

## Part 7: Parents– Children denote the Holy Prophet and Imams

Parents/Children denote the Holy Prophet (S) and Imams and their followers

The Almighty Allah says:

وَوَالِدٍ وَمَا وَلَدَ.

***And the begetter and whom he begot. (Sura Balad 90:3)***

Some commentators have said that here begetter means Prophet Adam (a.s.) and ‘whom he begot’ are his sons, be they the prophets themselves or their legatees. Some have opined that begetter means Ibrahim (a.s.) and ‘whom he begot’ is his progeny and according to some others it means every father and his children.

Ibne Shahr Ashub has narrated from Sulaym bin Qays that the begetter is the Prophet (S) and ‘whom he begot’ refers to his legatees and progeny.

In *Tafsir Muhammad bin al Ayyash* and *Kafi*, Imam Baqir (a.s.) is quoted with reliable chains of narrators that begetter is Hazrat Ali (a.s.) and ‘whom he begot’ are the Infallible Imams.

Likewise with reliable chains of narrators Imam Sadiq (a.s.) is quoted that he has, while explaining the Divine verse:

وَأَنْتَ حَلٌّ بِهَذَا الْبَلَدِ. وَوَالِدٍ وَمَا وَلَدَ.

***And you shall be made free from obligation in this city. And the begetter and whom he begot.***

***(Sura Balad 90:2-3)***

Imam (a.s.) said that the ‘two begetters’ means the Holy Prophet (S) and Imam Ali (a.s.) and ‘whom he begot’ denotes the children of Imam Ali (a.s.).

In *Kafi*, according to reliable chains of narrators, Asbagh bin Nubatah is reported to have asked Amirul Momineen (a.s.) about the Tafsir of the verse:

أَنْ أَشْكُرُ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ.

***Be grateful to Me and to both your parents; to Me is the eventual coming. (Sura Luqman 31: 14)***

He replied that the parents who must be thanked according to Allah’s order are the fathers from whom knowledge is born and from whom wisdom is obtained as heritage and whose obedience has been made obligatory for the people. Thereafter Allah has said ‘the return of the servants is towards Me’ and the basis of this explanation is the word parents. Then Ali (a.s.) turned the direction of the word towards the first and the second, and said:

وَإِنْ جَاهِدَاكَ عَلَى أَنْ تُشْرِكَ بِي...

***And if they contend with you that you should associate with Me... (Sura Luqman: 15)***

Meaning: ‘If they dispute with you to adopt polytheism, that is, to include others in the legateeship ordered by Allah to make your legatee, that is, Ali Ibne Abi Talib (a.s.) then O Prophet (S)! You should not do so and you should not hear them. Then the Hazrat turned the statement towards the parents and said: ‘Make people aware of his grace and order them to obey him.’ This is the meaning of Allah’s command:

وَاتَّبِعْ سَبِيلَ مَنْ أَنْابَ إِلَيَّ.

***And follow the way of him who turns to Me. (Sura Luqman 31: 15)***

And then the Hazrat said: Fear Allah and do not oppose and disobey parents because their pleasure is the cause of Allah’s pleasure and their anger is the reason of Allah’s anger. 1

In *Tafsir Furat*, Imam Ja'far (a.s.) is quoted in the explanation of the verse:

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ.

***And serve Allah and do not associate any thing with Him and be good to the parents and to the near of kin. (Sura Nisa 4:36)***

Imam Sadiq (a.s.) said that the Holy Prophet and Ali Ibne Abi Talib (a.s.) are two fathers and 'the near of kin' denotes Hasan and Husain (a.s.).

In the *Tafsir* of Imam Hasan Askari (a.s.), while explaining the divine words:

لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ.

***You shall not serve any but Allah and (you shall do) good to (your) parents, and to the near of kin. (Sura Baqara 2:83)***

The Holy Prophet (S) said: Your best parents and those who are most entitled to get good and thanks from you are Muhammad (S) and Ali (a.s.).

Ali (a.s.) said: I have heard from the Holy Prophet (S) that I and Ali (a.s.) are two fathers of this Ummah and our right on them is much more higher than that of their parents who gave them birth because we will free them from Hell-fire if they obey us and we will lead them to Paradise which is the place to dwell and we will release them from the slavery of desires and join them with the best free persons.

Fatima (s.a.) says: The two fathers of this Ummah are Muhammad and Ali (a.s.) who remove their crookedness and who deliver them from painful torment if they obey them and they make the eternal bounties of Paradise available to them if they agree with them.

Imam Hasan (a.s.) said that Muhammad and Ali (a.s.) are the two father of the Ummah so how lucky are those who recognise their right and remain always obedient to them. Allah will entitle him to Paradise and will bestowed His pleasure and happiness on him.

Imam Husain (a.s.) said that the one who recognizes the right of his two noblest fathers and who obeys them as they are entitled to be obeyed will on the day of Qiyamat be told to dwell at any place in the vast and spacious Paradise.

Imam Zainul Aabedeem (a.s.) has said that if the reason of parent's right on their children is very much due to the fact that they have done good to him and then the good and the favor which Muhammad and

Aale Muhammad (a.s.) have done to this Ummah are much more than those of the biological parents. Therefore both of them are far more entitled to be fathers and more entitled to observation of their right on the Ummah.

Imam Baqir (a.s.) said that a man who knows the honour and respect of his Lord should think as to how much respect and honour he should give to his two noblest fathers Muhammad and Ali (a.s.) and consequently his respect for Allah will be according to his respect to the two honourable persons.

Imam Sadiq (a.s.) said that a man who observes the right of his noblest fathers, Muhammad and Ali (a.s.) even if he had neglected the rights of the biological parents and of all other servants of Allah, will not be harmed because the aforesaid two spiritual parents will, on the day of justice, make his biological parents' pleased with him.

Imam Moosa Kazim (a.s.) has said that the more rewarding is the Prayer the more the performer of Prayer sends Salawat on his two nobler spiritual fathers Muhammad and Ali (a.s.).

Imam Ridha (a.s.) asked: Does anyone of you not dislike that his parents who gave birth to him may not be accepted by people as his parents? They replied: Why not? By Allah, it seems very repugnant. The Imam said that such a person tries that people should refuse to recognize Muhammad and Ali (a.s.), who are nobler than his biological parents, as his two fathers.

Once a man said to Imam Taqi (a.s.): I love Muhammad and Ali (a.s.) so intensely that I cannot stop loving them even if my body is torn apart or cut into pieces with scissors. The Hazrat replied: They (the holy ones) will reward you according to (in proportion with) your affection for them and they will, on the Day of Qiyamat, plead for high honours and rank for you and that even a little portion of it will be million times greater than the level of your love.

Imam Ali Naqi (a.s.) said that a man in whose sight his two spiritual fathers, Muhammad and Ali (a.s.) will not be more lovable than his biological parents, will not earn any respectability in the view of Allah the Almighty.

Imam Askari (a.s.) has said that a man who gives preference (in obedience) to his two spiritual fathers, Muhammad and Ali (a.s.) over his biological parents is addressed by the Almighty Allah: I chose you and gave you honour before (in front of) your spiritual parents as you opted for their respect compared to your biological parents.

Then the Imam said: According to the Divine word 'and the near of kin', those respected personalities are your religious relatives, Allah has ordered you to recognize their right as we took promise from Bani Israel and O followers of Muhammad! I have taken similar promise from you that you must recognize the near ones of Muhammad (S) who are, after Muhammad, the Infallible Imams and the people from selected ones in religion after their rank, that is, the Shias!

The Holy Prophet (S) said: Allah will, in Paradise, give a thousand-fold honour to the one who will recognize and honour the rights of his parents and these heavenly ranks will be such that the distance between any two of them would be equal to a hundred-year journey for fast running horses.

One of the said ranks will be of silver, another of gold, then of pearl then another of topaz then another of emerald and another of musk and another of ambergris and another of camphor and like this every rank will be different from another and the one who will honour the right of Muhammad and Ali (a.s.) Allah will raise and multiply his rank proportionately and will reward him profoundly and this grant will be in proportion to the preference he had given to his spiritual parents (two fathers) over his biological parents.

Fatima (s.a.) told some women: In order to nullify the displeasure of your biological parents, make your two religious fathers Muhammad and Ali (a.s.) happy. But never please your biological parents by displeasing your two spiritual fathers because if your real parents become angry with you, your two spiritual fathers will make them pleased, in exchange of one-thousandth part of the reward you earn for an hour passed in their obedience and if your two religious fathers become angry your biological parents would not be able to please them because the rewards of the entire world can not withstand their displeasure and anger.

Imam Hasan (a.s.) says that it is obligatory for you to do good to the near and dear ones of your two religious fathers, Muhammad and Ali (a.s.) even if it entails the ignoring of the rights of the near and dear ones of your biological parents you should never disgrace the rights of your two religious (spiritual) fathers because of the honouring of the rights of your biological parents because your gratitude towards this group is better than your being thankful to your biological parents because when they will thank you in front of Muhammad and Ali (a.s.) even a little happiness of these two personalities will cause the removal of all your sins even if they had filled the space (from earth to heaven), and if your racial relatives show their thankfulness to you in front of Muhammad and Ali (a.s.) while you had dishonoured the rights of your two (spiritual) fathers then their thankfulness to you will be of no avail.

Imam Zainul Aabedeem (a.s.) has said that the rights of our two spiritual fathers, Muhammad and Ali (a.s.) are more worth honouring in comparison with the right of biological relatives because our spiritual fathers will make our biological parents pleased.

Imam Baqir (a.s.) said that a man who honours the two spiritual fathers, Muhammad and Ali (a.s.) more than his biological parents and in whose eyes the relatives of his two religious fathers will be more respectable compared to the relatives of his physical parent's relatives then Allah addresses them saying: As you have honoured the most honourable personalities and due to your adopting those personalities who are higher than all others in rank, I will make you their companion and friend in Paradise which is the everlasting home.

Imam Sadiq (a.s.) says that a man for whom it is not possible to honour the right of the relatives of both

of their racial and spiritual relatives, it is better for him to give preference to the right of the relatives of his two spiritual fathers, Muhammad and Ali (a.s.) over the rights of his biological parents' relatives because, by so doing, Allah will, on the Day of Qiyamat, tell him: Since you gave preference to your religious fathers against your relatives, I am asking My angels to give preference to you in escorting you to My Paradise and at that time they (angels) will make a thousand-fold increase in the bounties of heaven.

Imam Moosa Kazim (a.s.) said that two things are offered to a person and if the price of either of the two is over a thousand dirhams and if that person has only one thousand dirhams, then he will ask which of the two is more beneficial to me and he will be told this one is a thousand-fold harmful compared to the other, then, in such circumstances, will he not choose the thing which is more beneficial and better? The audience replied: Why not, he will surely adopt the better thing. Then the Hazrat said: Likewise, your adoption of your two spiritual fathers, Muhammad and Ali (a.s.) is much more rewarding than your adoption of your biological parents because the grace of its reward is as higher as is the superiority of Muhammad and Ali (a.s.) over his biological parents.

Once a man asked Imam Ridha (a.s.): May I inform you about a man who is one of the biggest losers? The Hazrat asked: Who is he? He said: One who had ten thousand gold coins and yet he exchanged them for ten thousand dirhams. The Hazrat asked: Is not the man losing more who sells ten thousand dirhams to buy ten thousand dirhams? The audience responded: Certainly. Then the Hazrat said: May I not make you aware of a man who is even a greater loser and whose lament is greater than that of the one who sold a thousand golden mountains to buy a thousand pieces of false silver. Is the misfortune of the former not greater than that of this one? The people said: Of course, it is certainly so.

The Hazrat said: Still more at loss and pitiable is the man who gives preference in doing good to the physical relatives of his parents over the relatives of his two spiritual fathers, Muhammad and Ali (a.s.). It is so because the grace of the relatives of Muhammad and Ali (a.s.) is higher than the grace of the value of a thousand mountains of gold over the value of a thousand pieces of silver.

Imam Taqi (a.s.) said: One who prefers the near ones of his or her two spiritual fathers, Muhammad and Ali (a.s.) over the relatives of his biological parents, will be, on the Day of Qiyamat, adorned by the Lord of the universe with His clothing of honour so that the entire creation can see him and he will make him famous among the people, and will give him grace over His other servants except those who may be equal or higher than him in this matter.

Imam Naqi (a.s.) said: One of the conditions of acknowledging Allah's grace and greatness is that you should prefer your two spiritual fathers Muhammad and Ali (a.s.) over your physical or biological parents and it is to lower the greatness and grace of Allah if you give preference (in honouring and following) to your biological parents over your two spiritual fathers, Muhammad and Ali (a.s.).

Imam Askari (a.s.) said: A man's children were hungry. He came out of his house to find some food for

them. He earned a dirhams and began walking back with a little food for his children. In the way, he met relatives of Muhammad and Ali (a.s.) who also were very hungry. He thought that these two are more deserving than his own children and so he gave what he had purchased to them. He was also confused as to what he would tell his wife and children? In the meanwhile he saw a messenger who was searching for him and he handed over a letter and 500 gold coins saying: This is from the property of your uncle who expired in Egypt and some traders in Mecca and Medina have yet to pay a million dirhams to him and he left much more valuable land and property in Egypt. That man took the 500 gold coins and spent that amount on his family.

At night he saw Muhammad and Ali (a.s.) in his dream who told him that you have seen how we have enriched you when you gave preference to our near ones to your dear ones. Thereafter those in Mecca and Medina who had to pay a one hundred thousand dirhams to the deceased Egyptian also saw Muhammad and Ali (a.s.) in their dreams who told them: If you do not pay the dues to of the deceased to his nephew by next morning we would destroy you and deprive you of all your belongings and wipe out your credit and honour. So the next morning all such persons came to that man and gave him all the aforesaid dues of his deceased uncle. Thus he got as much as one a hundred thousand dirhams.

Thereafter all those in Egypt with whom the property and land of the deceased was, were also forcefully asked in dreams to return the property to the nephew of the deceased. Then once again that person was congratulated in dream informing him: See the might of Allah, we have ordered all concerned in Egypt to hand over your share of inheritance to you. Do you want that we may ask the governor of Egypt to sell your late uncle's property and to sent the proceeds to you so that you may buy property in Medina? He replied: Yes, O Messenger of Allah! and O Amirul Momineen! I would like it. So the governor sold all that property and fetched three hundred thousand dirhams and sent that amount to that man and thus the latter became the wealthiest man in Medina.

Then the Holy Prophet (S) told him again in dream: O servant of Allah! Since you have given preference to my near ones to those of yours, we have given you its value in the world (worldly value or reward) and, in Hereafter I will give you a thousand palaces for every grains that you gave to my relatives in the world and the smallest of those palaces would be much bigger than this whole world, and every needle (smallest thing) of that heavenly palace will be better than all that is found in this world.

Likewise Imam Askari (a.s.) said, explaining Surah Rahman, that Rahman is from Rahmat (mercy). In some copies it is mentioned that it is from Rahm (womb relations) and Amirul Momineen (a.s.) said that: I have heard the Holy Prophet (S) saying: The Lord of the universe says that I am Rahman and I have taken one of My names and named it Rahm (kindness to relatives). The one who joins My Rahm (kindness to relatives) I join him with My Rahmat (mercy) and the one who cuts off My Rahm(cuts off relations), I cut off My Rahmat (mercy) from him.

Thereafter Amirul Momineen (a.s.) asked one of his companions: Do you know what this Rahm is? He replied: Allah Almighty has encouraged every community to behave kindly with its relatives and to

honour them. The Hazrat said: Has He encouraged to behave kindly with the unbeliever relatives also and to honour those who considered Him (Allah) unimportant? He replied: No, but He has inspired to be kind with believing relatives. The Hazrat said: Has kind behaviour been made compulsory for them because they are racially connected with their parents? He replied: Yes, O brother of the Messenger of Allah.

Then the Hazrat said: Then does this show that Sile Rahm (kindness to relatives) includes the rights of the parents? He replied: Yes, O brother of the Prophet. Amirul Momineen (a.s.) said: Their parents have protected them from worldly troubles and evils in the world and these few bounties are perishable and few difficulties are also to pass away and the Prophet of Allah is leading all towards the eternal bounties which would never end. So which of these two bounties is greater? He replied: The bounty of the Messenger of Allah is very great and better.

Then the Hazrat asked: Then how is it possible that the Holy Prophet (S) may encourage the honouring of the one whose right has been declared greater by Allah? He said: It is not admissible. Then the Hazrat said: The right of the Messenger of Allah is greater than the right of parents. So the Rahm (relationship) of the Messenger of Allah is very valuable for honouring and very painful for being cut off (disregarded). Hence punishment and full punishment is due for the one who may cut it and Hell and the greater chastisement is due for the one who may cut off the honour of his sanctity.

Perhaps you do not know that the respect of the Messenger of Allah is the respect of Allah and right of Allah is greater than the right of all other benefactors because every benefactor other than Him does not give any bounty but by His guidance and Allah addressed Moosa (a.s.): O Moosa! Do you know how great is my Rahmat (mercy) on you? Moosa (a.s.) replied: Your Mercy did not do like that of my mother on me.

The Lord said: You mother did not do Mercy to you but only because of the abundance of My Mercy because it was I who had made her kind to you and I had made her sacrifice her sweet sleep for you just to nourish you. Had I not made her do so she would have been just like all others without any difference. O Moosa! Do you know that a servant of Mine, sometimes, indulges in so many sins that they would fill all the skies and I forgive his sins and disregard those sins.

Moosa (a.s.) asked: O Lord! Why so? The Lord replied: Because of a good habit which I like and that virtue is that he befriends his believing brothers and knows their conditions and considers himself equal to them and he does not behave proudly with them. When he behaves like this I forgive his sins and disregard his faults. O Moosa! Pride is my sheet and if anyone becomes proud it hurts Me and if anyone comes in contrast with Me in these two matters, I chastise him with My fire of anger. O Moosa! One of the ways of honouring Me is that, when I have given the worldly wealth, he must love My faithful servants so that his hand may remain short from worldly wealth and if he shows pride to a faithful person then it is as if he has considered My grace and greatness valueless.



Thereafter the Amirul Momineen (a.s.) said: The Raham (Mercy) which Allah took from Rahman is Muhammad and to know the greatness of his near and dear ones. Doubtlessly everyone from our Shias, every faithful man and every faithful woman is from Rahm (relations) of Muhammad (S) and their honour is to honour Muhammad (S). So woe unto one who insults the Rahm (relations) of Muhammad (S) in any way and good news for the one who values the honour of Muhammad (S) and behaves nicely and kindly with his near and dear ones.

In *Kafi* and in all books, it is written about traditions explaining Allah's verse:

***“And know that whatever thing you gain, a fifth of it is for Allah and for the Apostle and for the near of kin and the orphans and the needy and the wayfarer, (Sura Anfal 8:41)***

that near of kin means the Infallible Imams and that half of the Khums money is the share of the Imam of the time and the other half is that of the orphans and the poor and the wayfarers among the Sadat (Sayyids).

Likewise, in the explanation of the verse:

***“Whatever Allah has restored to His Apostle from the people of the towns, it is for Allah and for the Apostle, and for the near of kin and the orphans and the needy and the wayfarer (Sura Hashr 59:7)”***,

it is reported that the near of kin mean the Infallible Imams (a.s.).

Similarly, in many reports it is written in the explanation of the Verse:

***“The Prophet has a greater claim on the faithful than they have on themselves, and his wives are (as) their mothers; and the possessors of relationship have the better claim in the ordinance of Allah to inheritance, one with respect to another, than (other) believers, and (than) those who have fled (their homes) (Sura Ahzab 33:6)”***

that this verse has been revealed in praise of the sons of Imam Husain (a.s.) and that it is about their Imamate and rulership and caliphate as this position is available to the son, not to the brother or uncle. And in some narrations it is mentioned that it means that the near relatives of the Prophet are more entitled than others.

It is mentioned in the *Tafsir* of Ali bin Ibrahim and of Ayyashi that Imam Kazim (a.s.) was once asked about the meaning of the verse: *‘Those who join what has been commanded to be joined’* the Hazrat replied that the Rahm (Relationship) of the Aale Muhammad adheres to the Arsh (throne) of Allah and it says: O Allah! Join with the one who joins with me and cut off from one who cuts off from me and this verse applies to other relatives.

It is narrated in *Maniul Akhbar* that the Rahm (relations) of the Imams from Aale Muhammad and the

relations of believers on the Day of Judgement, say holding the Divine Arsh: O Lord! Join Your Rahmat (Mercy) with those who joined us and cut off your Mercy from the one who cut it off from us. Then Allah would say: I am Rahman (Beneficent) and you are Rahm (relationship). I have taken My name from the root of your name and made up your name from My name. Who joined with you, I will make my Mercy vast with him and who cut off from you I will cut off from him.

Therefore, the Holy Prophet (S) said that 'Rahm' is a relation between Allah and His servants and Ayyashi has, explaining this verse, narrated from Imam Sadiq (a.s.) that Sile Rahm (kindness to relatives) is included in this verse, and its extreme explanation, is you do Sile Rahm and kindness regarding we Ahlul Bayt (a.s.).

Ibne Shahr Aashob has explaining this verse, quoted Imam Muhammad Baqir (a.s.) that in the verse:

وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ.

**“And be careful of (your duty to) Allah, by Whom you demand one of another (your rights), and (to) the ties of relationship. (Sura Nisa 4:1)”**

'Arham' means the near and dear ones of the Holy Prophet (S) and their Chief and leader is Amirul Momineen (a.s.). Allah has ordered their love but people disobeyed what they were commanded.

In *Tafsir Furat*, Ibne Abbas quotes that this verse was revealed in praise of the Holy Prophet (S) his near and dear ones because every cause (Sabab) and Nasab (race) will be cut off on the Day of Judgement except whose cause and genealogy reaches to the Holy Prophet (S).<sup>2</sup>

Ayyashi has, in explanation of the verse:

**“And upon Allah it rests to show the right way, and there are some deviating (ways); and if He please He would certainly guide you all aright (Sura Nahl 16:9)”**

quoted Imam Baqir (a.s.) which means Allah orders justice, that is the middle course between both extremes in the matter of beliefs for example, Amr Baina'l Amrain (affair between two affairs) between compulsion and free will, that is moderation and He orders kindness which means sincerity in worship or good behaviour with His servants and good attitude towards one's relatives, that is to give that thing to one's relatives which they need and to prevent them from bad things, that is from following excessive desires and from submitting to evils, that is from exceeding in falling prey to anger and from rebellion, that is from suppressing the servants of Allah and from attacking them. These meanings are according to the apparent words of the commentators.

Imam said that justice (Adl) is Muhammad (S) who provided foundation for Adl (justice) and goodness is

Ali Ibne Abi Talib (a.s.) who concluded the laws and worship acts on creations and said that 'Zil Qurba' means nearness to us through which Allah ordered His servants to have love of us and to observe our rights and prohibited them from evil and bad deeds and rebellion, that is from rebelling against Ahlul Bayt (a.s.), or making people inclined towards other than them.

Muhammad bin Ayyash and others have with reliable chains of narrators, narrated that Jibraeel (a.s.) came to the Holy Prophet (S) and said: You will get a son whom vicious people would martyr after you. The Holy Prophet (S) said: I do not need such a child. Jibraeel (a.s.) said: Imams will be born from him.

According to another narration, Jibraeel (a.s.) went back to heaven on hearing the Holy Prophet's (S) reply but soon returned to say: Your Lord says Salam to you and gives you good tidings that Imamate and guardianship (Wilayat) and Legateeship (Wasiyat) have been provided in his (your son's) progeny. The Hazrat said: I am pleased. Then the Holy Prophet (S) went to Fatima (s.a.) and said: You would give birth to a son who shall be killed by my Ummah after me. Fatima (s.a.) said: I do not need such a child. The Holy Prophet (S) gave this tidings thrice and every time received the same reply.

Finally he said that Imams and legatees would be born through him. Then Fatima (s.a.) said: I am pleased. Then she conceived Imam Husain (a.s.). Allah protected him in the Holy womb from the evils of Satan. Imam Husain was born after six months. No one had ever heard of a six-month pregnancy child's safe birth and His remaining alive except in this case of Imam Husain (a.s.) and of Hazrat Yahya (a.s.). When Imam Husain (a.s.) was born, the Holy Prophet (S) put his holy tongue in the mouth of the baby and the latter began to suck getting the (elements of) milk and honey thereby. Imam Husain (a.s.) has not suckled from any woman. His blood and flesh were made up (nourished) by the saliva of the Holy Prophet (S). A hint of this is found in the divine words:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمَلُهُ وَفِصَالُهُ  
ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ  
نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي  
ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ.

***And We have enjoined on man doing of good to his parents; with trouble did his mother bear him and with trouble did she bring him forth; and the bearing of him and the weaning of him was thirty months; until when he attains his maturity and reaches forty years, he says: My Lord! grant me that I may give thanks for Thy favor which Thou hast bestowed on me and on my parents, and that I may do good which pleases Thee and do good to me in respect of my offspring; surely I turn to Thee, and surely I am of those who submit. (Sura Ahqaf 46: 15)***

This verse conforms to the conditions of Imam Husain (a.s.) because of several reasons. Firstly, only his

is the case in which the unwillingness of pregnancy and of delivery has been shown as news with witness. Secondly, the period of conception and of suckling being of thirty months, because another verse says that the period of suckling is two years.

So, this is a hint towards the fact that the period of his stay in the holy womb was six months and if is known that in this Ummah this thing has been only in his case. Thirdly, thereafter the lord of the universe says that: *until when he attains his maturity* meaning ‘Till he became adult and when he reached the age of forty years he said: My Lord! Give inspiration to me and guide me so that I may be thankful for the bounties which you have gifted to me and to me of you liking.’

All this fits only in the case of this Hazrat’s case because he had become Imam of the age of forty and he said thereafter, *and do good to me in respect of my offspring* meaning ‘Reform for me, some from my progeny from Imams from his progeny. So he prayed for ‘some’ because it was not possible that all of them could be Imams. Hence Imam Sadiq (a.s.) says that had it been ‘Aslih Zurriyyati’, then verily the entire progeny would have been Imams.

And, in the explanation of the Holy Verse:

وَأْتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ.

***And give to the near of kin his due and (to) the needy. (Sura Israa 17:26)***

Many traditions have been quoted by both Shias and Ahle Sunnat that ‘Zavil Qurbaa’ mean Fatima (s.a.) and ‘due’ means ‘Fadak’ and after the arrival of this verse the Holy Prophet called Fatima (s.a.) and gave Fadak to her and everyone of the said tradition’s mention have their own places which will be described at their occasions—Insha Allah.

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1. The writer says: It is one of the difficult traditions and one of the many mysteries. In short, the right of the physical father and mother is from the viewpoint that they are related with the perishable and the transient worldly life. It is possible that one may get some benefit from their worldly inheritance. But the two spiritual fathers, the messengers and the Imams are the causes of the eternal knowledge and worship which earn the everlasting bounties of Paradise and their inheritances are Divine wisdoms the effect whereof remains with man till eternity. Hence their right is very great and the observance of their right is much more obligatory because the mere mention of the word ‘father’ does not call for any preference as the application of ‘parents’ to father and mother is mostly figurative. On this basis, in the explanation of the word ‘father’ its application is proposed to the spiritual father also. We have already resolved the doubts (difficulties in understanding of the traditions in the book Biharul Anwar.

2. The writer says: Most of the reciters have recited ‘Wal Arham’ pronouncing it with Fath (Zabar) and Hamza, while one of the seven reciters, has pronounced it with Kasr (Zer) but the basis of both traditions is on the first recitation (pronunciation) meaning ‘refrain from cutting off Rahm.’

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