

## Part 8: Hadith Thaqaalayn (Tradition of the Two weighty things) and similar Traditions

It is mentioned in *Basharatul Mustafa*, through Ahle Sunnat sources, from Rafe, a freed slave of Abu Zar Ghiffari (r.a.) that he said: I saw Abu Zar (r.a.) clinging to the wall of Ka'ba and saying: The one who knows me knows. But who does not know me may know that I am Abu Zar Ghiffari (r.a.). I have heard from the Messenger of Allah Muhammad (S) that:

The man who will fight with me for the first time and on another occasion fight with my Ahlul Bayt (a.s.) will be, on the third occasion, made by Allah to rise with Dajjal on the Day of Judgement. Doubtlessly, the example of my Ahlul Bayt (a.s.) among you is like the Ark of Nuh (a.s.), that is, who boarded it got salvation and those who turned away drowned. My Ahlul Bayt (a.s.) is the Gate of Hitta (repentance) of Bani Israel. Whoever entered that door got salvation and who did not enter was destroyed.

Shaykh Tusi (r.a.) has narrated this tradition in a number of ways from Abu Zar Ghiffari (r.a.) and, in some narrations, these words are added: The Holy Prophet (S) said thrice: Have I conveyed the message of Allah?

Sayyid Ibne Tawoos has, in *Taraif*, narrated from *Musnad* of Ahmad bin Hanbal that Abu Saeed Khudri says that the Holy Prophet (S) said: I am leaving behind me two very weighty things for you. So long as you will remain connected with them you will never go astray after my departure and they (the two things) are heavier than one another. One of them is the Book of Allah and it is a rope which hangs from the heavens to the earth and the other is my progeny, my Ahlul Bayt (a.s.). Doubtlessly they will never be separated from one another until they come to me at the side of the pond of Kauthar in Paradise.

He has also narrated from Ahmad that Israel bin Uthman said: I saw Zaid bin Arqam in the house of Mukhtar, I asked him: Did you hear this Hadith Thaqaalayn from the Holy Prophet (S)? He said: Similarly.

Ahmad has narrated from Zaid bin Thabit that the Holy Prophet (S) used to say: I am leaving among you two great things who are my successors among you after me: One is the Book of Allah which is a rope

extended from sky to the earth and the other is my progeny who are my family members. Surely these two will never separate from each other until they reach me at the Pond of Kauthar. The Shaykh has also reported these traditions in *Amadah* in this same manner.

Similarly, Sayyid Ibne Tawoos has, through Ahle Sunnat sources, quoted from the book *Jamiul Usool*, which is the most reliable book of this time, and the said Sayyid has quoted from the original book. I am quoting his exact words. I have also seen in the tradition that it is reported from Yazid bin Hayyan that he says: I and Haseen bin Sabrah and Umar bin Muslim went to Zaid bin Arqam.

When we sat down near him, Haseen told him: O Zaid! You have narrated many traditions and have also seen the Holy Prophet (S) with your eyes and also heard his words and have waged Jihad with him and have offered Prayers behind him and have met him many times. Please tell me those traditions that you yourself have heard from the Holy Prophet (S).

Zaid said: O my nephew! By Allah, I have become very aged and a long time has passed since I was with the Holy Prophet (S). I have forgotten a number of traditions which I had heard from him. So accept whatever I may now narrate to you and do not put pressure on me about what I may not narrate. Then he said: One day the Holy Prophet (S) rose up before us and gave a Sermon on the bank of the pond Khum, situated between Mecca and Medina. After praising Allah he gave some admonitions and reminded us of the Hereafter and said: O People! I am also a human being. Very soon my Lord will call me to Him.

That is, the angel of death will come so I will respond to the Divine call and go away from this world. Doubtlessly, I am leaving behind me for you two great things. One of them is the Book of Allah that has Guidance and light (Noor). So adopt the Book of Allah and hold it. Then the Hazrat encouraged and inspired us to act according to the commands of the Holy Quran and then said: The other thing is my Ahlul Bayt (a.s.). Then he said thrice that I am asking you to remember Allah in the matter of the rights of my Ahlul Bayt (a.s.), that is, never give them any trouble and observe their respect and never usurp their right of being the Imams.

Hearing this, Haseen asked: O Zaid! Who are his Ahlul Bayt (a.s.)? Is his wife not included in his Ahlul Bayt (a.s.)? Zaid said: Of course she is from the members of his house, but here Ahlul Bayt (a.s.) means those persons for whom alms (sadaqah) is impermissible (Haraam). He asked: Who are they? Zaid said: They are the progeny of Ali, the progeny of Aqeel, the progeny of Ja'far and the progeny of Abbas. Haseen asked: Is sadaqah Haraam for all of them? Zaid said: Yes. 1

Similarly, this subject has been narrated with little variance in *Jamiul Usool* and all other books and Sayyid has, reported it from some in some ways from Ibne Maghazali Shafei that the Holy Prophet (S) said: The time has arrived when I will be called in the holy world and I will respond that call. Verily I am leaving behind me for you two things, one is the Book of Allah which is a rope stretched from the sky down to the earth and my Progeny which is my Ahlul Bayt (a.s.) and the Omniscient Allah has informed

me that these two will not separate from one another until they arrive to me on the Hauze Kauthar. So just ponder how will you act regarding these two.

Likewise Sayyid has, in *Fazailul Quran* narrated from Ibne Abi Duniya that the Holy Prophet (S) said: I will reach the Hauze Kauthar ahead of you so that I may make provision for you. So when you will arrive I will ask you about the two weighty things (Thaqalayn) as to how did you act for me regarding them? The narrator says that they could not follow what was meant by Thaqalayn until a migrant got up and said: O Messenger of Allah! May my parents be sacrificed for you what are Thaqalayn?

The Hazrat said: The greater of them is the Book of Allah, one end of which is in the hand of Allah and another in your hands. So keep holding it fast so that you may not err (and so astray) and the thing smaller than it is my Progeny.

Those from them who remain in the direction of Qibla and may accept my invitation should not be killed nor should they be cheated because I has asked for a thing from the Omniscient and Omnipotent Allah which has been accepted by Him and it is that these two weighty things may come to me on the Hauz of Kauthar jointly like this (the Holy Prophet (S) joined his two fingers) and Allah has told me that: O Messenger! The one who helps the two is the one who helps you and those who degrade them are those who venture to degrade Me, being the enemies of the two. O people! No community before you had been destroyed but for acting upon their selfish desires who had helped one another in harming their prophet and who had killed those who were issuing just orders.

The author of *Taraif* has reported in some ways from Thalabi who is one of the Ahle Sunnat commentators, the explanation of the verse:

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا.

***And hold fast by the covenant of Allah all together and be not disunited... (Sura Ale-Imran 3:103)***

The Holy Prophet (S) said:

O people! I am leaving behind me for you two great things who are my successors and caliphs among you. If you will adopt them and will act accordingly and follow them, you will never go astray after me. One of them is greater than the other. The greater one is the Book of Allah that is a rope stretched from sky to earth and another is my Ahlul Bayt (a.s.). These two will not be separated from one another until they come to me on the Hauze Kauthar.

Ibne Kathir has, in *Jamiul Usool* which is in vogue among the Ahle Sunnat, has quoted Tirmidhi wherein it is mentioned that Jabir bin Abdullah said: I heard the Messenger of Allah (S) giving a sermon on the back of a camel on the Day of Arafah. He was saying that I am leaving among you a thing which, if you

will cling to it, you will never go astray and it is the Book of Allah and my Progeny who are my family members (Ahlul Bayt a.s.).

Similarly, from *Sahih Tirmidhi*, Zaid bin Arqam is quoted saying that the Prophet of Allah (S) said:

I am leaving for you a thing which if you will keep hold of, you will never go astray after me and those two things which are greater and higher than one another. One of them is the Book of Allah which is a rope drawn from earth up to the sky and another one is my Progeny who are my Ahlul Bayt (a.s.). These two will never get separated from one another until they arrive to me on the Hauz of Kauthar. So just think how you will act for me on their matter.

It is reported from Sulaym Ibne Qays Hilali in *Ihtijaj* that Sulaym says: Once during the time of Hajj, when I and Jaish Ibnul Maqar were in Mecca, Abu Zar (r.a.) got up suddenly and holding the chain of Ka'ba proclaimed loudly:

O People! The one who knows me knows but the one who does not know me should know that I am Jundab bin Junadah and I am Abu Zar. O people! I have heard the Messenger of Allah saying: The example of my Ahlul Bayt (a.s.) among my Ummat is like that of the Ark of Nuh. Those from his community who rode it were saved and those who remained separate got drowned and the example of my Ahlul Bayt (a.s.) is like the Gate of Repentance (Babe Hitta) that was in Bani Israel. O people!

I have heard the Holy Prophet (S) saying: I am leaving behind me two things for you. You will not be misguided so long as you will remain attached to them; they are the Book of Allah and my Ahlul Bayt (a.s.)...to the end of the tradition.

Thereafter when Abu Zar came to Medina, the third caliph sent someone and called him and asked him: What made you announce these traditions rising up during the Hajj season? Abu Zar replied: This was a promise which was taken from me by the Holy Prophet (S) and I was ordered to do so.

Uthman asked him: Who is the witness to your claim? Hearing this, Amirul Momineen (a.s.) and Miqdad got up and testified and when all the three gentlemen went out, Uthman pointed towards Amirul Momineen (a.s.) saying: These companions of him are of the opinion that they will succeed in their aim and that they will get something.

Ibne Babawayh has, with reliable chains of narrators, quoted Ibne Abbas saying that the Holy Prophet (S) said: A man who believes in my religion and who acts according to my way and who follows my tradition should also have faith in the Imams from my Ahlul Bayt (a.s.) who are the best in my entire Ummah. Certainly their example in this community of mine is like Bani Israel's Bab-e-Hitta.

The Hazrat has also been quoted in *Uyoon ul Akhbar* with reliable chains of narrators that the Holy Prophet (S) said: Among you the example of my Ahlul Bayt (a.s.) is like the Ark of Nuh. Whoever sat in this ship following the Ahlul Bayt (a.s.) got salvation and those who turned their face from them will be

beheaded and thrown into Hell fire.

This same tradition has also been quoted in *Nihaya* by Ibne Athir, a great Ahle Sunnat scholar.

It is written in *Sahifa Ridha* and Ayyashi has quoted Imam Ridha (a.s.) in explaining the verse:

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَاَدْخُلُوا الْبَابَ سُجَّدًا  
وَقُولُوا حِطَّةً.

***And when We said: Enter this city, then eat from it a plenteous (food) wherever you wish, and enter the gate making obeisance, and say, forgiveness (Hitta). (Sura Baqarah 2:58)***

Imam Baqir (a.s.) said for you the Bab-e-Hitta are we.2

Thereafter Imam Baqir (a.s.) said: Amirul Momineen (a.s.) said that: Allah had fixed Bab-e-Hitta for Bani Israel and, O community of Muhammad (S) for you, He has fixed the door of Ahlul Bayt (a.s.) and you have been ordered to follow them and to adopt their ways so that He may forgive your sins and may give a greater reward to those of you who do good deeds and your Bab-e-Hitta is better than Bani Israel's Bab-e-Hitta because their door was made of some wood planks and we are the truth tellers and we are the Faithful and the guides and higher and loftier.

As has said the Holy Prophet (S): The stars are the sanctuaries in the sky for the sky and my Ahlul Bayt (a.s.) are sanctuaries for my Ummah. They will not be destroyed in the world because of being misguided so long as anyone from my Ahlul Bayt (a.s.) is there whom they will be following in their manners and behaviours.

Likewise, the Holy Prophet (S) has said: Whoever wants to live like me and to leave the world like me and to reach the tree which has been planted by Allah with His hand of Might and about which He has said 'be' and it was, and who wants to reside in the Paradise of Adn which has been promised to me by my Lord, should adopt the Wilayat of Ali (a.s.) and accept his Imamate and be a friend of his friend and an enemy of his enemy and adopt the Wilayat of his Graceful sons after him who are always obedient to Allah because they are created from my essence and because Allah has granted them my knowledge and wisdom. So woe unto those people of my Ummah who deny their Grace and who may not maintain the respect of their rights. May Allah not grant them my intercession.

The Hadith Safinah has been recorded by Sayyid in *Taraif* from *Kitabe ibne Maghazali Shafei* in many ways from Ibne Abbas and Salmah Ibnul Akwah Abu Zar and others and the tradition of Hitta has been narrated by Sulaym bin Qays from Ali Ibne Abi Talib (a.s.) and he has told the Hazrat: I have heard this tradition from more than a hundred scholar companions.

Ibne Babawayh has, in *Amali* and *Akmaluddeen*, narrated from Ibne Abbas that the Holy Prophet (S) told Ali Ibne Abi Talib (a.s.): O Ali! I am the city of wisdom and you are its gate and entrance to a city is not possible save through its gate. He who is your enemy is lying in his claim that he loves me and that he is my friend because you are from me and I am from you, your flesh is from my flesh and your blood is from my blood and your soul is from my soul and your inner is my inner and your outer is my outer.

You are the Imam of my Ummah after me and you are my successor and my caliph after me. Lucky is he who obeys you and unlucky and stonehearted is he who disobeys you and fortunate is he who adopts your Wilayat and the loser is he who maintains enmity with you and he has attained salvation who does not detach himself from you and destroyed is, he who gets separated from you. You and your sons are like the Ark of Nuh after me. The one who rode it gained salvation and the one who defied you got drowned. You are like the stars in the sky. When one stars faints another takes its place and it will continue like that till the Day of Qiyamat.

Zaid bin Thabit has narrated that the Holy Prophet (S) said:

Verily, I leave behind among you two weighty things, the Book of Allah and my Progeny, my Ahle Bayt and they are two successors after me and they will not separate till they reach me at the Pond.

It is narrated by Abu Saeed Khudri in *Akmaluddeen*, *Maniul Akhbar* and *Khisal* that the Holy Prophet (S) said: I am leaving behind me for you two heavy things one of which is more precious than the other. One is the Book of Allah which is a rope stretched from the sky to the earth and other is my Progeny (Progeny). Surely these two will not get separated from one another until they come to me on the Hauz (Pond) of Kauthar. The narrator says: I asked Abu Saeed: Who is his Progeny? He said: His family members (Ahlul Bayt a.s.)).

Likewise, I have heard from Abu Amr Masahib Abul Abbas Nahvi Laghvi the two have been called *Thiqal* (heavy) because *tamassuk* with them is serious and difficult.

Ibne Babawayh has quoted Hadith Thaqalayn in *Akmaluddeen* etc. from Abu Saeed Khudri with twenty-five chains of narrators from Thalabi, Abu Hurairah, Amirul Momineen (a.s.), Zaid bin Arqam, Jabir bin Abdullah Ansari, Abu Zar Ghiffari, Zaid bin Thabit and other companions of the Holy Prophet (S). Ali Bin Ibrahim has recorded in his Tafsir (commentary) that the Holy Prophet (S) had said in the Farewell Hajj at Masjid Kheef that I am your Way-mark and I will reach Hauz-e-Kauthar before you.

You will arrive after me. This Hauz is so large that its span is equal to the distance between Basra and Sham upto Sanaa-e-Yaman. On its bank there are so many cups of pure silver, their number is equal to the number of stars in the sky. There I will definitely ask you about the two weighty things, as to how you behaved with them?

People asked: What are the two weighty things? He replied: One is the Book of Allah, which is the greater weighty thing and one of its end is with Allah and another in your hands. So hold it fast so that

you may not go astray and never fall in fault. Another is my Progeny which is my Ahle Bayt (a.s.) (family members).

Verily I have been informed by the Kind and Merciful Knower of the apparent and the hidden that both of these two will not get separated from one another until they come to me on the Pond of Kauthar like the closeness of my these two fingers, he said this joining the index and the middle fingers and then said: I do not say that you should consider one of them bigger or greater than the other, exactly like my these two fingers one of which is bigger than other. (He said this joining his forefinger with his thumb).<sup>3</sup>

Ibne Babawayh has, in most of his books, narrated from the Chief of the Martyrs, Imam Husain (a.s.) that people once asked Ali (a.s.): Who are the Progeny? He replied: I, Hasan, Husain, and nine Imams from the descendants of Husain and the ninth of them is Mahdi and Qaem (a.s.). Neither they will get separated from Quran nor the Book of Allah will get separated from them until they come to me on Hauze Kauthar.

Saffar has, in *Basairud Darajat* and *Ayyashi* in *Tafsir* narrated the tradition of two weighty things with a number of chains from the Ahlul Bayt (a.s.). It is narrated in *Basair* from Imam Muhammad Baqir (a.s.) that the Almighty Allah has made three things sacred in the world: Quran, my Progeny and Holy Ka'ba. But people made alterations in the Quran and changed it. Similarly, people ruined Ka'ba and likewise killed my Progeny. All these three were trusts of Allah and people sabotaged all of them.

It should be remembered that the traditions of two weighty things, the Ark and the gate of repentance are all Mutawatir (Narrated by exceedingly large number of narrators) and all the traditionists of the Ahle Sunnat have quoted it and Ibne Maseer has said in *Nihaya* that it has been mentioned in tradition that:

I leave among you two heavy things...

Here they are called Heavy (*Thiqal*) because it is difficult to get attached with them and to act according to them. Every nice and better thing is called *Thiqal*. That is why they are called *Thiqal* as they are great and high ranking. Then it is mentioned in *Nihaya*

The simile of my Ahle Bayt (a.s.) is like the simile of the Ark of Nuh (a.s.). Whosoever will dissociate from it will be pushed into the Fire by the Almighty Allah.

It is mentioned in *Qamoos* that *Thiqal-e-Mahrika* is that beautiful thing which is kept hidden by people after obtaining it. So this is the meaning of:

I leave among you two heavy things; the book of Allah and my progeny.

Sayyid Murtuza has written in *Shafi* that the proof of the authenticity of this tradition is that the entire Ummah has accepted it and none has differed from it except in deriving its meaning (*Tawil*). It is a rule among the scholars that if there is any doubt about the authenticity of a tradition they first discuss about it and thereafter derive interpretations. Their turning back from this rule is the proof of the matter that

they have not doubted about this tradition being true.

Thereafter Sayyid Murtuza writes that a man's progeny is, according to dictionary, his progeny like his sons and their children. Some lexicographers have widened its meaning saying that a man's progeny are those who, in his lineage are the near most to him. So, according to the first definition, it is very clear that the truth about the word progeny applies to Imam Hasan, Husain (a.s.) and their progeny. According to the second saying it will apply to them as well as to those like them who are closest to them in their lineage.

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1. The writer says: After this it might also have been written that Zaid made a mistake and that Ahlul Bayt (a.s.) specifically means the Aal-e-Abbas. It is also possible that Zaid might not have erred, but the copiers of the traditions, who are Ahle Sunnat scholars, might have, due to love for Aal-e-Abbas and others included them themselves as has been done by Shaykh Abdul Haqq Muhaddis Dehalvi in Madarijun Nubuwwat, while explaining the verse (42:23) by writing with regard to Ali, Fatima and their sons, that they are close relatives of the Holy Prophet (S) but the truth is that this verse also includes all the wives and the companions of the Prophet.

2. The writer says: There is difference of opinion about the entrance to Bab-e-Hitta. What is prevalent is that the period of Tiyah ended forty years after the death of Moosa (a.s.). His legatee Yusha (a.s.) brought Bani Israel in the city of Areeha for fighting against the community of Amaliqah. Areeha is in Syria. When they conquered Areeha and killed Amaliqah and won the country of Syria, Allah ordered them to enter Areeha with humility, bowing their heads and reciting repentance as mentioned in the holy Quran: (2:58). Many commentators have said that what was meant by bowing was to bend and to show humility and that the meaning of 'Hittatun' was to say 'Allah, forgive our sins.' They say that their sin was that they had defied Moosa's (a.s.) command to enter Areeha because of which they had to suffer many calamities. They have quoted Ibne Abbas that Hittatun means Laa illah illallaah and that the meaning of 'Sanazeeddu muhsineen' is that 'Very soon We will increase the reward of their good deeds and that 'those who wronged themselves and altered what was told to them, they did not bow and dragged their beds while sitting thereon and that instead of saying Hitta, uttered (to mock Allah), 'Hanta' that they want red-coloured wheat. So Allah made them suffer darkness and plague and seventy thousand of them died in one hour. Thereafter Allah showed Mercy to them and removed the epidemic from them as He says in the holy Quran: 'We sent chastisement from the sky on those who indulged in offences. (2:59). In short, the example of Ahlul Bayt (a.s.) is like that door because they are Babullah (Gates of Allah) and one who enters the gate of their following gets relief from the punishments of both this world and the Hereafter and the one who turns away from accepting their Imamate and does not follow them gets destroyed and becomes misguided and is punished in the worst manner in both the worlds. As it has been mentioned in the first volume in the Tafsir of the Imam that Allah has showed the pictures of Muhammad (S) and Ali (a.s.) on the gate of that city and commanded them to bow by way of respect as has already been mentioned earlier.

3. The writer says: When the Holy Prophet (S) joined his two fingers of his one hand it was meant to show that they will not get separated from one another. For this purpose the comparison or similarity of the forefinger and the middle finger of the same hand is more appropriate. As it was important to show that it was not intended to give preference to one over the other, it was more appropriate to give the simile of the forefingers of both the hands. It is not proper to join the forefinger with the middle finger because the latter is larger than the former, which could mean or imply superiority. Anyway what is meant to convey is that the original words and meanings of the Holy Quran are with Ahlul Bayt (a.s.) and no one else is more aware of them. Moreover, the action of Quran (Quran in action) is, along with all of its command and prohibitions are with these gentleman only as mentioned in the Holy Quran about the virtues of the Holy Prophet (S) that the Quran is his Character. Likewise these gentleman testify to the truth of the Quran. It is mentioned in a tradition that one third (1/3) of the Quran consists of their grace and one third (1/3) in the condemnation of their enemies, (according to some narrations it is 1/4th ). This is in spite of the fact that the Holy Prophet (S) has limited his words within such limits that all doubts are

removed making it crystal clear that: My progeny is my Ahlul Bayt (a.s.). Thus this command has been directed towards that which is entitled to both. We know that, among those of a man's progeny who can be called his Ahlul Bayt (a.s.) are his children and their (grand) children and those who can occupy his seat being nearest to him in blood relation. Despite all this the Holy Prophet (S) has himself described that as to who are his Ahlul Bayt (a.s.) as seen in successive narrations that the Holy Prophet (S) gathered Amirul Momineen, Fatima, Hasan and Husain (a.s.) and covered them by a sheet saying: These are my Ahlul Bayt (a.s.) and hence O, Allah! Keep impurity and evil away from them and keep them clean of sins and vices and keep them pious. It was at that moment that this verse was revealed which is called the Verse of Purification. Seeing this, the Holy Prophet's (S) wife Umme Salma asked: O Prophet of Allah: Am I not among your Ahlul Bayt (a.s.)? The Holy Prophet (S) replied: No, but you are virtuous. In short, Allah has included only these persons in the Prophet's Ahlul Bayt and none else. Hence it is incumbent that the Hadith Thaqalayn must be considered as related to them or to those who can attract another evidence or proof. Scholars have also agreed that this Divine Command to have attachment (Tamassuk) and to follow applies to both to them as well as to their progeny because they have taken their place (Qaem Maqam). Many have said that, because of some probabilities, which have been described, it is necessary that Amirul Momineen (a.s.) must not be included in Ahlul Bayt (a.s.). Our answer is that those among the Shias who say that progeny must be sons and grandsons of the Holy Prophet (S) also say that though apparently the word progeny does not cover him, he being the father and elder of the progeny who is the best among them, he does come in the meaning of progeny on the basis of outward evidence. And if someone says that infallibility applies to one who is connected with both the Book and the progeny and not only to the progeny, then we would say that, in that case, this word would become senseless, because, when only the Book is the Hujjat (argument) and if a thing is not a Hujjat in itself then there is no sense in joining it with the Book. The progeny will have nothing to do with it. Rather, this applies to every person and everything. If it is in accordance with the Book it will be a Hujjat. Therefore, giving speciality to the progeny and to say in clear terms that the progeny the Book will not get separated from one another till the Day of Qiyamat, is the proof that only their word is Hujjat. The Ahle Sunnat have raised a possibility Ijma (agreement of opinion) of Ahlul Bayt (a.s.) is Hujjat. But it is of no use because it is well known that they have agreement on the issue that after the Holy Prophet (S) Ali (a.s.) is his Caliph (immediate leader). But there is no harm if, in rare cases, someone differs from this Ijma despite the fact that, it is possible on the basis of the same tradition it is necessary that in every era there has to be an Imam. Hence we know that the Holy Prophet (S) addressed us in words only to remove our excuse and so as to complete the proof for us in the matter of religion, and to guide us by pointing to a thing because of which we can get rid of every kind of doubt. It is mentioned in the narration of Zaid bin Thabit: 'Both the Book and the progeny are my Caliphs after me' because it is known that it only aims to convey that: what they were bringing before me (for decision) during my lifetime would henceforth (after me) be brought before them (my progeny). We say that in this case, there will necessarily be either of these two: the first is that their Ijma is Hujjat as has been understood by the Ahle Sunnat and second: there necessarily lives among them, in every age, an Imam whose word is Hujjat. Now if the first thing is meant, then it would mean that (Allah forbid) the Holy Prophet (S) did not complete the Hujjat for us and did not remove our excuse because it is not necessary that there must be an Ijma on every issue and it is possible that the Ijma is only over one out of a thousand issues of the Shariat. Thus how can Hujjat be complete over a man who may not be able to fulfil our need except a little. Hence this argument that: It is absolutely necessary that in every age, there must be Hujjat from the Ahlul Bayt (a.s.) of the Holy Prophet (S) who must be Infallible, whose word can satisfy everyone fully. Thus this is a comprehensive proof on the existence of the Hujjat.

The arguments of the Shias provide the details. Since the Holy Prophet (S) has said that the two will not be separated from one another till Qiyamat the command about the Book and its origin is to remain till the last Day. Therefore it is necessary that that Hujjat too should remain along with its attribute and one of them must be present in every age. (The writer says:) rather the need of the Hujjat is more than the Book because the commands of the Shariat can be derived in a very small number from the apparent Quran and that too with some doubt. That is why some people have said that the most clear cut verse in the Holy Quran is the verse about Wuzoo but there are eighty doubts regarding it also. So the details and original intention of the Divine commands do require a caliph (for complete clarification). Here it also becomes clear that (they are not right) who say that approaching both the Quran and the progeny is not possible because all commands are not seen in the Quran and those which are seen are also doubtful and so their excuse is not removed by both. But the fact that this writing is a Nass (clear cut Divine text) on Imamate and Khilafat and obedience being compulsory is such that nobody with

an iota of wisdom and justice can deny it. It is as if a king leaves his city for some time and say: "I am leaving such and such person among you behind me". What would it mean except that "you should obey him just as you are obeying me?" Likewise if somebody leaves his house and while proceeding on journey says: I am leaving behind me such and such person between you. Does it not mean that he says nothing but 'he is my substitute or deputy and he is in charge of my house'? Especially when he earlier says that 'I am also a man like you and I am to answer my Allah's invitation very soon and thereafter he says: I am leaving behind me for you the Book and my progeny. Just as many books show the superiority of Book over progeny, so also there are many traditions that show that the progeny is superior to the Book. So it is not doubtful to make a comparison between the two. Clear evidence came to my mind, which I have put forth at length in my book *Ainul Hayat*. In short, there are many clear and hidden meanings of the Quranic words. They are from seven interiors to seventy interiors. According to many traditions the word Quran and the entire Quran refers to Ahlul Bayt (a.s.) and many narrations point out that the meanings of Quran, especially its hidden meaning are related to Ahlul Bayt (a.s.). Rather the knowledge of 'what was' (Ma kaana) and 'what is' and 'will be' (Ma yakoono) till Qiyamat and all codes of life and Divine Commands are in the Holy Quran and all this knowledge is with the Ahlul Bayt (a.s.) because they are clean of all sins and are Infallible and they are perfect in all human virtues. Similarly most of the Holy Quran praises then and condemns their opponents as mentioned earlier. With this meaning also it is clear that the praise of every perfect virtue turns back to the people having those virtues (mentioned in Quran) and since, for good reasons, such perfection is only with these persons (Ahlul Bayt) and as the condemnation of every evil mentioned in the Quran refers to the persons who have such vices are the enemies of Ahlul Bayt (a.s.). As Quran, by itself, is not a personality but an exposition, which has different pictures in different circumstance. As first the angel was in the knowledge of the Knower (Allah), then it appeared on the Lauhe Mahfooz (The Protected Tablet). From there it was transferred to Jibraeel (a.s.). Thereafter, from Allah, either directly or through Jibraeel it was revealed to the sacred and radiant heart of the Holy Prophet (S). Therefrom it came to the holy hearts of the Legatee and Momineen (Faithful) and became manifest in the form of the Book. Thus, in reality, the real sacredness is of the origins of the Quran and therefore, it made all those places sacred where it went. The place where it was more manifest became more sacred. Likewise sacred are the ink and the pen and the tablet on which the Quranic words are written. So much so that even the cover of the book containing the said Words also became sacred. It is the place where the Quran's manifestation is the least and yet it is so sacred that anyone who insults or abuses it becomes a disbeliever. Therefore, the heart of the believer whose heart holds the Holy Quran has the sacredness which is higher than the sacredness of the letters and the paper as mentioned that the dignity of the believer is higher than that of the Quran. Hence the character of a man is in accordance with the virtues mentioned in the Quran the more will be his or her honour. On the contrary if someone has evils instead of good virtues the less will be his credit and it will dishonour the Quran to that extent. In short, the Holy Quran and its virtues increase step by step or in stages so much so that when this apparent manifestation of the Quran reaches the Holy Prophet (S) and his Ahlul Bayt (a.s.) it attains its zenith. Therefore if seen from the viewpoint of truth the real Quran are these gentleman who are actually the place of its words and the places of the meaning of the Quranic virtues. As you have come to know, Quran is that, which contains the signs (letters) of the Quran and the signs of Quran in the meaning of its perfectness are the hearts of the believers as said by Amirul Momineen (a.s.): 'I am the Speaking Quran.' There are many traditions in this regard, some of which I have written in *Ainul Hayat*. In short, the result of research, the essence of all these traditions is that this aspect of these righteous people which is the aspect of their attachment with Quran and its knowledge is higher and better than all aspects as Allah Almighty has said: 'We have granted them (from the aspect of knowledge) dignity over both worlds.' (45: 16) and about all the aspects of these great persons, which are like Divine announcements like their sacred lineages, they can also be included in the Quranic aspects (relevant aspects), but among all the Quranic aspects, the best one is the aspect of knowledge.

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