

Chapter 22: Continuation of successorship from Prophet Adam (a.s.)

1 – Narrated to us Muhammad bin Hasan bin Ahmad bin Walid (r.a.) that he said: Narrated to us Muhammad bin Hasan as-Saffar and Saad bin Abdullah and Abdullah bin Ja'far Himyari, all of them said: Narrated to us Ahmad bin Muhammad bin Isa; and Muhammad bin Husain bin Abil Khattab; and Haitham bin Abi Masruq Nahdi; and Ibrahim bin Hashim from Hasan bin Mahboob Sarrad from Muqatil bin Sulaiman Ibne Dawal Doz from Abi Abdullah (a.s.) that he said: The Messenger of Allah (S) said:

“I am the chief (Sayyid) of the prophets, and my successor is a chief and the greatest among the successors of prophets. My successors are the best among the successors of prophets. Indeed Adam (a.s.) implored Allah to bestow him with a noble successor. Allah revealed to him, ‘I have exalted My prophets with Messengership for testing the faith of the creatures. And from the righteous people chose successors of the prophets.

O Adam! Make a bequest to your son Sheeth.’ He was Hibtullah the son of Adam (a.s.). Adam (a.s.) appointed him as his successor. Sheeth (a.s.) appointed Shaban as his vicegerent. Shaban was born through the Hoori sent by Allah from Paradise as a wife for Sheeth (a.s.). Shaban bequeathed the vicegerency to his son Mohhith. Mohhith to Mahooq, Mahooq to Ameesha, Ameesha to Akhnooh. Akhnooh is known as Idrees (a.s.). Idrees (a.s.) appointed Nahoor as his legatee, Nahoor’s bequest was for Nuh (a.s.). Saam was the vicegerent of Nuh (a.s.) Saam delegated to Athamar, Athamar to Bareeshasha, Bareeshasha to Yaafith, Yaafith to Baraa, Baraa to Jafeena, Jafeena to Imran.

Imran transferred the legacy to Ibrahim (a.s.), Ibrahim to Ismail, Ismail to Ishaq, Ishaq to Yaqoob, Yaqoob to Yusuf, Yusuf to Bathariya, Bathariya to Shuaib. Shuaib entrusted the legacy to Musa (a.s.), the son of Imran. Musa (a.s.) to Yusha bin Nun. Yusha to Dawood; Dawood to Sulaiman, Sulaiman to Asif bin Barkhiya. Asif to Zakariya, Zakariya to Sayaa, Sayaa to Isa son of Maryam (a.s.). Isa (a.s.) bequeathed to Shmoon, Shmoon to Yahya bin Zakariya. Yahya bin Zakariya to Mundar, Mundar to Saleema, Saleema to Burda, Burda entrusted the legacies to me. And O Ali! I make the bequest to you.

You entrust the legacy to your vicegerent and he would pass it to his successors. All of them are from your progeny. One after the other, this series shall reach the best inhabitants of this Earth. He shall be the last of the Imams. People shall have serious disagreements regarding your successorship. Anyone from the people who believes in your successorship shall be like one who has a firm faith. And one who dissociates with you and does not follow you, shall be in the Hell fire. And it is the abode of disbelievers.”

2 – Narrated to us Muhammad bin Ibrahim bin Ishaq (r.a.) that: Narrated to us Ahmad bin Muhammad Hamadani: Narrated to us Ali bin Hasan bin Ali bin Faddal from his father from Muhammad bin Fudhail from Abi Hamza Thumali from Abi Ja’far Muhammad bin Ali al-Baqir (a.s.) that he said:

“Allah, the Blessed and the Mighty had taken an oath from Adam (a.s.) that he shall not approach the prohibited tree. But he approached it and also tasted its fruit. As mentioned by Allah.

وَلَقَدْ عَاهَدْنَا إِلَىٰ آدَمَ مِنْ قَبْلِ فَتَنِّيَ وَلَمْ نَجِدْ لَهُ عَزْمًا

“And certainly We gave a commandment to Adam before, but he forgot; and We did not find in him any determination.”¹

When the Almighty sent Adam (a.s.) to the earth, Habeel and his sister were born as twins. Then Qabeel and his sister were born together. Adam (a.s.) commanded both of his sons to perform a sacrifice for the Almighty. Habeel owned a flock of sheep while Qabeel was a farmer. Habeel sacrificed the best ram from his flock. Qabeel on the other hand was careless of his occupation and offered uncleaned ears of corn and bad quality crop as gifts to Allah. Consequently the sacrifice of Habeel was accepted and that of Qabeel wasn't. In the words of Quran:

وَاتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ

And relate to them the story of the two sons of Adam with truth when they both offered an offering, but it was accepted from one of them and was not accepted from the other.²

During those days whenever an offering was accepted by Allah a fire used to appear and consume it. So Qabeel made a fireplace. And he was the first person who constructed a place to contain a fire. He said, “I shall worship the fire so that it accepts my offering.” Satan, the enemy of Allah, told him that the offering of Habeel had been accepted and his own rejected. “If you let him live he would beget children who would pride upon your children for the superiority he has gained over you.”

Qabeel accepted the suggestion and killed Habeel. He came to Adam (a.s.) who asked him where Habeel was. Qabeel said, “I don't know, you did not entrust him to me.” When Adam (a.s.) learnt that Habeel was murdered he exclaimed, “O Earth! Curse of Allah be on you! For you have accepted the

blood of Habel,” and continued to weep for forty days and supplicated Allah to grant him another son. He was granted a son whom he named Hibtullah because he was a gift (Hiba) from Allah.

Adam (a.s.) was very affectionate towards him. When the Prophethood of Adam (a.s.) neared its end and he reached old age, the Almighty revealed to him that time had come for him to transfer the Prophetic knowledge and relics to his son Hibtullah. “Indeed We shall never take away from the progeny of Hibtullah the relics and prophetic science till the day of judgment,” said Allah. “I shall never leave the Earth devoid of a scholar from his progeny. People will derive religious knowledge and spiritual guidance through this scholar. Anyone who follows him or Nuh (a.s.) will be assured deliverance.”

Adam (a.s.) was reminded of Nuh (a.s.) at this juncture and said, “The Almighty shall send a Prophet who will call the people towards Allah. People would reject him and Allah shall destroy them through the flood.” There was a gap of ten generations between Adam and Nuh (a.s.). All the ancestors of Nuh (a.s.) were Prophets. Adam (a.s.) made a bequest to Hibtullah and told him that if anyone of them met Nuh (a.s.) he should believe in him and follow him in order to be saved from the deluge.

When Adam (a.s.) was on his deathbed he summoned Hibtullah and told him to convey his regards to Jibraeel (a.s.) or any other angel if he happened to see them. “And tell them that your father requests them for a fruit of Paradise.” Hibtullah met Jibraeel (a.s.) and conveyed the message of his respected father. Jibraeel said, “O Hibtullah! Your father has departed to meet his Creator and I have come to perform his prayers (of dead).” When Hibtullah returned home, he saw that Adam (a.s.) had departed for his heavenly abode.

Jibraeel (a.s.) taught him the method of bath of dead body. Hibtullah bathed Adam (a.s.) and when it was the time of prayers of dead Hibtullah told Jibraeel (a.s.) to stand in front and pray. Jibraeel (a.s.) said, “As Allah had once ordered us to prostrate before Adam (a.s.) it is not proper that we lead (Imamate) any of his sons.” Hibtullah stood before Jibraeel (a.s.) and prayed prayer of the dead. Jibraeel (a.s.) stood behind him with a group of angels and recited thirty takbeers (Allaho Akbar).

The Almighty Allah then commanded Jibraeel (a.s.) to reduce 25 takbeers for the progeny of Adam (a.s.). Consequently, it is the practice among us to recite five takbeers, although the Holy Prophet (S) has recited seven and nine takbeers for the martyrs of battle of Badr.

Hibtullah buried Adam (a.s.). Qabeel approached him and said, “I know my father has entrusted you specially with the knowledge that he kept away from me. And it is the same knowledge with which Habel prayed and made his offering that was honored. I killed him so that he would not have children to pride over my children. If you do not give me a little of that knowledge bequeathed by our father I shall kill you too.”

Thus Hibtullah and his sons used to fervently guard the Prophetic knowledge and divine relics till the time of Nuh (a.s.). During the time of Nuh (a.s.) people were shown the will of Adam (a.s.) and it was learnt that Adam (a.s.) had prophesied the advent of Nuh (a.s.) The people believed in Nuh (a.s.),

testified to the veracity of his claim and obeyed him. Adam (a.s.) had also commanded Hibtullah to read his will at the beginning of every year and renew their oath. That particular day became the day of Eid (feast) for them. They continued the ritual year after year. Every succeeding prophet made similar bequests till the advent of Prophet Muhammad (S).

People recognized Nuh (a.s.) through prior knowledge. And that is exactly the meaning of the verse:

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ

“Certainly, We sent Nuh to his people...”³

There were some Prophets between Adam (a.s.) and Nuh (a.s.) but they did not declare their Prophethood to the people. That is the reason why Quran is too silent about them and does not mention their names. Some Prophets however declared their Prophethood as their names are stated in Quran.

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ

“And (We sent) apostles We have mentioned to you before and apostles we have not mentioned to you;”⁴

Imam (a.s.) explains that Prophets mentioned by name were those who declared their Prophethood and Prophets not mentioned by name were those who kept their mission secret. Nuh (a.s.) propagated religion among his people for 950 years. Nuh (a.s.) did not have any assistant prophet. People rejected all the Prophets between Adam and Nuh (a.s.), as mentioned by Allah.

كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ

The people of Nuh rejected the apostles.⁵

When the time of Nuh’s Prophethood approached it’s end, the Almighty sent a revelation to Nuh (a.s.) and commanded him to bequeath the prophetic sciences, the relics and other trophies to his son. “Indeed, We shall never take away from the progeny of Saam the prophetic inheritance like I had caused it to remain from Adam (a.s.) to your generation I shall never leave the earth devoid of a scholar from your progeny. People will understand religion through him and he shall be the means of their salvation.

Especially for the people who are born between the time of two Prophets. Hud (a.s.) became the Prophet after Saam. There were some apparent as well as some concealed Prophets between Nuh and Hud (a.s.). Nuh (a.s.) had already predicted that Allah the Almighty shall send a Prophet by name of Hud (a.s.). “He shall invite his people towards Allah while they will reject him. So Allah will destroy the

people.

Therefore one who lives until that time must believe in him and follow him. The Almighty shall deliver you from His chastisement.” Nuh (a.s.) commanded Saam to read this will and renew the vow at the beginning of each year on the day of Eid. When Hud (a.s.) arrived the people saw the will of Nuh (a.s.) regarding him. So the people believed in him, confessed to his truth and followed him. They obtained security from divine punishment. Allah the Almighty says:

كَذَّبَتْ عَادُ الْمُرْسَلِينَ إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ

Ad gave the lie to the apostles. When their brother Hud said to them: Will you not guard (against evil)?[6](#)

And Allah says:

وَالِى عَادِ أَخَاهُمْ هُودًا

And to Aad (We sent) their brother Hud.[7](#)

Then He said:

وَوَصَّي بِهَا إِبْرَاهِيمَ بَنِيهِ وَيَعْقُوبَ

And the same did Ibrahim enjoin on his sons and (so did) Yaqaob.[8](#)

Then He said:

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ ۚ كُلًّا هَدَيْنَا ۚ وَنُوحًا هَدَيْنَا مِنْ قَبْلُ

And We gave to him Ishaq and Yaqaob; each did We guide, and Nuh did We guide before.[9](#)

Some from the progeny of Hud (a.s.) were appointed to keep them informed about the advent of Ibrahim (a.s.) and to take oaths regarding him. There was a gap of ten generations between Hud and Ibrahim (a.s.).

Allah, the Mighty and Sublime says:

وَمَا قَوْمِ لُوطٍ مِنْكُمْ بِبَعِيدٍ

Nor are the people of Lut far off from you. [10](#)

Allah also says:

﴿ فَآمَنَ لَهُ لُوطٌ ﴾ وَقَالَ إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّي

And Lut believed in Him, and he said: I am fleeing to my Lord. [11](#)

And the words of Ibrahim (a.s.):

وَقَالَ إِنِّي نَاهِبٌ إِلَىٰ رَبِّي سَيِّئِينَ

Surely I fly to my lord; He will guide me. [12](#)

All (ancestors of Ibrahim a.s.) were Prophets. Thus it is divine practice that between two great Prophets there is a gap of ten or nine or eight generations. All of them used to be Prophets and they used to prophesize the advent of the coming Prophet. They also took the vow from their legatees that they would believe and obey him.

All the Prophets took such oaths of fealty like Adam, Nuh, Salih, Shuaib and Ibrahim (a.s.). This continued till the time of Yusuf (a.s.). After Yusuf (a.s.) it was transferred to the progeny of his brother, Asbat. The series reached Musa the son of Imran. Between Yusuf and Musa (a.s.) also was a gap of ten generations. Then Allah sent them towards Firon, Hamaan and Qaroon. The Almighty sent Prophets one after the other to every people.

كُلَّ مَا جَاءَ أُمَّةً رَسُولُهَا كَذَّبُوهُ فَاتَّبَعْنَا بَعْضُهُمْ بَعْضًا وَجَعَلْنَا لَهُمْ آحَادِيثَ

Whenever there came to a people their apostle, they called him a liar, so We made some of them follow others and We made them stories. [13](#)

People continued to reject the Prophets and continued to perish due to divine chastisement. This continued till the time of Bani Israel. These people murdered as many as two, three or four Prophets every day. Sometimes as many as seventy Prophets were slain together and the Bani Israel did not care. They remained busy in their occupations all day. When Torah was revealed on Musa (a.s.) he gave glad-tidings of Prophet Muhammad (S). Yusha bin Nun was the successor of Musa (a.s.) and Qata was the successor of Yusha bin Nun. As mentioned in the Holy Quran:

وَإِذْ قَالَ مُوسَىٰ لِفَتَاهُ لَا أَبْرَحُ حَتَّىٰ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ

“And when Musa said to his servant: I will not cease until I reach the junction of the two rivers.”¹⁴

Thus all the Prophets continued to prophesize the advent of Prophet Muhammad (S). As mentioned by Allah in Quran:

الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ

“Whom they find written down with them in the Taurat and the Injeel, (who) enjoins them good and forbids them evil ...”¹⁵

And in the words of Isa (a.s.):

وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ

“And giving the good news of an Apostle who will come after me, his name being Ahmad.”¹⁶

Thus Musa and Isa (a.s.) had clearly prophesied about Prophet Muhammad (S) just as the previous Prophets had informed about the Prophets to come after them. This continued till the time of Prophet Muhammad (S). When the last moments of the Holy Prophet (S) arrived the Almighty revealed to him to entrust all the knowledge and relics to Ali Ibne Abi Talib (a.s.) and promised that they shall remain in his progeny forever just as they had remained from the time of Adam (a.s.). And this is the saying of Allah, the Mighty and Sublime:

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ

“Surely Allah chose Adam and Nuh and the descendants of Ibrahim and the descendants of Imran above the nations. Offspring, one of the other; and Allah is Hearing, Knowing.”¹⁷

“Indeed Allah has not made the knowledge as ignorance. He did not leave the question of scholars in dark. He has provided express authentication for each Prophet or Imam. And He has introduced them fully to the people. It has never been the case that Allah has created a person to be appointed as a Prophet on people and the people do not accept his authority and that he is not conversant with the divine commands and secrets of creation. Allah has never entrusted the affairs of this religion to a proximate angel or a Prophet. He selects an angel as a messenger and through him conveys His likes and dislikes to the Prophet. He also conveys through this angel the past and future knowledge. So the Prophets learnt of this knowledge through their predecessors and the holy people and those who were specially selected by Allah.” Allah, the Mighty and Sublime says:

فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا

“Indeed We have given the book and wisdom to the progeny of Ibrahim (a.s.). And gave them a great kingdom.” [18](#)

‘Book’ denotes Prophethood, ‘Wisdom’ indicates the great intellectual position of those personalities. And all of them are from this progeny. Some excelling over others. The Almighty Allah has appointed Prophethood among them and ordained that His message shall be conveyed and protected by these people alone.

After Prophets, themselves, comes their progeny, their brothers and people of their family. One who acts with faith in the message of these Prophets achieves salvation. But one who considers that the bearers of Allah’s message and holders of exalted station are not these personalities but some other non-deserving relatives, he has acted against the divine sciences without the medium of Prophets actually falsified Allah. They have gone against the will and obedience of Allah. They have not acknowledged the repositories of the Divine message that Allah has appointed. Thus they are misguided souls and they misguide their followers. They shall have no excuse on Judgment Day (Qiyamat). There is no proof except that of the progeny of Ibrahim (a.s.). The Almighty Allah has said:

فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا

“Indeed We have given the book and wisdom to the progeny of Ibrahim (a.s.). And gave them a great kingdom.” [19](#)

The proof is only for the Prophets and their family, and it shall remain so till the day of Judgment. As mentioned in the Book of Allah:

فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ

“In houses which Allah has permitted to be exalted and that His name may be remembered in them.” [20](#)

“These are our houses and the houses of Prophets, guides and wise people. This is the rope of faith by catching hold of which people before you achieved success. And through the same connection people would attain salvation in the future.” Indeed the Almighty has stated in His book:

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا وَنُوحًا هَدَيْنَا مِنْ قَبْلُ وَمِنْ ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَى وَهَارُونَ ؕ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ وَزَكَرِيَّا وَيَحْيَى وَعِيسَى وَإِيلِيَّاسَ كُلٌّ مِنَ الصَّالِحِينَ وَإِسْمَاعِيلَ وَالْيَسَعَ وَيُونُسَ وَلُوطًا وَكُلًّا فَضَلْنَا عَلَى الْعَالَمِينَ وَمِنْ آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ذَلِكَ هُدَى

This hamlet consisted of only forty odd houses. Shuaib (a.s.) was designated as the Prophet for Madayn, a habitation of less than forty families. Initially the Prophethood of Ibrahim (a.s.) was for the people of Kosariya, a district in Iraq. Later he migrated from there. But this migration was not due to war or conflict, As Allah, the Mighty and Sublime says:

وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ

Surely I fly to my lord, He will guide me. [23](#)

Thus the flight (Hijrah) of Ibrahim (a.s.) was not due to war. Ishaq (a.s.) was the Prophet after Ibrahim (a.s.). Yaqoob (a.s.) was appointed Prophet for the Canaan region. He later moved to Egypt and spent the rest of his life there. But after his demise his mortal remains were brought to Canaan and buried there. As regards the dream of Yusuf (a.s.) wherein he saw eleven stars and the Sun and Moon prostrating before him, it is certain that his Prophethood was for the people of Egypt. He had twelve successors.

Later, the Almighty appointed Musa and Harun (a.s.) in Egypt. Yusha bin Nun was the vicegerent of Musa (a.s.) for Bani Israel. There are many other Prophets in Bani Israel some of whom have been mentioned by Allah in Quran and some are not. Then the Almighty sent Isa Ibne Maryam for Bani Israel. His Prophethood was confined to the area of Baitul Muqaddas. Isa (a.s.) had twelve disciples and the faith remained concealed in his family members. After Isa (a.s.) was raised to the heavens, the Almighty sent Prophet Muhammad (S) for all the creatures. He was the final Prophet.

He was also succeeded by twelve successors appointed by Allah. We have seen some of them and some shall come in the future. This is an account of Prophethood and Messengership. Every Prophet of Bani Israel, whether special or general had twelve successors. The practice of Isa's twelve successors is replicated in the successorship of Muhammad (S). (The appointment of) Ali (a.s.) was on the practice of Isa (a.s.) This is a brief account of Prophets and the Divine practice of sending Prophets and Messengers. Peace of Allah be upon all of them.”

3 – Narrated to us my father; and Muhammad bin Hasan – may Allah be pleased with them – they said: Narrated to us Saad bin Abdullah from Muhammad bin Isa from Safwan bin Yahya from Abil Hasan al-Awwal – that is Musa bin Ja'far (a.s.), that he said:

“Allah, the Mighty and Sublime has not left this earth without an Imam ever since the death of Adam; through whom people are guided towards Allah, the Mighty and Sublime and he is a Proof for His servants. Thus one who leaves him, is deviated and one who serves him, gets salvation and it is the right on Allah.”

4 – Narrated to us Ahmad bin Muhammad bin Yahya al-Attar (r.a.) that he said: Narrated to us Saad bin Abdullah: Narrated to us Ahmad bin Hasan bin Ali bin Faddal from Amr bin Saeed Madaini from

Musaddiq bin Sadaqah from Ammar bin Musa Sabati from Abi Abdullah (a.s.) that he said:

“Since the creation of the earth it has never been devoid of a Learned and Divine Proof, who may enliven the matters of truth that the people may kill (destroy).” Then he recited the following verse:

يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ

They desire to put out the light of Allah with their mouths, and Allah will not consent save to perfect His light, though the unbelievers are averse. [24](#)

5 – Narrated to us my father; and Muhammad bin Hasan –May Allah be pleased with them – they said: Narrated to us Saad bin Abdullah from Haitham bin Abi Masruq Nahdi from Muhammad bin Khalid Barqi from Khalaf bin Hammad from Aban bin Taghlib from Abi Abdullah (a.s.) that he said:

“The Divine Proof is there before the creation, with the creation and after the creation.”

6 –Narrated to us my father and Muhammad bin Hasan –May Allah be pleased with them – they said: Narrated to us Abdullah bin Ja’far Himyari from Muhammad bin Husain from Ali bin Asbat from Sulaym, slave of Tirbal from Ishaq bin Ammar that he said: I heard Abi Abdullah (a.s.) say:

“The earth never remains devoid of a scholar so that if the Muslims exceed in some matter he may bring them back to truth and if they are deficient in some matter he may complete for them.”

7 –Narrated to us Muhammad bin Hasan (r.a.): Narrated to us Abdullah bin Ja’far Himyari: Narrated to us Harun bin Muslim from Abil Hasan Laithi that he said: Narrated to me Ja’far bin Muhammad from his ancestors that the Prophet (S) said:

“In every generation of my people there is a just one from my Ahlul Bayt who will negate the deviation of the extremists, the false claims of the people of falsehood and the wrong interpretations of the ignorant in this religion. Indeed your Imams are those who will take you to Allah; thus you must follow them in your religion and your ritual prayer.”

8 – Narrated to us my father: Narrated to us Abdullah bin Ja’far Himyari: Narrated to us Muhammad bin Husain bin Abil Khattab from Abdullah bin Muhammad Hajjal from Hammad bin Uthman from Abi Baseer from Abi Ja’far (a.s.) regarding the words of Allah, the Mighty and Sublime:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

O you who believe! obey Allah and obey the Apostle and those in authority from among you. [25](#)

He replied: “(It denotes) the Imams from the progeny of Ali and Fatima (a.s.) till the Judgment Day.”

9 – Narrated to us my father; and Muhammad bin Hasan – May Allah be pleased with them – they said: Narrated to us Abdullah bin Ja'far Himyari: Narrated to us Ahmad bin Ishaq: I went to our master, Abi Muhammad Hasan bin Ali al-Askari (a.s.) and he asked:

“O Ahmad what is your condition regarding which people are confused?” I said, “O my Chief, none of us including men, women and even youths have any scope in doubting those matters that are clearly mentioned in the Quran.” The Imam said, “Thanks to Allah for this, O Ahmad; don't you know that the earth is never devoid of the Divine Proof? And I am that Divine Proof” or he said, “I am the Divine Proof.”

10 – Narrated to us Muhammad bin Hasan (r.a.): Narrated to us Abdullah bin Ja'far Himyari: Narrated to us Ahmad bin Ishaq that:

Imam Hasan Askari (a.s.) wrote a letter to a person in which it was mentioned: “Such doubt as was observed in my Imamate, was not present in the case of any of my forefathers. Thus if this matter of Imamate is as you believe, there is scope for doubt in it, but if this matter is related to Allah, the Mighty and Sublime there is no scope for doubt.”

11 – Narrated to us my father; and Muhammad bin Hasan – May Allah be pleased with them – they said: Narrated to us Saad bin Abdullah; and Abdullah bin Ja'far, all of them from Muhammad bin Husain bin Abil Khattab from Ali bin Asbat from Abdullah bin Bukair from Amr bin Ashath that he said: I heard Aba Abdullah (a.s.) say:

“You people think that we have discretion in the matter of Imamate and that we can appoint anyone we like as Imam. It is never so by Allah, it is the covenant of the Messenger of Allah (S) to a person and after him to another till it reaches to its rightful owner.”

12 – Narrated to us Muhammad bin Hasan bin Ahmad bin Walid (r.a.) that he said: Narrated to us Muhammad bin Hasan as-Saffar and Saad bin Abdullah and Abdullah bin Ja'far Himyari, all of them from Ibrahim bin Mahziyar from Ali bin Hadid from Ali bin Noman and Hasan bin Ali Washa all of them from Hasan bin Abi Hamza Thumali from his father that he said: I heard Aba Ja'far (a.s.) say:

“The earth is never devoid of a person who is aware of the truth so that when people resort to excess in religion he may inform that it is excess and when they are deficient he may warn that it is a deficiency. If they bring him the truth, he testifies it. If it had not been so, it will be difficult to discriminate between truth and falsehood.”

Abdul Hameed bin Awaaz Tai says: By Allah, except whom there is no deity, I have heard this tradition from him.

13 – Narrated to us my father (r.a.): Narrated to us Saad bin Abdullah and Abdullah bin Ja'far Himyari that they said: Narrated to us Ibrahim bin Mahziyar from his brother from Nazr bin Suwaid from Asim bin

Hameed and Faddala bin Ayyub from Aban bin Uthman from Muhammad bin Muslim from Abi Ja'far (a.s.) that he said:

“Indeed Ali (a.s.) is the scholar of this nation and knowledge is transferred to him through inheritance. None of us passes away, except leaving someone from his family who has similar knowledge or as Allah wills.”

14 – And from the same chain of narrators from Ali bin Mahziyar from Hammad bin Isa from Rabi from Fudhail bin Yasar that he said: I heard Aba Abdillah and Aba Ja'far (a.s.) say:

“Verily, the Knowledge that was brought down with Adam (a.s.) was not taken back, it was transferred through inheritance. The knowledge and heritage of prophethood and messengership not related from Ahlul Bayt (a.s.) is false. And Ali (a.s.) is the scholar of the community. And none of us (scholars) passes away but that he leaves behind an inheritor who has similar knowledge or as Allah wills.”

15 –And from the same chain of narrators from Ali bin Mahziyar from Faddala bin Ayyub from Aban bin Uthman from Harith bin Mughaira that he said: I heard Aba Abdillah (a.s.) say:

“The earth is never without a scholar who is aware of the lawful and the prohibited and what the people are needful of. And he is not in need of the people.” I asked: “May I be sacrificed on you, what is the source of his knowledge?” He replied: “From the inheritor of the Messenger of Allah (S) and Ali (a.s.).”

16 – And from the same chain of narrators from Ali bin Mahziyar from Faddala from Aban bin Uthman from Hasan bin Ziyad that he said: I asked Abu Abdullah (a.s.):

“Can the earth be such that there is no Imam in it?” He replied: “It can never be so, except that there is an Imam in it who is aware of the lawful and the prohibited and what the people are needful of.”

17 – And from the same chain of narrators from Ali bin Mahziyar from Faddala from Aban bin Uthman from Ibne Abi Umair from Husain bin Abi Alaa from Abi Abdullah (a.s.) that he asked him:

“Can the earth remain without an Imam?” He replied: “No.” I asked: “Can there be two Imams at one time?” He said: “No, unless one of them is silent.” I asked: “Does the Imam know about the Imam who will succeed him?” “Yes.” I asked, “Is the Qaim an Imam?” “Yes, he is an Imam, son of Imam and before his reappearance he has been followed.”

18 –Narrated to us my father; and Muhammad bin Hasan – May Allah be pleased with them – they said: Narrated to us Saad bin Abdullah; and Abdullah bin Ja'far Himyari, all of them said: Narrated to us Muhammad bin Isa bin Ubaid from Yunus bin Abdur Rahman from Harith bin Mughaira from Abi Abdullah (a.s.) that he said:

“Allah, the Mighty and Sublime never leaves the earth without a scholar whom the people need. And he is not needful of the people as regards the knowledge of the lawful and the prohibited.” I asked, “May I

be sacrificed on you, from where does he get knowledge?” He replied: “From the inheritance of the Messenger of Allah (S) and Ali Ibne Abi Talib (a.s.).”

19 – And from the same chain of narrators from Harith bin Mughaira from Abi Abdullah (a.s.) that he said:

“Indeed the knowledge brought down with Adam (a.s.) was not taken back. None of us passes away without bequeathing his knowledge (to one after him). Indeed the earth is never without a scholar.”

20 – Narrated to us my father; and Muhammad bin Hasan – May Allah be pleased with them – they said: Narrated to us Saad bin Abdullah: Narrated to us Ahmad bin Muhammad bin Isa from Abbas bin Maroof from Ali bin Mahziyar from Hasan bin Saeed from Muhammad bin Ismail Quraishi from those who have narrated from Ismail bin Abi Rafe from his father Abi Rafe that he said: The Messenger of Allah (S) said:

Jibraeel (a.s.) once brought a writing for me, which contained information about worldly kings. It was mentioned therein that when Ashanj Ibne Ash-haan became a king he ruled for 266 years. After he completed 51 years of his rule Isa (a.s.) was made a Prophet (by Allah). Allah had bestowed on him (Isa a.s.) light, and knowledge and wisdom along with the knowledge of all the past Prophets. Isa (a.s.) began his mission with all this God-given sciences (awareness) for propagation of Allah’s word.

Allah gave him Injeel and guided him toward Baitul Maqdas (Jerusalem). He was sent to guide the people of Bani Israel but they became deniers and rebelled. So Isa (a.s.) cursed them and prayed to Allah against them. Consequently some of them were disfigured in the shape of Shaitans so that he may show them one of the signs of his Prophethood and they may take admonition. Anyhow, Isa (a.s.) continued to propagate among them for 33 years in Baitul Maqdas and gave them encouragement to rush toward Divine rewards. But their rebellion only increased. (At last Allah raised him up to heaven).

Then the people began to look for him. Some claimed that they had punished him and buried him alive and some said they had killed and crucified him. But all of them were speaking untruths. Allah never allowed them to gain control over Isa (a.s.) and this matter became doubtful for them. But as mentioned in the Holy Quran:

إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا

I am going to terminate the period of your stay (on earth) and cause you to ascend unto Me and purify you of those who disbelieve. [26](#)

Thus they never had enough power to kill or bury alive or punish Isa (a.s.). Because if they had succeeded in this, the word of Allah would have been disproved that:

بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ

Nay! Allah took him up to Himself. [27](#)

Allah lifted him up into the heavens after he had completed his tenure and when He decided to take him up He revealed to him to entrust his light and wisdom and the knowledge of the Divine scripture to Shamoob bin Hamoon who is called Safaa. Isa (a.s.) willed him as his caliph on the believers.

Then Shamoob kept on propagating Allah's Word and continued to give the directives of Isa (a.s.) to his community and to struggle against the disbelievers. Whoever obeyed him and believed (put faith) in the things which he possessed from Allah became a believer and whoever denied and disobeyed him became an infidel until Allah called Shamoob back to Him. Then He sent another Messenger from His virtuous slaves to guide the people.

He was Yahya, son of Zakariya. (a.s.). When Shamoob passed away from this world, Urdeshir son of Scotish became king and ruled for 14 years and ten months. When he completed 14 years of his rule the Jews martyred Yahya (a.s.) son of Zakariya (a.s.). At the time of the martyrdom of Yahya (a.s.) Allah sent a revelation (revelation) to him that he should bestow his will (Wasiyyat) and leadership (Imamate) to the progeny of Shamoob and to order the disciples (hawaries) and companions of Isa (a.s.) to remain with them and to obey them. They did so.

At that time Saboor bin Urdeshir was in power. He ruled for thirty years till the Almighty Allah killed him and appointed knowledge, effulgence, wisdom and excellence in the progeny of Yaqoob bin Shamoob and the disciples of Prophet Isa (a.s.) followed him. After that Bakht Nassar ruled for 187 years. After 47 years of his rule Allah Almighty appointed Uzair (a.s.) as a Messenger (Divine) for those city-dwellers who were made alive after a hundred year death. They were residents of different townships who had fled for fear of death and had resided near about Uzair (a.s.).

All of them were believers. Uzair (a.s.) talked pleasantly with them and heard them with interest. He loved them due to their faith and tied the knot of brotherhood-in-faith with them. One day he had gone away from them for some reason. When he returned the next day he saw all of them lying dead. He became very sorry and surprisingly exclaimed:

أَنْنَىٰ يُحِبِّي هُنَّ اللّٰهُ بَعْدَ مَوْتِهَا ۚ فَأَمَاتَهُ

When will Allah give it life after its death? [28](#)

So Allah retrieved his soul also then and there. Thus all of them remained there in the same state for one hundred years. After a hundred years Allah made Uzair (a.s.) alive along with the others. They were warriors numbering 1,00,000. But Bakht Nassar overpowered them and killed each and every one.

Thereafter Bakht Nassar died and his son Mehrooyah became king. After ruling for 16 years and 20 days Mehrooyah dug a very huge pit and threw Daniyal (a.s.) and his Shias in it and torched it. But

nobody was harmed. When Mehrooyah saw that the flames of fire did not touch them he imprisoned all of them and released many beasts of prey therein and tortured them in various methods till Allah Almighty released them from his clutches. The group referred to as 'Ashaab al Ukhdood' (people of the pit) in the holy Quran were these people.

قُتِلَ أَصْحَابُ الْأُخْدُودِ النَّارِ ذَاتِ الْوُقُودِ

Killed were the makers of the pit, Of the fire (kept burning) with fuel. [29](#)

When Allah desired to call back Daniyal (a.s.) to His Mercy, He commanded him to turn over his Divine light of wisdom to his son Makeekha and to make him his caliph and he obeyed the command of Allah. At that time Hormuz was the king. He ruled for 33 years, 3 months and 4 days. Thereafter Behram ruled for 26 years. At that time the custodian of religion and Shariat (religious code) was Makeekha Ibne Daniyal (a.s.).

His companions were among the believers and testifiers. But they could not express their faith and were not able to tell the truth openly. After Behram, his son ruled for 7 years. Thereafter the chain of Prophets was broken and the age of Fitrat (intermission) began and the Wali-e-Amr (Divine Commander) and Imam (leader) and legatee was Makeekha (a.s.). He had his companions with him. When the time of his death approached, Allah asked him to hand over the Divine Light of Wisdom to Inshoo bin Makeekha and to make him his legatee.

And the period of Fatra (without prophet) between Isa (a.s.) and Muhammad (S) was of four hundred and eighty years and a number of persons in the progeny of Inshoo became religious leaders one after another as Allah wished. After Behram, Hormuz's son Shapoor came to throne and he ruled for 92 years. He was the first king who made a crown and adorned it on his head. At that time too the legatee was Inshoo. After Shapoor his brother Urdeshir ruled for 2 years. It was in his time that Allah made Ashaab Kahf-O-Raqeem (people of the Pit and the Sheet) alive.

At that time Allah's caliph was Inshoo's son Waseehaa (a.s.). After Urdeshir his son Shapoor became king and ruled for 50 years. In his time too Waseehaa (a.s.) was the leader of Allah's creation. After Shapoor, his son Yezdjard came to throne and ruled for 21 years, five months and 19 days. In his time also Waseehaa (a.s.) was the Divine caliph.

When Allah willed to call Waseeha back to Him he revealed through a dream to Waseehaa (a.s.) that he should hand over the divine Light, wisdom, commandments and intelligence to his son Nastooras (a.s.). after Yezdjard, Behram ruled for 26 years and 18 days. In that time also the Hujjat (Divine Proof) was Nastooras (a.s.).

After Behram, Firoz, son of Yezdjard, got kingship who ruled for 70 years. In his time also Nasturas (a.s.) remained the Proof of Allah (Hujjat) and the believers of that period were with him. When Allah

intended to call Nasturas (a.s.) back to His Mercy, He asked him in a dream to appoint Mareza (a.s.) as his legatee and to hand over the knowledge and wisdom to him. Then, after Firoz, his son Falaas ruled for 40 years and during this time Mareza (a.s.) was the viceroy of Allah.

Thereafter his brother (Falas's brother) Qabaad ruled for 43 years and after him his brother Jamaasp ruled for 46 or 66 years. At that time also Mareza (a.s.) was the Caliph of Allah (protector of faith and Shariat). After Jamasp, Qabad's son Kisri became king and he ruled for 46 years and 8 months. In his time also Mareza (a.s.) was the protector of Religion and Code of Life. Then Allah desired to call him back to His Mercy and ordered him in a dream to pass the Divine light of wisdom to Baheera (a.s.) the Rahib and to make him his Khalifah.

After Kisrai his son Hurmun came to throne and ruled for 38 years. In his time also Baheera (a.s.) was the protector of religion and Shariat who also had believers who put faith in him and testified in him. After Hurmumz Kisra e Parvez got kingship. In his time also Baheera (a.s.) was the caliph of Allah until the time when the period of the occultation of the Hujjats of Allah became lengthy and Divine Revelation was stopped.

The people became ungrateful with Allah's blessings and devalued them, they became prey to Allah's anger. They weakened religion. They left prayers and Qiyamat came nearer. Religion was torn into pieces and people drowned in the darkness of ignorance and became bewildered with various religions and fell in doubt about the true path. Affairs were dispersed. Long period passed since the arrivals of Prophets. Some remained on the religion of their Prophets and some became ungrateful to Allah.

They became oppressive instead of thankful and obedient to Allah. Then Allah for his Messengership selected from the holy pious family tree, the one whom He had given the highest status over all the past tribes and whom He had made the fountainhead of all holy personalities and the mine of sacred souls, that is, He chose Muhammad Mustafa (S) for His Messengership and bestowed on him His choice for Prophethood and exposed His Religion fully through him so that he could decide matters with justice between His slaves and fight against His enemies and He also gave all the knowledge and wisdom of all the past Prophets and their legatees. Moreover He gave the holy Quran to him in the rich language of Arabic wherein falsehood can never find a way and he provided information about both the past and the future in it.

21 –Narrated to us my father; and Muhammad bin Hasan – May Allah be pleased with them – they said: Narrated to us Saad bin Abdullah; and Abdullah bin Ja'far Himyari from Muhammad bin Isa bin Ubaid from Hasan bin Ali Khazzaz from Amr bin Aban from Hasan bin Abi Hamza from his father from Abi Ja'far (a.s.) that he said:

“O Abu Hamza, the earth does not remain empty from a scholar from us Ahlul Bayt who may point out if the people commit excess in religion and if they are deficient he may point out that also. And the Almighty Allah does not let this scholar leave the world till he does not leave a successor from his

progeny who has the same knowledge.”

22 – Narrated to us my father; and Muhammad bin Hasan – May Allah be pleased with them – they said: Narrated to us Saad bin Abdullah; and Abdullah bin Ja’far Himyari from Yaqoob bin Yazid from Abdullah Ghiffari from Ja’far bin Ibrahim and Hasan bin Zaid, all of them from Abi Abdullah (a.s.) from his ancestors from Amirul Momineen (a.s.) that he said:

“There is no decline for my descendants. They shall remain in security.”

23 – Narrated to us my father; and Muhammad bin Hasan – May Allah be pleased with them – they said: Narrated to us Saad bin Abdullah; and Abdullah bin Ja’far Himyari from Yaqoob bin Yazid from Safwan bin Yahya that he said: I heard Ar-Reza (a.s.) say:

“The earth can never remain devoid of an Imam from among us.”

24 – Narrated to us my father (r.a.): Narrated to us Saad bin Abdullah and Abdullah bin Ja’far Himyari from Ayyub bin Nuh from Rabi bin Muhammad bin Musli from Abdullah bin Sulaiman Aamiri from Abi Abdullah (a.s.) that he said:

“There is always a Divine Proof on the earth who is aware of the lawful and the prohibited and who calls the people to Allah, the Mighty and Sublime. And the earth shall not be without Divine Proof but forty days prior to the Judgment Day. When that Divine Proof will be taken up by Allah the door of repentance shall be closed and the faith of those who accept it after the going away of Divine Proof will be of no use. They shall be the worst of creatures. After that the Judgment Day will be established for them.”

25 – Narrated to us Muhammad bin Musa bin Mutawakkil (r.a.) that he said: Narrated to me Muhammad bin Yahya al-Attar from Ahmad bin Muhammad bin Isa from Ahmad bin Muhammad bin Abi Nasr from Uqbah bin Ja’far that he said: I asked Abul Hasan ar-Reza (a.s.):

“You have reached this stage, but you don’t have an issue?” He replied: “O Uqbah bin Ja’far, the Imam does not pass away before seeing his descendants.”

26 – Narrated to us Muhammad bin Musa bin Mutawakkil (r.a.) that he said: Narrated to us Abdullah bin Ja’far Himyari from Muhammad bin Isa from Hasan bin Mahboob from Ali bin Abi Hamza from Abi Baseer from Abi Abdullah (a.s.) that he said:

“Indeed Allah, the Mighty and Sublime is much above the fact that He should keep the earth without a just Imam.”

27 – Narrated to us Muhammad bin Hasan bin Ahmad bin Walid (r.a.) that he said: Narrated to us Muhammad bin Hasan as-Saffar; and Saad bin Abdullah; and Abdullah bin Ja’far al-Himyari that they all narrated from Muhammad bin Husain Ibne Abil Khattab, from Ali bin Noman from Fudail bin Uthman from Abi Ubaidah that he said: I asked Abi Abdullah (a.s.):

“May I be sacrificed on you, Salim bin Abi Hafsa Yalqani asked me if we believed that if a person dies without recognizing the Imam (of his time) his death is that of ignorance?” I replied, “Yes it is our belief.” He said, “Who is your Imam after the passing away of Abu Ja’far?” I, may I be sacrificed on you felt averse to say: Ja’far (a.s.), so I said, “My Imams are the descendants of Muhammad.”

He said, “I don’t think you are following the right Imam.” The Imam said: “Woe be to Salim bin Abi Hafsa – may Allah curse him – does Salim know what is the position of the Imam? The position of the Imam is much above than what Salim and all people think. None one of us (Imams) passes away but that he leaves behind one who is having similar knowledge and who is like him in manners.

Who invites to matters like he invited. And nothing prevents Allah, the Mighty and Sublime from bestowing to Prophet Sulaiman better than what He bestowed to Prophet Dawood (a.s.).”

28 – Narrated to us my father (r.a.): Narrated to us Abdullah bin Ja’far [he said: Narrated to us Ibrahim bin Hashim from Abi Ja’far from Uthman bin Aslam from Dharih from Abi Abdullah (a.s.) that he said: I heard him say:

“By Allah, after Adam (a.s.) Allah, the Mighty and Sublime did not leave the earth without an Imam, who may guide the people to Allah, the Mighty and Sublime and who is the Proof of Allah on the people. One who leaves him is destroyed and one who remains attached to him gets salvation. And it is the right upon Allah (the Mighty and Sublime).”

Narrated to us my father (r.a.): Narrated to us Abdullah bin Ja’far from Muhammad bin Isa from Ja’far bin Bashir and Safwan bin Yahya, all of them from Dharih from Abi Abdullah (a.s.) the same tradition.

29 – Narrated to us my father (r.a.): Narrated to us Abdullah bin Ja’far Himyari from Ahmad bin Muhammad bin Isa from Ibne Mahboob from Alaa from Ibne Abi Yafoor that he said: Abu Abdillah (a.s.) said:

“The world cannot exist even for a day without an Imam from us Ahlul Bayt, due to whom the Ummah is safe.”

30 – Narrated to us Muhammad bin Hasan (r.a.) : Narrated to us Saad bin Abdullah and Abdullah bin Ja’far Himyari, all of them from Muhammad bin Husain from Ibne Abi Umair from Hamza bin Humran that he said: I heard Aba Abdillah (a.s.) say:

“If only two persons survive on the earth, one of them would be the Divine Proof or the second.”

31 – Narrated to us my father; and Muhammad bin Hasan – May Allah be pleased with them – they said: Narrated to us Abdullah bin Ja’far Himyari from Muhammad bin Abdul Hameed from Mansur bin Yunus from Abdur Rahman bin Sulaiman from his father from Abi Ja’far (a.s.) from Harith bin Naufal that he said:

Ali (a.s.) asked the Messenger of Allah (S): “O Messenger of Allah, would the guides be from us or others?” He replied: “From us are the guides to Allah till the Judgment Day. Through us has Allah, the Mighty and Sublime saved the people from the deviation of polytheism and through He saved them from the deviation of evil. Through us have the people become brothers after being in the deviation of evil just as they became brothers after being in the deviation of polytheism. Through us will Allah conclude like He initiated through us.”

32 –Narrated to us my father; and Muhammad bin Hasan – May Allah be pleased with them – they said: Narrated to us Saad bin Abdullah and Abdullah bin Ja’far Himyari from Ahmad bin Muhammad bin Isa from Muhammad bin Isa bin Ubaid from Husain bin Saeed from Ja’far bin Basheer; and Safwan bin Yahya, all of them from Moalla bin Uthman from Moalla bin Khunais that he said: I asked Aba Abdillah (a.s.):

“Did it become necessary after Prophet Nuh (a.s.) that there should be a person among the people, to obey whom is incumbent on them?” He replied: “It is so, but most people do not believe.”

33 –Narrated to us Ahmad bin Muhammad bin Yahya al-Attar (r.a.) that he said: Narrated to us Saad bin Abdullah: Narrated to us Muhammad bin Isa bin Ubaid from Muhammad bin Ismail bin Bazee from Mansur bin Yunus from a companion of his from Abi Hamza that he asked from Abi Ja’far (a.s.) regarding the verse:

كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ

Everything is perishable except His face. [30](#)

The Imam said: “O so and so, (do you think that) everything will be destroyed and only the face of Allah will remain? Allah is much above than what is attributed to Him. It actually means that everything will be destroyed except His religion and we are that face through which Allah is reached. And there is always someone among the people who is Rubah.” I asked: “What is Rubah?” He replied: “Need, thus when the people don’t need the Divine Proof anymore Allah will take us up and will do what He likes.”

34 –Narrated to us Muhammad bin Hasan bin Ahmad bin Walid (r.a.) that he said: Narrated to us Muhammad bin Hasan as-Saffar from Muhammad bin Husain Ibne Abil Khattab from Ja’far bin Basheer from Amr bin Aban from Dhuraith Kunnasi from Abi Abdullah (a.s.) regarding the words of Allah, the Mighty and Sublime:

كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ

-Everything is perishable except His face. [31](#)

“We are that face through which Allah can be reached (is recognized).”

35 – Narrated to us Muhammad bin Hasan (r.a.): Narrated to us Muhammad bin Hasan as-Saffar; and Saad bin Abdullah and Abdullah bin Ja’far Humyari, all of them said: Narrated to us Muhammad bin Isa bin Ubaid: Narrated to us Abul Qasim Hashimi: Narrated to me Ubaid bin Nafees Ansari: Informed us Hasan bin Samaa—a from Ja’far bin Samaa—a from Abi Abdullah (a.s.) that he said:

“Jibraeel (a.s.) descended on the Prophet (S) with a scroll from the heavens, which was such that Allah, to Whom belong Might and Majesty, had never sent down such a writing before or after that. It had a number of gold seals.

Jibraeel (a.s.) said: ‘O Muhammad, this is your instruction concerning successorship to the noble among your household.’ He said: ‘Who are the noble ones, O Jibraeel?’ He said: ‘Ali ibn Abi Talib and his sons (a.s.).’ The Prophet (S) handed it on to Amirul Momineen (a.s.) commanding him to break open one of its seals and carry out what (was written) in it. After the passing away of the Holy Prophet (S) Amirul Momineen (a.s.) broke open a seal and carried out what was in it.

Then he handed it on to Hasan Ibne Ali (a.s.), and he broke open one seal and carried out what was in it. Then he handed it on to Husain Ibne Ali (a.s.), and he broke open one seal and found in it: ‘Go forth with a group of men to martyrdom, for there is no martyrdom for them except with you; and sell yourself to Allah, to Whom belong Might and Majesty.’ So he did (this).

Then he handed it on to a man after him [Ali Ibne Husain (a.s.)], and he broke open one seal and found in it: ‘Lower your head in silence, do not speak out, stay in your house, and worship your Lord till what is certain (death) carries you away.’ So he did (this). Then he handed it on to his son [Muhammad Ibne Ali (a.s.)], and he broke open one seal and found in it: ‘Speak to the people, give them legal rulings, and disseminate the knowledge of your ancestors.’ So he did (this).

Then he handed it on to his son [Ja’far Ibne Muhammad (a.s.)], and he broke open one seal and found in it: ‘Speak to the people, give them legal rulings and testify for your ancestors. And do not fear other than Allah, indeed you are in the protection of Allah and in His guarantee. And he was ordered to transfer it and he transferred it to one after him and so on till [the rising of Mahdi and] the Judgment Day.”

36 – Narrated to us my father (r.a.): Narrated to us Abdullah bin Ja’far Himyari: Narrated to us Hasan bin Ali Zaitooni from Ibne Hilal from Khalaf Ibne Hammad from Ibne Muskan from Muhammad bin Muslim from Abi Abdullah (a.s.) that he said:

“The Divine Proof is there before the creation, with the creation and after the creation.”

37 – Narrated to us my father (r.a.): Narrated to us Abdullah bin Ja’far: Narrated to us Muhammad bin Husain from Yazid bin Ishaq Sha–ar from Harun bin Hamza Ghanwi that he said: I asked Abi Abdullah

(a.s.):

“Did it become necessary after Prophet Nuh (a.s.) that there should be a person among the people, to obey whom is incumbent on them?” He replied: “It is so, but most people do not believe.”

38 – Narrated to us Muhammad bin Hasan (r.a.) that: Narrated to us Saad bin Abdullah and Abdullah bin Ja’far, all of them from Muhammad bin Husain from Muhammad bin Sinan from Hamza bin Humran from Abi Abdullah (a.s.) that he said:

“If only two persons remain on the earth one of them will be the Divine Proof and if one of them dies, the remaining one will be the Divine Proof.”

39 – Narrated to us Muhammad bin Musa bin Mutawakkil (r.a.) that he said: Narrated to us Abdullah bin Ja’far Himyari: Narrated to us Ahmad bin Muhammad bin Isa from Hasan bin Mahboob from Hisham bin Saalim from Yazid Kunnasi that he said: Abu Ja’far (a.s.) said:

“O Aba Khalid, the earth cannot remain without the Proof of Allah on the people even for a day since the time Allah, the Mighty and Sublime created Adam (a.s.) and settled him on the earth.”

40 – Narrated to us Muhammad bin Hasan (r.a.) that: Narrated to us Saad bin Abdullah and Abdullah bin Ja’far Himyari, all of them from Ayyub bin Nuh from Safwan bin Yahya from Abdullah bin Khidaish Basri that a man asked Abi Abdullah (a.s.):

“Can the earth remain without an Imam even for a moment?” He replied: “The earth can never be without truth (Imam).”

41 – Narrated to us my father (r.a.): Narrated to us Ahmad bin Idrees: Narrated to us Ahmad bin Muhammad bin Isa from Ahmad bin Muhammad bin Abi Nasr from Hammad bin Uthman from Abdullah bin Abi Yafur that he asked Aba Abdillah (a.s.):

“Can the earth remain without an Imam?” He replied: “No.” Then he was asked, “Can there be two Imams at one and the same time?” “No,” he replied, “Except that one of them is silent (and he does not announce his Imamate).”

42 – Narrated to us Muhammad bin Hasan bin Ahmad bin Walid (r.a.) that he said: Narrated to us Saad bin Abdullah from Ahmad bin Muhammad bin Isa from Abbas bin Maroof from Ibrahim bin Mahziyar from his brother Ali bin Mahziyar from Hasan bin Bashshar Wasiti that he said: Husain bin Khalid asked Ar-Reza (a.s.) in our presence:

“Can the earth remain without an Imam?” He replied: “No.”

43 – Narrated to us my father (r.a.): Narrated to us Abdullah bin Ja’far Himyari: Narrated to us Muhammad bin Isa from Ibne Mahboob from Ali bin Abi Hamza from Abi Baseer from Abi Abdullah (a.s.)

that he said:

“Indeed, Allah is greater and more sublime than that He should leave the earth without a just Imam.”

44 – Narrated to us Ahmad bin Hasan al-Qattan: Narrated to us Abbas bin Fadl Muqri: Narrated to us Muhammad bin Ali bin Mansur: Narrated to us Amr bin Aun: Narrated to us Hasan Ibne Ubaidullah from Abi Zuha from Zaid bin Arqam that he said: The Messenger of Allah (S) said:

“I leave among you two heavy (very important) things, the Book of Allah and my progeny – my Ahlul Bayt. The two shall not separate from each other till they come to me at the Pool (of Kauthar).”

45 – Narrated to us Muhammad bin Ibrahim bin Ahmad bin Yunus: Narrated to us Abbas bin Fadl from Abi Ruz-aa from Kathir bin Yahya Abi Malik from Abi Awana from Amash from Habib bin Abi Thabit from Aamir bin Wathila from Zaid bin Arqam that he said:

“When the Messenger of Allah (S) returned from the Farewell Hajj he halted at Ghadeer Khumm. Then he ordered a shade to be put up under some tall trees. Then he went to it and said: I have received summons from Allah and I have accepted them. Thus I leave among you two heavy (very important) things. One of them is greater than the other. The Book of Allah and my progeny – my Ahlul Bayt – so you take care how you behave with them after me.

The two shall not separate from each other till they come to me at the Pool (of Kauthar). Then he said: Allah is my master and I am the master of all the believers. Then he raised up the hand of Ali Ibne Abi Talib (a.s.) and said: Of whomsoever I am the master, this Ali is also his master. O Allah love one who loves him and be inimical to one who is inimical to him. The narrator asked Zaid bin Arqam, “Have you heard this statement from the Messenger of Allah (S) directly?” Zaid replied, “All who were present there, heard and witnessed it directly.”

46 – Narrated to us Muhammad bin Ja’fra bin Husain Baghdadi: Narrated to us Abdullah bin Muhammad bin Abdul Aziz by dictation: Narrated to us Bishr bin Walid: Narrated to us Muhammad bin Talha from Amash from Atiyah bin Saad from Abi Saeed Khudri that the Prophet (S) said:

“I feel that I shall be summoned (to Allah soon) and I will accept the call. And I leave among you two important things. The Book of Allah, the Mighty and Sublime, and my progeny. The Book of Allah is a rope stretching between the heavens and the earth – and my progeny – my Ahlul Bayt – indeed, the Kind and the Informed One has informed me that the two of them shall not separate from each other till they arrive to me at the Pool (of Kauthar). So be careful how you take them as my successors.”

47 – Narrated to us Muhammad bin Umar Baghdadi: Narrated to us Muhammad bin Husain bin Hafs Khathami: Narrated to us Muhammad bin Ubaid: Narrated to us Salih bin Musa: Narrated to us Abdul Aziz bin Rafi from Abi Salih from Abi Huraira that he said: The Messenger of Allah (S) said:

“I leave among you two things. You will never deviate after me if you remain attached to them and act

according to them: The Book of Allah and my Sunnah. And the two of them shall not separate from each other till they arrive to me at the Pool.”

48 – Narrated to us Muhammad bin Umar al-Hafiz: Narrated to us Qasim bin Abbad: Narrated to us Suwaid: Narrated to us Amr bin Salih from Zakariya from Atiyah from Abi Saeed that he said: The Messenger of Allah (S) said:

“I leave among you that which if you remain attached to, you will never be deviated. The Book of Allah, the Mighty and Sublime, which is a stretching rope and my progeny, my Ahlul Bayt. The two shall not separate from each other till they arrive to me at the Pool.”

49 – Narrated to us Hasan bin Abdullah bin Saeed: Informed us Muhammad bin Ahmad bin Hamdan Qushairi: Narrated to us Husain bin Hameed: Narrated to me my brother Hasan bin Hameed: Narrated to me Ali bin Thabit Dahhan: Narrated to me Suaad – and he is Ibne Sulaiman – from Abi Ishaq from al-Harith from Ali (a.s.) that he said: The Messenger of Allah (S) said:

“The time of my summons (of death) is near and I will accept it. Thus I leave among you two heavy things. One of them is superior to the other: the Book of Allah and my progeny, my Ahlul Bayt. The two shall not separate from each other till they reach me at the Pool.”

50 – Narrated to us Hasan bin Abdullah bin Saeed: Informed us Qushairi from Mughirah bin Muhammad bin Muhallab: Narrated to me my father from Abdullah bin Dawood from Fudhail bin Marzuq from Atiyah Aufi from Abi Saeed Khudri that he said: The Messenger of Allah (S) said:

“I leave among you two matters, one of them being longer than the other: the Book of Allah, which is a rope drawn from the heavens to the earth, an end of which is with Allah; and my progeny. The two shall not separate from each other till they reach me at the Pool. I asked Abi Saeed: ‘Who are his progeny?’ He replied: ‘His Ahlul Bayt (a.s.).’”

51 – Narrated to us Ali bin Fadl Baghdadi: I heard Aba Amr associate of Abu Abbas Thalab saying: I heard Abu Abbas Thalab being asked about the meaning of the Prophet’s statement:

“I leave among you two heavy things.” That why they are called two heavy things. He replied: “Because remaining attached to them is ‘heavy’ (difficult).”

52 – Narrated to us Hasan bin Ali bin Shuaib Abu Muhammad Jauhari: Narrated to us Isa bin Muhammad Alawi: Narrated to us Abu Amr Ahmad bin Abi Hazim Ghiffari: Narrated to us Ubaidullah bin Musa from Shareek from Rukain bin Rabi from Qasim bin Hassan from Zaid bin Thabit that he said: The Messenger of Allah (S) said:

“I leave among you two heavy things: the Book of Allah, the Mighty and Sublime and my progeny –my Ahlul Bayt. Know that they are my successors after me and they shall not separate from each other till they reach me at the Pool.”

53 – Narrated to us Hasan bin Ali bin Shuaib Abu Muhammad Juhari: Narrated to us Isa bin Muhammad Alawi: Narrated to us Husain bin Hasan Hairi in Kufa: Narrated to us Hasan bin Husain Arni from Amr bin Jumai from Amr bin Abi Miqdam from Ja'far bin Muhammad from his father (a.s.) that he said:

“One day when Jabir Ibne Abdullah Ansari arrived, I asked him to tell me something about the Farewell Hajj. So He narrated a lengthy tradition and then said that the Messenger of Allah (S) said: “I leave among you that which if you remain attached to, you will never be deviated after me: the Book of Allah and my progeny, my Ahlul Bayt. Then he said thrice: O Allah be a witness to this.”

54 – Narrated to us Hasan bin Ubaidullah bin Saeed: Informed us Muhammad bin Ahmad bin Hamdan Qushairi: Narrated to us Abul Hatim Mughirah bin Muhammad bin Muhallab: Narrated to us Abdul Ghaffar bin Muhammad bin Kathir Kilabi Kufi from Jareer bin Abdul Hameed from Hasan bin Ubaidullah from Abi Zuha from Zaid bin Arqam that he said: The Messenger of Allah (S) said:

“I leave among you that which if you remain attached to, you will never be deviated: the Book of Allah and my progeny, my Ahlul Bayt. And they shall not separate from each other till they reach me at the Pool.”

(*) Narrated to us Hasan bin Abdullah: Informed us Muhammad bin Ahmad bin Hamdan Qushairi: Narrated to us Husain bin Hameed: Narrated to me my brother Hasan bin Hameed: Narrated to us Ali bin Thabit Dahhan: Narrated to us Suaad – and he is Ibne Sulaiman – from Abi Ishaq from al-Harith from Ali (a.s.) that he said: The Messenger of Allah (S) said:

“Very soon I am going to receive the summons (of death) and I will accept it. Thus I leave among you two heavy things. One of them is superior to the other: the Book of Allah, the Mighty and Sublime, and my progeny, my Ahlul Bayt. The two shall not separate from each other till they reach me at the Pool.”

(**) Narrated to us Hasan bin Abdullah: Narrated to us Qushairi: Narrated to us Mughirah bin Muhammad: Narrated to me my father: Narrated to me Abdullah bin Dawood from Fudail bin Marzuq from Atiyyah Aafi from Abi Saeed Khudri that he said: The Messenger of Allah (S) said:

“I leave among you two matters, one of them is longer than the other: the Book of Allah, which is a rope drawn from the heavens to the earth, an end of which is with Allah; and my progeny. The two shall not separate from each other till they reach me at the Pool. I asked Abi Saeed: ‘Who are his progeny?’ He replied: ‘His Ahlul Bayt (a.s.)’”

55 – Narrated to us Muhammad bin Umar Hafiz Baghdadi: Narrated to me Abdullah bin Sulaiman bin Ashath: Narrated to us Ahmad bin Moalla Adami: Narrated to us Yahya bin Hammad: Narrated to us Abu Awana from Amash from Habib bin Abi Thabit from Aamir bin Wathila from Zaid bin Arqam that he said:

“When the Messenger of Allah (S) returned from the Farewell Hajj he halted at Ghadeer Khumm. Then

he ordered a shade to be put up under some tall trees. Then he went to it and said: I have received summons from Allah and I have accepted them. Thus I leave among you two heavy (very important) things.

One of them is greater than the other. The Book of Allah and my progeny – my Ahlul Bayt – so you take care how you behave with them after me. The two shall not separate from each other till they come to me at the Pool (of Kauthar). Then he said: Allah is my master and I am the master of all the believers. Then he raised up the hand of Ali Ibne Abi Talib (a.s.) and said: Of whomsoever I am the guardian, this Ali is also his guardian. The narrator says that he asked Zaid bin Arqam, “Have you heard this statement from the Messenger of Allah (S) directly?” Zaid replied, “All who were present there, heard and witnessed it directly.”

56 – Narrated to us Muhammad bin Umar: Narrated to me Abdullah bin Yazid Abu Muhammad Bajali: Narrated to us Muhammad bin Tareef:

Narrated to us Muhammad bin Fudhail from Amash from Atiyyah from Abi Saeed from Habib bin Abi Thabit from Zaid bin Arqam that he said: The Messenger of Allah (S) said:

“I have received the summons of death and I have accepted it. Thus I leave among you two heavy (very important) things. One of them is greater than the other. The Book of Allah, the Mighty and Sublime, which is a rope drawn from the heavens to the earth and my progeny – my Ahlul Bayt – the two shall remain together till they come to me at the Pool (of Kauthar). So be careful how you consider them as my successors.”

57 – Narrated to us Muhammad bin Umar: Narrated to us Abu Ja’far Muhammad bin Husain bin Hafs from Abbad bin Yaqoob from Abi Malik Amr bin Hashim Janbi from Abdul Malik from Atiyyah that he heard Abi Saeed narrating from the Messenger of Allah (S) that he said:

“O people, I leave among you which if you remain attached to, you will never be deviated after me: the two heavy (very important) things: One of them is greater than the other. The Book of Allah, the Mighty and Sublime, which is a rope drawn from the heavens to the earth and my progeny – my Ahlul Bayt – the two shall not separate from each other till they come to me at the Pool (of Kauthar).”

58 – Narrated to us Muhammad bin Umar: Narrated to me Hasan bin Abdullah bin Muhammad bin Ali Tamimi: Narrated to me my father: Narrated to me my chief, Ali bin Musa bin Ja’far bin Muhammad: Narrated to me my father from his father Ja’far bin Muhammad from his father Muhammad bin Ali from his father Ali from his father Husain from his father Ali (a.s.) that he said: The Prophet (S) said:

“I leave among you two heavy (very important) things: The Book of Allah and my progeny – my Ahlul Bayt – the two shall never separate from each other till they come to me at the Pool (of Kauthar).”

59 – Narrated to us Abu Muhammad Ja’far bin Nuaym bin Shazan Nishapuri: Narrated to me my uncle

Abu Abdullah Muhammad bin Shazan from Fadl bin Shazan: Narrated to us Ubaidullah bin Musa: Narrated to us Israel from Abi Ishaq from Hansh bin Motamar that he said:

“I saw Abu Zar Ghiffari (r.a.) catching hold of the chain of the door of the Kaaba and saying: Those who know me know me and those who don't should know that I am Abu Zar Jundab bin Sakan. I heard the Messenger of Allah (S) said: “I leave among you two heavy (important) things: The Book of Allah and my progeny – my Ahlul Bayt – the two shall never separate from each other till they come to me at the Pool (of Kauthar). Know that they are like the Ark of Nuh. One who boarded it was saved and one who left it was drowned.”

60 – Narrated to us Shareefuddin Sadooq Abu Ali Muhammad bin Ahmad bin Muhammad bin Ziyarah bin Abdullah bin Hasan bin Husain bin Ali Ibne Abi Talib (a.s.): Narrated to us Ali bin Muhammad bin Qutaibah: Narrated to us Fadl bin Shazan Nishapuri from Ubaidullah bin Musa: Narrated to us Shareek from Rukain bin Rabi from Qasim bin Hassan from Zaid bin Thabit that he said: The Messenger of Allah (S) said:

“I leave among you two successors: The Book of Allah and my progeny – my Ahlul Bayt – the two shall not separate from each other till they come to me at the Pool (of Kauthar).”

61 – Narrated to us Abdul Wahid bin Muhammad bin Ubdus al-Attar Nishapuri (r.a.): Narrated to us Ali bin Muhammad bin Qutaibah from Fadl bin Shazan: Narrated to us Ishaq bin Ibrahim: Narrated to us Isa bin Yunus: Narrated to us Zakariya bin Abi Zaidah from Atiyyah Aafi from Abi Saeed Khudri that he said: The Messenger of Allah (S) said:

“I leave among you two heavy (very important) things: One of them is greater than the other. The Book of Allah, which is a rope drawn from the heavens to the earth and my progeny – my Ahlul Bayt – the two shall not separate from each other till they come to me at the Pool (of Kauthar).”

62 – Narrated to us my father (r.a.): Narrated to us Ali bin Muhammad bin Qutaibah: Narrated to us Fadl bin Shazan: Narrated to us Ishaq bin Ibrahim from Jareer from Hasan bin Ubaidullah from Abi Zuha from Zaid bin Arqam from the Prophet (S) that he said:

“I leave among you the Book of Allah and my Ahlul Bayt. The two shall not separate from each other till they come to me at the Pool (of Kauthar).”

63 – Narrated to us Muhammad bin Hasan bin Ahmad bin Walid (r.a.): Narrated to us Muhammad bin Hasan as-Saffar from Ahmad bin Muhammad bin Isa from Husain bin Saeed from Hammad bin Isa from Ibrahim bin Umar Yamani from Sulaym bin Qais Hilali from Amirul Momineen, Ali Ibne Abi Talib (a.s.) that he said:

“Indeed Allah, the Blessed and the Mighty purified us and made us infallible and appointed us as a witness on His creatures and a Proof on His earth. And He kept us with Quran and kept the Quran with

us. Neither shall we separate from the Quran nor will the Quran separate from us.”

64 – Narrated to us Muhammad bin Ziyad bin Ja’far Hamdani (r.a.): Narrated to me Ali bin Ibrahim Ibne Hashim from his father from Muhammad bin Abi Umair from Ghiyath bin Ibrahim from as-Sadiq Ja’far Ibne Muhammad from his father Muhammad bin Ali from his father Ali bin Husain from his father Husain bin Ali (a.s.) that Amirul Momineen, Ali Ibne Abi Talib (a.s.) was asked about the statement the Messenger of Allah (S):

“I leave among you two heavy things, the Book of Allah and my progeny.” That who constitute the ‘progeny’? He replied: “I and Hasan and Husain and nine Imams from the progeny of Husain, the ninth of whom shall be their Mahdi and Qaim. They will not separate from the Quran and it will not separate from them till they come to the Messenger of Allah (S) at his Pool.”

65 – Narrated to us Ali bin Ahmad bin Abdullah bin Ahmad bin Abi Abdullah Barqi from his father from his grandfather Ahmad bin Abi Abdullah from his father Muhammad bin Khalid from Ghiyath bin Ibrahim from Thabit bin Dinar from Saad bin Tareef from Saeed bin Jubair from Ibne Abbas that he said: The Messenger of Allah (S) said to Ali Ibne Abi Talib (a.s.):

“O Ali, I am the city of wisdom and you are its gate and one cannot enter the city except through its gate. Thus lied has one who thinks that he loves me while he hates you. Because you are from me and I am from you. Your flesh is my flesh and your blood is my blood and your soul is my soul. Your secrets are my secrets and your apparent is my apparent. And you are the Imam of my Ummah and my Caliph on it after me. Good is the one who obeys you and evil the one who disobeys you. And profited the one who loved you and made loss the one who bore enmity to you.

Saved was the one who remained attached to you and destroyed was one who deserted you. Your simile and the simile of the Imams after you is like the simile of the Ark of Nuh; one who boarded it was saved and one who left it was drowned. And your simile is like the simile of the stars. When one star sets another rises (and this goes on) till the Judgment Day.”

Meanings of Itrah, Aal, Ahl, Dhurriyat and Sulaala

The author of this book (r.a.) says: If someone asks about the statement of the Messenger of Allah (S) that:

تارك فيكم ما إن تمسكتم به لن تضلوا بعدي كتاب الله وعترتي ألا وإنهما لن يفترقا حتى يردا علي الحوض

“That why you don’t consider Abu Bakr and all the Banu Umayyah to be included in the Itrah or why do consider only the descendants of Hasan and Husain (a.s.) as Itrah. And in that case Ali (a.s.) also does not come within the sphere of Itrah. “

They will be replied as follows: Our contention is based on Arabic lexicon and the statement of the Messenger of Allah (S): عتري بأهلي ي in which 'Ahl' is taken from أهاة ةالبت ت and it denotes those who inhabit the house.

Thus anyone that inhabits a house is called the 'Ahl' of that house. That is why the Quraish were called the 'Aal of Allah' because they inhabited the house of Allah and were its caretakers. 'Aal' and 'Ahl' are synonymous. In the story of Prophet Lut (a.s.) the Almighty Allah says:

فَأَسْرَ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ

So remove your followers in a part of the night. [32](#)

And it is also mentioned:

إِلَّا آلَ لُوطٍ ؕ نَجَّيْنَاهُمْ بِسَحَرٍ

Except Lut's followers; We saved them a little before daybreak. [33](#)

Here 'Ahl' is called as 'Aal' and Aal and Ahl are synonymous. Aal is the diminutive of Ahl. The Arabs made the diminutive of Aal as Aheel but due to the heaviness of 'ha' it was dropped and it was pronounced as Aal. This Aal means everyone related to a person.

After that the word of 'Aal' was used as an equivalent of Ummah in the metaphorical sense and everyone that followed the Holy Prophet (S) was included in the 'Aal' and the following words of Allah are presented as evidence:

آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ

Make Firon's people enter the severest chastisement. [34](#)

Since the 'Aal-e-Firon' means the followers of Firon and Allah had flayed them due to their disbelief and not because of their relationship. Thus here 'Aal-e-Firon' does not denote Firon's Ahlul Bayt (a.s.) – family members. In other words the word of 'Aal' is used for family members except that there should be some evidence for metaphor. It is narrated from Imam Ja'far Sadiq (a.s.) that 'Aal' means sons.

Thus 'Ahl' denotes the descendants of a person, the children of his father and the nearest descendants of the grandfather. But it does not include the descendants of distant grandfather (like the great grandfather and the great great grandfather). That is why the Arabs do not consider the Persians as their 'Ahl' even though the progenitor of both is Prophet Ibrahim (a.s.).

In the same way the Quraish do not consider the Mudhir as their 'Ahl'. And if all the Quraish were considered as Ahl of the Messenger due to relationship, the descendants of Mudhir and all the Arabs would have been 'Ahl' of each other. Thus Ahl means the close relatives of a person and the thus Ahl of the Holy Prophet (S) are Banu Hashim. Therefore if anyone had asked about the explanation of this statement of the Holy Prophet (S):

إي يف فم ما ان نتمسم مه هلنتضلواب بهلل .وعتري يل لبيتي

That what does Itrah denote, the Holy Prophet (S) would have said that my Ahlul Bayt (a.s.) and the Itrah in lexicon is that tree that grows at the edge of the crocodile's lair. As Hudhali as composed the following lines:

فماكت تأي يأنأم مخالفهم

ة آبياتا اينبتالعتر

I don't fear rising up against them for six lines of poetry as the Atar tree grows.

Abu Ubaid in book, Amthal has narrated from his namesake expert of language, Abu Ubaid, that 'al-atar' and 'al-at'ar' means the origin of man, that is why there is a saying that; Lamees came back to her original (al-a'tar') habit which she had left.

In the original language Itrat means the family of a man. That is why the Holy Prophet (S) said, "My progeny; my Ahlul Bayt." Thus Itrat means one's family and the family of ones children. If Itrat did not mean family and only meant the family of children Ali (a.s.) would not have been included in the statement of the Holy Prophet (S) and if he had not been included he would not have been included among those who would not separate from the Holy Quran and attachment to whom will not let one to go astray.

Secondly, the statement of the Holy Prophet (S) is regarding some particular persons related to him. And even if this statement is restricted only to his children, in them also considering it to pertain to some particular persons would not be objectionable.

That Ali (a.s.) is also included in Itrat is itself proved by the statement of the Holy Prophet (S): "The two shall not separate till they meet me at the Pool." Because the Ummah is unanimous Ali (a.s.) never separated from the dictates of the Book of Allah. After the Holy Prophet (S) there was no one more knowledgeable about the Book of Allah than Ali (a.s.).

And Imams Hasan and Husain (a.s.) were also included among those whom the Holy Prophet (S) left

behind as Itrat. Thus there is no one in the Ummah who can claim that they were more knowledgeable about the Book of Allah than Ali (a.s.). Rather the two of them received knowledge of Imamate as inheritance from Ali (a.s.). And the statement of the Holy Prophet (S) that: “I am leaving among something, that if you remain attached to you will never go astray,” is not without qualification. Either it is for all the times or for a particular time.

If it is for all the times, during the time of Ali (a.s.) who was there from the Itrat whom the Holy Prophet (S) had left? Did at that time it denote Hasan and Husain (a.s.) or Ali (a.s.)? If someone says that it denoted Hasan and Husain (a.s.) it would mean that Hasan and Husain (a.s.) were more knowledgeable about the Book of Allah than their father and in such a case one who follows this belief will go against the consensus of the Ummah.

And if someone says that the statement of the Holy Prophet (S) is not applicable for more than one particular time period; that is you have to remain attached to them only in a particular time; at other times attachment to them is not necessary, there is nothing which proves this. Thus if the statement of the Holy Prophet (S) is considered applicable to all time, Ali (a.s.) in his time will be taken as the representative of Itrat. And the statement of the Holy Prophet (S) proves that Divine Proof shall remain till the Judgment Day and no period will be without an Imam.

Because the Holy Prophet (S) has said: “Their (Ahlul Bayt’s) example is like that of stars. When one star disappears another appears and this will continue till the Judgment Day.” This proves our contention that the earth will never be devoid of Divine Proof whether it is apparent or hidden because without the Imam the foundations of religion becomes false and as the Messenger of Allah (S) has mentioned in the following tradition, the Itrat comprises of persons who are close to the Holy Quran.

Narrated to me Ahmad bin Hasan Qattan from Hasan bin Ali Sukari from Muhammad bin Zakariya Jauhari from Muhammad bin Ummara from his father from as-Sadiq Ja’far bin Muhammad from his father Muhammad bin Ali (a.s.) from his father Ali bin Husain from his father Husain bin Ali from his father Ali Ibne Abi Talib (a.s.) that he said: The Messenger of Allah (S) said:

“I leave among you two important things, the Book of Allah and my progeny, my Ahlul Bayt. The two shall not separate till they meet me at the Pool like this,” and saying this he joined his index and middle finger together. Jabir Ibne Abdullah Ansari stood up and asked, “O Messenger of Allah (S), who are your Itrat?” He replied: “Ali, Hasan, Husain and the Imams that will come from the progeny of Husain till Qiyamat.”

Muhammad bin Bajr Shaibani has narrated from Muhammad bin Abdul Jabbar, companion of Abul Abbas Thalab, in his book entitled, Kitabul Yaqoot, Abul Abbas Thalab narrated to me that Ibne Arabi narrated to me that Itrat means a big piece of musk and its diminutive is ‘Utira’. And Itra also means sweet water and its diminutive is also ‘Utira’: and Itrat is that tree grows at the edge of a crocodile lair.

I think that it denotes the progeny of a man, that is why the progeny of Ali (a.s.) and Fatima (s.a.) is

called the progeny of Prophet Muhammad (S). Thalab says that he asked Ibne Arabi why on the day of Saqifah Abu Bakr said: We are the Itrat of the Prophet? Ibne Arabi replied: Abu Bakr meant to say that we are the townsmen of the Messenger of Allah (S) and from his tribe.

And the Itrat of Muhammad is only the progeny of Fatima (s.a.). What proves this is the fact that Abu Bakr was recalled and Ali (a.s.) was sent to preach the verses of Surah Baraat because the Holy Prophet (S) was commanded to preach the verses himself or send someone from his family. If Abu Bakr was included in Itrah by genealogy he would not have been recalled from delivering the verses of Surah Baraat and Ali (a.s.) would not have been sent in his stead.

It is also said that Itra is huge boulder in which the crocodile makes a big hole and lives in it. And this is due to lack of guidance. And it is said that Itra is the cut off roots of the tree that grows from its roots. And Itrat, according to the statement of the Holy Prophet (S) neither means 'Fara' (the first issue of a camel sacrificed as thankfulness for idols) nor 'Ateera' (animal sacrificed to idols in Rajab and its blood is applied to the idol's head).

And Asmai has said that during the Age of Ignorance people used to make vows of sacrificing one of their sheep and if the number of their sheep increased to hundred and that it would be included among his sacrifice of Rajab or 'Ateera'. And sometimes it so happened that they used to act miserly and instead of sacrificing their sheep they used to catch a deer and sacrifice it before their idols so that his vow is fulfilled. Harith bin Hillizara Yashkari has composed a line of poetry in this:

“An unlawful sin and injustice like a deer which is in refuge, is sacrificed instead of a sheep.”

That is, he is caught due to the sin of others like a deer which is slaughtered instead of sheep. Asmai says that Itrat means breeze and in the same way the word of Itrah is used in the meaning of tree which has many branches while itself is very small. And it is like Tihama³⁵. Riyashi says that he asked Asmai about the meaning of Itrat and he said that it was a sapling like mouse-ear that grew in a scattered way.

Muhammad bin Ali bin Husain, the author of this book says: Itrat means the progeny of Ali Ibne Abi Talib (a.s.) and Lady Fatima (s.a.) and they are the descendants of the Holy Prophet (S) and if those who are divinely appointed (Nass) through the Messenger of Allah (S) and they are twelve persons. The first of them is Ali Ibne Abi Talib (a.s.) and the last is Imam Mahdi (a.s.). All the Bani Hashim and descendants of Abu Talib are like pieces of musk and their sciences are sweet in the view of scholars. They are the tree whose root is the Messenger of Allah (S), trunk is Ali (a.s.) and the branches are the Purified Imams (a.s.). Its leaves are Shia people and their sciences are the fruits of this tree and they are the foundations of religion in the sense of tribesmen and fellow citizens.

They are true guides, that is they are a huge boulder in which the crocodile makes its lair and lives in. That is why there is lack of guidance in it. And they are the roots of this cut tree because they are left alone. They are oppressed and their rights trespassed and relations were severed from them. They were boycotted. Thus they began to grow once again from their roots. One who cut off relations from them

could do them no harm because they are appointed by Allah through the words of the Messenger of Allah (S).

Itrat denotes those oppressed ones who were imprisoned for no crime while many benefits accrue from them. They are the source of knowledge like a tree that is full of milk. They are the party of Allah as Asmai said Itrat is a wind and the Messenger of Allah (S) has said that wind is the army of Allah and there is a famous tradition of the Holy Prophet (S) that wind is a punishment to one community and a blessing to other. And in the statement of the Holy Prophet (S): “I leave among you two important things,” these exalted personalities are joined to the Holy Quran and regarding the Holy Quran it is said:

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ؕ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا

And We reveal of the Quran that which is a healing and a mercy to the believers, and it adds only to the perdition of the unjust. [36](#)

And the Almighty Allah also says:

وَإِذَا مَا أَنْزَلْنَا سُورَةً فَمِنْهُمْ مَنْ يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ إِيمَانًا فَأَمَّا الَّذِينَ آمَنُوا فزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ فزَادَتْهُمْ رِجْسًا إِلَى رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ

And whenever a chapter is revealed, there are some of them who say: Which of you has it strengthened in faith? Then as for those who believe, it strengthens them in faith and they rejoice. And as for those in whose hearts is a disease, it adds uncleanness to their uncleanness and they die while they are unbelievers. [37](#)

All of them were martyred in different places and remained far away from their original home. From that aspect someone has said: Indeed Itrat is like the mouse-ear sapling which grows far and wide and its blessings are widespread.

Abu Ubaidah says regarding ‘Dhurriyat’ (descendants) that when ‘Dharayaat’ is pronounced with Alif and Taa it means offspring and successors and the meaning is implied in the Holy Quran also. As the Almighty Allah says:

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ

And they who say: O our Lord! grant us in our wives and our offspring the joy of our eyes. [38](#)

Amirul Momineen (a.s.) has recited it as a singular. And in the following verse also:

وَأَيَّةٌ لَهُمَا تَأْتِيهِمْ
وَأَيَّةٌ لَهُمَا تَأْتِيهِمْ

And a sign to them is that We bear their offspring. [39](#)

While in the following verse Allah says:

كَمَا أَنْشَأَكُمْ مِنْ ذُرِّيَةِ قَوْمٍ آخَرِينَ

...even as He raised you up from the seed of another people. [40](#)

Here we have two words: ‘Dhurriya’ and ‘Dhirriya’. Imam Ali (a.s.) recited it as ‘Dhurriya’ and Abu Amr also did the same. This is the recitation of the people of Medina except for one report which is attributed to Zaid bin Thabit that he recited as ‘Dhirriya’. And Mujahid has recited it to mean: They were from his progeny to whom Musa was sent while their ancestors were dead. Fara says that they are referred to as ‘Dhurriya’ because their fathers were Copts and mothers were from Bani Israel. He says that it just like the people of Fars who are born in Yemen, are called Abna. Because their mothers and fathers belong to different races. And Abu Ubaida says: Fara means to say that they are called ‘Dhurriya’ and the pure blood are those who are implied in the phrase: Dhurriya ar-rajul (progeny of man).

That is ones born through that man. And this is derived from the root ‘Dharoot’ and there is no ‘a’ (Hamza) in it. But it is the statement of Abu Ubaidah himself that there is Hamza in its root but the Arabs have omitted it. Thus according to Abu Ubaidah it denotes those whom Allah has given in ones progeny. Like the Almighty Allah says:

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِنَ الْجِنَّ وَالْإِنْسِ

And certainly We have created for hell many of the jinn and the men. [41](#)

Thus ‘Dhurriyat’ means: descendants that Allah has given to a person through his loins.

‘Salaalat’ means the gist of something. It is also called ‘Salaalah’ and ‘Saleel’. The Holy Prophet (S) has said:

م مق قعد دالرن نن نل لة ة

“O Allah, quench the thirst of Abdur Rahman from the Salil (cold water) of Paradise.”

The water in Paradise is called Salil because it is the purest form of drinking thing. Thus this verb is in the form of subject. And the verse:

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ

And certainly We created man of an extract of clay,[42](#)

In this verse Salala means the purest soil of the earth. Salalah also means fruit. That is when a person is born from his mother and it is as if he has come as a result of her.

Hind binte Asma wife of Hajjaj bin Yusuf Thaqafi has composed the following:

ول لد دال .مهة ءعربيةسلة ءأفرس سا ابغل

And what can Hinda be except a mare of the Arabian stock? She is from the stock of the pure horses whom a mule has dominated.

فن نت تمهراكرا افب الحريون نك كأقراا اا افعاللغل ل

Thus if this mare of Arabian stock gives birth to a pure blood horse, what a lucky thing it would be.

If impure ones are born it is the fault of male.

It is also narrated about these couplets that: The male has given birth to it. Saleel means result and Saleelah means a result which is not having any impurity.

- [1.](#) Surah Taha 20: 115
- [2.](#) Surah Maidah 5: 27
- [3.](#) Surah Araaf 7:59
- [4.](#) Surah Nisa 4:164
- [5.](#) Surah Shuara 26:105
- [6.](#) Surah Shuara 26:123–124
- [7.](#) Surah Araaf 7:65
- [8.](#) Surah Baqarah 2:132
- [9.](#) Surah Anaam 6:84
- [10.](#) Surah Hud 11:89
- [11.](#) Surah Ankaboot 29:26
- [12.](#) Surah Saffat 37:99
- [13.](#) Surah Mominoon 23:44
- [14.](#) Surah Kahf 18:60
- [15.](#) Surah Araaf 7:157
- [16.](#) Surah Saff 61:6
- [17.](#) Surah Aale Imran 3:33–34
- [18.](#) Surah Nisa 4:54
- [19.](#) Surah Nisa 4:54
- [20.](#) Surah Noor 24:36

- [21. Surah Anaam 6:84–89](#)
- [22. Surah Anaam 6:89](#)
- [23. Surah Saffat 37:99](#)
- [24. Surah Taubah 9:32](#)
- [25. Surah Nisa 4:59](#)
- [26. Surah Aale Imran 3:55](#)
- [27. Surah Nisa 4: 158](#)
- [28. Surah Baqarah 2:259](#)
- [29. Surah Buruj 85:4–5](#)
- [30. Surah Qasas 28:55](#)
- [31. Surah Qasas 28:55](#)
- [32. Surah Hud 11:81](#)
- [33. Surah Qamar 54:34](#)
- [34. Surah Momin 40:46](#)
- [35. Coastal plain along the southwestern and southern shores of the Arabian Peninsula.](#)
- [36. Surah Isra 17:82](#)
- [37. Surah Taubah 9: 124–125](#)
- [38. Surah Furqan 25:74](#)
- [39. Surah Yasin 36:41](#)
- [40. Surah Anaam 6: 133](#)
- [41. Surah Araaf 7:179](#)
- [42. Surah Mominoon 23: 12](#)

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