

## GHADEER LECTURE SERIES

### Lecture 14: QURANIC VERSES ON IMAMAT

#### VERSE OF IMAMAT (contd)

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ

*“And when his Lord tried Ibrahim with certain words, he fulfilled them. He said: Surely, I will make you an Imam of men. Ibrahim said: And of my offspring? My covenant does not include the unjust, said He”<sup>1</sup>*

We continue with our discussion of the examination of H. Ibrahim (a.s) as mentioned in the Holy Quran in the **“Verse of Imamat”**. We have discussed two points in our previous lecture.

3. When Allah bestowed the lofty status of ‘Imamat’ to H. Ibrahim (a.s), then like every father who wishes good for his children, he (a.s) asked “And from my progeny?” i.e. will the children from my progeny also be bestowed with this rank of Imam? This word of **مِنْ** (from) in the Arabic language is called **تبعيضييه**

This query of H. Ibrahim (a.s) indicates that the series of Imams (a.s), after Holy Prophet (s.a.w.a) till the Day of Qiyamat, are actually from the progeny of H Ibrahim (a.s) through his son H. Ismail (a.s). Because Allah has accepted and answered this prayer of H. Ibrahim (a.s)

If you need more clarification on this point, then you should refer to the traditions discussed under this verse. Or to the Torah, ‘Book of Genesis’ chapter 17. In this *Book of Genesis*, chapter 17, v 20, Allah says to H. Ibrahim, ‘I have accepted your prayers concerning your son Ismail and have appointed **twelve ‘Divine Imams’** who will be from his progeny.” Due to this ‘accepted prayer’ of H. Ibrahim, *twelve Imams* have been designated as leaders and caliphs of Holy Prophet (s.a.w.a). And all are from the progeny of H. Ismail.

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<sup>1</sup> Surah Baqarah, v 124

In Surah Zukhruf, v 28 in the incident of H. Ibrahim, Allah says

وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ لَعَلَّهُمْ يُرْجَعُونَ

*“And he made it a word to continue in his posterity that they may return”.*

Thus, Allah has kept this guidance as an “everlasting word” in the progeny of H. Ibrahim (a.s).

Based on this, we should not search for the Imams in the first three caliphs, nor the other caliphs of Bani Umayyah, nor the caliphs of Bani Abbas. Nor in the kings and leaders of the Muslim nations.

In the Sihaah Sittah too, similar traditions can be found.

جَابِرُ بْنُ سَمُرَةَ قَالَ سَمِعْتُ النَّبِيَّ (ص). يَقُولُ: يَكُونُ اثْنَى عَشَرَ أَمِيرًا فَقَالَ كَلِمَةً لَمْ أَسْمَعْهَا. فَقَالَ أَبِي إِنَّهُ قَالَ كُلُّهُمْ مِنْ قُرَيْشٍ

Jabir bin Samorah says “I heard the Holy Prophet (s.a.w.a) say, ‘There will be twelve ‘emirs’ (leaders).’ Then he said something that I could not hear. Then my father said, ‘He (s.a.w.a) said, ‘All of them will be from Quraish’.<sup>2</sup>

These twelve ‘emirs’ will be from the Quraish and the progeny of H Ismail. And they are none other than Ameerul Momineen (a.s) right up to Imam Mahdi (a.s).

4. After H Ibrahim (a.s) prayed to Allah that the rank of Imamah should be bestowed on some of his sons from his progeny, Allah accepted his plea but it was a conditional acceptance. Allah said, *“My covenant shall not reach the unjust people”*

In Surah Talaq, v 1 Allah says

وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ

*“The one who crosses the boundary set by Allah, then indeed he has been unjust to himself”<sup>3</sup>*

<sup>2</sup> Bukhari, in Sahih Bukhari, vol 8 pg 128

<sup>3</sup> Surah Talaq, v 1

Over here, Allah has categorically stated that His covenant will never reach the one who crosses the boundaries set by Allah. Hence, we say that ***'infallibility is a mandatory requirement for Imamat.***

Thus, anyone who has sins listed in his dossier of actions – especially the sin of idol worship – can never reach this status of Imamat. All those who have assumed the position of caliphate for themselves after the demise of Holy Prophet (s.a.w.a) have a record of idol worship. Then an idol worshipper can never become an Imam. Polytheism is the greatest form of oppression (Surah Luqman, v 13)

## **Conclusion**

- 1.** The rank of Imamat is higher than Prophethood
- 2.** Imamat is not decided by a council (Shura). Rather, it is a divine appointment
- 3.** The Imamat that Allah has decided is the response to the prayer of H Ibrahim (a.s) and its (Imamat) continuation in the progeny of H Ismail. It means it will continue in the progeny of Bani Hashim in the sons of Abdul Muttalib – right from Ameerul Momineen (a.s) till H Baqiyatullah (may our souls be sacrificed for him).
- 4.** The criterion for Imamat is infallibility and not having any record of sins and injustices, especially idol worship.

***O Allah! For the sake of Ameerul Momineen (a.s), hasten the reappearance of Imam Zamana (a.s). Give us the Taufeeq to value and appreciate the bounty of the Wilayat of Ahle Bait (a.s). Safeguard this bounty within us till our last breath.***