

IN HIS NAME & BY THE REMEMBRANCE OF HIS LAST HUJJAT (ATFS)

## GHADEER LECTURE SERIES

### Lecture 1: QURANIC VERSES ON IMAMAT

Salutations upon you, O Ameerul Momeneen (a.s)

Belief in the **Imamat** and **Wilayat** (Mastership) of all Imams (a.s) is the foundation and the most important aspect of faith (*Imaan*). The twin terms of *Imamat & Wilayat* mean accepting and testifying to the **Imamat** of all Imams (a.s) from the progeny of Ameerul Momineen (a.s) – right up to the twelfth Imam – Hazrat Baqiyatullah (a.s). This belief is the base of faith.

On the topic of *Imamat & Wilayat*, the Holy Quran has discussed the matter in two ways:

- (1) Verses that directly speak on the topic of Imamat
- (2) Verses that speak on Imamat in their hidden – and not apparent – meaning.

Our Imams (a.s) have elaborated and explained both types of verses. We will take the help of Arabic dictionaries as well as traditions of Ahle Bait (a.s) to understand the verses.

The verses that clearly and explicitly speak on the topic of *Imamat* are as follows

1. Verse of Mastership ([Surah Maidah, v 55](#))
2. Verse of Ulil Amr ([Surah Nisa, v 59](#))
3. Verse of Tableegh ([Surah Maidah, v 67](#))
4. Verse of 'Completion of religion' ([Surah Maidah, v 3](#))
5. Verse of 'when the questioner questioned' ([Surah Ma'arij, v 1](#))
6. Verse of Imamat
7. Verse of Mubahela ([Surah Aale Imran, v 61](#))
8. Verse of Purification ([Surah Ahzab, v 33](#))

It should be known that there are numerous verses in the Holy Quran on the topic of *Imamat*. But, we will suffice ourselves by listing the above eight verses that categorically speak about *Imamat*.

The verses whose concealed interpretation refers to *Wilayat* are large in number. These verses – in their apparent form – speak on some topic/issue. But in their concealed form (i.e. interpretation/exegesis) they highlight the belief of ‘*Wilayat*’

Taking the help of the Quran, and those who are ‘***firmly rooted***’ in knowledge as well the support of ‘***the people of remembrance***’ – who are none other than the Ahle Bait (a.s) according to the traditions recorded by Ahle Sunnah – we will try to establish that the ‘concealed meaning’ of these verses refers to the Wilayat of Ahle Bait (a.s). Reaching to the ‘concealed meaning’ is not within the abilities of the exegetists (mufasssreen). Rather, the knowledge of ‘concealed meanings’ is only with those “***with whom is the knowledge of the unseen***” Hence, we will throw light on these verses with the traditions received from the Imams (a.s)

We will now look at twelve verses of the Holy Quran that speak on the topic of Wilayat in their ‘concealed meaning’.

### 1<sup>st</sup> verse

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِّنْهَا وَهُمْ مِّنْ فَزَعٍ يَوْمَئِذٍ ءَامِنُونَ

Whoever brings good, he shall have better than it; and they shall be secure from terror on the day. (Surah Naml, v 89)

Under this verse, Imam Sadiq (a.s) swears and says that the word **حَسَنَةٌ** refers to the “wilayat” Ameerul Momineen (a.s)

### 2nd verse

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُونِ

“O children of Israel! Remember My favor which I bestowed on you and be faithful to (your) covenant with Me, I will fulfill (My) covenant with you; and of Me, Me alone, should you be afraid. (Surah Baqarah, v 40)

Under this verse, Imam Sadiq (a.s) says that the word **عهد** refers to Ameerul Momineen (a.s)

### 3rd verse

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ

“O you who believe! Answer (the call of) Allah and His Apostle when he calls you to that which gives you life ....” (Surah Anfaal, v 24)

Under this verse Imam Baqir (a.s) says that it should be read as “with the wilayat of Ameerul Momineen (a.s)”

### 4th verse

يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ

Allah confirms those who believe with the sure word in this world's life and in the hereafter.....  
(Surah Ibrahim, v 27)

Ibn Abbas narrates that the phrase **قَوْلِ الثَّابِتِ** in the above verse refer to Ameerul Momineen (a.s)

### 5th verse

قُلْ إِنَّمَا أَعْطُكُمْ بِوَاحِدَةٍ

“Say: I advice you only to one thing...” (Surah Saba, v 46)

Imam Baqir (a.s) says that the “one advice” in the above verse is ‘invitation to the wilayat of Ameerul Momineen (a.s)’

### 6th verse

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ

It is He Who has sent amongst the Unlettered a messenger from among themselves, to rehearse to them His Signs, to purify them, and to instruct them in Book and Wisdom, - although they had been, before, in manifest error; (Surah Jumah, v 2)

Ibn Abbas narrates that the word **الْحِكْمَةَ** refers to Ameerul Momineen (a.s)

### 7th verse

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا

Surely We offered the trust to the heavens and the earth and the mountains, but they refused to be unfaithful to it and feared from it, (Surah Ahzab, v 72)

The word **الْأَمَانَةَ** in its hidden meaning refers to the Wilayat of Ameerul Momineen (a.s) and the Imams (a.s) from his progeny

### 8th verse

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ

“Surely Allah enjoins the doing of justice and the doing of good (to others) .....” (Surah Nahl, v 90)

Imam Baqir (a.s) says that **عدل** in the above verse implies “bearing testimony to Divine Unity (Tauheed)” and **احسان** refers to “wilayat of Ameerul Momineen (a.s)”

### 9th verse

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

Except those who believe and do good, and enjoin on each other truth, and enjoin on each other patience (Surah Asr, v 3)

About this verse, Imam Sadiq (a.s) says that “enjoin the truth each other” **وَتَوَاصَوْا بِالْحَقِّ** implies to “enjoin to the Wilayat of Ameerul Momineen (a.s)”

### 10th verse

وَأَلَوْ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَهُمْ مَاءً غَدَقًا

And that if they should keep to the (right) way, We would certainly give them to drink of abundant water (Surah Jinn, v 16)

According to traditions, “the way” (**الطَّرِيقَةِ**) refers to “Wilayat of AM” upon which all are expected to remain firm and steadfast.

## 11th verse

ضَرَبْتُ عَلَيْهِمُ الذِّلَّةَ أَيْنَ مَا تَجَفَّوْا إِلَّا بِحَبْلِ مِّنَ اللَّهِ وَحَبْلِ مِّنَ النَّاسِ

“Abasement is made to cleave to them wherever they are found, except under a covenant with Allah and a covenant with men...” (Surah Aale Imran, v 112)

According to traditions, for the phrase “and a covenant with men” (حَبْلِ مِّنَ النَّاسِ), Ha has been introduced.

## 12th verse

فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى

“... but Allah sent down His tranquility on His Apostle and on the believers, and made them keep the word of guarding (against evil).....” (Surah Fath, v 26)

About this verse, Imam Reza (a.s) says that **كَلِمَةَ التَّقْوَى** (the word of guarding) refers to “Wilayat of Ameerul Momineen (a.s)”

## Conclusion

Hence, we see that the Holy Quran has elaborated on the topic of Imamate through two types of verses. The clear verses – of which we have listed eight verses - and about which we will inshallah discuss further in our forthcoming lectures.

And it has also indicated to this crucial belief in some other verses in the ‘concealed meaning’ – We have mentioned twelve verses in this regard.

O Allah! For the sake of the Wilayat of Ameerul Momeneen (a.s), hasten the reappearance of Imam Zamana (a.s)