Illul 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 Allahazwj the Beneficent, the Merciful.
The Praise is for Allahazwj Lordazwj of the Worlds, and Blessing be upon our Chief Muhammadasww and hisasww Purified Progenyasws, 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 Aliasws Bin Abu Talibasws, so he said, ‘O Amir Al-Momineenasws! I want to ask you about things, if youasws were to inform me of it, I will profess to Al-Islam’. Aliasws said: ‘Ask measws, O Jew, about whatever comes to you, for you will not come across anyone more knowledgeable of it than the Peopleasws 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\textsuperscript{as} named as Adam\textsuperscript{as}, and why is Hawwa\textsuperscript{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\textsuperscript{as} has been named as Adamas because he was Created from the crust (Adeym) of the earth, and that is Allah\textsuperscript{azwj} the High Sent Jibraeel\textsuperscript{as} and Commanded him\textsuperscript{as} that he 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\textsuperscript{azwj} Commanded him\textsuperscript{as} to bring four (types of) water – Fresh water, salty water, and bitter water, and rotten water.

Then Allah\textsuperscript{azwj} Commanded him\textsuperscript{as} that he should empty the water into the clay, and Allahazwj Kneaded it with His\textsuperscript{azwj} Hands (Amir Al-Momineen\textsuperscript{asws}’s carried out this for Allah\textsuperscript{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\textsuperscript{azwj} Made the fresh water to be in hisas throat, and Made the salty water to be in his\textsuperscript{as} eyes, and Made the bitter water to be in his\textsuperscript{as} ears, and Made the rotten water to in his\textsuperscript{asws} nose. But rather, Hawwa\textsuperscript{as} has been named as Hawwa\textsuperscript{as} because she\textsuperscript{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\textsuperscript{la} on the day he\textsuperscript{la} killed
his\textsuperscript{la} brother\textsuperscript{as}, and fabricated saying (humming), ‘Today \textsuperscript{la} have found (\textit{Ajad}) blood what the people neglected’. Thus ‘\textit{Ajad}’ is said for the horse due to that. But rather it is said to the mules ‘\textit{Ad}’, because the first one to ride the mule was Adam\textsuperscript{as}, and that is he\textsuperscript{as} had a son called Ma’ad, and he liked the animals, and he used to usher with Adam\textsuperscript{as}. So when the mule failed to perform, he\textsuperscript{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 ‘\textit{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\textsuperscript{as}, and that is because she\textsuperscript{as} had a donkey, and she\textsuperscript{as} used to ride it for visitation of the grave of her\textsuperscript{as} son\textsuperscript{as} Habeel\textsuperscript{as}. She\textsuperscript{as} used to say in her\textsuperscript{as} journey, ‘Wahara’a’. So whenever she\textsuperscript{as} said it, the donkey travelled, and when she\textsuperscript{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\textsuperscript{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\textsuperscript{asws} have spoken the truth, O Amir Al-Momineen\textsuperscript{asws}. We find the entirety of what you\textsuperscript{asws} have described, to be in the Torah’. He, thus professed to Al-Islam upon his\textsuperscript{asws} hands, and necessitated it (to be with him\textsuperscript{asws}) until he was killed on the day of (the battle of) Siffeen (fighting alongside Amir Al-Momineen\textsuperscript{asws}).\textsuperscript{1}

\textsuperscript{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 Khabab and Ahmad Bin Muhammad Bin Isa together, from Muhammad Bin Siana, from Ismail Bin Jabir and Karaam Bin Amro, from Abdul Hameed Bin Abu Al Daylam,

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

2 Illal Al Sharaie – V 1 Ch 2 H 1
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
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 Abdul-lah Bin Muhammad, from Hamaad Bin Usman,

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

\textsuperscript{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 Musa Bin Ja’far asws, from his asws father Ja’far asws Bin Muhammad asws, from his asws father Muhammad asws Bin Ali asws, from his asws father Ali asws Bin Al-Husayn asws, from his asws father Al-Husayn asws Bin Ali asws, from his asws father 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 Exalted 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 (Azan) two by two, and Isaww stood, two by two. Then he as said to me saww: ‘Proceed, O Muhammad saww!’ So Isaww 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 Isaww preceded with them (led them in Prayer), but without taking pride.

So when Isaww ended up to the Veil of Light, Jibraeel as said to me saww: ‘Proceed, O Muhammad saww, and leave me as behind’. So Isaww 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 Myazwj Prestige, and for theirasws Shias I azwj Obligated Myazwj Rewards”.

So Isaww said: ‘And who are mysaww successorsasws?’ So Allalahazwj Called out: “O Muhammadas! Yoursaww successors as (i.e.) theirasws names are Inscribed upon the Base of the Throne”. So Isaww looked, and Isaww was in front of mysaww Lordazwj Majestic is Hisazwj Majesty, towards the Base of the Throne, so Isaww saw twelve Lights, in each Light there being a green veil over it, name of mysaww successorasws, from mysaww successorsasws. The first of them was Aliasws Bin Abu Talibasws, and the last of them was of the Mahdiasws of mysaww community.

So Isaww said: ‘O mysaww Lordazwj! Theyasws are mysaww successorsasws from after measws?’ So Allalahazwj Called out: “O Muhammadas! Theyasws are Myazwj Guardians, and Myazwj Trustees, and Myazwj Proofs after yousaww over Myazwj creatures, and theyasws are yoursaww successorsasws, and yoursaww Caliphs, and the best of Myazwj creatures after yousaww. And by Myazwj Honour and Myazwj Majesty, and it is by themasws that Iasws shall Cause to Prevail Myazwj Religion, and Announce Myazwj Words, and Purify the earth from Myazwj enemies by theirasws last one. Iazwj shall Enable himasws over the east of the earth and its west, and Make the wind to be subservient to himasws, and Humble for himasws the clouds and the difficulties, and Promote for himasws the causes, and Help himasws with Myazwj armies, and Support himasws with Myazwj Angels until Myazwj Call is the highest and the creatures gather over Myazwj Oneness. Then Iazwj Shall Make hisasws kingdom to prevail, and remain among Myazwj Guardiansasws up to the Day of Judgement’.  

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 Abdullahasws has said: ‘Whenever Jibraeelas used to come to the Prophetas, sat in front of himas with the sitting of the slave, and never used to enter until heas was permitted to do so’.

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

So the Prophet\textsuperscript{saww} bade him well, and Ali\textsuperscript{asws}, every time a group attacked RasoolAllah\textsuperscript{saww}, faced them and repulsed them until most of them were killed, wounded, until his\textsuperscript{asws} sword broke, so Ali\textsuperscript{asws} came to the Prophet\textsuperscript{saww} and greeted: ‘O RasoolAllah\textsuperscript{saww}! The man fights with his sword, and my\textsuperscript{asws} sword is broken. So RasoolAllah\textsuperscript{saww} gave him\textsuperscript{asws} his\textsuperscript{saww} sword Zulfiqar. So Ali\textsuperscript{asws} did not cease to defend Rasool-Allah\textsuperscript{saww} with it until he\textsuperscript{asws} made them flee and cut them down’.

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

And a boom was heard from the sky: “There is sword except for Zulfiqar and there is no Believer except for Ali\textsuperscript{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\textsuperscript{asws} has said: ‘When Rasool-Allah\textsuperscript{saww} went on Ascension (Mi’raaj) and the Prayer presented itself, Jibraeel\textsuperscript{as} called (Azaan) and established the Prayer (Iqaama). So he\textsuperscript{as} said: ‘O Muhammad\textsuperscript{saww}! Proceed’. So Rasool-Allah\textsuperscript{saww} said to him\textsuperscript{as}: ‘Proceed, O Jibraeel\textsuperscript{as}’. So he\textsuperscript{as} said to him\textsuperscript{saww}: ‘We (Angels) do not proceed over the Children of Adam\textsuperscript{as} since we were Commanded to Prostrate to Adam\textsuperscript{as},’

14
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 Prophet⁴⁴⁵ saww saying: ‘The two keepers (Recording Angels) of Ali asws Bin Abu Talib⁴⁴⁵ asws are priding over the entirety of the Recording Angels for being with Ali⁴⁴⁵ asws, and that is due to that they have never ascended to the sky with anything which Angers Allah⁴⁴⁵ azwj Blessed and High’.⁴⁴⁵
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 Abdullaahasws was asked about something from the Permissible and the Prohibited, so heasws said: ‘Allahazwj did not Make anything except for something’.
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'.

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’.

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 Him azwj for the Lordship, and with the Prophet-hood of every Prophet as, the first of what was Taken against them for the Covenant was the Prophet-hood of Muhammad Ibn Abdullah saww.

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

Adam\textsuperscript{as} said: ‘So what is the matter that I\textsuperscript{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\textsuperscript{azwj} Mighty and Majestic Said: “It is like that that I\textsuperscript{azwj} have Created them to Test them in every situation of them”. Adam\textsuperscript{as} said: ‘O Lord\textsuperscript{azwj}! Do You\textsuperscript{azwj} Permit me so that I\textsuperscript{as} speak to them?’ Allah\textsuperscript{azwj} Mighty and Majestic Said: “Speak, for your\textsuperscript{as} spirit is from My\textsuperscript{azwj} Spirit, and your\textsuperscript{as} nature is different from what I\textsuperscript{azwj} am”.

Adam\textsuperscript{as} said: ‘O Lord\textsuperscript{azwj}! If only You\textsuperscript{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\textsuperscript{azwj} Majesticy is His\textsuperscript{azwj} Majesty, Said: “It is by My\textsuperscript{azwj} Spirit that you\textsuperscript{as} speak, and by your\textsuperscript{as} nature you\textsuperscript{as} have spoken of what you\textsuperscript{as} have no knowledge of.

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

21
And from My believing servants is the one who wants the door from the worship, so I Restrain him from it, perhaps self-admiration would enter into him, so it would spoil him. And from My Believing servants is the one whose belief would not be correct except with the poverty, and were I to Enrich him, it would spoil that. And from My believing servants is the one whom his belief would not be correct except with the riches, and if I were to Impoverish him, it would spoil that. And from My believing servants is the one whose belief would not be correct except by illness, and if I were to Make healthy his body, it would spoil that. And from My believing servants is the one whose belief would not be correct except by the health, and if I were to Make him sick, it would spoil that. I and the Most Pondering over My servants with My Knowledge of their hearts, so I am the All-Knowing, the All-Aware”.

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 Bin Muhammad having said: ‘The people are worshipping Allah Mighty and Majestic upon three perspectives - So a group are worshipping Him in coveting His Rewards, so that is the worshipping of the greedy ones and it is the greed. And the others are worshipping Him out of fear from the Fire, so that is the worship of the slaves, and it is the fright. But, worship Him out of love for Him Mighty and Majestic, so that is the worship of the honourable ones, and it is the safety, due to His 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 Mighty and Majestic, Allah would Love him, and the one whom Allah Loves, would be from the secure ones’.  

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 He\(^{azwj}\) has Power over all things’.\(^{24}\)
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\textsuperscript{asws} has said: ‘But rather, Adam\textsuperscript{as} was named as Adam\textsuperscript{as} because he\textsuperscript{as} was Created from the crust of the earth’.

The author of this book said, ‘The fourth firmament is ‘Adeym’, and Adam\textsuperscript{as} was Created from it. Thus it is due to that, it is said that he\textsuperscript{as} was Created from the ‘Adeym’ of the earth’.\textsuperscript{25}

\textsuperscript{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 Hakeem, from Ibn Abu Umeyr, from one of our companions,

Abu Abdullah asws has said: ‘The human being was named as ‘Insaan’ because he forgets (Nasii), and Allah azwj Mighty and Majestic Says [20:115] And We had Given a Covenant to Adam before, but he forgot’. 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 Abdullaahasws, ‘For which reason is Allahazwj Mighty and Majestic Created Adamas without a father or mother, and Created Isaas without a father, and Created the rest of the people from the fathers and the mothers?’ The Imamasws said: “To let the people know the completeness of Hisazwj Power and its Perfection, and they would know that Heazwj is Able to Create a creature from a female without a male, just as Heazwj is Able to Create him from without a male or a female, and Heazwj Mighty and Majestic Did that to let it be known that Heazwj has Power over everything’.27

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\textsuperscript{asws}, said, ‘The woman had been named as ‘woman’ because she was Created from the (clay of the) man – meaning the Creation of Hawwa\textsuperscript{as} was from Adam\textsuperscript{as}.\textsuperscript{30}

\textsuperscript{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\textsuperscript{asws} in a lengthy Hadeeth having said: ‘The women have been named as ‘women’ because there did not happen to be affection of Adam\textsuperscript{as} for other than Hawwa\textsuperscript{as}’\textsuperscript{31}

\textsuperscript{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\textsuperscript{azwj}, Higher than that, Higher, Greater! Is he saying, the one who is saying this, that Allah\textsuperscript{azwj} Blessed and High did not have the Power to Create for Adam\textsuperscript{as}, his\textsuperscript{as} wife\textsuperscript{as} from other than his\textsuperscript{as} rib, and made a way for the speakers from the slanderous people, to be saying that Adam\textsuperscript{as} had married some of his\textsuperscript{as} part (children) to each other. Since they were from his\textsuperscript{as} rib, what is the (difference in the) Judgement of Allah\textsuperscript{azwj} for them, between us and them?’

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

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

So he\textsuperscript{as} said: ‘So I\textsuperscript{as} hereby address her\textsuperscript{as} (for marriage), to You\textsuperscript{azwj}, so what is Your\textsuperscript{azwj} Satisfaction for that?’ So He\textsuperscript{azwj} Said: “My\textsuperscript{azwj} Satisfaction is that you\textsuperscript{as} should teach her\textsuperscript{asws} the features of My\textsuperscript{azwj} Religion”. So he\textsuperscript{as} said: ‘Such would be case for You\textsuperscript{azwj}, O Lord\textsuperscript{azwj}, if You\textsuperscript{azwj} so Desire that’. He\textsuperscript{azwj} Said: ‘I\textsuperscript{azwj} do Desire that, and have hereby Married 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 Allahazwj what Heazwj Created, and (this is) what it will be happening, forever’.

Then heasws 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 Allahazwj 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 Adamas, and the Allahazwj 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). Allahazwj Revealed these from the Guarded Tablet unto Hisazwj Rasoolsas, all of them.

From these, the Torah was upon Musaas, and the Psalm was upon Dawoodas, and the Evangel was upon Isaas, and the Quran was upon Muhammadas, and there is no Permission in these (Books) for anything from that (marriage between brothers and sisters). Truth is what Iasws 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 Allahazwj Kill them!’

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

And the name of Sheesas was Hibtallahas, and heas was the first one who was bequeathed to, from the human beings, in the earth. Then there was born unto himas Yafasas, not having a second with himas. So when they became aware (adults), Allahazwj Mighty and Majestic Intended that their offspring to
reach what you are seeing, and since the Pen had flowed from Prohibiting what 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 Manzalat. 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! I 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 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 Abdullaha 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\textsuperscript{asws} has said: ‘Al-Najaf was a mountain, and it is the one for which the son of Noah\textsuperscript{as} said \textit{[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\textsuperscript{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’.\textsuperscript{40}

\textsuperscript{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 was 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 as 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
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’.

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’.

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 Abdullahasws, ‘Why did Allahazwj Mighty and Majestic Take Ibrahimas as a friend?’ Heasws said: ‘Due to the abundance of hisas 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-Rezaasws has said: ‘Iasws heard Abu Abdullahasws narrate from hisasws fatherasws having said: ‘Allahazwj Mighty and Majestic Took Ibrahimas as a friend because heas never wanted anyone (else), and did not ask anyone other than Allahazwj 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 Aliasws Bin Muhammad Al-Askariasws saying: ‘But rather, Allahazwj Mighty and Majestic Took Ibrahimas as a friend, due to the abundance of hisas sending Salawaat upon Muhammadas and hisas Familyasws’.47

Abu Al Hassan Muhammad Bin Amro Bin Ali Al Basry narrated to us, from Abu Ahmad Bin Ibrahim Bin Kharaj Al Asam Al Basty 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 meas 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 Ias 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 Allahazwj’.

So Imamasws said: ‘So Jibraeelas turned to hisas companions, and they were four of them and Jibraeelas was their chief, so heas said: ‘It is right that Allahazwj has Taken this one as a friend’.

Abu Abdullahasws said: ‘When Ibrahimas was thrown into the fire, Jibraeelas met himas in the air, and heas was tumbling, so heas said: ‘O Ibrahimas, is there a need for youas?’ So heas said: ‘As for to youas, so no!’50

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

Abu Abdullahasws has said: ‘When Ibrahimas was thrown into the fire, Allahazwj Mighty and Majestic Revealed it: “By Myazwj Might and Myazwj Majesty! If you were to harm Ibrahimas in the least, Iazwj will Punish you!”

And heasws said: ‘When Allahazwj 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 Abdullahasws has narrated that Amir Al-Momineenasws said: ‘When Allahazwj Intended to Capture the soul of Ibrahimas, Made the Angel of Death to descend unto himas. So he said: ‘Peace be upon youas, O Ibrahimas! So heas 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 Ibrahimas said: ‘Have you ever seen a friend kill his friend?’

Heasws said: ‘So the Angel of Death returned until he paused in front of Allahazwj, Mighty is Hisazwj Majesty, so he said: ‘My God! Youazwj have Heard what Yourazwj friend Ibrahimas said’. So Allahazwj Mighty and Majestic Said: “O Angel of Death! Go to himas, and say to him: ‘Have youas ever seen a beloved disliking meeting his beloved? Surely, the beloved loves to meet his beloved”.’52

45 Illal Al Sharaie – V 1 Ch 32 H 1
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 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 Abdullahasws has said: ‘Ismailas buried hisas motheras 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 rituals, returned to Syria. So he died (there). And the reason for his death was that the Angel of Death came to him for capturing his soul, and Ibrahim(as) disliked the death. So the Angel of Death returned to his Lord(mighty and majestic), so he said: ‘Ibrahim(as) dislikes the death’. So He(Sw) said: “Leave Ibrahim(as), for he loved that he should worship Me(mighty and majestic).

He(asws) said: ‘Until (one day) he saw a very old man eating, and what he was eating kept coming out from him (could not eat properly). So he (Ibrahim(as)) disliked the life and loved the death. So Ibrahim(as) came to his house, and therein was a handsome faced (man) what he had ever seen at all. He said: ‘Who are you?’ He said: ‘I am the Angel of Death’. He said: ‘Glory be to Allah(mighty and majestic). 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(mighty and majestic) Blessed and High Intends good with a servant, Sends me to him in this image, and whenever He(mighty and majestic) Intends evil with a servant, Sends to me him in other than this image’. So he captured him (his soul), at Syria. And Ismail(as) passed away after him(as), and he was a son of three hundred years, and he is buried in the rock along with his 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 as 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\textsuperscript{asws} said: ‘And Ibrahim\textsuperscript{as} looked towards the blind and to what he was doing. So Ibrahim\textsuperscript{as} was astounded from that and asked his guide about that. So the guide said to him\textsuperscript{as}, ‘This, what you see, is due to the weakness (of old age)’. So Ibrahim\textsuperscript{as} said to himself\textsuperscript{as}: ‘Is it not that if I\textsuperscript{as} were to get older, I\textsuperscript{as} would become similar to that?’ It was then that Ibrahim\textsuperscript{as} asked Allah\textsuperscript{azwj} Mighty and Majestic, where he\textsuperscript{as} saw from the old man what he\textsuperscript{as} saw, so he\textsuperscript{as} said: ‘O Allah\textsuperscript{azwj}! Cause me\textsuperscript{as} to die in the term which You\textsuperscript{azwj} have Ordained for me\textsuperscript{as}, for there is no need for me\textsuperscript{as} with regards to the increase in the age after that which I\textsuperscript{as} have seen’.\textsuperscript{56}

\textsuperscript{55} Illal Al Sharaie – V 1 Ch 36 H 1
\textsuperscript{56} Illal Al Sharaie – V 1 Ch 36 H 2
"Wisdom is the lost property of the Believer, let him claim it wherever he finds it"

Imam Ali (as)