammad Bin Al Hassan Bin Ahmad Ibn Al Waleed narrated to me, from Sa'ad Bin Abdullah, from Ibrahim Bin Hashim, from Muhammad Bin Abu Umeyr, from Jameel Bin Daraaj,

(It has been narrated) Abu Abdullah^{asws} was asked about something from the Permissible and the Prohibited, so he^{asws} said: 'Allah^{azwj} did not Make anything except for something'.¹¹

11 Illal Al Sharaie - V 1 Ch 8 H 1

Chapter 9

Reason for the creation of the creatures and the difference in their states

My father narrated to me, from Ahmad Bin Idrees, from Al Husayn Bin Ubeydullah, from Al Hassan Bin Ali Bin Abu Usman, from Abdul Kareem Bin Abdullah, from Salma Ibn Ataa,

Abu Abdullah^{asws} has said: 'Al-Husayn^{asws} Bin Ali^{asws} went out to his^{asws} companions, so he^{asws} said: 'O you people! Allah^{azwj}, Majestic is His^{azwj} Mention did not Create the servants except for recognising Him^{azwj}. So when he recognises Him^{azwj}, worships Him^{azwj}. So when he worships Him^{azwj}, becomes needless with worshipping Him^{azwj} from worshipping one besides Him^{azwj}'. So a man said to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! May my father and my mother be sacrificed for you^{asws}, what is the recognition of Allah^{azwj}? The Imam^{asws} said: 'Recognition by the people of every era, of their Imam^{asws} whose obedience has been Obligated upon them'.¹²

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 Muhammad^{asws}, so I said to him^{asws}, 'Why did Allah^{azwj} Create the creatures (people)?' So Imam^{asws} said: 'Allah^{azwj} Blessed and High neither Created His^{azwj} creatures in vain nor did He^{azwj} Leave them in vain, but Allah^{azwj} Created them for the Manifestation of His^{azwj} Power and for Imposing His^{azwj} Obedience upon them, so that they would become deserving of His^{azwj} Pleasure due to that. And Allah^{azwj} 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

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

'I came to Al-Reza^{asws} to ask him^{asws} about the Oneness (Tawheed), so he^{asws} dictated to me: 'The Praise is for Allah^{azwj}, the Originator of the things, its growth and its initiation, beginning these by His^{azwj} Power and His^{azwj} Wisdom. There is none from the things which invalidates its origination, nor is there anything which corrects the original. Allah^{azwj} Creates whatever He^{azwj} so Desires to, howsoever He^{azwj} so Desires to, in unison with that for the manifestation of His^{azwj} Wisdom and the reality of the Lordship. The intellects cannot grasp Him^{azwj} nor can the imaginations reach Him^{azwj}, nor can the vision visualise Him^{azwj}, nor can He^{azwj} be surrounded by the measurement. The words get frustrated and the visions fail, and the describer stray in the description of the Attributes. Allah^{azwj} has Veiled Himself without a veil, being Veiled, and Curtained Himself^{azwj} without a curtain, being Curtained. He^{azwj} 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

Muhammad Bin Al Hassan Bin Ahmad Ibn Al Waleed narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Hisham Bin Salim, from Habeeb Al Sajastany who said,

'I heard Abu Ja'far^{asws} 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 Himazwj 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 myas 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 so that I^{as} speak to them?' Allah^{azwj} Mighty and Majestic Said: "Speak, for youras spirit is from My^{azwj} Spirit, and youras 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} Sprit that you^{as} speak, and by your^{as} nature you^{as} have spoken of what you^{as} have no knowledge of.

And I^{azwj} am Allah^{azwj}, the Creator, the All Knowing. It is by My^{azwj} Knolwedge that I^{azwj} have Caused difference to be in between their creation, and it is by My^{azwj} Desire that My^{azwj} Judgements get Established among them, and it is upon My^{azwj} Management and My^{azwj} Power that they have come to be. There is no change to My^{azwj} Creation. But rather, I^{azwj} Created the Jinn, and the human beings in order to worship Me^{azwj}, and I^{azwj} Created the Paradise for the one who worships Me^{azwj}, and obeys Me^{azwj}, from among them, and follows My^{azwj} Rasool^{saww}, and I^{azwj} do not care. And I^{azwj} Created the Fire for the ones who disbelieve in Me^{azwj}, and disobey Me^{azwj}, and do not obey My^{azwj} Rasool^{saww}, and I^{azwj} do not care. And I^{azwj} Created youas and Created youras offspring from other than there being a need for Me^{azwj}, to youas or to them. But rather, I^{azwj} Created youas and Created them for Testing you^{as}, and Testing them as which ones of you is the best in

deeds in the house of the world, during your lifetimes before your deaths.

And thus, I^{azwj} 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 I^{azwj} Wanted it to be in My^{azwj} Power, and My^{azwj} Management, and with My^{azwj} 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 I^{azwj} 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.

So the able-bodied one looks at the one with the disability and he Praises Me^{azwj} over his own health, and the one with the disability looks at the one who is able-bodied, so he supplicates to Me^{azwj} and asks Me^{azwj} that I^{saww} should Grant him health, and he observes patience upon My^{azwj} Afflictions, so I^{azwj} Reward him for being obedience to Me^{azwj}. And the rich one looks at the poor, so he Praises Me^{azwj} and thanks Me^{azwj}, and the poor one looks at the rich, so he supplicates to Me^{azwj} and asks Me^{azwj}. And the Believer looks at the disbeliever, so he Praises Me^{azwj} upon what I^{azwj} have Guided him.

So it is due to that, that I^{azwj} Created them in order to Test them during the thick and thin, and regarding their well-being, and their Trials, and what I^{azwj} have Given them, and what I^{azwj} have Prevented them from. And I^{azwj} am Allah^{azwj}, the King, and Powerful. And it is for Me^{azwj} that I^{azwj} should Make it to come to pass whatever I^{azwj} Measure upon what I^{azwj} Manage, and it is for Me^{azwj} that I^{azwj} should change that whatever I^{azwj} so Desire to, to whatever I^{azwj} so Desire to. So I^{azwj} Bring forward from what I^{azwj} Delayed, and Delay what I^{azwj} had (Intended to) bring forward. And I^{azwj} am Allah^{azwj}! The Doer of whatsoever I^{azwj} Intend to. I^{azwj} Cannot be questioned about what I^{azwj} do, and I^{azwj} question My^{azwj} creatures about what they are doing".¹⁵

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^{asws} Bin Muhammad^{asws}, 'O Abu Abdullah^{asws}! I wonder about, our creation?' The Imam^{asws} said: 'And what is that, by Allah^{azwj}, you are (trying to say)?' He said, 'We have been Created for the perishing'. So the Imam^{asws} 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'.¹⁶

Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed narrated to us, from Ahmad Ibn Idrees, from Muhammad Ahmad Bin Yahya Bin Imran Al Ash'ary, from Yaqoub Bin Yazeed, from Al Hassan Bin Ali 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'.¹⁷

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 Abdulla, from Hisham, from Anas,

(It has been narrated) from the Prophet^{saww}, from Jibraeel^{as} having said: 'Allah^{azwj} Blessed and High Said: "The one who insulted My^{azwj} Guardian^{asws}, so he has duelled against me with the battle. I^{azwj} have not Hesitated with regards to anything that I^{azwj} Do, like 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 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

Muhammad Bin Ahmad Al Sahybani narrated to us, from Muhammad Bin Haroun Al Sowfy, from Abdullah Musa Al Habaal Al Tabary, from Muhammad Bin Al Husayn Al Khashaab, from Muhammad Bin Mohsin, from Yunus Bin Zibyan,

'Al-Sadiq Ja'far^{asws} Bin Muhammad^{asws} having said: 'The people are worshipping Allah^{azwj} Mighty and Majestic upon three perspectives - So a group are worshipping Him^{azwj} in coveting His^{azwj} Rewards, so that is the worshipping of the greedy ones and it is the greed. And the others are worshipping Him^{azwj} out of fear from the Fire, so that is the worship of the slaves, and it is the fright. But, I^{asws} worship Him^{azwj} out of love for Him^{azwj} Mighty and Majestic, so that is the worship of the honourable ones, and it is the safety, due to His^{azwj} Words [27:89] **and they shall be secure from terror on the Day [3:31] Say: If you love Allah, then follow me, Allah will Love you and Forgive you your sins.** So the one who loves Allah^{azwj} Mighty and Majestic, Allah^{azwj} would Love him, and the one whom Allah^{azwj} Mighty and Majestic Loves, would be from the secure ones'.¹⁹

Al Husayn Bin Yahya Bin Zareys Al Bajaly narrated to us, from his father, from Abu Ja'far Muhammad Bin Amara Al Sakaray Al Saryani, from Ibrahim Bin Aasim at Qazween, from Abdullah Bin Haroun Al Karkhy, from Abu Ja'far Ahmad Bin

Abdullah Bin Yazeed Bin Salaam Bin Abdullah Bin Abdullah, a slave of Rasool-Allah^{saww}, from Abdullah Ibn Yazeed, from Abu Yazeed Bin Salaam, from his father Salaam Bin Abdullah, brother of Abdullah Bin Salaam, from Abdullah Bin Salaam, a slave of Rasool-Allah^{saww},

(It has been narrated) from Rasool-Allah^{saww}: '(It was) in the Parchment of Musa^{as} Bin Imran^{as}: "O My^{azwj} servants! I^{azwj} did not Create so that I^{azwj} would be Numerous from a few, nor for the cordiality with them from loneliness, nor for support by them for anything which I^{azwj} was frustrated from, nor for the benefit, nor for repelling any harm. And even if the whole of My^{azwj} creatures from the inhabitants of the skies and the earth were to gather together upon being obedient to Me^{azwj}, and worshipping Me^{azwj}, not forging from that, night and day, nothing from My^{azwj} Kingdom would be increased, in My^{azwj} Glory, and I^{azwj} am more Elevated than that".²⁰

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

'I asked Abu Abdullah^{asws} 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**, Imam^{asws} said: 'Created them for Commanding them for the worship'.

(The narrator) said, 'And I asked him^{asws} 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**, Imam^{asws} said: 'Created them so that they would do what would obligate His^{azwj} Mercy upon them, so that He^{azwj} would be Merciful to them'.²¹

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^{asws}, 'May I be sacrificed for you^{asws}! What is the Meaning of the Words of Allah^{azwj} Mighty and Majestic **[51:56] And I have not Created the Jinn and**

the Humans except that they should worship? So the Imam^{asws} said: 'Created them for the worship'.²²

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 Al Hassan Bin Ali Bin Fazaal, from Sa'alba Bin Maymoun, from Jameel Bin Daraaj,(The narrator) says,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[51:56] And I have not Created the Jinn and the Humans except that they should worship.** The Imam^{asws} said: 'Created them for the worship'. I said, 'In particular or generally?' The Imam^{asws} said: 'No, but, generally'.²³

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^{asws}, said; 'Why did Allah^{azwj} Glorious and High did not Create the people upon various types and did not Created them upon one type?' So he^{asws} said: 'So that perhaps it would occur in the imaginations that He^{azwj} was frustrated, nor does there occur in the imagination of an atheist an image except that Allah^{azwj} Mighty and Majestic has Created such a creature. Perhaps the sayer would say, 'Is Allah^{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 Heazwj has Power over all things'.²⁴

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- 12 Illal Al Sharaie - V 1 Ch 9 H 1
 - 13 Illal Al Sharaie - V 1 Ch 9 H 2
 - 14 Illal Al Sharaie - V 1 Ch 9 H 3
 - 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
 - 18 Illal Al Sharaie - V 1 Ch 9 H 7
 - 19 Illal Al Sharaie - V 1 Ch 9 H 8
 - 20 Illal Al Sharaie - V 1 Ch 9 H 9
 - 21 Illal Al Sharaie - V 1 Ch 9 H 10
 - 22 Illal Al Sharaie - V 1 Ch 9 H 11
 - 23 Illal Al Sharaie - V 1 Ch 9 H 12

24 Illal Al Sharaie – V 1 Ch 9 H 13

Chapter 10

The reason due to which Adam(as) was named as Adam(as)

My father 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 heas was Created from the crust 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'.²⁵

25 Illal Al Sharaie - V 1 Ch 10 H 1

Chapter 11

The reasons due to which the human being (Insaan) was named as 'Insaan'

Ali Bin Ahmad Bin Muhammad narrated to us, from Muhammad Bin Abu Abdullah Al Kufy, from Muawiya Bin Ha-keem, 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'**.²⁶

26 Illal Al Sharaie - V 1 Ch 11 H 1

Chapter 12

The reason due to which Allah(azwj) Created Adam(as) without a father and mother, and Created Isa Bin Maryam(as) without a father, and Created the rest of the people from their fathers and mothers

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

'I said to Abu Abdullah^{asws}, 'For which reason is Allah^{azwj} Mighty and Majestic Created Adam^{as} without a father or mother, and Created Isa^{as} without a father, and Created the rest of the people from the fathers and the mothers?' The Imam^{asws} said: 'To let the people know the completeness of His^{azwj} Power and its Perfection, and they would know that He^{azwj} is Able to Create a creature from a female without a male, just as He^{azwj} is Able to Create him from without a male or a female, and He^{azwj} Mighty and Majestic Did that to let it be known that He^{azwj} has Power over everything'.²⁷

27 Illal Al Sharaie - V 1 Ch 12 H 1

Chapter 13

The reason due to which Allah(azwj) Made the spirits to be in the bodies, after that these were abstract from it in an elevated place

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Chapter 14

The reason due to which Hawwa(as) was named as Hawwa(as)

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

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

29 Illal Al Sharaie - V 1 Ch 14 H 1

Chapter 15

The reasons due to which the woman was named as ‘woman’

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

Abu Abdullah^{asws}, said, "The woman had been named as 'woman' because she was Created from the (clay of the) man - meaning the Creation of Hawwa^{as} was from Adam^{as}".³⁰

30 Illal Al Sharaie - V 1 Ch 15 H 1

Chapter 16

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

My father narrated to us, from Sa’ad Bin Abdullah, from Ahmad Bin Muhammad Bin Khalid, from his father, from Muhammad Bin Sinan, from Ismail Bin Jabir, and Abdul Kareem Bin Amro, from Abdul Hameed Bin Abu Al Daylam,

(It has been narrated) from Abu Abdullah^{asws} in a lengthy Hadeeth having said: ‘The women have been named as ‘women’ because there did not happen to be affection of Adam^{as} for other than Hawwa^{as}’.³¹

31 Illal Al Sharaie - V 1 Ch 16 H 1

Chapter 17

Reason how the offspring began

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 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?’

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.

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 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?’

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^{as} language. So he^{as} said to her^{as}: ‘Who are you^{as}?’ So she^{as} said: ‘A creature. Allah^{azwj} Created me^{as} just as you^{as} see’.

So Adam^{as} said during that: ‘O Lord^{azwj}! Who is this beautiful creature which has drawn my affection, and the looking at her^{as}?’ So 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’. So Allah^{azwj} Blessed and High Said: “So 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.

So he^{as} said: ‘So I^{as} hereby address her^{as} (for marriage), to You^{azwj}, so what is Your^{azwj} Satisfaction for that?’ So He^{azwj} Said: “My^{azwj} Satisfaction is that you^{as} should teach her^{asws} the features of My^{azwj} Religion”. So 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 heras to

you^{as}, and Combined her^{as} to you^{as}”. So 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},³²

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 Yaqouby, 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 offspring from the offspring of Adam^{as}, for there are people among us who are saying that Allah^{azwj} Mighty and Majestic 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?’

So 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.

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

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 the 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.

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!’

Then he^{asws} established in narrating to us, how the offspring of Adam^{as} began, and how the offspring began from his^{as} offspring. So 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}. So when Qabeella 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 not copulating with Hawwa^{as} for five hundred years. Then his^{as} grief which was with him subsided, so he^{as} copulated with Hawwa^{as}, and Allah^{azwj} Granted to him^{as}, one thing, and there was no second along with it (single birth, not twins).

And the name of Shees^{as} was Hibtallah^{as}, and he^{as} was the first one who was bequeathed to, from the human beings, in the earth. Then there was born unto himas Yafas^{as}, not having a second with him^{as}. So when they became aware (adults), Allah^{azwj} Mighty and Majestic Intended that their offspring to

reach what you are seeing, and since the Pen had flowed from Prohibiting what Allah^{azwj} 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.

So, Allah^{azwj} Mighty and Majestic Commanded Adam^{as} that he^{as} should get her married to Shees^{as}. So he^{as} got her to be married to him^{as}. Then, after some time, a Hourie descended from the Paradise, her name being Manzalal. So Allah^{azwj} the High Commanded Adam^{as} that heas should get her to be married to Yafas, so he^{as} got her to be married to him. A boy was born unto Shees^{as}, and a girl was born unto Yafas. So Allah^{azwj} Mighty and Majestic Commanded Adam^{as}, when they attained awareness (adults), to get the daughter of Yafas to be 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 that happened upon what they are saying, from the brothers and the sisters'.³³

32 Illal Al Sharaie - V 1 Ch 17 H 1

33 Illal Al Sharaie - V 1 Ch 17 H 2

Chapter 18

The reason due to which Noah(as) was named as Noah(as)

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^{asws} has said: 'The name of Noah^{as} was Abdul Malik, and he^{as} was named as Noah^{as} because he^{as} cried for five hundred years'.³⁴

My father narrated to us, from Muhammad Bin yahya Al Ataar, from Al Husayn Ibn Al Hassan Ibn Aban, from Muhammad Bin Awrama, from the one who mentioned, from Saeed Bin Janah, from a man,

Abu Abdullah^{asws} has said: 'The name of Noah^{as} was Abdul A'ala, and he^{as} was named as Noah^{as} because he^{as} cried for five hundred years'.³⁵

34 Illal Al Sharaie - V 1 Ch 20 H 2

35 Illal Al Sharaie - V 1 Ch 20 H 3

Chapter 19

The reason due to which Noah(as) was named as grateful servant

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^{asws} has said: 'But rather, Noah^{as} was named as a grateful servant because he^{as} was saying, when it was evening and morning: 'O Allah^{azwj}! Ias testify to You^{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^{azwj}. You^{azwj} are One with no associate for You^{azwj}. For You^{azwj} is the Praise, and for You^{azwj} is the thanks for it to be upon me^{as}, until You^{azwj} are Pleased, and (remain) Pleased afterwards, our God!'³⁶

36 Illal Al Sharaie - V 1 Ch 21 H 1

Chapter 20

The reason due to which Allah(azwj) Mighty and Majestic Drowned the world, all of it during the time period of Noah(as)

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

(The narrator) says, 'I said to Al-Reza^{asws}, 'What was the reason for Allah^{azwj} Mighty and Majestic to Drown all of the world during the era of Noah^{as}, and among them were children and ones who had no sin upon them?'

So the Imam^{asws} said: 'There were no children among them, because Allah^{azwj} Mighty and Majestic Sterilised the backbones of the people of Noah^{as} and the wombs of their women for forty years. So their offspring were cut off. They drowned and there were no children among them. Allah^{azwj} Mighty and Majestic did not Destroy by His^{azwj} Punishment, the one who did not have a sin upon him.

And as for the remainder of them, from the people of Noah^{as}, Allah^{azwj} Drowned them due to their belying the Prophet^{as} of Allah^{azwj} - Noah^{as}, 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

37 Illal Al Sharaie - V 1 Ch 23 H 1

Chapter 21

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

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-Reza^{asws} said: 'When Noah^{as} descended to the ground (from the ship), he^{as}, and his^{as} children, and those ones who followed him^{as} were eighty persons. So they built a town, where they disembarked, and called it 'Town of the Eighty', because they were eighty of them'.³⁸

38 Illal Al Sharaie - V 1 Ch 24 H 1

Chapter 22

The reason due to which Allah(azwj) Mighty and Majestic Said regarding his(as) son: “[11:46] He is not from your family”

My father narrated to me, from Sa;ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Ali Al Washa,(The narrator says),

‘I heard Al-Reza^{asws} saying: ‘I^{asws} heard my^{asws} father^{asws} saying: ‘Abu Abdullah^{asws} said that Allah^{azwj} Mighty and Majestic Said to Noah^{as}: “**[11:46] He is not from your family** because he was an opponent of his^{as}, and the ones who followed him^{as} would be (considered to be) from his^{as} family’.

(The narrator) said, ‘And he^{asws} asked me: ‘How are they (people) reading this Verse with regards to the son of Noah^{as}?’ 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 he^{asws} said: ‘They are lying! He was (indeed) his^{as} son, but Allah^{azwj} Mighty and Majestic Negated him from him^{as} when he opposed him^{as} in his^{as} Religion’.³⁹

39 Illal Al Sharaie – V 1 Ch 25 H 1

Chapter 23

The reason due to which Al-Najaf was named as 'Najaf'

Ali Bin Ahmad Bin Muhammad narrated to us, from Muhammad Bin Abu Abdullah Al Kufy, from Musa Bin Imran Al Nakhai'e, from his uncle Al Hassan Bin Yazeed Al Nowfaly, from Ali Bin Abu Hamza, from Abu Naeem,

Abu Abdullah^{asws} has said: 'Al-Najaf was a mountain, and it is the one for which the son of Noah^{as} said **[11:43] He said: I will betake myself (for refuge) to a 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 Allahazwj 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'.⁴⁰

40 Illal Al Sharaie - V 1 Ch 26 H 1

Chapter 24

**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)**

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 Muhammad Bin Ismail, from Hanan Bin Sudeyr, from his father who said,

‘I said to Abu Ja’far^{asws}, ‘What is your^{asws} view of Noah^{as} where he^{as} supplicated to Allah^{azwj} 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^{as}’. I said, ‘And how did he^{as} know that?’ The Imam^{asws} said, ‘Allah^{azwj} 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

41 Illal Al Sharaie - V 1 Ch 27 H 1

Chapter 25

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

Ali Bin Ahmad Bin Muhammad, from Muhammad Bin Abu Abdullah Al Kufy, from Sahl Bin Ziyad Al Admy, from Abdul Azeem Bin Abdullah Al Hasany who said,

‘I heard Ali^{asws} Bin Muhammad Al-Askary^{asws} saying: ‘Noah^{as} lived for two thousand five hundred years. One day he^{as} asleep in the ship, so a wind descended and uncovered his^{as} honour. So Haam and Yaafas laughed, and Saam^{as} rebuked them and forbid them from the laughing. And every time Saamas covered something which the wind uncovered, Haam and Yafas would uncover it.

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

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^{as}.

And Noah^{as} said to Haam and Yafas: ‘Allah^{azwj} has Made the offspring of the both of you as followers to the offspring of Saam^{as} up to the Day of Judgement, because he^{as} was righteous with me^{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^{as},
in the apparent, for as long as the world remains'.⁴²

42 Illal Al Sharaie - V 1 Ch 28 H 1

Chapter 26

The reason due to which Allah(azwj) Mighty and Majestic Loved the farming and the grazing for His(azwj) Prophets(as)

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,

'I heard Abu Abdullah^{asws} saying: 'Allah^{azwj} Loved the farming and the grazing for His^{azwj} Prophets^{as}, from the deeds (professions), so that they would not dislike anything even a drop from the sky'.⁴³

My father narrated to us, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Ali Bin Fazal, from marwan Bin Muslim, from Uqba,

Abu Abdullah^{asws} has said: 'Allah^{azwj} did not Send a Prophet^{as} at all unless he^{as} grazed the sheep, in order to learn by that, grazing (herding) the people'.⁴⁴

43 Illal Al Sharaie - V 1 Ch 29 H 1

44 Illal Al Sharaie - V 1 Ch 29 H 2

Chapter 27

The reason due to which Allah(azwj) Mighty and Majestic Took Ibrahim(as) as a friend

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

'I said to Abu Abdullah^{asws}, 'Why did Allah^{azwj} Mighty and Majestic Take Ibrahim^{as} as a friend?' He^{asws} said: 'Due to the abundance of his^{as} Prostrations upon the earth'.⁴⁵

Ahmad Bin Ziyad Bin Ja'far Al Hamdany narrated to us, from Ali Ibn Ibrahim Bin Hashim, from his father, from Ali Bin Ma'abad, from Al Husayn Bin Khalid,

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} as a friend because he^{as} never wanted anyone (else), and did not ask anyone other than Allah^{azwj} Mighty and Majestic'.⁴⁶

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, Allah^{azwj} Mighty and Majestic Took Ibrahim^{as} as a friend, due to the abundance of his^{as} sending Salawaat upon Muhammad^{saww} and his^{saww} Family^{asws}'.⁴⁷

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

'I heard Rasool-Allah^{saww} saying: 'Allah^{azwj} did not Take Ibrahim^{as} as a friend except for his^{as} feeding the food, and Praying at the night whilst the people slept'.⁴⁸

My father narrated to us, from Sa'ad Bin Abdullah, from Yaqoub Ibn Yazeed, from Muhammad Bin Abu Umeyr, from Aban Usman, from Muhammad Bin Marwan, from the one who reported it,

Abu Ja'far^{asws} has said: 'When Allah^{azwj} Took Ibrahim^{as} as a friend, then Angel of Death came to him^{as} with the good news, in the image of a young white man with two white robes upon him, his head dripping water and he^{as} was rubbing it. So Ibrahim^{as} entered the house, so he met him^{as} outside the house.

And Ibrahim^{as} was a very honourable man, and whenever he^{as} went out with regards to a need, locked his^{as} door and took its keys with him^{as}. So, one day he^{as} went out regarding a need and locked his^{as} door. Then he^{as} returned and opened his^{as} door, and there was a man standing, as handsome as a man could be. So his^{as} honour seized him^{as} and he^{as} said to him: 'O servant of Allah^{azwj}, what made you enter my^{as} house?' So he said: 'Its Lord Made me to enter it'. So Ibrahim^{as} said: 'He^{as} is more rightful of it than I^{as} am, so who are you?' He said: 'I am the Angel of Death!

He^{asws} said: 'So Ibrahim was alarmed, and said: 'You have come to me in order to capture my^{as} soul?' So he said: 'No! But, Allah^{azwj} Mighty and Majestic has Taken a servant as a friend, so I have come with its good news'. So Ibrahim^{as} said: 'So who is this servant, so that I 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: 'Allah^{azwj} has Taken me^{as} as a friend!'⁴⁹

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 Allah^{azwj}', and when you are

free (from eating it), so you should be saying: 'The Praise is for Allah^{azwj}'.

So Imam^{asws} said: 'So Jibrael^{as} turned to his^{as} companions, and they were four of them and Jibrael^{as} was their chief, so he^{as} said: 'It is right that Allah^{azwj} has Taken this one as a friend'.

Abu Abdullah^{asws} said: 'When Ibrahim^{as} was thrown into the fire, Jibrael^{as} met him^{as} 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!'⁵⁰

And by this chain, from Muhammad Bin Awrama, from Al Hassan Bin Ali, from one of our companions,

Abu Abdullah^{asws} has said: 'When Ibrahim^{as} was thrown into the fire, Allah^{azwj} Mighty and Majestic Revealed it: "By My^{azwj} Might and My^{azwj} Majesty! If you were to harm Ibrahim^{as} in the least, I^{azwj} will Punish you!'

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)'.⁵¹

Ali Bin Ahmad narrated to us, from Muhammad Bin Haroun Al Sowfy, from Abu Bakr Abdullah Bin Musa, from Muhammad Bin Al Husayn Al Khashaab, from Muhammad Bin Mohsin, from Yunus Bin Zibyan,

Abu Abdullah^{asws} has narrated that Amir Al-Momineen^{asws} said: 'When Allah^{azwj} Intended to Capture the soul of Ibrahim^{as}, Made the Angel of Death to descend unto him^{as}. So he said: 'Peace be upon you^{as}, O Ibrahim^{as}! So he^{as} said: 'Peace be upon you, O Angel of Death! Have you brought (some) news, or news of death?' He said: 'But, news of death, therefore answer to it'. So Ibrahim^{as} said: 'Have you ever seen a friend kill his friend?'

He^{asws} said: 'So the Angel of Death returned until he paused in front of Allah^{azwj}, Mighty is His^{azwj} Majesty, so he said: 'My God! You^{azwj} have Heard what Your^{azwj} friend Ibrahim^{as} said'. So Allah^{azwj} Mighty and Majestic Said: "O Angel of Death! Go to him^{as}, and say to him: 'Have you^{as} ever seen a beloved disliking meeting his beloved? Surely, the beloved loves to meet his beloved".⁵²

46 Illal Al Sharaie - V 1 Ch 32 H 2
47 Illal Al Sharaie - V 1 Ch 32 H 3
48 Illal Al Sharaie - V 1 Ch 32 H 4
49 Illal Al Sharaie - V 1 Ch 32 H 5
50 Illal Al Sharaie - V 1 Ch 32 H 6
51 Illal Al Sharaie - V 1 Ch 32 H 7
52 Illal Al Sharaie - V 1 Ch 32 H 9

Chapter 28

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} supplicate to another god but Allah^{azwj}, nor do I^{as} take a Guardian apart from Allah^{azwj}'. So he^{as} was Named, due to that, as a thankful servant'.⁵³

53 Illal Al Sharaie - V 1 Ch 33 H 1

Chapter 29

The reason due to which Ismail(as) buried his mother(as) in the rock

Muhammad Bin Al Hassan Al Saffar, from Al Abbas Bin marouf, from Ali Bin Mahziyar, from Al Hassan Bin Saeed, from Ali Bin Al No'man, from Sayf Bin Umeyra, from Abu Bakr Al Hazramy,

Abu Abdullah^{asws} has said: 'Ismail^{as} buried his^{as} mother^{as} in the rock, and made it to be (in a) high (place), and made walls around it, to stop it being trampled upon'.⁵⁴

54 Illal Al Sharaie - V 1 Ch 34 H 1

Chapter 30

The reason due to which Ibrahim(as) coveted the death after having disliked it

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad Ibn Isa, from Ahmad Bin Abu Nasr, from Aban Bin Usman, from Abu Baseer,

Abu Ja'far^{asws} and Abu Abdullah^{asws} have said: 'When Ibrahim^{as} had fulfilled his^{as} rituals, returned to Syria. So he died (there). And the reason for his death was that the Angel of Death came to him^{as} for capturing his^{as} soul, and Ibrahim^{as} disliked the death. So the Angel of Death returned to his Lord^{azwj} Mighty and Majestic, so he said: 'Ibrahim^{as} dislikes the death'. So He^{azwj} Said: "Leave Ibrahim^{as}, for he^{as} loved that he^{as} should worship Me^{azwj}".

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

Muhammad Bin Musa Bin Mutawakkil narrated to us, from Abdullah Bin Ja'far Al Humeyri, from Ahmad Bin Muhammad

Bin Isa, from Al Hassan Bin Mahboub, from Muhammad Bin Al Qasim and someone else,

Abu Abdullah^{asws} has said: 'Sarah^{as} said to Ibrahim^{as}: 'O Ibrahim^{as}! You^{as} have aged. If only you^{as} would supplicate to Allah^{azwj} Mighty and Majestic that He^{azwj} should Grant you^{as} a son by whom our^{as} eyes would be delighted with, for Allah^{azwj} has Taken you^{as} as a friend, and He^{azwj} would Answer your^{as} supplication, if He^{azwj} so Desires to'.

He^{asws} said: 'So Ibrahim^{as} asked his Lord^{azwj} that He^{azwj} should Grant him^{as} a knowledgeable boy. So Allah^{azwj} Mighty and Majestic Revealed unto him^{as}: "I^{azwj} shall be Granting you^{as} a knowledgeable boy. Then I^{azwj} shall Test you^{as} for My^{azwj} obedience".

Abu Abdullah^{asws} said: 'So Ibrahim^{as} remained for three years, after the good news, then came the news from Allah^{azwj} Mighty and Majestic, and that Sarah^{as} had said to Ibrahim^{as}: 'You^{as} have aged and your^{as} term (end of life) has drawn nearer, if only you^{as} would supplicate to Allah^{azwj} Mighty and Majestic to Forget regarding your^{as} term, and that He^{azwj} should Extend for you^{as} with regards to the age, so that you^{as} would live with us^{as} and that our^{as} eyes may be delighted'. So Ibrahim^{as} asked his^{as} Lord^{azwj} for that. So Allah^{azwj} Mighty and Majestic Revealed unto him^{as}: "Ask for the Increase in the age whatever you^{as} like, and you^{as} shall be Granted it".

The Imam^{asws} said: 'So Ibrahim^{as} informed Sarah^{as} of that. So she^{as} said to him^{as}: 'Ask Allah^{azwj} that He^{azwj} should not Cause you^{as} to die until you^{as} become such that you^{as} would ask Him^{azwj} for the death'. So Ibrahim^{as} asked his^{as} Lord^{azwj} for that. So Allah^{azwj} Mighty and Majestic Revealed unto him^{as}: "That is for you^{as}!"

He^{asws} said: 'So Ibrahim^{as} informed Sarah with what Allah^{azwj} Mighty and Majestic had Revealed unto him^{as} with regards to that. So Sarah^{as} said to Ibrahim^{as}: 'Thank Allah^{azwj}, and prepare food, and invite the poor and the needy upon it'. So Ibrahim^{as} did that and invited the people to it. So, among the ones who came was an old man, weak, blind, with him was an aid of his who seated him upon the meal. So the blind man extended his hand to take a morsel and his reach was around it, but his hand went on to the right and the left due to his weakness. Then he placed his hand upon his forehead, so his

guide grabbed his hand and went with it to his mouth. Then the blind man took the morsel and struck his eye with it.

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

55 Illal Al Sharaie - V 1 Ch 36 H 1

56 Illal Al Sharaie - V 1 Ch 36 H 2

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IN THE AGE OF INFORMATION

IGNORANCE IS A CHOICE

*"Wisdom is the lost property of the Believer,
let him claim it wherever he finds it"*

Imam Ali (as)