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Chapter 3: The Imamate and the Will

أخبرنا أبو العباس أحمد بن محمد بن سعيد بن عقدة الكوفي، قال: حدثنا أبو محمد عبد الله بن أحمد بن _ 1 مستورد الأشجعي من كتابه في صفر سنة ست وستين ومائتين، قال: حدثنا أبو جعفر محمد بن عبيد الله الحلبي، قال: حدثنا عبد الله بن بكير، عن عمرو بن الاشعث قال: سمعت أبا عبد الله جعفر بن محمد يقول _ ونحن عنده : في البيت نحواً من عشرين رجلاً _ فأقبل علينا وقال

لعلَّكُم ترَونَ أن هذا الأمرَ في الإمامة إلى الرجل منّا يضعُه حيثُ يشاءُ؛ واللهِ إنّه لَعَهدٌ مِن الله نزَلَ على رَسولِ الله لعلَّكُم ترَونَ أن هذا الأمرَ في الإمامة إلى الرجل منّا يضعُه حيثُ يشاءُ؛ واللهِ إنّه لَعَهدٌ مِن الله نزَلَ على رَسولِ الله على الله على رَسولِ الله على ماحبِها .

(1) Abul Abbas Ahmad bin Muhammad bin Sa'eed bin Oqda al-Kufi narrated from Abu Muhammad Abdullah bin Ahmad bin Mastoor al-Ashja'iy from Abu Ja'far Muhammad bin Obaydillah al-Halabi from Abdullah bin Bukayr that Amr bin al-Ash'ath had said: We were about twenty persons in the house of Abu Abdullah Ja'far bin Muhammad as-Sadiq (as) when he came to us and said:

"You may think that we determine the matter of the imamate as we like! By Allah, it is a covenant from Allah revealed to His messenger (as) and then to certain men one after the other until it reaches its keeper." 1

وأخبرني أبو العباس أحمد بن محمد بن سعيد، قال: حدثني أحمد بن يوسف بن يعقوب الجعفي من كتابه، _ 2 قال: حدثنا إسماعيل بن مهران، قال: حدثنا الحسن بن علي بن أبي حمزة، عن أبيه ووهيب بن حفص جميعاً، عن : أبي بصير، عن أبي عبد الله في قول الله

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ١٤ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ١٤ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُوكُمُوا بِالْعَدْلِ ١٤ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا اللَّهَ كَانَ سَمِيعًا بَصِيرًا

.هيَ الوَصيَّةُ يدفعُها الرَّجُل منّا إلى الرّجل

(2) Abul Abbas Ahmad bin Muhammad bin Sa'eed narrated from Ahmad bin Yousuf bin Ya'qoob al-Ju'fi from Isma'eel bin Mihran from al-Hasan bin Ali bin Abu Hamza from his father and Wuhayb bin Hafs from Abu Baseer that Abu Abdullah (as) had said when talking about this Qur'anic verse: "Surely Allah commands you to make over trusts to their owners and that when you judge between people you judge with justice; surely Allah admonishes you with what is excellent."2

"It is the will that each one of us delivers to the other."3

وأخبرنا علي بن أحمد البندنيجي، عن عبيد الله بن موسى العلوي قال: حدثنا علي بن الحسن عن اسماعيل بن _ 3 دمران، عن المفضل بن صالح، عن معاذ بن كثير، عن أبى عبد الله جعفر بن محمد أنه قال

الوصيةُ نزَلتْ من السماء على رسولِ الله كتاباً مختوماً، ولم ينْزِل على رسولِ الله كتابٌ مختومٌ إلاّ الوصية، فقال جبرئيل: يا مُحمَّدُ هذه وصيَّتُك في أمِّتِك إلى أهل بَيتِك. فقال رسول الله: أيّ أهل بيتي يا جبرئيل؟ فقال: نجيبُ اللهِ جبرئيل: يا مُحمَّدُ هذه وصيَّتُك في أمِّتِك إلى أهل بَيتِك. فقال رسول الله: أيّ أهل بيتي يا جبرئيل؟ فقال: نجيبُ اللهِ جبرئيل: منهُم وذُريَّتُه ليورتَكَ عِلم النّبوّة قبل إبراهيم

(3) Ali bin Ahmad al-Bandaneeji narrated from Abu Obaydillah bin Musa al-Alawi from Ali bin al-Hasan from Isma'eel bin Mihran from al-Mufadhdhal bin Salih from Ma'ath bin Katheer that Abu Abdullah Ja'far bin Muhammad (as) had said:

"The will had been revealed from the Heaven to the Prophet (S). It was a sealed book. No other sealed book had been revealed to the Prophet (S) except the will. Gabriel said: O Muhammad, this is your will to your family among your umma.

The Prophet (S) said: "O Gabriel, which of my family?"

Gabriel said: "The one, whom Allah has chosen, and his progeny. He is to inherit you with the knowledge of prophethood before Abraham."

وكان عليها خواتيمُ، ففتح عليُّ الخاتمَ الأوّل ومضى لِما أُمرَ فيه، ثمَّ فتحَ الحسنُ الخاتمَ الثاني ومضى لما أُمر به، ثم فتح الحُسين الخاتمَ الثّالث فوجد فيه أنْ قاتِلْ وأقتُل وتُقتَلُ واخرجْ بقَومِ للشّهادة؛ لا شهادة لهم إلاّ معكَ، ففعَلَ، وثمَّ دفعَها إلى عليّ بن الحسين ومضى، ففتح عليُّ بن الحسين الخاتمَ الرابعَ فوجد فيه أن أطرِقْ واصممت لمّا حُجبَ العلمُ، ثمّ دفعها إلى محمّد بن علي ففتح الخاتمَ الخامس فوجد فيه أن فسرِّ كتابَ اللهِ تعالى وصدِّق أباكَ وورِّث ابنك العلمُ، ثمّ دفعها إلى الذي يليه .

:فقال معاذ بن كثير: فقلت له: وأنت هو؟ فقال

...ما بكَ في هذا إلا أن تذهبَ، يا معاذُ، فترويه عنيّ. نعم، أنا هوَ

.حتىّ عدّد على إثنى عشرَ اسماً ثم سكت، فقلت: ثم مَن؟ فقال: حسبُك

The will had seals. Ali (as) opened the first seal and went whereto (to the better world) he had been ordered. Then al–Hasan (as) opened the second seal and went whereto he had been ordered. Then al–Husayn (as) opened the third seal and found in it: "Fight, kill and you are to be killed. Set out with some people towards martyrdom. They will not be martyred except with you." He gave the will to Ali bin al–Husayn (as) and went. Ali bin al–Husayn (as) opened the fourth seal and found in it: "Ponder long and be silent for knowledge is veiled." Then he gave it to Muhammad bin Ali (as), who opened the fifth seal and found in it: "Interpret the Book of Allah, confirm your father's knowledge, bequeath knowledge to your son, humor the umma and announce the truth in fright and safety and do not fear except Allah!" He did and gave the will to the next one."

Ma'ath said: "Is it you?"

Imam as-Sadiq (as) said: "O Ma'ath, you are not but to go and narrate this from me. Yes, it is me." He mentioned twelve names and then became silent.

I (Ma'ath) said: "Then who?"

He said: "It is just so!"4

4 ـ الخبرنا علي بن أحمد البندنيجي، عن عبيد الله بن موسى، قال: حدثنا محمد بن أحمد القلانسي قال: حدثنا ـ 4 محمد بن الوليد عن يونس بن يعقوب عن أبى عبد الله قال :

دفع رسول الله إلى على صحيفة مختومة باثني عشر خاتماً، وقال: فُض الأوّل واعمل به وادفعْها إلى الحسن يفُض الثاني ويعمل به ويدفعُها إلى الحسين يفض الثالث ويعمل بما فيه، ثم إلى واحد واحد من ولد الحسين

(4) Ali bin Ahmad al-Bandaneeji narrated from Obaydillah bin Musa from Muhammad bin Ahmad al-Qalanisi from Muhammad bin al-Waleed from Younus bin Ya'qoob that Abu Abdullah as-Sadiq (as) had said:

"The Prophet (S) had given Ali (as) a book sealed with twelve seals and said to him: "Open the first seal and do according to it and then give it to al-Hasan (as) to open the second and to do according to it. Then al-Hasan (as) is to give it to al-Husayn (as) to open the third and to do according to it and then from one to another of the progeny of al-Husayn (as)."5

وأخبرنا علي بن أحمد، عن عبيد الله بن موسى، عن علي بن إبراهيم بن هاشم، عن أبيه، عن حماد بن عيسى، _ 5 عن حريز، عن زرارة، عن أبي جعفر محمد بن علي قال: سألته عن قول الله: إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ عن حريز، عن زرارة، عن أبي جعفر محمد بن علي قال: سألته عن قول الله: إِنَّ اللَّهَ يَانُ اللَّهَ كَانَ سَمِيعًا بَصِيرًا قَالَ : أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ؟ إِنَّ اللَّهَ نِعِمًا يَعِظُكُمْ بِهِ ؟ إِنَّ اللَّهُ كَانَ سَمِيعًا بَصِيرًا قَالَ

أمرَ اللهُ الإمامَ منّا أن يُؤدّيَ الإمامةَ إلى الإمام بعده، ليس له أن يزويَها عنه. ألا تسمعُ إلى قوله هم الحُكّام. أولا ترى أنه خاطب بها الحكامَ؟

(5) Ali bin Ahmad narrated from Obaydillah bin Musa from Ali bin Ibraheem bin Hashim from his father from Hammad bin Eessa from Hurayz from Zurara that he had asked Imam Abu Ja'far Muhammad bin Ali al-Baqir (as) about the saying of Allah, "Surely Allah commands you to make over trusts to their owners and that when you judge between people you judge with justice; surely Allah admonishes you with what is excellent," 6 and Abu Ja'far al-Baqir said:

"The order of Allah in this verse concerns the imamate. Each imam of us has to deliver the imamate to the next imam coming after him. He does not have to hide it from him. Do you not hear Allah saying: (and that when you judge between people you judge with justice; surely Allah admonishes you with what is excellent)? It is the rulers. Do you not see that Allah has addressed the rulers with this verse?"7

و أخبرنا أحمد بن محمد بن سعيد بن عقدة الكوفي قال: حدثني أحمد بن يوسف بن يعقوب، قال: حدثنا _ 6 إسماعيل بن مهران، قال: حدثنا الحسن بن علي بن أبي حمزة، عن أبيه، عن يعقوب بن شعيب قال: سمعت أبا عبد إسماعيل بن مهران، قال: حدثنا الحسن بن علي بن أبي

. لا واللهِ! لا يدَع الله هذا الأمرَ إلاّ وله مَن يقوم به إلى يوم تقوم الساعةُ

(6) Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Ahmad bin Yousuf bin Ya'qoob from Isma'eel bin Mihran from al-Husayn bin Ali bin Abu Hamza from his father that Ya'qoob bin Shu'ayb had said:

"I heard Abu Abdullah as-Sadiq (as) saying: No, by Allah! Allah does not leave this matter aside unless. He specifies ones, who will undertake it until the Day of Resurrection."9

7 ـ عن علي بن أحمد، عن عبيد الله بن موسى العلوي، عن علي بن إبراهيم، عن أحمد بن محمد بن خالد ـ 7 البرقي، عن أبي عبد الله عبد الرحمن، عن أبي المفضل بن صالح أبو جميلة عن أبي عبد الله عبد الرحمن، عن أبي عبد الله قال عبد الله قال

.إِنَّ الله جلَّ اسمُه أنزلَ من السماء إلى كلِّ إمام عهدَه وما يَعمل به، وعليه خاتمٌ فيَفُضُّه ويعمل بما فيه

(7) Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Ali bin Ibraheem from Ahmad bin Muhammad bin Khalid al-Barqi from Isma'eel bin Mihran from al-Mufadhdhal bin Salih Abu Jameela from Abu Abdullah Abdurrahman that Imam Abu Abdullah as-Sadiq (as) had said:

"Allah the Almighty has revealed from the Heaved to every imam his covenant and what he will do. Each imam is to open the seal and to do according to what there is in his covenant." 10

O people of Shia, this shows clearly that whomsoever Allah wishes good to, will make him among those who believe in the infallible imams (as), whom Allah has granted with dignity, made His choice and preferred to all of His people by making them His deputies on the earth. He has made obeying them as obeying Him when saying:

"O you who believe! obey Allah and obey the Messenger and those in authority from among you." 11

And:

"Whoever obeys the Messenger, he indeed obeys Allah." 12

The Prophet (S) has ordered the people to follow the infallible imams of his progeny, whom Allah has imposed obeying them upon all the people. The Prophet (S) has showed that clearly by saying:

"I have left among you the two weighty things; the Book of Allah and my family. They are an extended "rope" between you and Allah. If you keep to them, you will never go astray at all."

Allah has said:

....Therefore let those beware who go against his order lest a trial afflict them or there befall them

a painful chastisement."13

When the Prophet (S) had been opposed, his sayings had been denied, his ordered had been disobeyed and when his progeny had been deprived of their inheritance and rights and had been wronged then the torment of Allah afflicted the oppressors, their followers and whoever was pleased with their deeds. Allah hastened for them the sedition in their religion. They went astray far away from the right path. They separated and became in different sects with confused opinions besides that Allah has prepared for them the bitterest of torment on the Day of Resurrection. Allah said:

"So He made hypocrisy to follow as a consequence into their hearts till the day when they shall meet Him because they failed to perform towards Allah what they had promised with Him and because they told lies."14

Allah has made hypocrisy as punishment for ones, who have broken their promise and He has called them as hypocrites. He said:

"Surely the hypocrites are in the lowest stage of the fire and you shall not find a helper for them." 15

If this was the case of one, who broke his promise, that his punishment would lead him to the lowest bottom of Hell so what about those, who declared openly their disobedience to the orders of Allah and His messenger (as) and their oppression towards those, whom Allah had ordered people to obey, to keep to and to be with when He said:

"O you who believe! Be careful of (your duty to) Allah and be with the true ones." 16

It is they who were loyal to their covenant they made with Allah in jihad and in sacrifice for the sake of Him and supporting the Prophet (S) and assisting his mission where Allah said:

"Of the believers are men who are true to the covenant which they made with Allah: so of them is

he who accomplished his vow, and of them is he who yet waits, and they have not changed in the least."17

What a great difference is between those, who are sincere to Allah, who sacrifice themselves for the sake of Allah and who strive to support the Prophet (S) and his mission and between those, who disobey Allah and His messenger, who wrong the family of the Prophet (S) and whose deeds will lead them to the lowest bottom of Hell!

This is the end of every one deviating from any of the infallible imams, whom Allah has chosen to be the guides for His people. This is the end of every one denying the imamate of any of them, following else than them and claiming that the right is of else than them because the order of the will and the imamate has been determined by Allah the Almighty and not by anyone of His people; therefore he, who disobeys the order of Allah, will definitely be in the abyss of Hell where the oppressors and the hypocrites will be.

- 1. Kamal ad-Deen, p.222, Biharul Anwar, vol.23 p.75.
- 2. Qur'an, 4:58.
- 3. Biharul Anwar, vol.23 p.278, Tafseer al-Burhan, vol.1 p.380, al-Yateema wed Durra ath-Thameena p.175.
- 4. Biharul Anwar, vol. 36 p.209, Awalim al-Uloom, vol. 15/3 p.56.
- 5. Biharul Anwar, vol.36 p.210, Awalim al-Uloom, vol.15/3 p.58.
- 6. Qur'an, 4:58.
- 7. Biharul Anwar, vol.23 p.278, Tafseer al-Burhan, vol.1 p.380, al-Yateema and ad-Durra al-Thameena p.176.
- 8. The imamate.
- 9. Biharul Anwar, vol.23 p.54.
- 10. Biharul Anwar, vol.36 p.210, Awalim al-Uloom, vol.15/3 p.58.
- 11. Qur'an, 4:59.
- 12. Qur'an, 4:80.
- 13. Qur'an, 24:63.
- 14. Qur'an,9:77.
- 15. Qur'an, 4:145.
- 16. Qur'an, 9:119.
- 17. Qur'an, 33:23.

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