

HISTORY

YEAR 8

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Abbreviations: -

azwj: - Az Za Wa Jalla

saww: - Sal lal la ho Allay hay Wa Aal lay he Wasallam

asws: - Allay hay Salawat Wass Salam

as: - Allahey Salam

LESSON 1: Oneness of Allah^{azwj}: (Teacher to explain to children)

1. Our First Imam Ali^{asws} says: It is impossible to Describe Allah^{azwj}, who is One^{azwj} but that One^{azwj} which cannot be divided.
2. Allah^{azwj} is the First for whom there was no 'before' so that there could not be anything before Him^{azwj}. Allah^{azwj} is the Last for whom there is no 'after' so that there could not be anything after Him^{azwj}.
3. Allah^{azwj} stops the pupils of the eyes from seeing Him^{azwj} or (imagination) to (visualise) Him^{azwj}. Time does not affect Him^{azwj}. He^{azwj} is not in a place so as to allow Him^{azwj} movement (from one place to another).
4. There is no one like Allah^{azwj}, for example, Allah^{azwj} is extremely close to something but at the same time is extremely far away from it,
5. Mola Ali^{asws} says (about his^{asws} Lord^{azwj}): Allah^{azwj} is higher than any qualities that you could come up with, and Allah^{azwj} is higher than what can be imagined by His^{azwj} servants. Also, His^{azwj} unique qualities must be ones He^{azwj} is pleased with and accepts with pleasure. I witness that there is no god But Allah^{azwj}, He^{azwj} is indivisible and there is no one equivalent to Him^{azwj}. I state that Mohammed^{saww} is created by Him^{azwj} to be His^{azwj} Prophet.¹
6. The reciting of the 'Salawat'² makes one worthy of countless blessings. So you should send 'Salawat' on your Prophet^{saww}, and join the angels in doing so. (As Allah^{azwj} Says in Quran) O believers! Send Salawat on your Prophet, his pious and pure descendants and submit to his rights as they deserve to be:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا (33:56)

(In Allahha wa mal ikatahoo yas aloona al-anabi ya aiyoo hal lazeena amano sulloo aleyhe wa salimoo thaslyma)

¹ Sermon of Wasila, Al-Kafi, Vol. 8.

² Darood, sending Allah azwj's blessings on Mohammed^{saww} and his pure progeny^{asws}.

Surely Allah^{azwj} and His angels (send) Salawat on the Prophet; O you who believe! (you too) send Salawat (Divine blessings) on him and submit to him with a (complete) submission.

Abu Hamza Sumali narrates that Ali^{asws} (Amir-ul-Momineen^{asws}) said: Without any doubt Allah^{azwj} is 'Ahad' and 'Ahad', The Unity belongs to only Him^{azwj}. Thus Allah^{azwj} Spoke out of a 'Noor' Words, which were nothing but the 'Noor', He then out of that Noor Created Prophet Mohammed^{saww}, myself^{asws} and my^{asws} progeny^{asws}. At that time there was nothing, no Sun, no Moon, no day and no night, neither eye and nor sight, thus we were the only ones besides Him^{azwj} and we^{asws} started Praising Him^{azwj} and acknowledging His^{azwj} Greatness.³

LESSON 2: The Creation of the Universe

Our first Imam^{asws} (Ali^{asws} Ibn Abi Talib^{asws}) says: Allah^{azwj} Created the universe by Commencing it just once. He^{azwj} Initiated creation without Reflecting or Experimenting or Needing to Improve. Nor did He^{azwj} Need to Plan or Aspire or Initiate movement.

Allah^{azwj} Allotted all things their times, Put together their differences, Gave them their properties, and Determined their features Knowing them before creating them, Realising fully their limits and Appreciating their tendencies and details.⁴

LESSON 3: The Creation of the Angels

Our first Imam^{asws} (Ali^{asws} Ibn Abi Talib^{asws}) says: Then Allah^{azwj} Created the openings between the high skies and Filled them with all classes of His^{azwj} Angels. Some of them are in prostration and do not kneel up. Others are in kneeling position and do not stand up. They are in fixed positions and do not leave them. Others are praising Allah^{azwj} and do not get tired. The sleep of the eye or the slip of an action or lack of strength of the body or the effect of forgetfulness does not affect them (the angels).⁵

LESSON 4: Creation of the First Prophet, Prophet Adam^{as}

Allah^{azwj} Asked for clay from hard, soft, sweet and sour earth, to be collected and then dripped water in it until it became pure, and combined it with moisture until it got gluey. From it an image was carved with curves, joints, limbs and segments. Allah^{azwj} Asked for it to be solidified until it dried up for a fixed time. Then Allah^{azwj} Blew into it out of His^{azwj} Spirit whereupon it took the pattern of a human being with a mind that governs him, intelligence which he makes use of, limbs that serve him, organs that change his position, good judgment that recognises differences between truth and lies, tastes and smells, colours and species. He is a mixture of clays of different colours, joined materials, oppositions and differing properties like heat, cold, softness and hardness. Allah^{azwj} also Created Eve^{sa}, wife of Adam^{as} and the mother of all human beings.

³ تأويل الآيات الظاهرة ص : 121

⁴ Nahjul Balagha, Sermon 1, Creation of Earth and Sky and the birth of Adam^{as}.

⁵ Ibid,

LESSON 5: 'Sajjada' (prostration) of the angels to Prophet Adam^{as}

When Allah^{azwj} had Created Prophet Adam^{as} and Made him^{as} complete, and Informed him^{as} the names of all things and presented them to the Angels, the personalities of Prophet Muhammad^{saww}, Imam Ali^{asws}, Syeda Binte Rasool Allah^{asws}, Imam Hassan^{asws}, Imam Husayn^{asws} appeared to Prophet Adam^{as}, and they^{asws} used to be Lights twinkling in the horizons of the Heavens and the Veils and the Chair and the Throne.

Allah^{azwj} Ordered the Angels to prostrate 'Sajadah' to Prophet Adam^{as} the prostration of great respect to him^{as}, because Allah^{azwj} had Granted him^{as} the highness by placing these five Lights^{asws} who have lightened up the horizons, to be his^{as} descendants.'

They fell in prostration to Prophet Adam^{as}, except for Iblees^{la} who refused to lose his importance to the Majesty and Greatness of Allah^{azwj} and to un dignify himself^{la} to our^{asws} Lights, of the People of the Household^{asws}. He^{la} showed reluctance with all the Angels and became arrogant, and considered himself^{la} higher, as he used to be among them, and due to this arrogance he became one of the unbelievers.⁶

LESSON 6: Prophet Adam^{as} - Allah^{azwj}'s First Creation on earth

The Holy Imam Ali^{asws} Bin Imam Al-Husayn^{asws} said that: the Rasool Allah^{saww} said 'O servants of Allah^{azwj}! When Prophet Adam^{as} saw the 'Noor' (Light) that rested in his^{as} forehead, and Allah^{azwj} had transferred our^{asws} likeness from the height of the Throne to his^{as} forehead, he saw the Noor but could not see the likeness any more.

Prophet Adam^{as} asked: 'O Allah^{azwj}! What are these Anwar⁷ (Lights)?' Anwar means lots of Noor. Allah^{azwj} the Almighty Said: 'These are the Noor⁸ (Lights) of the likeness of those honourable ones^{asws} which were transferred from the Throne to your^{as} forehead and due to whom^{asws}, I^{azwj} Ordered the Angels to prostrate to you^{as} since you^{as} were a receiver of these likenesses.' Prophet Adam^{as} pleaded: 'O Lord! Can you show them^{asws} to me^{as}?' Allah^{azwj} the Almighty Said: 'O Adam^{as}, look towards the height of the Throne!'

Prophet Adam^{as} looked at our^{asws} (Noor) Lights which extended from the forehead of Prophet Adam^{as} to the height of the Throne and appeared as faces of light on those likenesses which were apparent just like a person's image appears when he looks at the mirror. Prophet Adam^{as} said: 'O Allah^{azwj}! Who are these images of?

Allah^{azwj} Said: 'O Adam^{as}! These images are the highest of My Creation and My^{azwj} best (Ambassadors^{asws}).

This is Prophet Muhammad^{saww} and I^{azwj} am the Praised One in My Deeds, and I^{azwj} have Named him^{saww} from one of My^{azwj} Names.

And this is Imam Ali^{asws} and I^{azwj} am the High, the Great and have Named him^{asws} from one of My^{azwj} Names.

⁶ Tafseer Imam Hassan Askari^{asws}, H. 101

⁷ Plural of Noor

⁸ The plural of Noor is Anwaar, but for simplicity just Noor is used here.

This is Fatima^{asws} (Syeda Binte Rasool Allah^{asws}) and I am the Originator of the Heavens and the Earth. Syeda^{asws} will separate My^{azwj} enemies from My^{azwj} Mercy on the Day of Judgement, and separate My^{azwj} friends from what is their cause of disgrace, and I^{azwj} have Named her^{asws} from one of My^{azwj} Names.'

'And these two are Imam Al-Hassan^{asws} and Imam Al-Husayn^{asws}, and I^{azwj} am the Doer of Good and I^{azwj} have Named these two from My^{azwj} Name.

These^{asws} are the best of My Creation due to whom^{asws} I^{azwj} will Honour, and due to whom^{asws} I^{azwj} will Take away (My^{azwj} generosity) and due to whom^{asws} I^{azwj} will Grant, and due to whom^{asws} I^{azwj} will Punish and due to whom^{asws} I^{azwj} will Reward, so make them^{asws} your^{as} mediators; and if you are in any difficulty then make them^{asws} your intercessors to Me^{azwj} for I^{azwj} have Sworn on Myself^{azwj}, Surely, that I^{azwj} will not disappoint anyone's hopes due to them^{asws} nor will I^{azwj} reject any supplicant coming to Me^{azwj} on their^{asws} behalf.' This is the reason why, when Prophet Adam^{as} committed the first error and then repented and supplicated to Allah^{azwj} through them^{asws}, Allah^{azwj} Forgave him^{as}.⁹

LESSON 7: The Iblees^{la} and his Worshipping

The Holy Imam Hassan Al-Askari^{asws} (our 11th Imam^{asws}) said: 'When Allah^{azwj} had Cursed Iblees^{la} for his rejection and Honoured the Angels for their prostration to Prophet Adam^{as} and their obedience, Allah^{azwj} the Almighty Ordered Prophet Adam^{as} and (his wife) Eve^{as} to go to the Paradise and Allah^{azwj} **said: O Adam^{as}! Dwell you and your wife in the Paradise and eat from it**' from the Paradise **'a Wide variety of food 'wherever you wish'** without tiredness. The tree which Allah^{azwj} stopped them from was the tree of the knowledge of Prophet Muhammad^{saww} **'and do not approach this tree'**, The tree of knowledge of Prophet Muhammad^{saww} and his^{saww} Progeny^{asws} which Allah^{azwj} had kept only for them^{asws} away from the rest of creation.' Nobody eats from this tree except for them^{asws}, and from it ate the Holy Prophet^{saww}, Imam Ali^{asws}, Syeda Binte Rasool Allah^{asws}, Imam Al-Hassan^{asws} and Imam Al-Husayn^{asws} Peace and Greetings be on all of them^{asws}. This tree is different from any of the other trees of Paradise. The other trees of Paradise each have only one type of fruit whilst this, the tree of knowledge, has grapes, figs, apples and other kinds of fruits and foods; this is where there is difference of opinions (among Muslims) with regards to this tree. Some say it was of wheat. Some others say that it was a grape tree. Others say that it is a fig tree. Some others say that was an apple tree.'

Allah^{azwj} Said: **'and do not approach this tree'** Do not desire the status of Prophet Muhammad^{saww} and the Progeny^{asws} of Prophet Muhammad^{saww} in their virtues, for Allah^{azwj} has Made them^{asws} special with these statuses away from others, and this tree is the tree that they^{asws} eat from by the Permission of Allah^{azwj} the Almighty, get inspired with the knowledge of the former ones and the later ones without being taught; and whoever were to eat from this tree without the Permission of Allah^{azwj} will not achieve his desires and would have disobeyed his Lord. **'for then you will be of the unjust'** by your sin and your desire for the status which has only been allocated for them^{asws} (Muhammad^{saww} and his pure progeny^{asws}) if you were to desire it without the Permission of Allah^{azwj}.¹⁰

⁹ Tafseer Imam Hassan Askari^{asws}, H. 102

¹⁰ Tafseer Imam Hassan Askari^{asws}, H. 103

LESSON 8: Prophet Adam^{as} Fell into the Trap of Iblees^{la}, also known as Shaitan^{la}

Allah^{azwj} Said ***'But the Shaitan^{la} made them both fall from it'*** from the Paradise by Iblees's^{la} whisperings and deceptions and illusions. Iblees^{la} came to Prophet Adam^{as} and said ***'Your Lord has not forbidden you from this tree' (7:20)*** And if you were to eat from it then you will come to have the knowledge of the unseen and have special powers and you will never die.'

Iblees^{la} started taking oaths to them and said he^{la} is correcting their^{as} actions. Iblees^{la} was in the mouth of a very big snake, that's how he^{la} had entered the Paradise, and Prophet Adam^{as} thought that it was the snake who was talking to him^{asws}, and he^{as} did not know that it was Iblees^{la} who was talking from inside.

Prophet Adam^{as} replied back to the snake: 'O you snake! This is from the tricks of Iblees^{la}. Why Allah^{azwj} would Stop us from something if there is a benefit in it? Allah^{azwj} is the Kindest of all. Why should I^{as} incline towards that deed which has been forbidden unto me^{as} by my^{as} Lord^{azwj} and eat from the tree without Allah^{azwj}'s Permission?'

When Iblees^{la} lost hope from Prophet Adam^{as}, he tried for a second time using the same idea of hiding inside the mouth of a snake and approached Eve^{as} (Adam^{as}'s wife) who also thought that it was the snake that was talking to her^{as}. Iblees^{la} said: 'Do you^{asws} see this tree which Allah^{azwj} the Almighty has Forbidden you^{as} from? Well, Allah^{azwj} has now Allowed you^{as} to eat from it, after coming to know of your^{as} obedience to Him^{azwj}.

And also the Angels fight against those who wish to eat from this tree and dispel all the other animals of the Paradise away from it. If you^{as} were to approach this tree, and they do not stop you^{as}, then you^{as} can understand from this that it is now allowed for you^{as}. If you^{as} were to eat from the tree before Prophet Adam^{as} does, then you^{as} will be above him^{as} and your^{as} orders will be above his^{as}.' Eve^{as} said: 'Let me try this.' She^{as} went near the tree and the Angels wanted to stop her^{as} from approaching it.

However, Allah^{azwj} Revealed to the Angels: 'You should stop only animals who has no intelligence, but leave Eve^{as} to decide for her based on her intelligence.

If she^{as} is obedient then she^{as} will be deserving of reward, and if she^{as} were to go against My^{azwj} Order, then she^{as} will be deserving of My^{azwj} Punishment and penalty. So, the Angels did not stop her^{as}. Eve^{as} thought she has the Permission of Allah^{azwj} otherwise she would have been stopped by the angels.

She^{as} said to herself: 'The snake was right.' So, she^{as} ate from the tree and it did not affect her at all. She^{as} said to Prophet Adam^{as}: 'Do you know that the tree which was forbidden to us has been allowed to us? I^{as} have eaten from it and the Angels did not stop me^{as} nor did anything happen to me^{as} from it.' ***'That is when'*** Prophet Adam^{as} got deceived and made the error of eating from it.

Allah^{azwj} Says in His Book ***'But the Shaitan^{la} made them both fall (in error of eating from the tree)'***

And Allah^{azwj} said 'O Adam^{as} and O Eve^{as} and O you snake and Iblees^{la} **'come forth, some of you are the enemies of others'** Prophet Adam^{as} and Eve^{as} and their^{as} children are enemies of the snake and Iblees^{la} and the snake, are enemies of their children. **'and leave paradise as now you will live on the earth'** where the children of Prophet Adam^{as} and Eve^{as} can stay on Earth. (So Adam^{as} and Eve^{as} were removed from the Paradise and sent down to the earth).¹¹

LESSON 9: How Prophet Adam^{as}'s Repentance Was Accepted

The Prophet Adam^{as} (after realising his mistake) made Prophet Muhammad^{saww} his peacemaker and got his^{as} repentance, which means forgiveness, accepted by Him^{azwj}. The Holy Imam Hassan Al-Askari^{asws} said: 'When Prophet Adam^{as} had committed the first mistake he^{as} apologised to his^{as} Lord^{azwj} Almighty and said: 'O Lord^{azwj}! I^{as} repent to You, so excuse me^{as} and raise me^{as} back to my^{as} previous position, for the negative effects of this mistake is being felt in my hands as well as all over my body.'

Allah^{azwj} said: 'O Adam^{as}! Do you^{as} remember My Order to you^{as} that you^{as} should supplicate to Me^{azwj} by Prophet Muhammad^{saww} and his^{saww} excellent Progeny^{asws} when in difficulties and afflictions and chaos?' Prophet Adam^{as} said: 'O Lord^{azwj}, yes.' Allah^{azwj} the Almighty Said to him^{as}: 'Make Prophet Muhammad^{saww} and Imam Ali^{asws} and Syeda Binte Rasool Allah^{asws} and Imam Al-Hassan^{asws} and Imam Al-Husayn^{asws} your peacemakers, supplicate to Me^{azwj} and I^{azwj} will Answer you^{as} and fulfil your^{as} request and Grant you^{as} more than what you^{as} desired for.'

Prophet Adam^{as} said: 'O Lord^{azwj}! O My Allah^{azwj}! The statuses of these five^{asws} with You^{azwj} is such that by their peace-making my^{as} repentance gets accepted and my^{as} sins get forgiven, and I^{as} am the one to whom the Angels were made to prostrate and Your^{azwj} Paradise was made to be my^{as} home, and Your^{azwj} slave Eve^{as} was made to be my^{as} wife and the Angels were my attendants! Allah^{azwj} Said: 'O Adam^{as}! I Ordered the Angels to respect you^{as} by prostration because you^{as} were the receptacle of their^{asws} lights, and if you^{as} had asked Me^{azwj}, before your^{as} commission of the error, to protect you^{as} from the mischief of your^{as} enemy Iblees^{la} then I^{azwj} would have Given you^{as} that. But, what transpires is what has already been in My^{azwj} Knowledge. For now, you^{as} ask from Me^{azwj} by them^{asws} and I^{azwj} will Answer you^{as}.'

After Prophet Adam^{as} said: 'Our Lord^{azwj}! By Prophet Muhammad^{saww} and his^{saww} Progeny^{asws}, and by Prophet Muhammad^{saww} and Imam Ali^{asws}, Syeda Binte Rasool Allah^{asws} and Imam Al-Hassan^{asws} and Imam Al-Husayn^{asws} and the excellent among their progeny^{asws} whom You^{azwj} have Preferred, accept my^{as} repentance and forgive my^{as} error and restore my^{as} honourable position.' Allah^{azwj} the Almighty Said: 'I^{azwj} have Accepted your^{as} repentance and Turn My^{azwj} Pleasure towards you^{as} and Direct My^{azwj} Generosity towards you^{as} and Restore your^{as} honourable position to you^{as} and Mercy to you^{as}. And that is the Words of the Almighty **'Then Adam^{as} received (some) words from his Lord^{azwj}'**.¹²

¹¹ Tafseer Imam Hassan Askari^{asws}, H. 104-105

¹² Tafseer Imam Hassan Askari^{asws}, H. 105

LESSON 10: Prophet Adam^{as} , Eve^{as} , Iblees^{la} and the Snake were Sent to Earth

Then Allah^{azwj} the Almighty Said, after Sending away Prophet Adam^{as} and Eve^{as} and Iblees^{la} and the snake **'and there is for you in the earth a home'** a place for you all to live, and spend your nights and days until the Final Day (Hereafter). Blessed is he who collects goodness for the hereafter whilst on Earth for **'provision for a time'** until the time you die, for Allah^{azwj} will Make your vegetation grow and fruits to come out and with these will Bestow generousities for you and Allah^{azwj} will also Try you by afflictions. Allah^{azwj} will also Make you taste the pleasures of these generousities so that you may remember the Bounties of the Hereafter which are free from defects. He^{azwj} will also try you by afflictions of this world, which contain Mercy, so that you may be freed from the punishments of the hereafter which have no comparison and there will be no rest or Mercy therein.

Then the Almighty Said **'And (as to) those who disbelieve in and reject My communications'** which prove the truthfulness of Prophet Muhammad^{saww} in what news of the former ones and in the virtues of Imam Ali^{asws} and his^{asws} excellent progeny^{asws} who are the best of the virtuous ones after prophet Muhammad^{saww} the Chief of the good ones **'they'** who reject the truthfulness of Prophet Muhammad^{saww} in his^{saww} Prophet hood and falsify his^{saww} chosen ones – Imam Ali^{asws} the chief of the Trustees and the chosen ones from among his^{asws} excellent and purified Progeny^{asws}, **'will be the prisoners of the fires of hell, in it they shall burn forever.'**

The Words of the Almighty 'O children of Israel! call to mind My favour which I bestowed on you and be faithful to (your) agreement with Me, I will fulfil mine with you; and of Me, Me alone, should you be afraid' – VERSE 40.¹³

The Rasool Allah^{saww} said: 'Allah^{azwj} the Almighty gives them more time for it is in His^{azwj} Knowledge that there will be coming out of them from their progenies, the good believers, otherwise Allah^{azwj} would not have Avoided punishing them severely. The only one who makes a haste in taking revenge is that who fears losing an opportunity (if left for another time) (Obviously Allah^{azwj} has no such fear)!

LESSON 11: The Life on Earth:

Our 5th Imam^{asws} (Imam Abu Ja'far^{asws}) says:

When Prophet Adam^{as} ate from the tree he was made to come down to Earth. (Once on the Earth) Habil^{as} with his sister were born as twins and Qabil^{la} with his sister were born as twins.

(When the boys became young) Prophet Adam^{as} issued a command that required Habil^{as} and Qabil^{la} to offer a sacrifice (to Allah^{azwj}).

Habil^{as} owned sheep and Qabil^{la} was a farmer.

Habil^{as} offered a sheep and Qabil^{la} offered from his farm what was not ripe.

¹³ Tafseer Imam Hassan Askari^{asws}, H. 106

The offering of Habil^{as} was accepted but the offering of Qabil^{la} was not accepted as it is mentioned in the words of Allah^{azwj}, (in the Holy Quran): ***'Read for them the news of the two sons of Adam^{as}, in all truth who each offered an offering. The offering of one of them was accepted but not the offering of the other one' (5:27).***

(In those days the sign of an acceptance of an offering was fire coming down from the skies to consume it).

Therefore, the offering had to be consumed by the fire. Qabil^{la} decided to build a house of fire, it was the first one that he built as the house of fire, and he said, 'I will worship this fire until my offering is accepted.' Also Shaitan^{la} (Satan), condemned be he, came to him, - his relation with the children of Prophet Adam^{as} is like blood that runs in their veins - and said to him:

'O Qabil^{la}, the offering of Habil^{as} was accepted but your offering was not accepted. If you leave him alive, his descendants will express superiority over your children and will say that they are the children of one whose offering was accepted. You must kill him so there will be no one left behind him to express superiority over your children.'

Qabil^{la} killed him and (after killing Habil^{as}) Qabil^{la} returned to Prophet Adam^{as} who asked, 'O Qabil^{la}, where is Habil^{as}?' He replied, 'You can find him where we offered offerings.' Prophet Adam^{as} went to search and found him killed.

Prophet Adam^{as} said, 'Condemned is the land that accepted the blood of Habil^{as}.' Prophet Adam^{as} wept for Habil^{as} for forty nights. Prophet Adam^{as} then asked his Lord for a son. A son was born and he^{as} named him 'Hibba-tu-Allah' (Gift of Allah^{azwj}) because Allah^{azwj} Granted him with his sister as twins. Imam Jafar e Sadiq^{asws} says Prophet Shees^{as}'s name was 'Hibba-tu-Allah^{as}'.¹⁴

¹⁴ 4337- وَ رَوَى زُرَّارَةُ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ آدَمَ ع وُلِدَ لَهُ شَيْبٌ وَ أَنَّ اسْمَهُ هَيْبَةُ اللَّهِ وَ هُوَ أَوْلُ وَصِيِّ

APPENDIX: An Important Note for the Tutor

It is important to understand that after Allah^{azwj} Created the 'Noor' of Prophet Mohammed^{saww} and Imam Ali^{asws} and Ahl Al-Bayt (the Masomeen^{asws}), out of His Noor, there was nothing until after 70,000 years (unlike our years which are based on day and night), everything else was created afterwards, by the Masomeen^{asws}, to which sometimes Allah Refers to as His work or in Ahadith it is referred to the Work of Masomeen^{asws}, there is no contradiction, as any work carried out on behalf of Allah is the work of Allah, there are several examples, in particular read is referred to the following Hadith link: <http://hubeali.com/articles/Questions-of-Zanadiga-on-Quran.pdf>

Additional Reading on Life on Earth:

When the time of the prophet-hood of Adam^{as} ended and his days became complete Allah^{azwj} Sent him^{as} revelation. It said, 'O Adam^{as}, your prophet-hood is complete and your days have ended, so you must leave the knowledge which is with you, the faith, the magnificent name, the legacy of knowledge, the vestige of the knowledge of prophet-hood in a successor from your descendants. It must remain with them to the Day of Judgment and do not leave the Earth without a scholar from whom My^{azwj} religion can be learned as well as obedience to Me^{azwj}, whereby salvation for those who will be born from your time to the time of (Prophet) Noah^{as} be provided.' (Prophet Noah^{as} is also called the second Adam^{as}, as all lives were destroyed by the big flooding, except for the few survivors, earth was repopulated during the time of Prophet Noah^{as}).

He (Adam^{as}) gave to him^{as} (Hibba-tu-Allah^{as}) the glad news about Noah^{as}. Adam^{as} said, 'Allah^{azwj} will Raise a Prophet^{as} whose name is Noah^{as} and he will call to Allah^{azwj} but his people will reject his call and Allah^{azwj} will destroy them by flood.' Between him and Noah, there were ten generations of Prophets^{as} and executors of the will of Prophets^{as} altogether.

Adam^{as} made a will to Hibba-tu-Allah^{as} that said, 'Whoever of you will meet him^{as} you must follow and acknowledge him^{as} because he^{as} will save you from drowning.' Adam^{as} became ill with the illness that eventually cause his death and he^{as} sent for Hibba-tu-Allah^{as} and said to him, 'If you meet Jibril^{as} or an angel convey my 'Salam' (greeting of peace) to him and say, 'O Jibril^{as}, my father asks you to gift him of the fruits of the Paradise?' (When Hibba-tu-Allah^{as} asked from Jibril^{as}).

Jibril^{as} said, 'O Hibba-tu-Allah^{as}, your father has died and we have descended to perform Salat (prayer) for him so turn back.' He turned back and found out that Adam^{as} has passed away. Jibril^{as} showed him how to give him^{as} Ghusl (bath). Hibba-tu-Allah^{as} gave him^{as} the Ghusl (bath) and the body was ready for Salat (prayer). Hibba-tu-Allah^{as} said to Jibril^{as}, 'Lead the Salat (prayer) for Adam^{as}.'

Jibril^{as} said, 'Allah^{azwj} Commanded us to do Sajdah (prostration) for your father, Adam^{as} when he was in the Paradise; so we cannot lead any of his children (in offering Salat).' Hibba-tu-Allah^{as} then led the Salat (prayer) for his father and Jibril^{as} with an army of angels stood behind Hibba-tu-Allah^{as}.

Hibba-tu-Allah^{as} said thirty times Takbir (Allah is great beyond description). Jibril^{as} (through revelation asked) to remove twenty-five Takbir -today the Sunnah among us is five times Takbir. However, over the people of Badr nine or seven times Takbir were said (by the Prophet Mohammed^{asws} - as a special acknowledge of the martyred).

Thereafter when Hibba-tu-Allah^{as} buried his father, Qabil^{la} came to him^{as} and said, 'Hibba-tu-Allah^{as}, I saw that my father favoured you with knowledge which he did not give to me. It is the knowledge with which your brother Habil^{as} prayed and his offering was accepted. I killed him^{as} so that he^{as} cannot have any children to claim superiority over my children and say that they are the children of one^{as} whose offering was accepted and you are the children of one whose offering was not accepted.

If you^{as} show the knowledge that is given to you by your father^{as} (Prophet Adam^{as}) I^{la} will kill you^{as} just as I^{la} killed your brother 'Habil^{as}.' So Hibba-tu-Allah^{as} and his children remained afraid with the knowledge, belief, the magnificent name, the legacy of the prophet-hood, the vestige of the knowledge of prophet-hood until Noah^{as} was sent and the will of Hibba-tu-Allah^{as} appeared, when they looked at the will of Adam^{as}. They found Noah^{as} and accepted his faith, followed him and acknowledged him.

Prophet Adam^{as} had made a will to Hibba-tu-Allah^{as} to pay proper attention to the will in the beginning of every year and make that day a festival for themselves. They were waiting for Noah^{as} and the time of his coming. In the same way, it has come in the will of every Prophet^{as}.

This continued until Allah^{azwj} Sent Prophet Muhammad^{saww}. They recognised Noah^{as} with the knowledge, which was with them as it is mentioned in the words of Allah^{azwj}, '**... We sent Noah^{as} to his people ... (7:57, II :25, 29:14).** Between Adam^{as} and Noah^{as} there were Prophets^{as} who were (present) but not preaching; there is no mention of them in al-Quran. They are not named as only those who were preaching (religion of Allah^{azwj}) are mentioned of the Prophets^{as}. There are the words of Allah^{azwj} mentioning them. '**... Messengers whom We have spoken of before and messengers of whom We have not spoken of to you.'** (4: 163) It means that Allah^{azwj} has not Mentioned those who were not preaching¹⁵ as He^{azwj} has Mentioned those who were not observing dissimulation (preaching ones) of the Prophets^{as}.

'Noah^{as} lived for one thousand less five hundred years in his people. No one shared with him in his Prophet-hood but he came to a people who rejected the Prophets^{as} who were between him and Adam^{as} as it is mentioned in the Words of Allah^{azwj} '**... the people of Noah^{as} rejected the Messengers.'** (26:105) They were the ones who lived between Noah^{as} and Adam^{as}, **... your Lord is majestic and Merciful.'** (26:191).

When the time of Noah^{as} was complete as well as his Prophet-hood, Allah^{azwj} Sent him revelation. It asked him^{as}, 'Leave the knowledge which is with him, the belief, the magnificent name, the legacy of the knowledge, the vestige of knowledge of Prophet-hood to his successor who is from his descendants. It is because I^{azwj} never Cut them off (the Divine Link) as I^{azwj} did not Cut them off from the houses of the Prophets^{as} which existed between you^{as} and Adam^{as}.

I^{azwj} do not Leave the Earth without a scholar on it through whom My religion is learned, My obedience is learned and thereby is the salvation of those who are born between the passing away of a Prophet until the coming of another Prophet.' Noah^{as} gave the glad news of the

¹⁵ Observing Taaqeeba (dissimulation).

Prophet Hud^{as} (who will come) to Prophet Sam^{as} (who was son and successor of Prophet Noah^{as}) in the time between Noah^{as} and Hud^{as}, there were Prophets^{as} and Noah^{as} said that Allah^{azwj} would Send a Prophet^{as} who is called Hud^{as}. He^{as} will call his people to Allah^{azwj} but they will reject him^{as} and Allah^{azwj} will destroy them by wind. Those of you who will meet (him^{as}) must believe in him^{as} and follow him^{as}.

Allah^{azwj} will Save them from the punishment, which will be inflicted upon others (who will not believe in Prophet Hud^{as}) by the wind. Noah^{as} commanded his son Sam^{as} to pay attention to this will in the beginning of every year and observe that day a day of festivity for them. They then paid attention to that which was with them of knowledge, belief, the magnificent name, the legacy of knowledge and the vestige of prophet-hood.

They found Prophet Hud^{as} about whom Noah^{as} had given the glad news. They accepted his belief: followed him, acknowledged him and they were saved from the punishment by the wind and it is mentioned in the Words of Allah^{azwj}, '**... to 'A'ad (tribe) we sent their brother Hud^{as},**' (7:65) also in the Words of Allah^{azwj}, '**'A'ad rejected the messengers, when their brother Hud^{as} said to them to remain pious,**' (26:123-124) and in the Words of Allah^{azwj}, '**... Ibrahim^{as} made the will about it to his sons Ya'qub^{as},**' (2:132) and His^{azwj} Words, '**We granted to him Ishaq^{as} and Ya'qub^{as}. We granted guidance to both of them', [to keep it in his family], We had granted guidance to Noah before,**' (6:84) to keep it in his family.

The offspring of Prophets^{as} who lived before Prophet Ibrahim^{as} were commanded (to accepted the faith of) Prophet Ibrahim^{as}. In the period between Prophet Ibrahim^{as} and Prophet Hud^{as}, there lived other Prophets^{as}. They are mentioned in the Words of Allah^{azwj} '**... the people of Lot were not far away from you.**' (11:89). There are also His^{azwj} Words, '**Majestic is whose mention, then Lot accepted his faith and said, 'I seek refuge with my Lord',** and in the Words of Allah^{azwj}, '**... and Ibrahim^{as} when he said to his people to worship Allah^{azwj} and remain pious before Him is better for you [if you know it].**' (29:26).

Between every two Prophets^{as}, there lived ten, nine or eight other Prophets^{as}. They all were Prophets^{as} who all faced what Noah^{as} had faced and what Adam^{as}, Hud^{as}, Salih^{as}, Shu'ayb^{as} and Ibrahim^{as} had faced until it was the time of (Prophet) Yusuf^{as} (Joseph) son of (Prophet) Ya'qub^{as} (Jacob).

After Prophet Yusuf^{as}, it went to the grand sons, his brothers, until it (the legacy of the Prophets) went to Musa^{as} (Prophet Moses). There were other Prophets between Yusuf^{as} and Musa^{as}.

Allah then sent Musa^{as} and Harun^{as} to 'Firon' (Pharaoh), Haman and Qarun. Thereafter, Allah^{azwj} Sent other Messengers^{as} continuously. '**Whenever a Messenger came to his people they rejected him and We made those people follow one another, facing destructions and turned them into mere stories.**' (23:45) Banu (Children of) Israel killed, one prophet, or two of them, or four until they in one day killed seventy-one (71) Prophets and they (used to) organise a show of their^{as} killing at the end of the day.

'When Torah was revealed to Musa^{as} it gave the glad news of the coming of (the Prophet) Muhammad^{saww}. Between Yusuf^{as} and Musa^{as} there were other Prophets^{as}. Musa^{as} had made a will for Usha^{as} son of Nun^{as} and he was the young man whom Allah^{azwj} has Mentioned in His^{azwj} Book (the Holy Quran). The Prophets^{as} continuously kept on giving glad news about the coming of Muhammad^{saww}. It is mentioned in the Words of Allah^{azwj}, 'they (Jews and Christians)

find it written (the description of Muhammad^{saww}) with them (in the Torah and the Injil). **He will command them to do good deeds and prohibit them from committing evil deeds.’ (7:156)** This is how it is mentioned in the Words of Allah^{azwj} ‘ ... **giving the glad news of the coming of a messenger whose name is Ahmed.’ (61:6).**

(Prophets) Musa^{as} and ‘Isa^{as} gave the glad news of the coming of Muhammad^{saww} just as the Prophets^{as} gave the glad news of the coming of the other Prophets^{as}. It continued until it came to Muhammad^{saww}. When Muhammad^{saww} completed his prophet-hood and his^{saww} days, Allah^{azwj} Sent him^{saww} revelation. It said, ‘O Muhammad^{saww}, your prophet-hood is complete and your days as well. You must leave the knowledge, which is with you, belief, the magnificent name, the legacy of knowledge and the vestige of prophet-hood in your family with Ali^{asws} Ibn Abu Talib^{asws}. I^{azwj} do not Cut-off the knowledge which is with you^{saww}, belief: the magnificent name, the legacy of knowledge and the vestige of prophet-hood from your descendants as I^{azwj} did not Do so with the families of the Prophets^{as} who lived between you^{saww} and your father Adam^{as}, as has been mentioned in the Words of Allah^{azwj}, ‘ ... **Allah^{azwj} selected Adam^{as}, Noah^{as}, Ibrahim^{as} and the family of ‘Imran^{as} over all the people of the worlds. They were descendants from each other and Allah^{azwj} is hearing and all-knowing.’ (3:33-34).** Allah^{azwj} does not turn knowledge into ignorance. He^{azwj} has not left Himself^{azwj} to seek help from His^{azwj} other creatures, not even to an angel of close position or a Prophet messenger; however, He^{azwj} has Sent a messenger through His^{azwj} angels and told him^{saww} to say so and so. He^{azwj} commanded them to do what He^{azwj} loves and prohibited from what He^{azwj} Dislikes. He^{azwj} explained to them the affairs of His^{azwj} creatures with knowledge. He^{azwj} taught that knowledge, the knowledge of the Prophets and the chosen ones of the Prophets, brothers, the descendants who were from each other as is mentioned in the words of Allah^{azwj}, ‘ ... **We had given the book and wisdom to Ibrahim^{as} and We had given them a great dominion.’ (4:54)¹⁶**

(Imam said) ‘The ‘الْكِتَابُ’ ‘book’ stands for prophet-hood, the ‘وَالْحِكْمَةُ’ ‘wisdom’ is a reference to the prophets of wisdom of the chosen ones and the great dominion refers to ‘A’immah of guidance of the chosen ones and all of them^{asws} are of the descendants who were from one another.

The scholars^{asws} are those with whom Allah^{azwj} has Placed the remaining task and with them is the end, the preservation of the covenant until the end of the world; the scholars^{asws}, those in control of the affairs, interpretation of knowledge and for those who provide guidance. Such is the task of the chosen ones^{asws}, the Messengers^{as}, the Prophet^{as}, and people of wisdom, ‘A’immah of guidance, the successors (people who possess Divine authority), who are friends of Allah^{azwj}, the interpreters of the knowledge of Allah^{azwj}, the people of the vestige of the knowledge of Allah^{azwj} in the descendants who are from each other of the chosen ones after the Prophets^{as} of the fathers, brothers, and descendants of the Prophets^{as}. Those who seek protection with the excellence they reach to their knowledge and achieve salvation by assisting them^{asws}.

‘Those who place the task of friends of Allah^{azwj} (People^{asws} who possess Divine authority) and people of interpretation of His^{azwj} Knowledge in other people (by force) than the chosen ones of the Buyut of (houses) of the Prophets^{as}, they have opposed the Command of Allah^{azwj}. They have placed the ignorant ones in the place of the friends of Allah (people who possess Divine authority) and in those who pretend without guidance from Allah^{azwj}, who think that they are

أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا {54} ¹⁶

people of interpretations of the knowledge of Allah^{azwj}. They have rejected Allah^{azwj} and His Messenger^{saww}, disregarded the executor^{asws} of his will, obedience to him and have not placed excellence of Allah^{azwj} where Allah^{azwj} had placed. They fell in error and misled their followers.

They will have no argument and Divine authority on the Day of Judgment. 'Divine authority and good argument rests in Ale (people of) Ibrahim^{as} as is mentioned in the Words of Allah^{azwj} **'We gave to Ale (people of) Ibrahim^{as} the book, the wisdom, prophet-hood and a great dominion.'** (4:54).

Good argument and authority is with the Prophets^{as} and with the people of houses of the Prophets^{as} until the Day of Judgment because the book of Allah^{azwj} Speaks of it. It according to the Command of Allah^{azwj} is one from another which He has placed on people as is mentioned in the Words of Allah^{azwj}, '... **in the houses which Allah^{azwj} has commanded to be raised.'** (24:36). The 'houses' mentioned here stand for the houses of the Prophets^{as}, Messengers, people of wisdom^{asws} and 'A 'immah^{asws} of guidance. This is the foundation of the firm ring of belief by which salvation was found by those who were saved before you and with this those who follow 'A'immah of guidance^{asws} will find salvation as is mentioned in the Words of Allah^{azwj} in His Book (Holy Quran):

'We gave guidance to Noah^{as} before and to the descendants of Dawud^{as}, Sulayman^{as}, Ayyub^{as}, Yusuf^{as}, Musa^{as} and Harun^{as} and this is how We reward the people of good deeds, as well as Zachariah^{as}, John^{as}, Jesus^{as} and Ilyas^{as} were of the virtuous ones, also 'Isma'il^{as}, Vasa'^{as}, Yunus^{as} and Lot to whom We granted excellence over the worlds.'

'From their fathers, descendants and brothers We chose and guided them to the right and straight path. These were the ones to whom We gave the book, the wisdom and prophet-hood. Those who disbelieved them must take notice that We have designated for it (guidance) a people who do not disbelieve it.' (6:84-87)

He^{saww} has designated the excellent from his^{saww} Ahle Bayt^{asws} (people of his family), brothers and descendents, as is mentioned in the Words of Allah^{azwj} '... **if your followers disbelieve, (a reference to (39:7)** which says, 'if they disbelieve; Allah^{azwj} is needless of the worlds) I have designated your Ahle Bayt^{asws} (family) as keepers of the belief with which I^{azwj} have Sent you^{saww} and they will never disbelieve it.

I^{azwj} will not Allow the belief with which I^{azwj} have Sent you^{saww} to vanish from your^{saww} Ahle Bayt^{asws} who are the scholars of your followers, and those who possess My^{azwj} Authority and Knowledge after you^{saww} and the people of interpretation of the knowledge in which there is nothing untrue or sin or burden or aggression or showing off, (I^{azwj} will Accept) the task of this nation it is based on this foundation. (to take the Knowledge and Guidance from Ahl Al-Bayt^{asws}).

Allah^{azwj} has Purified Ahl Al-Bayt^{asws} of His Prophet^{saww} and has asked the people to love his (Holy Prophet^{saww}) Ahl al-Bayt as payment for his^{saww} preaching and (offering) guidance to them. He^{saww} established Wilayah (Divine authority and knowledge) with them and designated them as executors of the will and as His beloved ones permanently in his followers. O people, you must learn a lesson from what I^{saww} have said and the way Allah^{azwj} has Placed His Wilayah (Divine authority and Knowledge), Obedience to Him, His love, the interpretation of His knowledge and His good Arguments (people^{asws} who possess Divine authority and Knowledge).

You must accept it and with it seek protection, you will find salvation and it will be your good argument before your Lord^{azwj}. Wilayah (Divine Authority and Knowledge) of Allah^{azwj} cannot be reached without them^{asws}. If one follows it, it then becomes obligatory for Allah^{azwj} to Honour him and Save him from punishment but the one who comes before Allah^{azwj}, without what He^{azwj} has Commanded him to do (submit to Wilayah of Mohammed^{saww} and Aly Mohammed^{asws}) then is obligatory for Allah^{azwj} to Throw him low and Subject him to punishment.