



Validation of Narrations Transmitted from Ahl al-Bayt (AS) in Narrative Exegeses Regarding the Manner of Marriage of Adam's (AS) Children

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Abstract

The manner of marriage of Adam's (AS) children and how the human race spread through them is one of the most challenging issues discussed and examined by religious scholars in Islamic texts. After the Quran and the Prophet (PBUH), the narrations of Ahl al-Bayt (AS) are referred to by scholars in this regard. Among these, narrative exegeses under the relevant verses contain a significant portion of these narrations. The present study, using a library research method and analyzing documents and data, aims to answer 'How Adam's children married based on the narrations reported in these exegeses?' The results indicated that two categories of narrations are observed in this regard: "One category deals with marriage among Adam's

children, and the other, while rejecting this view, deals with the marriage of Adam's sons with others (Houris/Jinn)." Although the number of narrations in the second category is greater, and its proponents consider marriage among Adam's children impossible, validation shows that the narrations in the first category are more acceptable due to their agreement with the Quran, reason, the necessity of spreading the human race given the limited number of individuals to Adam's children at that time, and the declarative nature of such a ruling.

Keywords: Prophet Adam (AS), Abel, Cain, Marriage, Narrations, Narrative Exegeses, Validation.

Introduction

The story of the creation of man and the creation of Adam and Eve as the first parents of mankind has always been of interest. The Holy Quran, as the main source in this regard, addresses it in various verses such as verses 30 to 39 of Surah *al-Baqarah*, verses 11 to 30 of Surah *al-A'raf*, and so on. These verses explicitly state many issues and raise questions about others. How Adam and especially Eve were created, their expulsion from Paradise for eating the fruit of the forbidden tree, Adam and Eve's repentance, the marriage of their children, etc., are examples of cases under discussion and disagreement. Among these, the quality and manner of marriage of Adam's (AS) children, as the first marriage in human history and the origin of the formation of the family and human society, has a special place. The importance of this

186 discussion is that this marriage can be a kind of beginning of tradition

and a model to which later generations refer.

Although the first source on this matter is the Holy Quran, and numerous verses narrate the story of Adam and Eve, there is no verse in the Quran that explicitly states how Adam's children married. Therefore, we turn to the second source, which is a narration. By referring to the narrative texts, especially Shia sources, we encounter narrations that sometimes address this matter in detail and sometimes in brief. However, what is observed is the conflict and contradiction of these narrations with each other, in a way that expresses different viewpoints. A significant portion of these narrations can be found under the relevant verses in Shia narrative exegeses.

Therefore, in the present study, while extracting narrations related to the manner of marriage of Adam's children in early and late Shia narrative exegeses, we analyze and examine the viewpoints extracted from these narrations, and based on existing criteria, we assess the credibility of each and identify the more acceptable viewpoint.

1. Background

There is no independent source that specifically evaluates the aforementioned narrations in narrative exegeses. Rather, researchers have addressed this topic generally within their studies and as required by the discussion. The exegeses themselves are an example of these studies, which mention narrations under the relevant verses. Among these, some only mention narrations without providing any criticism or review, while others evaluate the narrations without detailed analysis and examination of the text and chain of transmission

(*Sanad*). Books of stories and tales of the prophets are another category of sources that have somewhat addressed this important issue. Some legal (*Fiqh*) sources also raise discussions on this matter when discussing marriage. However, as stated, in none of these sources has a detailed credibility assessment of the narrations mentioned in this regard been conducted, especially by using narrative exegeses as a basis and by accurately evaluating the chain of transmission and text of the narrations. Therefore, the present research examines these narrations in detail.

2. Research Method

The present study has been conducted using a library research and content analysis method. In this way, the verses related to the research topic were first identified, and then the relevant narrations were extracted from the narrative exegeses under investigation.

In extracting the narrations, an attempt has been made to observe the narrative exegesis of various Shia periods. The categorization of narrations and their statistical analysis was another step taken in the subsequent stage. Ultimately, after searching the original sources from which the narrations were extracted, we proceeded to evaluate and validate the text and its chain of transmission, based on established evaluation criteria.

3. Statistical Analysis

In order to extract narrations narrated from the Ahl al-Bayt (AS) on this matter, we examined the narrative exegesis of various Shia

periods. In this regard, *Tafsir Qummī*, *Kitāb al-Tafsir ‘Ayyāshī*, and *Furāt Kufī’s Tafsir* were selected as earlier commentaries; *Majma‘ al-Bayān* and *al-Tibyān* as relatively early commentaries; and *Nūr al-Thaqalayn*, *al-Burhān*, and *al-Ṣāfi* as comprehensive collections of later Shia narrative commentaries. Narrations pertaining to this topic can be found under verse 1 of Surah *al-Nisā’*, which invites people to piety and mindfulness of their Lord and reminds them of the origin of creation, and verses 28-30 of Surah *al-Mā'idah*, which relate to the sons of Prophet Adam (AS) and the story of Abel's murder by Cain and how he was buried.

Among the commentaries examined, no narration on this subject was found in *Tafsir al-Qummī* and *Furāt Kufī’s Tafsir*. In *‘Ayyāshī’s Tafsir*, 3 narrations are mentioned, which are also found in later commentaries attributed to him. In *Majma‘ al-Bayān* and *al-Tibyān*, only one narration is presented, and that is in the form of a report. Subsequently, 11 narrations are reported in *al-Ṣāfi*, 5 in *al-Burhān*, and 12 in *Nūr al-Thaqalayn*. Thus, it is observed that the fewest narrations are found in *Tafsir al-Qummī* and *Furāt Kufī’s Tafsir*, and the most are found in *Nūr al-Thaqalayn*.¹

1. Given that the vast majority of related narrations are compiled in the *Tafsir Nūr al-Thaqalayn*, we will briefly introduce this work: "*Nūr al-Thaqalayn fī Tafsir al-Quran*, by ‘Abd Ali ibn Jum‘a al-‘Arūsī Huwayzī, is one of the comprehensive narrative commentaries from the late eleventh and early twelfth centuries AH, which has been corrected by Sayyid Hashem Rasouli Mahallati and published with a short introduction by Allamah Ṭabāṭabā‘ī. This commentary consists of 5 volumes and includes interpretative narrations for a portion of the verses of the Quran, covering all surahs. This collection contains approximately 13,422 hadiths, in which the chain of narrators is often omitted, and only the source of the—

Investigations revealed that some of these narrations are exact repetitions of narrations from other sources. Therefore, considering the commonalities, we can say that we are dealing with a total of 10 narrations, 5 of which are narrated from Imam *Bāqir* (AS), 3 from Imam *Šādiq* (AS), one from Imam *Sajjād* (AS), and one from Imam *Riḍā* (AS). In terms of subject matter, 7 of these narrations are related to the marriage of Adam's children with non-humans (Houris/Jinn), and 3 are about their marriage with each other. The approach of the narrations in this regard also differs. For example, some, like the narration of *Ḥusayn bin Muqātil* from *Zurārah* from Imam *Šādiq* (AS), in addition to mentioning the viewpoint, also critique and examine it and express the correct view. In contrast, some others only state or reject the viewpoint without any critique or examination.

Of the 7 narrations explaining the view of brothers marrying non-siblings, 3 are narrated from Imam *Šādiq* (AS) and 4 others are narrated from Imam *Bāqir* (AS). Of the 3 narrations narrated from Imam *Šādiq* (AS), 2 are through *Zurārah* and one is through *Sulaymān*

∇ narration is mentioned, along with the last narrator from the Imam (AS)." He collected narrations from about 43 sources, such as *Tafsir al-Qummī*, *al-Kāfi*, *Uyūn Akhbār al-Riḍā*, *Ilal al-Sharā'i*, *Ikmāl al-Dīn*, and other sources. Some scholars and commentators, such as *Allamah Ṭabāṭabā'i*, have endorsed this commentary, stating: "*Nūr al-Thaqalayn* is a valuable book in which the author has compiled all the narrations concerning the interpretation of the Quran (except for a few narrations), and has made a significant effort in recording, arranging, editing, and refining the narrations, while also indicating their real sources (Ḥuwayzī, 1994 AD/1415 AH: 1, 3)." At the same time, others, such as Ayatollah Marefat, criticize it by mentioning reasons such as the existence of some contradictory narrations without evaluation, as well as weak and Mursal narrations (Marefat, 2000 AD/1379 SH: 2, 327).

ibn Khālīd. Also, in relation to the 4 narrations narrated from Imam *Bāqir* (AS), 2 narrations are from *Abū Bakr Ḥazramī*, one narration is narrated from an unknown person, and the last narration from '*Ilal al-Sharā'i*' is narrated through *Burayd ibn Mu'āwīyah*.

Furthermore, of the three narrations expressing marriage between children, one narration is from *Qurb al-Isnād al-Ḥimyarī* from Imam *Riḍā* (AS), one is a historical report from *Majma' al-Bayān* from Imam *Bāqir* (AS), and the last one is from *al-Iḥtijāj al-Ṭabrisī* from Imam *Sajjād* (AS).

Overall, it can be said that the sources used in extracting these narrations are *al-Kāfī*, *Tafsir al-'Ayyāshī*, '*Ilal al-Sharā'i*', *al-Iḥtijāj*, and *Majma' al-Bayān*.

4. Viewpoints on the Nature of the Marriage of Adam's Children (AS)

The aforementioned narrations in the narrative commentaries in this regard convey two views: "the marriage of Adam's children with each other and marriage with non-humans (Houris/Jinn)".

4-1. Marriage of Children with Each Other

Of the total narrations mentioned under the related verses, two narrations state that Abel married Cain's twin sister, and Cain married Abel's twin sister. The narrations are as follows:

- 1) *Aḥmad ibn Muhammad ibn Abī Naṣr* narrated that he asked Imam *Riḍā* (AS) about how people procreated in the time of Adam. He (AS) said: "Eve gave birth to Abel with a sister in one pregnancy

and Cain with another sister in another pregnancy. Abel married Cain's sister, and Cain married Abel's sister. Then, marriage between siblings was forbidden after that" (Fayḍ Kāshānī, 1994 AD/1373 SH: 1, 417; Ḥuwayzī, 1994 AD/1415 AH: 1, 433 Quoting from Ḥimyarī, 366).

- 2) *Abū Ḥamza Thumālī* narrated that he heard Imam *Sajjād* (AS) narrate to a man from Quraysh, saying: "...Eve's first child, Abel, was born with a daughter named Aqlima, and in the second birth, Cain was born with a daughter named Luza, who was the most beautiful of the daughters. When they reached puberty, Adam summoned them, fearing temptation, and proposed that Abel marry Luza and Cain marry Aqlima. Cain said, "I am not satisfied with this decision." ...Adam said, "I will draw lots between you. Whichever one of you gets Luza and Aqlima, he will marry her." They both agreed to that. So, he drew lots between them, and by the first draw, Luza was assigned to Abel and Aqlima to Cain... After that, God forbade and prohibited marriage with a sister..." The Qurayshi man asked: "This act (marriage with a sister) is the custom of the Magians today!" The Imam (AS) said: "The Magians engaged in this act after this divine prohibition." He says: "Do not deny these matters. Indeed, these are laws that were previously implemented. Did God not create Eve from Adam and then marry her to Adam? This was also one of their laws, and after that, God forbade that act." (Fayḍ Kāshānī, 1994 AD/1373 SH: 1, 418; Ḥuwayzī, 1994 AD/1415 AH: 1, 435 Quoting from Ṭabrisī, 1966 AD/1386 AH: 2, 43 and 44)

According to this narration, this type of marriage was initially permissible and then prohibited, but the Magians continued to practice it after the divine prohibition. Also, the Imam's (AS) reasoning for the validity of this type of marriage is based on the marriage of Adam and Eve, considering that Eve was created from Adam.¹

In addition to the two aforementioned narratives, there is also a case in *al-Tibyān* by *Shaykh Ṭūsī*, at the end of which he mentions that this matter was narrated from Imam *Bāqir* (AS). Due to the lack of a chain of transmission, it is not possible to evaluate its authenticity. This same case is repeated in *Majma' al-Bayān*. Later narrative commentaries cite this narration from *Majma' al-Bayān*, even though *al-Tibyān* is earlier in time than *Majma' al-Bayān*. Meanwhile, *Huwayzī* mentions this report once under verse 1 of Surah *al-Nisā'* and another time under verse 28 of Surah *al-Mā'idah*, but in more detail than the previous report. This is while *Ṭabrisī*'s report does not contain such detail.

The report is as follows:

- 3) Eve, Adam's wife, gave birth to a son and a daughter in each pregnancy. Her first pregnancy was Cain and, according to one account, *Qābīn*, and his twin sister was Aqlima. Her second pregnancy was Abel (*Hābīl*) and his twin sister was *Labūdhā*. When they reached puberty, God commanded that Cain marry Abel's sister and Abel marry Cain's sister. Abel agreed, but Cain did not, because

1. Of course, the theory itself that Eve was created from Adam has been a subject of debate and controversy, and is outside the scope of this research.

his sister was more beautiful than Abel's sister. He said to his father, "God has not given such an order; rather, this is your opinion." Adam ordered them to offer a sacrifice to God, and they accepted. This matter has been narrated from Imam *Bāqir* (AS) and also by the commentators (Ṭūsī, 3, 493; Ṭabrisī, 1987 AD/1408 AH: 3, 283; Ḥuwayzī, 1994 AD/1415 AH: 1, 435; and Fayḍ Kāshānī, 1, 417 and 418 Quoting from Ṭabrisī, *ibid*).

As mentioned, *Ḥuwayzī*, continuing the above points, explains in detail from *Ṭabrisī* regarding the performance of the sacrifice and the reason for the acceptance or non-acceptance of it from each of Adam's sons, and ultimately the murder of Abel by Cain, which this part does not appear in *Majma' al-Bayān* (cf. Ḥuwayzī, 1994 AD/1415 AH: 1, 609 and 610).

From these narrations, it can be inferred that the necessity for the continuation of the human race led to such a marriage. Therefore, this action seemed natural. However, gradually, with the increase in population, new laws were established for marriage.

4-2. Marriage of Children with Others (Hourie/Jinn)

According to the study conducted in the narrative commentaries, the narrations indicating the marriage of Adam's children with others besides their sisters are as follows:

- 1) *Zurārah* narrated that Imam *Ṣādiq* (AS) was asked: "How did the offspring of Adam begin? Among us, there are those who say that God revealed to Adam to marry his daughters to his sons. All generations are originally from siblings. Is this belief correct?" The Imam replied: "God is far removed and much higher than such

statements." Those who believe this, in reality believe that God chose to create His friends, prophets, etc., from what is unlawful and did not have the power to create them from what is lawful, while He has pledged to create creation through lawful means... (Fayḍ Kāshānī, 1994 AD/1373 SH: 1, 416 and Baḥrānī, 1994 AD/1415 AH: 2, 10 and Ḥuwayzī, 1994 AD/1415 AH: 1, 430 and 431, as quoted from Ṣadūq, 1965 AD/1385 AH: 1, 56)

- 2) *Ḥasan ibn Muqātil*, from someone who heard from *Zurārah*, says: "Imam *Ṣādiq* (AS) was asked: "From where and how did the progeny of Adam originate? A group of people among us say: "God revealed to Adam to marry his daughters to his sons, and all these creatures are originally from the marriage of sisters and brothers. Is this statement correct or not?" The Imam replied: "God is pure and much exalted above such a statement. Whoever says this, in reality believes that Almighty God created the chosen ones from creation, the beloved ones, the prophets, etc., from what is unlawful and did not have the power to create them from what is lawful, even though He has pledged and committed to creating creation through lawful means... [The Imam (AS), while explaining that this act has been forbidden in all divine religions, says:] It is fitting to say that whoever makes this statement or similar ones, his sole intention is to strengthen the arguments and proofs of the Magi. May God destroy them."¹ Then the Imam (AS) proceeded to explain the manner of the creation and multiplication of Adam's progeny, and said:

1. Regarding whether such a belief existed in Zoroastrianism, investigations indicate that this type of marriage was not originally part of the Zoroastrian religion but—

"... In order to uphold the prohibition of marriage between siblings, which had been inscribed upon the Preserved Tablet, God sent an angel named *Nazla* from Paradise to Earth on a Thursday afternoon, commanding Adam to marry her to Seth... The following day, another angel named *Manzala* was sent from Paradise to Earth, and Adam was commanded to marry her to Japheth... From the marriage of Seth to a Houri, a son was born, and from the marriage of Japheth to an angel, a daughter was born. After these children reached puberty, God commanded that the daughter of Japheth marry the son of Seth, and from this marriage, prophets and messengers came into existence." (Baḥrānī, 1994 AD/1415 AH: 2, 11 and 12; and

▽ was later introduced as a deviant belief. A narration attributed to Imam Ali (AS) – which attributes the entry of such marriage into Zoroastrianism to the sophistry of a king who committed incest with his daughter and, to dissuade his people from carrying out the prescribed punishment, deceptively misled the people and justified his action by claiming it was an imitation of Adam's practice in marrying his children – supports this view (cf. Ibn Bābawayh, 1978 AD/1398 AH: 305-307). The statements of Hosseini Tehrani and Allamah Askari also corroborate this point. Allamah Askari, referring to this narration, states: "In the religion of the Magi, as in all divine religions, marriage with close relatives was not permissible; rather, this religion has been subject to distortion. This form of distortion has always existed and powerful individuals present the actions and sayings of prophets in a way that aligns with their desires." (Askari, 2003 AD/1382 SH: 399-400) Hosseini Tehrani also makes a similar statement (Hosseini Tehrani, 1994 AD/1373 SH: 12, 334). In the same vein, regarding the narration of Imam Ṣādiq (AS), it must be said that its text is ambiguous. On the one hand, it attributes the existence of such a belief to the Magi, and on the other hand, it states that such marriages were forbidden in divine laws. Considering that the Magi also follow a divine religion, such marriage would also be forbidden in their religion. Therefore, it can be said that this narration, if authentic, supports the prohibition of such marriage in the religion of the Magi, not its permissibility.

Ḥuwayzī, 1994 AD/1415 AH: 1, 431, 432 Quoting from Ṣadūq, 1965 AD/1385 AH: 1, 57)

- 3) *Sulaymān ibn Khālīd* narrated that he said to Imam *Ṣādiq* (AS): "May I be your ransom, people believe that Adam married his daughter to his son." The Imam replied: "... When Abel reached puberty, God revealed a Houri to him and revealed to Adam to marry her to Abel, and Adam did so. After that, Cain killed Abel. The Houri was pregnant, and when she gave birth to a son, she named him *Hibatullāh*... Eve gave birth to a son, whom Adam named Seth, and when he reached puberty and was ready for marriage, God sent a Houri and revealed to Adam to marry her to Seth, and Adam did so, and that Houri gave birth to a daughter whom Adam named Hura. And when she reached puberty, Adam married Hura to Hibatullah, the son of Abel, and the lineage of Adam came into being from those two." (Fayḍ Kāshānī, 1953 AD/1373 AH: 1, 416; and Baḥrānī, 1994 AD/1415 AH: 2, 279 and 280; and Ḥuwayzī, 1994 AD/1415 AH: 1, 610, citing ‘Ayyāshī, 1960 AD/1380 AH: 1/311)

This narration is presented as two separate narrations in *Nūr al-Thaqalayn*, with the first part as one narration and *Sulaymān*'s question as another independent narration. However, the text of this narration appears as a single narration in the Tafsir of ‘Ayyāshī. Other commentaries have also quoted the same narration from ‘Ayyāshī.

- 4) *Abū Bakr Ḥazramī* narrated from Imam *Bāqir* (AS) that he said: "Adam had four sons, and God sent down four houris and married

each of them to one of the sons. They then procreated. Then God raised them back to Himself and married these four to jinn. So the human race originated from them..." (Fayḍ Kāshānī, 1994 AD/1373 SH: 1, 417 and Baḥrānī, 1994 AD/1415 AH: 2, 10 and Ḥuwayzī, 1994 AD/1415 AH: 1, 433 Quoting from 'Ayyāshī, 1960 AD/1380 AH: 1, 215)

5) *Abū Bakr Khaḍramī* narrated from Imam *Bāqir* (AS) who said to me: "What do people (the common folk) say about the marriage of Adam's children?" I said, "They say that Eve bore Adam a son and a daughter in each pregnancy. The son married the daughter from the second pregnancy, and the daughter married the son from another pregnancy, so that the lineage would increase." Imam *Bāqir* (AS) said: "The multiplication of the human race was not initially like that. Do the Magians argue with you? But when Hibatullah (Gift of God) was born to Adam and grew up, he asked God Almighty to marry him off. God sent down a houri and married her to him, and he had four sons from her. Then another son was born to Adam, and when he grew up, God commanded him to marry a jinn, and as a result of this marriage, four daughters were born to him. These sons married those daughters... When procreation took place, the houri ascended to heaven." (ibid.)

6) *Khālīd ibn Ismā'īl* narrated from a man from our companions who was from the mountains, from Imam *Bāqir* (AS), that mention was made in his presence of the Magians and the fact that they argue with us with a marriage similar to that of Adam's children. The Imam said: "But do not argue with them. For when Hibatullah

reached puberty, Adam said, "O! God, marry off Hibatullah." So God sent down a houri, and she bore him four daughters. Then He raised that houri back to Himself. When the children of Hibatullah reached puberty, Adam said, "O God, marry off the children of Hibatullah." So God revealed to him to seek a bride from among the jinn, one who was Muslim and God-fearing." He married four of his daughters to the four sons of Hibatullah..." (Fayḍ Kāshānī, 1994 AD/1373 SH: 1, 427 and Ḥuwayzī, ibid. Quoting Kulaynī, 1943 AD/1363 AH: 5, 569)

7) *Qāsim ibn 'Urwa* narrated from *Burayd ibn Mu'āwīyah 'Ajalī* from *Abū Ja'far* (AS) who said: "God sent a Houri from Paradise to Adam, and he married the Houri to one of his two sons, and the other son married jinn..." (Fayḍ Kāshānī, 1994 AD/1373 SH: ibid) narrated this narration from *Man Lā Yaḥḍuruhū al-Faqīh*, while the narration is not in this source, but in the same book, *'Ilal al-Sharā'i'* (Ḥuwayzī, ibid: Quoting Ṣadūq, 1965 AD/1385 AH: 1, 103).

As can be seen, these narrations differ in terms of text and include the following views:

- 1) The marriage of Adam's children to an angel;
- 2) The marriage of one of the sons to an angel and the other to a jinn;
- 3) The marriage of four of Adam's sons to four Houris, their procreation, and then the ascension of the Houris and the marriage of the same four sons to four jinn;
- 4) The marriage of one son to a Houri and the birth of four sons from her, and the marriage of the other son to a jinn and the birth

of four daughters from her, result in the marriage of these four sons and daughters to each other and the propagation of the progeny;

- 5) The marriage of Hibatullah to a Houri and the birth of four daughters, and marriage to a jinn and the birth of four children;
- 6) The marriage of Abel to a Houri and the birth of Hibatullah, and the marriage of Cain to a jinn.

These six views can be summarized in one case, namely the marriage of the children of Adam (AS) to a Houri or jinn.

5. Evaluation of Viewpoints

Given the conflict of viewpoints in this regard, in order to express an opinion on the correctness or incorrectness of each and to resolve the conflict, we first evaluate them.

5-1. Evaluation of the Viewpoint of Marriage of Children with Others (Houri/Jinn)

5-1-1. Textual Evaluation

An examination of this category of narrations and their presentation to the Qur'an shows that their text is inconsistent with the verse "*Wa Baththa minhumā Rijālan Kathīran wa Nisā'an...*" (al-Nisā': 1)

Because it is understood from this verse that in the propagation of the human race, no one other than Adam and his wife was involved, and rather, according to the Qur'an, God considered only Adam and Eve as the origin, and if a man or woman from other than humans had been involved,

200 the phrase "and spread from them and from others" and the like would

have been used to indicate that there was another being involved besides Adam and Eve (cf. Ṭabāṭabā'ī, 1972 AD/1352 SH: 6, 136-137).

Another noteworthy point regarding this category of narratives is their internal contradiction, such that no unified perspective can be derived from them. For instance, some narratives make no mention of Abel and Cain and their marriages, but instead speak of the marriage of Adam's other two children with angels. Conversely, another narrative, without naming the children, states that one married an angel and the other a jinn, and the basis for this type of marriage – why one married a celestial being and the other a jinn – is not clarified. In yet another narrative, there is talk of four children who married once with celestial beings and another time with jinn and the reason for the two marriages and the philosophy behind why they married once with celestial beings and another time with jinn is not mentioned. In one narrative, Hibatullah is considered the son of Abel, while in another; he is considered the son of Adam. Furthermore, another narrative states that Abel was killed by Cain before his marriage. These narratives also contradict those that state marriage occurred among Adam's children. Therefore, given these contradictions, the acceptance of this category of narratives is doubtful and questionable, and they cannot be relied upon.

Moreover, marriage signifies the formation of a family and a new generation. Considering that jinn and humans belong to two different worlds, creating a common offspring from them is illogical and unscientific, and inconsistent with reason, because each of these two

beings is completely independent and possesses its own unique characteristics. Ayatollah Makarem, while critiquing this view, states: "Is it possible for Adam's children to marry a celestial being with a body of light or jinn with a body of fire and an opposing gender?" He further notes that some might argue in favor of the marriage of Adam's children with celestial beings or jinn, stating that in the Hereafter, with the existence of bodily resurrection, humans will have spouses from among the celestial beings, and therefore, such a marriage is possible. In response, we say that although it is possible for a human to benefit from someone not of their kind for physical pleasure, no child is born. Therefore, the purpose of marriage here, which is the birth of a child, is not achieved (cf. Makarem, 2003 AD/1424 AH: 2, 118-119).

Another criticism leveled against these narrations is their incompatibility with the dignity of the Ahl al-Bayt (AS). Ayatollah Marifat, while explaining *Huwayzī's* interpretative method in *Nūr al-Thaqalayn*, rejects these narrations, stating that *Huwayzī* narrated such hadiths without evaluating them against the principles of the school of thought or the standards of reason, and without ascertaining their authenticity. We consider the sacred essence of the impeccable Imams (AS) to be above uttering such legendary statements. Worthless narrations that, in addition to being incompatible with the dignity of the Quran, certainly diminish the status and stature of the impeccable Imams (AS) (Marefat, 2000 AD/1379 SH: 2, 215).

5-1-2. Sanad Evaluation

202 Seven narrations concerning the marriage of descendants to non-

believers have been reported, and we will proceed to evaluate the sanad (chain of narrators) of each:

The first narration, reported from *Zurārah*, appears in *ʿIlal al-Sharāʿi* (1/56) with the following sanad: "*Ibn al-Walīd - Aḥmad ibn Idrīs and Muhammad ibn Yaḥyā al-ʿAṭṭār - Muhammad ibn Aḥmad ibn Yaḥyā ibn ʿImrān al-Ashʿarī - Aḥmad ibn Ḥasan ibn Ali ibn Faḍḍāl - Aḥmad ibn Ibrāhīm ibn ʿAmmār - Ibn Nuwayh* narrated it."

In this narration, *Ibn Walīd Qummī* has been praised with terms such as "Trustworthy, trustworthy," "Reliable," "Depended upon," (Najāshī, 1995 AD/1416 AH: 1, 383) "Of great stature," "Knowledgeable about men," and "Reliable." (Ṭūsī, 1996 AD/1417 AH: 1, 237) *Aḥmad ibn Idrīs*, the next narrator, has also been authenticated with terms such as "Jurist," "Trustworthy hadith scholar," "Prolific in hadith," and "Having correct narrations." (Najāshī, 1995 AD/1416 AH: 1, 92) The next narrator, *Muhammad ibn Yaḥyā ʿAṭṭār*, is also considered "Trustworthy," "Reliable," "Prolific in hadith," and "Author of a book." (Najāshī, 354; Ṭūsī, 1993 AD/1414 AH: 439) The next narrator is *Muhammad ibn Aḥmad ibn Yaḥyā ibn ʿImrān al-Ashʿarī*, and *Najāshī* says about him: "Although some companions say about him that he narrated from the weak and relied on *Mursalat* narrations, there is no problem with him in this regard, and he is trustworthy in hadith." (Najāshī, 1995 AD/1416 AH: 348) *Shaykh Ṭūsī* also considers him to be "Of great stature." (Ṭūsī, 1996 AD/1417 AH: 221) The next narrator, *Aḥmad ibn Ḥasan ibn Ali ibn Faḍḍāl*, despite being a *Faṭaḥī* in his belief, is reliable and trustworthy in narrating hadith. Especially since Imam *Ḥasan ʿAskarī*

(AS) also authenticated the *Banī Faḍḍāl* (Māmaqānī, 2010 AD/1431 AH: 1, 55). The name of the next narrator, *Aḥmad ibn Ibrāhīm ibn ‘Ammār*, is not mentioned in the *Rijālī* books (books of biographical evaluation of narrators). Therefore, *Māmaqānī* considers him to be neglected (ibid: 5, 229). Another narrator is *‘Umar ibn Tawbah Abū Yaḥyā al-Ṣan‘ānī*, whose some narrations *Najāshī* considers well-known and others as objectionable (Najāshī, 1995 AD/1416 AH: 284).

Ibn Ghaḍā’irī also discredited him with the phrase "Very weak" and does not consider his hadiths worthy of attention and does not rely on them (Ibn Ghaḍā’irī, 75). Some other scholars of biographical evaluation (*Rijāl*) have also discredited him based on *Najāshī* and *Ibn Ghaḍā’irī* (cf. Ḥillī, 1996 AD/1417 AH: 377; Ibn Dāwūd, 263). Therefore, he is considered weak.

Accordingly, considering the lack of mention of one narrator in the books of *Rijāl* – which leads to the hadith being unknown – and the weakness of the other narrator, the authenticity of the first hadith is questionable.

The second narration, narrated from *Zurārah* in *‘Ilal al-Shara’i’*, comes with the chain of narrators: "My father, may God have mercy on him – *Muhammad ibn Yaḥyā al-‘Aṭṭār* – *al-Ḥusayn ibn al-Ḥasan ibn Abān* – *Muhammad ibn Urmah* – *al-Nawfalī* – *Ali ibn Dāwūd al-Ya‘qūbī* – *al-Ḥasan ibn Muqātil*, from someone who heard *Zurārah* say: "*Abū ‘Abdullāh* (AS) was asked." (Ṣadūq, 1965 AD/1385 AH: 1, 57)

Regarding the narrators of this narration, *Muhammad ibn Yaḥyā al-‘Aṭṭār* was discussed in the previous narration. The next narrator is **204** *Ḥusayn ibn Ḥasan ibn Abān*. A group of them were well-known in

Qom, and *Ibn al-Walīd*, who is himself a critic of hadith, trusted them and narrated from them. *Allama Ḥillī* also considered the narrations narrated from them to be authentic, and *Ibn Dāwūd Ḥillī* also authenticated him (Ibn Dāwūd Ḥillī, 1972 AD/1392 AH: 499). However, Ayatollah *Khu'ī* does not accept the words of *Allama Ḥillī* and *Ibn Dāwūd* and believes that since *Ibn Dāwūd* is from the later scholars, his words are not based on a tangible basis that can be accepted (Khu'ī, n.d.: 1, 231). The next narrator is *Muhammad ibn Urmah Qummī*, whose some narrations are considered weak and unreliable (cf. Ibn Dāwūd Ḥillī, 1972 AD/1392 AH: 270) and others have considered him reliable (Shahrudi, 1992 AD/1413 AH: 16, 126). *Najāshī* says that the people of Qom considered him an extremist (*Ghālī*) (Najāshī, 1995 AD/1416 AH: 1, 329). Regarding the next narrator, *Husayn ibn Yazīd ibn Nawfalī*, although *Najāshī* himself believes that he has not seen anything about this (Najāshī, 1995 AD/1416 AH: 1, 38), he mentions that some people of Qom believe that he became an extremist (*Ghuluw*) in his old age. At the same time, Ayatollah *Khu'ī*, considering that the author of *Tafsīr al-Qummī* has narrated from *Nawfalī* in this commentary, and *Qummī* only narrates from trustworthy narrators (*Thiqah*), considers *Nawfalī* to be included in general authentications (Khu'ī, n.d.: 3, 106). The next narrators are *Ali ibn Dāwūd al-Ya'qūbī* and *Ḥasan ibn Muqātil*, about whom no information is mentioned in the books of *Rijāl*.

Continuing, the phrase "From someone who heard it from *Zurārah*" appears, based on which, the name of the individual who heard from *Zurārah*, as well as the name of the individual who asked the Imam,

are not specified. Therefore, it can be said that the mentioned hadith is unknown (*Majhūl*), neglected (*Muhmal*), and interrupted (*Mursal*), and its authenticity is questionable.

Regarding the third narration, which is cited from the Tafsir of *al-Ayyāshī*, narrated from *Sulaymān ibn Khālīd*, the chain of *al-Ayyāshī* to *Sulaymān ibn Khālīd* is not available. Therefore, this narration is not reliable from a chain-of-narration perspective.

The fourth narration is narrated from an unknown individual, and the fifth narration is through *Burayd ibn Mu'āwīyah* from Imam *Bāqir* (AS) from *Abū Bakr Ḥaḍramī*. In assessing the reliability of these two narrations, it must be said that since *Ayyāshī* did not mention his chain to *Ḥaḍramī*, they are not reliable from a chain-of-narration perspective.

The sixth narration is cited with the chain: "*Muhammad ibn Yaḥyā - Aḥmad ibn Muhammad - Husayn ibn Sa'īd - Ṣafwān ibn Yaḥyā - Khālīd ibn Ismā'īl* - a man from our companions from the people of *al-Jabal* - from *Abū Ja'far* (AS)". Investigations showed that this hadith is narrated from *Kāfī* (Kulaynī, 1943 AD/1363 AH: 5, 569) in the narrative commentaries.

In this narration, the name *Muhammad ibn Yaḥyā al-Aṭṭār* appears, who, as mentioned, has been authenticated. The next narrator, *Aḥmad ibn Muhammad ibn 'Isā Ash'arī*, has been described with phrases such as "the Shaykh of the Qummites, their face, and their jurist, without rival," (Najāshī, 1995 AD/1416 AH: 338; al-Ṭūsī, 1996 AD/1417 AH: 25) "Trustworthy" and "He has books." (Ṭūsī, 1993 AD/1414 AH:

206 351) The next narrator is *Husayn ibn Sa'īd al-Ahwāzī*, whom *Najāshī*

indirectly praised by admiring *Husayn's* books. "Trustworthy," "Of great stature," "Reliable" are descriptions that some biographical evaluators (*Rijāl*) have used for him (cf. Ṭūsī, 1996 AD/1417 AH: 58; Ibn Dāwūd al-Ḥillī, 1972 AD/1392 AH: 25). *Ṣafwān ibn Yahyā* is the next narrator, who was among the Companions of Consensus (Ṭūsī, 1983 AD/1404 AH: 556) and has been praised with the phrases "Trustworthy Trustworthy," "Reliable," (Najāshī, 1995 AD/1416 AH: 197) "The most trustworthy and devout of his time." (Ṭūsī, 1996 AD/1417 AH: 241; Khuṭṭī, n.d.: 1, 136) The next narrator is *Khālīd ibn Abī Ismāʿīl*, whose name is mistakenly written as *Khālīd ibn Ismāʿīl* in *Nūr al-Thaqalayn*. "Trustworthy," "He has a book that several of our companions narrate from him" (Najāshī, 1995 AD/1416 AH: 150; Ibn Dāwūd al-Ḥillī, 1972 AD/1392 AH: 86; Māmaqānī, 2010 AD/1431 AH: 25, 35) are phrases that are seen in his praise. This is while *Shaykh Ṭūsī* has considered him weak (Ṭūsī, 1996 AD/1417 AH: 306).

The subsequent narrator is referred to as "A man from our companions." Therefore, considering that the intermediary transmitting the hadith from the impeccable Imam is not specified, the hadith is considered *Mursal* (interrupted).

The last narration comes with the chain of transmission: "Ali ibn Ḥātam - Abū ʿAbdullāh ibn Thābit - ʿAbdullāh ibn Aḥmad - al-Qāsim ibn ʿUrwa - Burayd ibn Muʿāwīyah al-ʿAjalī - Abī Jaʿfar (AS)." In this chain, the name Ali ibn Ḥātam appears, whom Najāshī considers "Reliable" and "The author of a book," while at the same time classifying him as someone who narrates hadith from weak individuals (263; Ibn Dāwūd Ḥillī, 1972 AD/1392 AH: 259; Ardabīlī,

n.d.: 1, 563). Shaykh Ṭūsī also includes him among those who did not narrate from the Ahl al-Bayt (1993 AD/1414 AH: 423). The subsequent narrator is Muhammad ibn Aḥmad ibn Thābit ibn Kināna al-Qaysī, about whom no specific information is found in books of Rijāl, except that he was among the companions of Imam Kāẓim (AS) (Ṭūsī, 1993 AD/1414 AH: 359). The next narrator is ‘Abdullāh (‘Ubaydullāh) ibn Aḥmad ibn Nahīlik. He is "Ṣadūq" (truthful) and "Reliable" (Najāshī, 1995 AD/1416 AH: 232) and from the Shias of Kufa. At the same time, according to Shaykh Ṭūsī, he did not narrate from the Imams (AS) (Ṭūsī, 1993 AD/1414 AH: 480). In addition to what has been stated, no other information about him is mentioned in Rijāl books. Qāsim ibn ‘Urwa is the next narrator, about whom no specific description is given in Rijāl books, except that Abū Dāwūd considered him the minister of Abū Ja'far al-Manṣūr and praised him (Ibn Dāwūd, 276). Therefore, he can be considered Majhūl (unknown) (‘Āmilī, 1942 AD/1362 AH: 1, 417). Burayd ibn Mu‘āwīyah is another narrator in this chain, who has been praised with descriptions such as "A prominent figure among our companions," "Reliable, jurisprudent," "He has a position with the Imams." (Ḥillī, 1996 AD/1417 AH: 82).

Although the narrations of the *Ashāb al-Ijmā‘* (companions on whom there is consensus) are accepted due to their position and the consensus of *al-Kashshī* (cf. Ṭūsī, 1983 AD/1404 AH: 471), the reliability of this hadith is questionable, given the unknown status of "*Qāsim ibn ‘Urwa*," "*Muhammad ibn Aḥmad ibn Thābit ibn Kināna al-Qaysī*," and the weakness of some other narrators.

Therefore, in general, narrations that indicate the marriage of the children of Prophet Adam with others cannot be accepted as an absolute truth.

5-2. Evaluation of the Viewpoint on the Marriage of Adam's Children Among Themselves

5-2-1. Textual Evaluation

Some commentators have accepted the view of marriage between siblings and have cited reasons in support of their claim. One of these reasons is agreement with the apparent meaning of the Quran.

Because the noble verse absolutely states: "And disseminated from both of them many men and women..." And as explained, according to this verse, no one other than Adam and his wife was involved in the propagation of the human race. If a man or woman from non-human beings had been involved in addition to Adam and Eve, it would have been necessary for God to mention the phrase "And disseminated from them and from others," but this is not the case. Based on this, the exclusivity of Adam and Eve in the origin of the propagation of the human race necessitates that, in the second generation, marriage took place between brother and sister (Ṭabāṭabā'ī, 1972 AD/1352 SH: 4, 147). The author of *Tafsir al-Furqān fī Tafsir al-Qur'an bil Qur'an wa al-Sunnah* also believes that verse 1 of Surah *al-Nisā'* is an explicit Quranic text that does not involve any third person in the propagation of the human race. Therefore, narrations that contradict this matter are fabricated, and we do not confirm these narrations, but consider narrations consistent with the Quran to be valid (Ṣādiqī, 1985 **209**

AD/1406 AH: 6, 149). In addition to this verse, the verses "And it is He who has produced you from one soul," (al-An'ām: 98) "It is He who created you from one soul and made from it its mate," (al-A'rāf: 189) "He created you from one soul; then He made from it its mate...", (al-Zumar: 6) "Indeed, We have created you from male and female...", (al-Ḥujurāt: 13) all indicate that the beginning of the current human race goes back to one father and mother, and even in some verses, such as "O! Children of Adam, let not Satan tempt you as he drove your parents out of Paradise...", (al-A'rāf: 27) the word "Parents" is explicitly mentioned (cf. Qarashī, 1985 AD/1406 AH: 2, 273).

Some other commentators merely mention their agreement with this view and refrain from mentioning any reason in support of it. For example, the author of *Makhzan al-'Irḥān* says: "God disseminated all individuals of the single human species without the involvement of anything else or any other element added to it." (Amīn, n.d.: 4, 8)

Some, such as *Shaykh Ṭūsī* in *al-Tibyān* and *Ṭabrisī* in *Majma' al-Bayān*, have merely narrated this view. Although they have not expressed an opinion regarding this narration, the very fact that they have narrated it indicates that they agree with this view.

At the same time, despite the agreement of some, others have objected to it and considered it subject to criticism from various aspects.¹ These criticisms are as follows:

1) Conflict with Islamic Law (*Sharʿ*)

One of the objections raised against this view is its conflict with the

1. Some of these flaws can also be inferred from the second category of narrations, which indicate the marriage of brothers with women other than their sisters (cf. Narrations 1 and 2, narrated by *Zurārah* from Imam *Ṣādiq* (AS)).

Islamic legal commandment prohibiting marriage between siblings. Such a marriage is forbidden in Islam, and as narrated, it has been prohibited and forbidden in other religious laws as well.

However, this does not harm this theory, because this type of prohibition is the prohibition of a legislative ruling that is determined based on benefits and harms, not the prohibition of a natural ruling, such as the intoxication resulting from drinking alcohol, which is unchangeable. In other words, the prohibition is based on expediency (cf. Ṣādiqī, 1985 AD/1406 AH: 6, 149). Furthermore, the authority of legislation is in the hands of God. Therefore, there is no obstacle to making an act permissible and lawful at a time when there is no alternative to its allowance, and then prohibiting it at another time when there is no necessity. The same applies to marriage between siblings, in that; it is permitted when it does not lead to the spread of immorality and offend public decency, and it is prohibited at a time when it does pose such a threat (Ṭabāṭabā'ī, 1972 AD/1352 SH: 4, 145). If this marriage remained permissible throughout the history of legislation, it would lead to permanent chaos in families. In such circumstances, brothers would constantly compete to marry their sisters and vice versa – while living under the same roof. This would turn into an unprecedented crisis in the history of human family problems (Ṣādiqī, *ibid.*). Therefore, this prohibition has been established to preserve human dignity and prevent promiscuity in family relationships (Ibn 'Āshūr, 1999 AD/1420 AH: 4, 9).

Therefore, it can be said that the prohibition of certain marriages is a contractual matter, the timing of which is determined according to divine decree.

2) Conflict with Innate Nature (*Fiṭrah*)

Another objection raised against this theory is its conflict with human innate nature. According to the verse: "So direct your face toward the religion, inclining to truth, [Adhere to] the *Fiṭrah* of Allah upon which He has created [all] people. No change should there be in the creation of Allah. That is the correct religion..." (al-Rūm: 30), all divine laws are in accordance with innate nature, and according to innate nature, such a marriage is not correct.

However, this argument is not acceptable. Nature does not reject such a marriage merely because it is a marriage between a brother and sister, but rather if it rejects it; it is because it leads to the spread of immorality and evil. Furthermore, the spread of immorality through marriage between a brother and sister occurs when a large number of people exist. But when there are only a few boys and a few girls, all from the same parents, on the entire earth, and when it is God's will to increase these few and branch out many individuals from them, then the title of immorality does not apply to such a marriage (Ṭabāṭabā'ī, 1972 AD/1352 SH: *ibid*).

3) Conflict with Natural Laws

Another objection raised against this theory is its conflict with natural laws. This is because the intimacy that exists between members of a family nullifies the instinct of lust, love, and instinctive desire between brothers and sisters. In other words, sibling affection is different from the sexual attraction between a man and a woman.

212 However, this argument is not correct. In addition to what has been

mentioned, even if we accept that it is limited to ordinary cases and not in situations where necessity dictates it, meaning that positive natural laws cannot secure the well-being of society, and then there is no choice but to implement non-natural laws. And if, in general, nothing other than natural laws is to be accepted, then most common laws and principles in today's life should also be discarded (Ṭabāṭabā'ī, 1972 AD/1352 SH: *ibid*).

4) Agreement with the Ahl al-Sunnah

Another reason for rejecting this view is its agreement with the ahl al-Sunnah (cf. Fayḍ Kāshānī, 1953 AD/1373 AH: 1, 418). However, this statement is not acceptable; because from the Shia perspective, one of the criteria for evaluating narrations is agreement with the views of the common people, but not as the only criterion. Therefore, mere agreement with the common people cannot be a factor in rejecting a narration. Because it is possible for a narration to have the criterion of opposing the common people, while at the same time being incompatible with the Quran. Therefore, the rule of interpreting narrations based on the Quran will be applied. This is also the case here, and the narrations indicating the marriage of Adam's children to each other, despite disagreeing with the common people, are more in agreement with the Quran.

In conclusion, considering what has been mentioned, based on agreement with the Quran, the necessity of reason, logic, and the existing exigency at that time, the text of these narrations is generally more acceptable.

5-2-2. Evaluation of the Documents

In evaluating the narrations concerning the marriage of Adam's children, it is observed that the first narration is transmitted in *Himyarī's* book through *Aḥmad ibn Muhammad ibn Abī Naṣr* from Imam Riḍā (AS). An examination of the narrators of this tradition reveals that '*Abdullāh ibn Ja'far al-Himyarī* himself was a scholar and hadith researchers of the Shi'a in the third and fourth centuries AH, and one of the elders and notables of Qom (Najāshī, 1995 AD/1416 AH: 219). According to *Shaykh Ṭūsī*, he had 17 books, but only his work, "*Qurb al-Isnād*," has reached us (Ṭūsī, 1996 AD/1417 AH: 168). The next narrator, *Aḥmad ibn Muhammad ibn Abī Naṣr al-Bazaṇṭī*, is a hadith researchert from Kufa and one of the "*Aṣḥāb al-Ijmā'*" (Companions of Consensus). Biographical scholars have praised him with terms such as "Trustworthy," "Of great stature" (Ṭūsī, 1993 AD/1414 AH: 332), and "Of high status with Imam Riḍā (AS)" (Ṭūsī, 1996 AD/1417 AH: 19). It is said that after the martyrdom of Imam *Kāzīm* (AS), he joined the Waqifiyya (those who stopped at Imam *Mūsā al-Kāzīm*), but after Imam Riḍā (AS) corresponded with him, he became a believer in his Imamate (Ṣadūq, 1983 AD/1404 AH: 52).

The second narration is from the book "*al-Ihtijāj*." Despite its *Mursal* narrations, this book is endorsed by Shi'a scholars such as *Shaykh Ḥurr 'Āmilī* (n.d.: 2, 17), Khansari (1970 AD/1390 AH: 1, 65), Ayatollah Khu'ī (n.d.: 2, 165), and others. The reason for relying on this book is that the author himself states in the introduction that he does not mention the chain of narration for the narrations, and the

214 reason for this is either the consensus on such narrations, their

agreement with reason, or their widespread popularity (Tabrisī, 1966 AD/1386 AH: 1, 4). The next narrator is *Thābit ibn Dīnār*, known as *Abū Ḥamza al-Thumālī*, concerning whose status *Kashshī* and *Najāshī* have narrated reports in their books (cf. Ṭūsī, 1983 AD/1404 AH: 210; Najāshī, 1995 AD/1416 AH: 115). *Najāshī* also considers him the author of works such as "Tafsir al-Qur'an" (Najāshī, 1995 AD/1416 AH: 115). However, *Kashshī* has mentioned two reports criticizing him, which Ayatollah *Khu'ī* has questioned in terms of their chain of narration (cf. *Khu'ī*, n.d.: 3, 389).

Given what has been stated, considering the position and credibility of the two books "*Qurb al-Isnād*" and "*al-Ihtijāj*," their narrations can generally be given attention.

Conclusion

Examining the narrations reported in *Nūr al-Thaqalayn* regarding the manner of marriage of the children of Adam led to the following results:

- 1) The narrations indicating the manner of marriage of Adam's children in Shi'a narrative exegeses present two viewpoints: marriage of Adam's children amongst themselves and marriage of the children with others (hourī/jinn);
- 2) Among the reviewed narrative exegeses, only *Fayḍ Kāshānī* in his *Tafsir al-Ṣāfi*, after narrating conflicting narrations, has expressed an opinion regarding it, while other exegeses have merely transmitted the narrations;

- 3) Narrations indicating the marriage of Adam's children with others are unacceptable due to textual weaknesses such as contradiction with the Quran, reason, and logic, internal contradictions, etc., as well as weaknesses in their chain of transmission, such as the unreliability of some narrators, ambiguity, obscurity, and the Mursal nature of some narrations;
- 4) Narrations indicating marriage between Adam's children, despite agreeing with the Sunni view, are preferable due to their consistency and agreement with the Quran. This is because, between disagreeing with the common view and agreeing with the Quran, agreement with the Quran is preferable;
- 5) Furthermore, these narrations, despite conflicting with modern laws, are more consistent with the Quran. In fact, between conflict with modern laws and agreement with the Quran, what is preferred is consistency with the Quran. Accordingly, although this type of marriage, in today's world and considering current social laws, seems improbable and impossible, it appears more logical, and even necessary, considering the historical and specific circumstances of the beginning of creation, where the number of humans was very limited and exclusive to Adam's children, in order to continue and spread the human race. Moreover, this ruling was from the perspective of legislation, not creation. Therefore, it was

permissible at one time according to the interests and forbidden at another time according to the corruptions. Hence, the narrations of the second group are preferred and more acceptable.

Name of Commentary	Number of Narrations under Relevant Verses	Number of Narrations Shared with Other Commentaries	Number of Narrations Exclusive to This Commentary
Tafsir Qummī	0	0	0
Tafsir Furāt Kūfī	0	0	0
Tafsir 'Ayyāshī	3	3	3 (Other commentaries have quoted from this commentary)
Majma' al-Bayān	1	1	1 (Other commentaries have quoted from this commentary)
al-Tibyān fī Tafsīr al-Quran	1	1	1
Tafsir Nūr al-Thaqalayn	12	11	1 (Quoted from 'Ilal al-Sharā'i')
Tafsir al-Burhān	5	5	0
Tafsir al-Ṣāfi	11	10	0
Total	33	Number of Narrations with Duplicates Removed 10 Narrations	

Table of the Number of Narrations from the Ahl al-Bayt (AS) Regarding the Manner of Marriage of Adam's Children in Narrative Exegeses

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