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# Chapter One: There is an Imam in every age and his obedience is compulsory

Which mentions that the existence of Imam is essential in every period of the time and that no age ever remains without an Imam and that it is obligatory to obey him and that people do not get guidance but through the Imam and that it is necessary that the Imam must be clear of all sins and that he ought to be appointed by Allah. Also a brief description of the Divine texts (Nusoos) revealed regarding the Imams. So also some of their virtues. There are several Parts in this.

# Part 1: Essentiality of the Imam and there not being any period without an Imam

We should know that there is a difference of opinion among the religious scholars whether the appointment of an Imam is essential or not after the passing of the period of Prophethood. If it is obligatory, on whom: on Allah or on the community? Anyhow, its being essential is a demand of reason, that is, does mind call for his essentiality or the essentiality is based on the heard arguments?

All the Shia scholars are unanimous that it is essential for Allah both from the viewpoint of reason and the divine texts that He should appoint the Imam. Some Mutazilite Ahle Sunnah and all Khawarij believe that it is not at all necessary for either Allah or the people to appoint an Imam. While the Ashairah, Ahle Hadith, Ahle Sunnah and some Mutazilites say that people must appoint an Imam as a demand of textual proof and not of intelligence. A group of the Mutazilites is of the opinion that it is necessary for the people to appoint an Imam in the time of peace to save them in the time of turmoil; that if there is a danger of mischief then it is not necessary and some opine contrary to this also.

In the Arab lexicon, Imam means a leader and commander, and in the terminology of the Najiyah Imamiyah group (Shias) mostly Imam means the one who leads the group prayer and according to Scholastic theology (Ilme Kalam) Imam means a man who has been appointed by Allah for the deputyship of the messenger and sometimes this word applies to the prophet too and it will, Insha Allah be known hereafter in the following pages that, according to some reliable traditions the rank of an Imam is higher than that of a messenger as Allah has, after (granting him Prophethood) said to Ibrahim (a.s.):

#### "I will make you an Imam of men." (Sura Bagara 2:124)

Some researchers have said that Imam is the one who may be a ruler in the worldly and religious affairs, from Allah through a man like a messenger, but the messenger is one who, without the mediation of man, (directly) quotes Allah's commandments and that Imam quotes through a man who is a messenger.1

Relevant verses are as follows:

#### **First Verse**

Allah Almighty says:

You are only a warner (Munzir) and (there is) a guide (Haad) for every people... (Sura Ra'd 13:7)

Some commentators have said: It means: (O prophet!) You are a warner for every people from the divine punishment and are a guide. In this case 'Guide' is connected to 'Warner' and some commentators have said that it means that you are a warner for the apostates and the transgressors and for every community there is a guide. In this case one phrase will refer to another one, which proves that no period of time remains without an Imam. According to this explanation there are many traditions among both the Ahle Sunnat and Shias. Hence the Ahle Sunnat have narrated from Ibne Abbas that when this verse was revealed the Holy Prophet (S) said:

I am the warner and Ali is the guide. O Ali, the pathfinders will find the path (will be guided) through you.

Abul Qasim Haskani has, in book *Shawahidut Tanzil* quoted Abi Buraida Aslami that the Holy Prophet (S) called for water to make ablution. Ali (a.s.) presented it. When the Holy Prophet (S) concluded the

ablution he caught the hand of Ali (a.s.) and, placing it on his own chest, said: "I am the warner," Then placed his own hand on the chest of Ali (a.s.) and said: "After me you are the guide for all the people," and added, "you will provide light to people, you are the sign of guidance and the king of the reciters of Quran and I give witness that you are so."

Imam Muhammad Baqir (a.s.) is quoted in *Basairud Darajat* through authentic narrations that the Prophet of Allah is 'Munzir' (warner) and that, after him, there is a guide from us for every period that guides the people to those things, which the Prophet (S) has brought from Allah. After the Holy Prophet (S) the first 'Hadi' is Ali (a.s.) and after him, the holy Imams will, one after another, be guiding people until Qiyamat.

It is authentically quoted from Imam Sadiq (a.s.) that, explaining this very verse, he said that every Imam is a guide for his people among whom he lives.

It is narrated authentically through Imam Baqir (a.s.) that the Holy Prophet (S) is 'Munzir' and Ali is 'Hadi' and, by Allah, not a guide from us is ever suspended, rather he will always be from us till Qiyamat.

It is authentically reported from Imam Sadiq (a.s.) that, explaining this very verse, he said: The Prophet of Allah is Munzir and Ali (a.s.) is Hadi. Then he asked the narrator: Is there any Hadi today among us? That narrator replied: Why not, may I be sacrificed for you, the Hadi is coming one by one from among you until that (rank) reached you. Imam (a.s.) said: May Allah's mercy be on you. Had it been so that after the revelation of this verse to someone that person died and, after him, there would not have been anyone to know the meaning of this verse and to make this command applicable to the people, verily the Book of Allah would have become dead, that is, meaningless and its command would have been suspended.

But the Book of Allah is alive till Qiyamat, that is, the Divine Command, through the agreement of the Ummah, is to exist till Qiyamat and the duty imposed by Allah is never lifted up from or cancelled for the people and if there is no such conveyer of Divine commands who is sinless (never erring) and if anyone else explains the Divine command to the people the Book of Allah will be rendered fruitless and if duty remains it will entail ignorance and it is injustice and Allah never commits injustice. This is one of the clear arguments, which makes it essential that Allah has to appoint an Imam.

Ibne Babawayh has, in his book, *Akmaluddeen*, authentically quoting Imam Baqir (a.s.) while explaining the verse (13:7) writes that it means Imams who are the guides of people in their times in which they live. Ali bin Ibrahim has also authentically quoted him saying that Munzir is the Prophet of Allah and Hadi is Amirul Momineen, thereafter the holy Imams, that is, in every age there is an Imam who guides people towards Allah's path and tells them what is permissible and what is prohibited.

#### Second verse

The Lord of the worlds says:

And certainly We have made the word to reach them so that they may be mindful... (Sura Qasas 28:51)

That is We joined for them one verse after another and one story after another and the promise with the warning and the admonishments through stories which may provide lessons to them so that they may obtain advice. In this connection many narrations are recorded from the Ahlul Bayt (a.s.) to explain that it means the appointment of one Imam after another as Ali Ibne Ibrahim has mentioned in his commentary and by Shaykh Tusi in *Majalis* with authentic chains. He has said that, explaining this verse; Imam Sadiq (a.s.) said that it means that We appointed one Imam after another.

There are some probabilities in this explanation. First: it might mean that We, by appointing one Imam after another, applied the word, that is, statement of Truth and the propagation of the truthful commands and codes, to the people. Second: By the consecutive appointment of the Imams We made the word, that is, the statement of Truth and the propagation of the truthful commands and the clear code for the people. Third: this may be a hint towards the verse wherein Almighty Allah, at the time of determining to create Adam (a.s.), said to the angels:

#### I am going to place in the earth a khalif. (Sura Bagara 2:30)

That is, this promise of making a caliph in the earth is not exclusively for the time of Adam (a.s.), rather it will continue till Qiyamat and that there will be no period without an Imam therein. But the first reason is clearer and, anyhow, perhaps this may be the explanation of the inner meaning of this verse which, however, is not against the apparent meaning as mentioned by commentators, Allah knows better.

In *Basairud Darajat*, there is a narration from Imam Baqir (a.s.) in the explanation of the Almighty's verse:

# And of those whom We have created are the people who guide with the Truth and thereby do justice. (Sura Araf 7:181)

Its apparent translation is: In the group created by Us there is a batch who guide people with Truth and issue command to them with justice, Imam (a.s.) said that this batch means the truthful Imams. The explanation of this verse, Allah willing, will be given afterwards. According to traditions in this regard, Ibne Babawayh has in his books *Majalis* and *Kamaluddeen*, quoted Imam Zainul Aabedeen saying:

We are the leaders of the Muslims and the evidences of Allah for the worlds and we are the Sadat (leaders) and the Mominoon (believers) and the bright faces of Paradise and the chiefs of those having white hands and feet, whose faces and hands and feet will be shining owing to the radiance of Wuzoo (ablution for prayers) that is of the Shias and that the Masters and Chiefs of the Muslims are we and we are the means of protection of the residents of the earth from divine chastisement just as the stars are shelters for the residents of the sky.

It means so long as we are on the earth Qiyamat will not occur and punishment will not rain on people and so long as the stars are in the sky the angels need not fear the occurrence of Qiyamat. Our being lifted up is a sign of the suspension of the earthly arrangement and the death of the people on earth just as the wiping off of the stars in the sky is a sign indicating the upheaval in the skies and of the displacement of angels from their stations.

The Hazrat said again that: We are the shelter: Because of our blessing Allah protects the skies from falling on earth. But at the time of Qiyamat, by His command alone, the skies will also be destroyed. Allah keeps the earth safe because of our blessing from its tumbling and falling along with its residents. And Allah sends rain with our blessings and expands His vast Mercy and Allah shows the bounties of earth due to us and if none of us is there on earth the earth undoubtedly will go underground along with its residents.

In short the earth is never without the evidence of Allah ever since He created Adam (a.s.). Be that argument of proof (Hujjat) apparent and known or hidden and unknown, the earth will not remain without an Imam till Qiyamat. If there is no Hujjat in the earth there will be no worship of Allah because people learn the way of worship only from him and only he orders people to worship Allah. The narrator asked how do people benefit from Hujjat who are hidden from them? He replied: Just as people benefit from the sun even when it is hidden behind clouds.2

Kulaini and Ibne Babawayh etc. have with reliable chains of narrators narrated that Imam Ja'far Sadiq (a.s.) once asked Hisham bin Salim, who was one of the scholars of his companions: What questions did you put up before Amr bin Ubaid Basri, a Sunni Sufi scholar? Hisham said: May I be sacrificed for you, O son of the Holy Prophet (S)! I feel ashamed in narrating them to your honour and my tongue has no strength to describe the same to you. The Hazrat said: When I am giving you a command, you should comply with it. Hisham said: Very well. When I knew about the claim of Amr's "grace" and his

sitting in the mosque of Basrah and of his talking nonsense in the matter of religion, it pained me much.

So I went there to Basra on a Friday and attended the mosque where he was sitting in the midst of a very big circle of people. He had wrapped a black cloth on his waist and had also covered himself with a black sheet and people were asking him questions. So I also advanced towards him and sat on by knees in the last row.

Then I said: O scholar! I am an outsider and want to ask you a question if you permit. He said: You may ask. So I asked him: Do you have eyes? He retorted: O boy! What a question is this? I said: My question is only like that. He replied: All right, then ask, though it is foolish to ask such things. I repeated: Have you eyes? He said: Yes. I asked: What do you do with them? He said: through them I see colors and the faces of people. Then I asked: Do you have a nose? He replied: Yes. I asked: What do you do with it? He replied: I smell fragrances.

I asked: Do you also have a mouth. He said: Yes. I asked: What do you do with it? He said: I get tastes of things. I asked: Do you have a tongue too? He said: Yes. I asked: What do you do with it? He said: I talk with it. I asked: Do you have ears? He said: Yes. I asked: What you do with them? He said: I hear things. I asked: Do you also have hands? He said: Yes. I asked: What do you do with them? He replied: I hold things with them.

I asked: Do you also have a heart? He said: Yes. I asked: Of what use is it to you? He replied: I remove with its help if there is anything doubtful to my other organs. I asked: Are your organs not sufficient as you refer matters to your heart? He replied: No.I asked: Why? Why are they not needless of the heart when all of them are hale and healthy? He said: O boy! Whenever these limbs fall in any doubt about anything touched or seen or smelled or heard they refer it to the heart and it decides the matter, removes the doubt and creates certainty. I asked: Then Allah has placed the heart in human body so that it may remove the doubts faced by the limbs and organs. He said: Yes. Then I asked: If it is so, then heart must always be in the body and if it is not there then the knowledge of the organs is not firm and reliable. He said: Of course.

Then I said: O Abu Marwan! Do you believe that the Lord of the universe Who has not left your bodily organs without a leader or chief for the pronouncement of truth, and the removal of doubts, but He has left the entire creation in doubts, differences and bewilderments and did not appoint any leader for them so that they may turn to him and so that he (Imam) may keep them on the right path and may remove their doubts and bewilderment? When I said this he kept quiet and did not give any reply. Then turning towards me, he asked: Are you not Hisham? I said: No. He asked: Did you live with him? I said: No. Then he asked: Where are you from? I said: From Kufa. Then he said: Then you are definitely Hisham.

He got up from his place, lifted me up and placed me in his place and did not utter a word until I sat there. When I concluded the narration of this event, Imam Sadiq (a.s.) became very pleased and asked: O Hisham! From where did you get this argument? I replied: O son of the Holy Prophet (S)! it came to

my tongue like that. In another version it is written that Hisham said: I obtained these things from your honour and then joined them approximately with one another. Hazrat said: By Allah! This subject is written in the scrolls of Ibrahim and Moosa (a.s.).3

Kulaini and Shaykh Tabarsi have narrated from Yunus bin Yaqoob that once a Syrian came to Imam Sadiq (a.s.) and said: I am expert in the religious knowledge of Ilme Kalam (Scholastic theology) and Fiqh (Jurisprudence) and Duties and Inheritance and so I desire to have a dialogue with your companions. The Hazrat asked him: Is your knowledge derived from the words of the Holy Prophet (S) or it is what your heart says. He replied: Some things are taken from the words of the Holy Prophet (S) and some are what my heart believes.

The Hazrat then asked: Then are you a partner of the Holy Prophet (S)? He said: Of course not. The Hazrat said: Have you yourself heard the revelation of Allah whereby He has conveyed to you His Commands directly? He said: No. Then the Hazrat asked: Then is obedience to you as compulsory as it is to obey the messenger of Allah. He said: No, please. Yunus says: Then Imam Sadiq (a.s.) turned towards me and said: O Yunus! This gentleman has, before starting his dialogue nullified his talk because, a man on whom Allah's revelation does not come and whom Allah has not made commander whose commands must be obeyed by the Faithful his talk in the matter of religion will be void, rather, he will be claiming to be a partner of Allah. At that very moment Hisham bin Hakam, who was a very wise and well–informed youth among the Hazrat's companions, arrived. The Hazrat welcomed him and made him sit in his own place and said: You are our helper through your tongue and pen.

Thereafter when the companions of the Hazrat talked with the Syrian and could not succeed, the Hazrat said to the Syrian: Have a dialogue with this youth. The Syrian then said to Hisham: Talk with me about this man (Imam Sadiq). Hisham became furious hearing such disrespectful words of the Syrian and said: O man! Is Allah more merciful to people or to Himself? He replied: Allah is more merciful. Hisham asked: What did He do to His servants by way of His Mercy? The Syrian replied: He created a Hujjat (argument/proof) and a guide for them so that they may not be disintegrated and no difference may arise between them, and the Hujjat and Guide may keep them disciplined and may inform them about Allah's Commands, and our duty towards Allah.

Hisham asked: Who is that person (Hujjat or Guide)? The Syrian said: He is the Messenger of Allah. Hisham asked: After the Prophet? The Syrian said: Kitab (Holy Quran) and Sunnah (Prophet's traditions). Hisham asked: Has Kitab and Sunnah given us any profit in the matter of removing our differences. He said: Yes. Hisham said: Then why even now there is a difference between you and we. It is due to this difference that you have come all the way from Syria unto here to have a dialogue. The Syrian kept quiet, as he could not give any reply.

Hazrat asked him as to why he did not reply? He said: If I say that we have no differences then I will be lying and if I say that the Book and the Traditions will remove the differences, if referred to them, then also it will be wrong because there can be doubts in the minds of both regarding several matters and

each one can follow his own opinion. If I say that we do have differences but both of us are on the right then the Kitab and Sunnah have not benefited us at all. But what I can do is that I may return these things to him. Hazrat said: Do it so that you may hear its reply also.

The Syrian said: Is Allah more merciful to people or people are more merciful to themselves then Allah? Hisham said: Allah is more Merciful. The Syrian asked: Has He created someone who may remove difference from people and reform their affairs and make truth and falsehood manifest for them?

Hisham asked: Are you inquiring about the time of the Holy Prophet (S) or regarding today? The Syrian said: In those days, the Holy Prophet (S) was available himself. Tell me who is in that position today? Hisham said: This honourable person (Imam Sadiq a.s.) who is sitting here, and to whom people come from far off places. He gives us news about heaven because of the inheritance, which he has inherited, from his father and forefathers. The Syrian asked: How can I understand this? Hisham said: Ask him whatever you may. The Syrian said: You made me silent. Now I must ask only him.

Hazrat said: May I tell you how was your journey? What happened to you en route? Then the Hazrat told him all that he had passed through during his journey. The Syrian said: You have said the truth. Now I have believed in you and become a Muslim. Hazrat said: Rather you have followed now. Before this when you were reciting the Kalimaate Shahaadatain (attestation of beliefs) you were merely Muslim but Islam (submission) comes always before Imaan (Faith).

Commands regarding inheritance, marriage, etc are based on it and the reward of Hereafter is the result of Imaan. Until they do not have faith in the Imamate of the holy Imams people are not eligible for Paradise. The Syrian said: You have said the truth. Now I attest to the oneness of Allah and the Messengership of the holy Prophet and give witness that you are one of his legatees.

Kulaini, Babawayh and Kishi have, from authentic chains narrated from Mansoor bin Hazim that he said: I said to Imam Sadiq (a.s.) that Allah Almighty is above (the position) than we may recognize Him due to the creation, rather we must recognize or know the creation because of Allah.4 The Hazrat said: You have said the truth. I said: A man who knows that he has a Lord should also know that the Lord also has anger and pleasure, that is, some deeds make Him angry and some make Him happy. Then it must also be understood that His pleasure or unhappiness can be known only through Revelation or a messenger. So the one who does not get Revelation should seek prophets and when he meets them he must accept them as the arguments of Allah along with the miracles and signs given to them by Allah and that it is a must to obey them.

Mansoor says: I told the Ahle Sunnat: Was the Holy Prophet (S) a Hujjat (proof) of Allah for the people? They said: Yes. Thereafter I asked: After his departure who was the Hujjat? They said the Holy Quran. Then I noticed that the fatalists and atheists who do not believe in the Holy Quran also argue with people through this Quran and win. So I understood that Quran cannot be the Hujjat of Allah but it must be through a man who is able to explain the Quranic verses and who is fully aware of their meanings and

who can explain it thoroughly.

Then I asked the Ahle Sunnat: Who is such interpreter of the Holy Quran? He said: Ibne Masood knows, Umar knows, Huzaifah knows. I asked: Do they know the explanation of the entire Quran? He said: They know partly. In short, I could not find anybody except Ali Ibne Abi Talib (a.s.) who knew the meaning and the explanation of the whole Quran. So when in a community if there is a thing about which everyone of them says: "I do not know the whole of it" and if only one says that "I know it" and he describes it correctly then it is only Ali Ibne Abi Talib (a.s.). Therefore, I testify that he is the protector, explanator and maintainer of the Holy Quran and his obedience is a compulsory duty of the entire creation and he is the Hujjat of Allah after the Holy Prophet (S) and whatever meaning of the Quran he may show or whatever commands he may draw from it are all correct and true. Imam Sadiq (a.s.) said:

O Mansoor! May Allah have mercy on you.

Hearing this I got up and kissed his holy head and said: Imam Ali (a.s.) did not pass away from this world until he appointed a Hujjat behind him and that Hujjat after Ali (a.s.) was Imam Hasan (a.s.) and I give witness that Imam Hasan was a Hujjat of Allah and his obedience was compulsory for the creation. Then Imam Sadig (a.s.) said:

May Allah shed His mercy on you.

So I kissed his holy head, and said: I testify that Imam Hasan (a.s.) also did not leave this world without nominating a Hujjat after him just as was done by the Holy Prophet (S) and by his respected father and after Imam Hasan (a.s.) Imam Husain (a.s.) was the Hujjat of Allah and his obedience too was obligatory for the creation. Hearing this the Hazrat again said:

May Allah be kind to you.

So again I kissed his head and said: I testify that Imam Husain (a.s.) also did not depart from this world without nominating a Hujjat of Allah behind him and that he was Ali bin Husain (a.s.) and to obey him also was a must for all. The Hazrat said:

May Allah be Graceful to you.

So I once again kissed his holy head and said: I give witness that Imam Ali bin Husain (a.s.) too did pass away before nominating a Hujjat of Allah behind him and he was Muhammad bin Ali bin Husain (a.s.) and to obey him also was the duty of the creation. Then the Hazrat said:

May Allah be pleased with you.

And I once again kissed his head and he smiled and this continued until his own turn came and he knew that I was about to mention his name. In short, I said: Your respected father did not leave this world until he nominated his legatee as the Hujjat of Allah after him just as his father had done and I give witness

that, by Allah, that Hujjat are you and it is the duty of all to obey you. Then the Hazrat said:

This is enough for you. May Allah be pleased with you.

I said: Kindly extend your holy head so that I may kiss it and he smiled and said, "Inquire from me whatever you may want because after this I will not keep anything hidden from you."

Ibne Babawayh has narrated authentically from Jabir that Jabir said: I asked Imam Muhammad Baqir (a.s.): Why people need a prophet and an Imam? He said,

"So that the world may continue on the right path because the Merciful Allah keeps the chastisement away from the people of the earth so long as there is a prophet or an Imam among them as He says in the Holy Quran:

#### "But Allah was not going to chastise them while you were among them." (Sura Anfal 8:33)

The Holy Prophet (S) said,

"The stars are the shelter for the inhabitants of the sky so that they may not move from their places and my Ahlul Bayt are shelters for the residents of the earth. When stars will be dispersed the residents of the sky will witness what they do not like and when my Ahlul Bayt will go away from the earth the people of the earth will see what they do not like."

Ibne Babawayh says Ahlul Bayt means the holy Imams about whom Allah has said that obedience to them is obedience to Allah. It is mentioned in the Holy Quran:

#### Obey Allah and obey the Apostle and those in authority from among you. (Sura Nisa 4:59)

They are infallible and clear of defects. They never sin. They are the confirmers and the successful and the obstructers. Allah gives sustenance to His servants because of their blessings and flourishes His cities because of their mediation, pours rain, grows bounties from earth; gives respite to sinners, does not hasten to chastise them. The Holy Spirit does not separate itself from the Imams nor do they depart from it and neither do they separate themselves from the Holy Quran nor the Holy Quran separates itself from them.

There is an authentic narration from Imam Sadiq (a.s.) that when the period of the Prophethood of Prophet Adam (a.s.) came to conclusion and his life was about to end Allah Almighty revealed to Him: O Adam! The period of your Messengership has concluded and your age finished. So now whatever you possess of knowledge, faith and prophet's heritage and the Isme Aazam etc, hand over all of it to Hibbatullah because I will not leave the earth without a scholar through whom people may know about worship and the religion of Muhammad (S) and salvation is for him who may obey that scholar.

It is authentically quoted from Amirul Momineen (a.s.) that in his supplication he said: O My Sustainer! Do not leave the creation on earth without a Hujjat, be he manifest or hidden, so that Your arguments and proofs may not vanish.

It has been mentioned authentically by Yaqoob Sarraj that he says: I inquired from Imam Sadiq (a.s.): Can the earth remain balanced without a living scholar, whose Imamate may be manifest and in whom people may take shelter and from whom they may know what is permissible and what is prohibited? He said: If it so happens then there will be no worship of Allah.

Ibne Babawayh, Saffar and Mufeed have authentically narrated from Imam Sadiq (a.s.) that the earth will not remain balanced unless there is a scholar who may know about the benefit or harm to religion so that if the believers make any addition in religion he may make them return towards the divine limits and if they curtail anything in religion he may make it perfect. In short, that scholar will say: Take up the religion totally and perfectly.

If it is not so then the religion of the faithful will become doubtful in their eyes and they will not be able to differentiate between truth and falsehood. Again he has said with many proofs that if the earth is left without an Imam even for a moment it will doubtlessly be pushed down.5

Kulaini and Ibne Babawayh etc. have authentically narrated from the same Imam (a.s.) that if only two men are left on earth one of them will be the Imam and that the one who will die last will be the Imam so that no one may be able to argue with Allah that "You left me without a Hujjat".

Ibne Babawayh and others have authentically narrated from Imam Sadiq (a.s.) that Jibraeel (a.s.) came to the Holy Prophet (S) and brought news from Allah: "O Muhammad! I have not left the earth but in such a condition that there has been a scholar between the period of one prophet's departure and next one's arrival so that people may continue to ascertain My Path and may get salvation. I never give total freedom to Satan to misguide people in the absence of My Hujjat. There always has to be a Hujjat calling people towards Me, who may be knowing My religion.

Therefore I have appointed a guide for every community so that I may guide the lucky ones and the unlucky may also have a Hujjat. Moreover he has also narrated authentically from Imam Sadiq (a.s.) that people do not get guidance but through an Imam and that even if only two men are left on earth one of them must be the Imam, the Hujjat of Allah.

According to yet another narration Imam Sadiq (a.s.) said: By Allah, by Allah! Allah has never left the earth without an Imam ever since Adam (a.s.) passed away from the world so that people may get the path leading to Allah through that Imam and there may be a Hujjat from Allah and the earth cannot remain without a Hujjat at any time. Who does not obey that Hujjat is destroyed and who obeys him gets salvation. This is a must for Allah. Again the same Hazrat has said that the earth must always have an Imam, either manifest or hidden. Another tradition says that ever since Allah created the earth and skies they have never remained without an Imam nor will they remain so till Qiyamat.

Kulaini, Ibne Babawayh and Shaykh Tusi have authentically narrated from Abu Hamza Thumali that he says: I asked Imam Sadiq (a.s.): Will the earth ever remain in place without an Imam? He said: If it so happens it will be destroyed.

Many authentic sources say that Imam Baqir (a.s.) has said that Allah has never left the earth without an Imam who adds what has been diminished (by wrongdoers) and what has been wrongly added in the religion. Had He not done so, people would certainly remain in doubt all the time.

Sulaiman Ja'fari once asked Imam Ridha (a.s.): Can the earth ever remain without a Hujjat? He replied: If it remains without an Imam ever for a split second it would certainly sink along with its inhabitants.

In another authentic tradition he says: Allah's argument (Hujjat) is neither established nor concluded but because of a living Imam whom people know.

Humairi has narrated that Imam Sadiq (a.s.) said: The Holy Prophet (S) has said: In my Ummat there is, in every age, a just Imam from my Ahlul Bayt who removes the changes made by excessive people, false claims of liars and wrong explanation of the ignorants.

Ibne Babawayh has narrated from Fazl Bin Shazan and he from Imam Ridha (a.s.) that he (Imam Ridha) said that if somebody asks me why Allah has appointed an Ulil Amr (one who is authorized to command) and why has He ordained his obedience I will reply to him that there are several reasons:

*First*: Allah has fixed for the people of the world a certain limit for utilization so that they may not exceed that limit and thereby cause corruption. Hence it has been necessary that an honest person must be appointed over them who may prevent the people from crossing the limit of permissible and from entering into the impermissible. Had he not been there nobody would give up his self interest and pleasure to save others from loss and trouble. In such circumstances there would be quarrel and hostility among people. Therefore He appointed a strong leader who may prevent mischief and keep people within the limits fixed by Allah.

Second: No community or group can remain lively in the religious and worldly affairs without a chief or a ruler. Hence it was unbecoming on the part of the Most Wise Allah to ignore this, which is essential for the welfare and management of all. So it became incumbent that He may appoint a man who say fight against his enemies and may distribute war booty among people and may establish and maintain Friday

and Congregation prayers and may protect people from the oppressions of the oppressors.

Third: Had Allah not appointed for the creation, such a firm, honest and trustworthy Imam who may maintain public affairs and protect the religion of Allah selflessly, and keep the secrets of the trusts of the Holy Prophet (S), verily the society would become old and stagnant and the religion of Allah would be displaced. There would enter changes in the Sunnah and commands of the Prophet and innovators would add new things in the religion of Allah as do the Sufis and the atheists would make curtailments in the religion as did the Ismailis and would make religion doubtful for Muslims who would find the society imperfect and lacking in a proper trainer and incomplete due to differences in thinking and desires.

Therefore, had Allah not appointed among them a Qaem and a protector who may protect whatever the Prophet brought from Allah the people would definitely have been misguided and the Shariats and Sunnahs (traditions) and divine commandments and faith would have been altered and such alterations would have resulted in wide–scale corruption.

It is reported from Imam Sadiq (a.s.) that there had been a gap of five hundred years between Isa (a.s.) and the Holy Prophet (S) and for two and a half hundred years there was neither a prophet nor a manifest scholar. The narrator asked: What were then the people doing? He said: They had clinged to the religion of Isa (a.s.). He asked: How was their condition? He said: They were believer, and added that the earth can never remain without a scholar, that is, if the scholar is not manifest, he is hidden.

Kulaini and Ibne Babawayh etc have authentically narrated from Imam Muhammad Baqir (a.s.) that he said: If the Imam separates himself from the earth even for a moment, the earth, along with all its inhabitants, would begin to waver just like a sea in storm.

Ibne Babawayh has authentically reported from Imam Sadiq (a.s.) that: Had the Hujjat of Allah not been on earth, the earth would certainly have shaken and thrown down with all that is on or in it, because the earth does not remain without an Imam even for a second.

It is also narrated from Imam Ridha (a.s.) that he said: We are the Hujjats of Allah on earth, we are Allah's trustees with His permission and we are the caliphs of Allah among His servants and we are the Word of Righteousness (Kalimah Taqwa) as mentioned in the Holy Quran:

#### "And made them keep the word of guarding (against evil)" (Sura Fath 48:26)

That is to say, our Wilayat is the means of protection from the chastisement of Allah and we are the 'Urwatul Wuthqa' meaning our Wilayat and obedience is the strong chain which, if held by people will not break, rather it leads them to Paradise. And we are the witnesses of Allah among the people and the

signs of His guidance. Allah keeps the skies and the earth protected from moving or shaking from their places and He pours rain because of our presence and He widens His bounty and the earth can never remain without the existence of any of us and that Imam is either visible or hidden. If the earth remains without an Imam even for a day it will be stormed and it may drown along with all its inhabitants; just as a storm in the sea destroys all.

It is reported with reliable chains of narrators that Imam Baqir (a.s.) said: If the earth remains without an Imam even for a day it may get pushed down along with all living on it and Allah may punish them with His most severe chastisement because Allah has appointed us as His Hujjat for the residents of the earth so that they may not be punished and they may live in safety and peace, and safe from being drowned so long as we are among them. When Allah will decide to destroy them without giving them any respite He will lift us up from them and thereafter He will enact His chastisement or punishment, as He wants.

It is authentically reported that Imam Sadiq (a.s.) has said that ever since the earth was created it has never been without a scholar and a Hujjat who enlivens the truths destroyed by people and then he recited this verse of the Holy Quran:

They desire to put out the light of Allah with their mouths and Allah will not consent save to perfect His light, though the unbelievers are averse. (Sura Tawbah 9:32)

It is mentioned in another narration that the Hujjat of Allah, meaning the guide for the creation, was there before the creation and is with the creation and will be there after the creation.

It also has been authentically reported from Imam Ja'far Sadiq (a.s.) that the knowledge which Adam (a.s.) had brought did not return because the inheritance of knowledge reaches (is given to) us and whatever knowledge and information is obtained through any sources other than the prophets and messengers and the Ahlul Bayt of the Holy Prophet (S) is false because Ali (a.s.) was the scholar of this Ummah and none from us who are Ahlul Bayt, ever passes away from this world without appointing someone in our place who knows similar knowledge as desired by Allah.

It is reported authentically from Imam Sadiq (a.s.) that Allah Almighty has never left the world without a scholar whose knowledge is needed by the people of the world and who needs nothing from their knowledge and who knows what is permissible (Halaal) and what is Haraam (prohibited). The narrator asked: May I be sacrificed for you, from where does he gets that knowledge? He replied: Because of the heritage he acquired from the Holy Prophet (S) and from Ali Ibne Abi Talib (a.s.).

Ibne Babawayh, Saffar and Barqi have narrated from Imam Ja'far (a.s.) that, in the world, there always has been a Hujjat or a messenger or an Imam who knew the permissible and the prohibited and who guided people towards Allah and that the earth will not be without a Hujjat and a guide but for the forty days immediately prior to Qiyamat. In short, when that Hadi will be lifted the door of repentance will be closed and thereafter the belief of a new believer will not give him any benefit. Those who will believe after the passing away of the Hujjat will be the worst of creation and thereafter will be Qiyamat.

It is authentically recorded from Imam Baqir (a.s.) that the Holy Prophet (S) has said that in this Ummat the example of my Ahlul Bayt is like the stars in the sky (for every star that sets another star rises). Likewise whenever anyone of our Ahlul Bayt (a.s.) passes away from this world as Imam, another takes his place.

Ibne Babawayh has authentically narrated from Imam Sadiq (a.s.) that Amirul Momineen, in his sermon delivered in the mosque of Kufa said: My Lord! Verily Your earth is in need of a Hujjat who may be from You for the creation and who may guide them towards Your religion and may teach Your knowledge to them so that my Hujjat (argument) may not become nullified and Your obedient friends may not go astray after being guided.

Thereafter that Hujjat will appear and will be obeyed by people or he will remain hidden and awaited for his appearance. Though in the time of the government of falsehood he will remain hidden, his knowledge and his viewpoint will remain firm in the hearts of the faithful and they will act according to it till his appearance and they will cling only to those things which antagonize others from them and because of which the party of the misguided oppose them.

There is a narration from Imam Sadiq (a.s.) in *Basairud Darajat* that people asked him: Can there be two Imams on earth at a time? He replied: No, but in case when one Imam may remain silent and another Imam may claim Imamate before him and he may be the Imam after his passing away from the world.6

<sup>1.</sup> The writer says: This definition is also difficult because many Non–Ulul Azm (Non–high ranking) messengers have been under (obeyed) the Ulul Azm (High ranking) messengers and have followed their Shariats (codes) and have been conveying commandments to the people. And we will also quote many traditions stating that the holy Imams (a.s.) used to benefit from the Knowledge of the Ever–existing Almighty Allah through the mediation of angels and the Holy Spirit. Traditions also mention some differences between an Imam and a Nabi (prophet) which will, Allah willing, be stated afterwards. But the truth is that, in the matter of conditions and virtues and attainments there is no difference between a messenger and an Imam except what has been stated in the Traditions, which shows the greatness and highness of the Holy Prophet (S) and it is that he is the seal (last in series and concluder) of Prophethood. Therefore, it is disallowed to use the name of the Holy Prophet (S) and the words of equal value for anyone after him (Muhammad [S]). Shaykh Mufeed (r.a.) has in his book Masail mentioned his belief in this matter and has attributed it to 'Firqa Najiya' Imamiyah (the delivered sect) and it is obvious that in previous communities, after the death of a messenger and till the appointment of another Shariat-giving messenger, there used to be a number of prophets who were the legatees of the past messengers and the protectors of their codes of life. Therefore, from the leader of the prophets (a.s.) there is a tradition: "The scholars of my Ummah are like the prophets of Bani Israel and some narrations have explained that here 'ulama' means the Imams' (a.s.).

It is obvious that the benefit, which is derived from the existence of a prophet, is also obtained from the existence of an Imam, that is, the deterrence of corruption, protection of Shariat and to restrain people from oppression and sins.

Rational arguments showing that it is incumbent upon Allah to appoint an Imam

The delivered sect of Imamiyah holds many rational arguments to show that it is mandatory on Allah to appoint an Imam and thus arguments have been stated in detail in books like Shafi of Sayyid Murtuza (r.a.) and Talkhees of Shaykh Tusi (a.r.) etc. and here, I suffice with only two of them because the subject of this book is to mention the narratory traditions (Nagali) which have reached us through the Holy Quran and traditions of both the Shias and the Sunnis.

#### First Argument

It is a mandatory Lutf (understood divine Mercy) of Allah to appoint an Imam because it is essential for Him to do things which are more beneficial for His servants from the viewpoint that, intelligence demands that all the deeds of Ever–existing Allah should be always based on wisdom and strategy and that a thing which is the best and most preferable and most beneficial when there is no deterrent, giving it up and its replacement except with a better one, is an act of giving preference to a lower thing which, in the opinion of intelligent, does not befit the deeds of the Most Graceful, Wise Almighty Allah.

So now when the incumbency of the best thing has been proved it is also essential that Lutf should also be mandatory for Allah because Lutf means a thing which makes it easy for man to obey the divine commands and to refrain from His prohibited things unless in exceptional difficulties because reward or punishment depends on the existence of optional freedom. Therefore, those who are of the opinion that good and evil are rational things and who believe that the best thing is obligatory say that Lutf and Karam (grace and mercy) are obligatory for Allah.

The argument in its favour is that whatever Allah has made obligatory for His servants in this world is always the cause of many benefits and interests for people. In other words, duty includes grace and grace is undoubtedly the best and better than anything else. So Lutf, being the best, is mandatory for Allah. It is well known that the existence of an Imam is a Grace (Lutf) because everybody knows that people should have a commander who may prevent them from trouble, mischief, corruption, oppression and sins and make them steadfast on obedience of Allah, worship, justice and kindness. In such circumstances, doubtlessly the affairs of the people will be conforming with rules and well managed and nearer to betterment and farther from evils and corruption.

#### Second argument

It is necessary that there should be a protector of the Shariat of the Messenger of Allah (S) who may protect it from deviation, change, addition and curtailment and since the verses of the Holy Quran are comprehensive, many of the commands of the Quran are not discernible from their apparent wordings. So it is necessary to have a clarifier or explainer from Allah who can derive divine commandments from the Holy Book. Contrary to this, when the Holy Prophet (S), at the time of his demise, called for a pen and an ink-pot, so that he may write down something for the Ummah so that it may never go astray, Umar said: This man (Allah forbid) is talking senselessly.

The Book of Allah is enough for us, despite the fact he did not know the explanation of even a single verse of the Holy Quran and whenever any problem arose both he and his companions used to remain helpless and they were obliged to get it solved by Amirul Momineen (a.s.). So much so that the Ahle Sunnah have written that on seventy occasions Umar had said: Had there not been Ali, Umar would have been destroyed. Had the Book been enough, why there would have been so much difference of opinion among the Ummah! In short, many arguments will be presented henceforth while explaining the verses and translating the traditions.

2. The writer says: This tradition shows that people get benefits and graces even from a hidden Imam. If there is a common problem of doubt among the people he guides them in such a manner that they do not recognize him. Many a time it so happens that the hiding of Imam proves to be a mercy or grace of Allah for a group because Allah knows that if the Imam is

apparent these people will not believe and most of the people are like that because due to the appearance of the Imam they will be required to carry out duties like jihad or fighting with the enemies of religion while the eyes and hearts of many are almost sightless and hence they will not be able to bear the radiance and dazzle and so also his secrets. For example, bats cannot bear the brightness of the sun. Also there are some rulers and arrogant people who believe in the Imam when he is in concealment and they desire his appearance and when the Hazrat appears and makes a king and a beggar equal in the eyes of justice they cannot bear it and become apostates. For example, when Amirul Momineen had made the hypocrites equal to a slave (while distributing bounty) who was freed only a day before it became the cause of their apostasy, whereby both their religion and faith were harmed. And it is sufficient argument of the hiding of Imam being a mercy for a person that believing in the Imam's existence gives limitless reward. Sayyid Murtuza (r.a.) has, in Shafi and Risala Ghaibat, given replies to this objection, viz hiding of Imam does not give any benefit to the creations. First: When the people always believe that the Imam can appear at any moment, this possibility prevents them from many evil deeds. Thus the difference between non-existence of Imam and the hiding of Imam is clear.

Second: Though Allah has completed the mercy, which was incumbent for Him but the enemies of the Imam, are preventing the creation from being benefited by the Imam. For example when the Holy Prophet (S) was in Mecca the Quraysh used to prevent people from being benefited by him, especially in those years when the Holy Prophet (S) along with all of his relatives belonging to Bani Hashim, was held up in the 'Shobe Abi Talib' and the unbelieving Quraysh were not allowing anyone to meet the Holy Prophet (S). Similarly when the Holy Prophet (S) was hiding in a cave till he arrived in Medina and these periods of his non-appearance never came in the way of deriving benefits from his holy being. Third: It is possible that the reasons of Imam's hiding may be related to friends, as Allah knows that if the Imam appears they will not believe and it will make them apostates.

Fourth: It is not essential that the benefit of the appearance of the Imam must be public and for all. It is also possible that one group sees the Imam and gets benefits from him, as has been reported that there is a city in which the progeny of the Hazrat lives. The Hazrat does visit that city though those people do not see the Hazrat but they do obtain their requirements from him either from behind curtain or in any other way.

After mentioning some reasons Sayyid Murtuza (a.r.) has prepared a preamble. He writes that the benefit of the Ummah is not made complete by the Imam, but that, from the direction of Allah, with certain things to benefit by any of His choice and that some things should be obtained from the Imam and some aught to be from us. The things which must be from Allah are that He may create the Imam and appoint him with all requisite matters, like knowledge and the conditions of Imamate and that He may issue texts regarding his Imamate and make it obligatory for him to rise for the sake of the affairs of the Ummah with them. And the things, which are from the side of the Imam, are that he accept his responsibility and make it obligatory for him to rise for the sake of the Ummah. And the affairs, which pertain to the Ummah are that they may make the Imam in charge of their affairs and remove the hindrances from his path and obey him and act according to the plans made by him. In short, the things from Allah in this connection only are main and that it is most important that they may be effective first of all. Thereafter the affairs pertaining to the Imam and Ummah are the auxiliaries of this main. Therefore until what is pertaining to Allah and the Imam does not become effective the Ummah is not bound in any way. Thereafter when the things are made clear by Allah and the Imam, if any hindrance comes up from the Ummah and if it makes it necessary for the disappearance of the Imam, then it does no harm to the Grace of Allah. In such a time if the Ummah does not carry out what it should concerning Allah and the Imam then it will be considered at fault. Its details will, Insha Allah, be given in the chapter about the occultation of the Imam.

3. The writer says: Man is a miniature world and a specimen of the greater world as has been said by Amirul Momineen (a.s.):

"Do you think that you are merely a tiny body? A great universe is hidden in you. The bones in your body are like mountains of the earth and the flesh is like dust. The big and small veins are similar to rivulets. Man's head, which is the centre of his strength and intelligence, is like a sky above the body containing stars etc., which throw light on earth. The vapours rising from stomach and reaching brain and after cooling drop from eyes and brain are like those vapours, which rise from the earth and reach the cold strata of upper space and then drop in the form of rain. Moreover, the powers of brain reach the entire body through the back brain nerves just as the starlight affects the earth. Just as there are kings and commanders in the world on earth so also there are some servants and rulers in the body too and their king is the faculty of

speech, which is also called Qalb (heart) from the viewpoint that first its relation is with the animal spirit and then it is nourished by the heart. Just, as the world's habitation is in the north so also the heart, which is the cause of the habitation of the body, is in the north. Just as the kings have their ministers who distribute sustenance to the ruled so also whatever is cooked in the kitchen of liver is being distributed in the entire body. Just as some earthly wastes are disposed through rivers such arrangement is also in the human physique. In short, a detailed discussion of this topic demands much space for which this is not an appropriate place.

4. The writer says: There can be several reasons of Mansoor's stating that Allah cannot be known due to creation rather creation should be recognized because of Allah.

First: The knowledge of the maker is both obvious and natural and therefore everyone on reaching the age of understanding comes to understand that someone has created him. Even those Kafirs who deny His existence due to their evil interests and desires turn to Allah in times of calamity and helplessness in sea or desert and seek only His help. When they empty their hearts of selfishness and ponder sincerely they too understand that they are not creators of themselves and they also follow that they are also not created by any being like them as Allah Almighty says in the Holy Quran: And should you ask them, who created the heavens and the earth? They would most certainly say: Allah.

(On the background that this Verse might not be especially concerning the Polytheists of Mecca.)

There are several traditions to elaborate that we know the creation because of Allah, that is, the truth becomes manifest due to some miracles which Allah shows through the hands of His messengers and legatees.

Second: Allah cannot be recognized due to a resemblance with creation. Neither can we say that Allah is like the light of stars nor can we say that some perfections found in creation are in Allah. And we can know creation because of Allah as it is He Who has created them and made them manifest. The knowledge, recognition and truths of all things are all obtained only from Him by the creations.

Third: Perfect knowledge of Allah and His Perfect Attributes cannot be known except through Revelation (Wahy) and intuition (Ilhaam).

Rather we can know Allah through the intelligence given by Him and through the signs which He has shown all around us and within ourselves is a proof of His existence and perfect attributes. So also we can know the truth about His prophets and messengers through the miracles, which He has shown through their hands. Further explanation of this point is available in Biharul Anwar along with other proofs.

The argument of Mansoor bin Aazim in support of the necessity of the Imam and the truth about the truthful Imams in stronger than all other arguments. It goes to prove that Allah Almighty has not created this creation aimlessly and uselessly. If they have no responsibility of any kind and if they eat and drink and move about merely like animals and if there is no other world, that is, the Hereafter (the getting of the reward where is the main aim) then, of course, this world can be called aimless and useless because the sorrows and grief of this world are more than its happiness and relief and there is not a single pleasure which does not involve or is not accompanied by many sorrows and unhappiness. Even for preparing delicious food one has to undergo a lot of labour and pain and many a time after dining one suffers many troubles and illnesses. Similar is the case with one's wife from whom man gets a little pleasure but he has to undertake a lot of labour and pain for providing her food and clothing and residential accommodation etc. Likewise one has to deal with all social necessities and even tolerate unpalatable behaviour of one's mate. Likewise a riding animal, if bought, does give comfort in a travel but one has to bear many hardships for its maintenance and protection etc and in providing all the things needed by the animal. No different is the case with wealth of the world, which can give benefit, but for its earning and then protecting it from thieves etc one has to take many troubles and precautions etc. Rather each and every worldly pleasure is accompanied by sorrows and grief (always and without fail). Therefore taking food becomes the means of removing the trouble of hunger and drinking water is the cause of quenching the unrest of thirst. Copulation provides the way of removing the distress of semen. Similar is the case with all other pleasures and all these delights turn into troublesome and detestable things at the very thought (of the reality) that this world is transient and passing and that death is sure to arrive and all these things around us are to vanish. A very fitting example of this is that suppose someone invites a group of people for a feast in a dilapidated building about which people are of the opinion that it will fall down any time and all the food etc provided therein will mix with debris and that also many harmful insects and forest animals are likely to pounce upon them. Now if in this condition the only aim of that feast is to taste a few morsels of that food then every wise person

will condemn the idea as the Lord Almighty says in the Holy Quran:

What! Did you then think that We had created you in vain and that you shall not be returned to us? (23:115)

This verse shows that if there is no reward or punishment on the Day of Qiyamat then the creation of the universe is in vain and also aimless. It is thus known that their creation is for gaining the Hereafter and it is also known that obtaining of that world is not possible by doing anything without understanding. So it is necessary that the Creator of the universe also should appoint guides who may teach people the way of obtaining the Hereafter through knowledge and worship. Therefore, in the time of the prophets the prophets or messengers themselves were such guides. Thereafter it is essential that there must be someone to protect the Shariat and draw commands from the Holy Quran. So every argument, which demands sinlessness and awareness of all commands of Allah in a prophet, also calls for these attributes and qualifications in an Imam too. Hence it is imperative that the Imam must have been appointed by Allah and the entire Ummah is unanimous that such a divine order (Nass) is for none but Amirul Momineen (a.s.). Therefore he is invariably the Imam, and even when the Imamate has become doubtful among Ali (a.s.) and Abu Bakr, Umar and Uthman, Imam Ali (a.s.) was the most courageous, pious and honourable among all. Hence it is essential that he ought to be the most suitable person for Imamate because intelligence says that giving a higher rank to one of a lower capability is improper.

Moreover, the Almighty Lord says:

Are those who know and who do not know alike? Only the men of understanding are mindful. (39:9)

And also:

Is he then who guides to the truth more worthy to be followed, or he who himself does not go aright unless he is guided? What then is the matter with you; how do you judge? (10:35)

When the angels had imagined that they were more worthy than Adam for caliphate on earth, the Creator of the world had concluded His argument before them through the knowledge of Adam (a.s.) and when Bani Israel did not accept the kingdom and rulership of Taloot, Allah Almighty had described Taloot's superiority on the basis of his knowledge and physique which was a must for courage saying:

And He has increased him abundantly in knowledge and physique. (2:247)

And the traditions of both the Shias and Sunnis have constantly agreed that all the companions and the three caliphs used to approach Amirul Momineen for understanding verses and difficult commandments and that he (the Amir) had never to seek guidance from them for the meaning of any verse or about any Islamic commandment. Similarly, in the time of Imam Hasan (a.s.) when caliphate had become a matter of dispute between him and Muawiyah, then, notwithstanding the disbelief of Muawiyah, no wise person could have any doubt in the matter of Imam Hasan's wisdom and perfection and about the defects and shortcomings of Muawiyah. Likewise there never was any doubt regarding the difference between Imam Husain (a.s.) and Muawiyah/Yazid and thereafter between the innocent Imams and the oppressive caliphs of their time. So it is on the basis of this argument that the Imamate of all the Imams is proved.

- 5. The writer says: This may mean disruption of management.
- 6. The writer says: A discussion about the continuation of will (Wasiyat) right from Adam (a.s.) to the last legatees has already been made in the first volume of this book and that its repetition is unnecessary.

# Part 2: The Imam should be Infallible (inerrant-

# sinless) from all sins

We should know that the Imamite scholars have all agreed that an Imam is always immaculate from all small or big sins right from his childhood to the end of his life. He commits no sin either wilfully or by mistake. None except Ibne Babawayh and his teacher Muhammad bin Al Hasan (r.a.) have differed from this opinion. These gentlemen have justified that excepting the Divine Commandments and the propagation of Divine Messages, it is permissible that due to some hidden wisdom they (Imams) can commit a sahv (slight oversight).

For example Sahv is allowed in Prayer and all other worship acts. But white explaining or describing of the orders (divine) and in the propagation of the divine message, they do not admit any kind of mistake on the part of Imam. Excepting the Ismailis all Islamic sects do not consider infallibility as a condition of Imamate.

According to the Imamis there are many logical as well as Naqali (narrative) arguments in support of this belief. Some of them have been described in volume one. Yet we quote some arguments below:

## **First Argument**

The Imam is appointed because the people can make a mistake. So there must be someone to protect them. But if that person were also likely to make mistake then he too will be in need of another Imam, leader or guide. Therefore it will require either continuity of such appointments which is impossible or, ultimately, such an Imam will have to be there who cannot err and then only will he be the Imam.

# **Second Argument**

The Imam is the guardian or protector of the Shariat because the Holy Quran does not contain details of the Shariat rules. Similarly each and every detail of Divine code of conduct cannot be drawn from the Sunnah and traditions of the Holy Prophet (S) nor can they be known through the Ijma (consensus) of the Ummah. It is so because, in a gathering wherein there is no Imam, and when everyone can err the entire gathering of such fallible persons can also err. The required details cannot be known from Qiyas (analogy) because, in arguments, in principles, deeds done according it have been proved wrong.

Even if it is taken for granted it is impossible to guard and guide all the orders of the Shariat nor of the original clearance (Baraat-e-Asaliyah) because had it been possible to be acted upon it, the appointment of prophet would not have been necessary. Therefore the Shariat cannot be protected without an Imam. If it is believed that he can also make a mistake then his word cannot be relied upon in the matter of worship and responsibility fixed by Allah, and this is against the aim of takleef (responsibility viz. the obedience of Divine Commandments).

### **Third Argument**

That if he can make a mistake then people must deny him, and this is against his obedience being compulsory, vide Divine commandments:

Obey Allah and obey the messenger and the Ulil Amr (those in command) in you. (Sura Nisa 4:59)

Moreover, if he is not Infallible, it is possible that he may order a sin and may prevent from Allah's obedience and the people will have to obey him and by obeying him in a sinful act it will result in one and the same act being a worship on one hand and an offence on the other. This is not possible.

## **Fourth Argument**

That if he can make an offence then the aim of the appointment of an Imam and the obedience of his words and deeds will become invalid and this is against the appointments of an Imam. In short, it is not possible to collect all the arguments based on reason in this book. So whatever has been mentioned in the beginning of this book and also here is enough for the purpose of the subject.

The Ahle Sunnat scholars that do not believe that an Imam must be Infallible and also believe that oppression and wrongdoing cannot nullify Imamate. That is why, they believe in the Imamate of the caliphs of Bani Umayyah and Bani Abbas despite their tyranny, injustices and oppression. One of their famous scholars even says that an Imam cannot be dismissed due to his oppression and injustice and Mulla Sa'duddin who has written an explanatory book about his beliefs argues that, after the rightly guided caliphs (Khulafaa–e–Raashideen) the Imams committed injustice and tyranny though the earlier people were obedient and submissive to them. Then he further explains that the wise men of the Ummah have agreed upon the eligibility of the caliphs of Bani Abbas.

Then Mulla Sa'duddin writes in *Sharhe Maqasid* that Imamate gets established through force and power even if he is a wrongdoer and a sinner. Then he writes that if someone becomes an Imam by force and thereafter someone else overpowers him and dismisses him then the latter one (who overpowers the former) will become the Imam. These are senseless words. Which wise one will believe that Imam can be a man of the Hell? Allah has said that a transgressor is a man of Hell. At one place He says:

And as for those who transgress, their abode is the fire; (Sura Sajdah 32:20)

At another place Allah says: do not rely on the news given by a transgressor:

O you who believe! If an evil-doer comes to you with a report, look carefully into it, lest you harm a people in ignorance, then be sorry for what you have done. (Sura Hujurat:6)

and says:

#### Surely Allah does not guide the transgressing people. (Sura Munafiqoon 63:6)

So when it is proved that Infallibility is a condition for an Imam then the Imamate of the first caliph became invalid because all agree that he was not infallible and the Imamate of Amirul Momineen is proved correct indirectly because the entire Ummah agrees that, after the Holy Prophet (S), Imamate was disputed between Amirul Momineen and Abu Bakr and if that of one is not proved, necessarily that of the other is confirmed.

It must be known that those who believe in Infallibility have disputed whether the Infallible has control over his act of Infallibility or not. So those who believe that the Imam has no control, some of them say these is a speciality in the body or spirit of the Imam which demands that it is impossible for the Imam to sin. Some say that to be able to obey and not to be able to disobey (sin) is Infallibility.

Most of the scholars believe that Imam can sin (is able to sin) and some of them have defined Infallibility saying that it is a favor of Allah which brings a servant near obedience because of which a servant cannot go forward in sinning, provided that it does not extend to the extent of atheism and compulsion and coercion and some have said that it is a spiritual power and that whosever attains it cannot commit a sin and some have said that it is a Divine favor on a servant because of which he cannot entertain a wish to disobey and to sin and that there are four reasons for it:

*First*: There is such a speciality in his heart or body which gives him power that prevents him from sinning and committing offences.

Second: He gets knowledge of the harms of sinning and blessings of obedience.

*Third*: Being subordinate to Wahy (revelation) and Ilhaam (inspiration) this knowledge becomes more effective.

Fourth: Allah's arresting him on account of doing an undesirable thing and of avoiding a desirable thing

so that he may know that when Allah catches hold of him because of avoiding non-obligatory deeds He would surely not be lenient to him in the matter of obligatory duties, that is, in avoiding compulsory things and indulging in prohibited matters.

In short, when these qualities join together in somebody he will be sinless and it is true that his strength is not wasted in sinful deeds otherwise he would not be worthy of praise for giving up sins. For him there will be neither reward nor chastisement. In such circumstance he will get out of responsibility. This is wrong according to Divine principles and consensus of scholars.

Moreover, in these circumstances Infallibility will not have any distinction or perfection and grace, because, in that case only he will be Infallible whom Allah will put under pressure (no free will). Research shows that it is because of man's intelligence and wisdom and maximum engagement in worship and self-discipline and Allah's guidance that man reaches a stage where his total attention is only to his Lord of Lords; rather his heart becomes totally devoid of personal wishes and desires as has been mentioned in the Divine Verses:

#### You do not desire anything except what Allah wants... (Sura Insan 76:30)

And, the servant sees through My eyes and hears with My ears and walks with My legs. In this state it is impossible for one to give up worship, indulging in sins and even avoiding a desired thing For example, suppose there is a man who enjoys maximum love and kindness and gifts and reward from the king. At the same time he is also well convinced of the king's power and strength and also loves the king wholeheartedly. In these circumstances it is impossible for such person to do anything against the liking of the king even if that thing is very easy for three reasons:

*First* – extreme love, because, when a lover reaches the truth of love it becomes totally impossible for him to do anything against the liking of his beloved.

Second – feeling of shame and modesty, which does not allow him to go against the wish of the beloved even in the absence of the latter. How then will he do anything disliked by the beloved in his presence?

Third – fear and fright, because despite this speciality and ability and free will if he does not care for His pleasure he would certainly be liable to His wrath and he would not be safe from extreme punishment. In the case of such a person which punishment can be more than a change in love and being degraded from the position of nearness. It is quite clear that it is impossible for such a person to do anything sinful. Compulsion (Jabr) is also impossible because compulsion is a state wherein man's power and intention has no scope at all. At this stage such a man's ability and strength is never less than any other's as is the case with all sinners. For example, they can go forward in drinking wine. An Infallible also has this

strength (ability) and can do so. Therefore, there is not even an iota of compulsion here. The verses which prove the existence of Imam include the one in which Allah Almighty has addressed Ibrahim (a.s.) saying:

#### Surely I will make you an Imam of men. (Sura Baqarah 2:124)

Ibrahim said: And of my offspring?

My covenant does not include the unjust, said He.

Every sinner is oppressing his own self. Many traditions about Infallibility have been quoted in the first volume of this book.

Ibne Babawayh has, in his book *Khisal*, writes under the Tafsir of the captioned verse that a man who had ever worshipped idols and who had, even for a second, made anything or anybody a partner of Allah is not qualified for being an Imam, even if he had become a Muslim thereafter. The definition of injustice or oppression is to put or place anything at an improper or unfitting place, and the greatest injustice is to make anyone or anything a partner of Allah. Allah Almighty says:

#### Surely polytheism is the greatest injustice. (Sura Lugman 31:13)

Similarly, unfit for Imamate is one who had ever committed a prohibited deed, be it small or big; even if he had repented thereafter. And a man who was ever convicted cannot convict anyone else. Thereafter it is essential that an Imam must be Infallible and this Infallibility cannot be known unless it is declared by Allah through a messenger in explicit wording because such declaration (Nass) is not visible in creation like whiteness or blackness etc. rather it is a hidden thing which is unknown except when shown by Allah Who knows the unseen. Traditions relating to this matter have also been quoted in the first volume of this book.

Ibne Babawayh has, in *Uyoon Akhbar Ar Ridha,* reported from Imam Ridha (a.s.) that the Holy Prophet (S) said:

Whoever wants to see and touch the tree of red ruby which has been planted by Almighty's own hand himself should believe in the Imamate of Ali (a.s.) and his sons because they are the Imams who have

been, among the creations, selected by Allah and are free from every sin and fault.

Moreover, he has in most of his books, reported from Hasan bin Umair that: During the companionship of Hisham bin Hakam, I have not obtained anything better than this. One day I asked him whether an Imam is Infallible. He replied: Yes. I asked him on which argument should he be considered Infallible? He replied: There are always four reasons for the commitment of a sin and never a fifth one. The four things are greed, envy, anger and passion. An Imam has none of them. It is not possible that an Imam can be greedy of the world because the entire world is under him and he is the treasurer of Muslims so for what will he have any greed? He cannot be envious also because a man envies the one who is higher than him. So when no one is higher than Imam why should he envy anyone?

Thirdly it is not possible that he should be angry about any worldly thing as his anger is only for the sake of Allah because Allah had appointed him to maintain limits (divine commands), that is, no one can ever come in the way of the issuance of divine commands and in the Divine religion mercy does not prevent the issuance of commands (punishments).

Fourth it is not possible that an Imam may submit himself to the worldly pleasures and passions and to adopt the world instead of the Hereafter because Allah has made the Hereafter the most beloved thing in his eyes just as this world is dear to us. So the Imam fixes his eyes only on the Hereafter as our eyes are focused on this world. Have you ever seen anybody who rejects a beautiful face for the sake an ugly one or who gives up eating tasty foods for the sake of bitter things or who may leave soft dress in exchange of coarse clothing and who rejects the everlasting blessing and picks up a passing one?

In *Maniul Akhbar*, Imam Zainul Aabedeen (a.s.) is quoted saying that an Imam is always Infallible and that Infallibility is not an apparent creation which can be seen. So Imam can be only one who has been appointed through a Nass (clear statement) by Allah and His messenger. People asked: O son of the prophet! Then what is the meaning of Infallible? He said: Infallible is the one who is Motasim (immune from sin) and who clings to the rope of Allah and the rope of Allah is the Holy Quran and the Imam. The Imam and the Quran will not depart from one another till the Day of Qiyamat. The Imam guides people towards the Quran and the Quran directs people to the Imam. The Almighty Allah says:

Surely this Quran guides to that which is most upright and gives good news to the believers who do good that they shall have a great reward. (Sura Isra 17:9)

That is, the path of following and believing in the true Imams. 1

It is also narrated that once Hisham bin Hakam asked about the meaning of Infallible from Imam Sadiq (a.s.). He replied: Infallible is the one who, by the guidance of Allah, prevents himself from all those things which have been prohibited by Allah. Allah says:

#### And whoever holds fast to Allah, he indeed is guided to the right path. (Sura Ali-Imran 3:101)

According to the hidden meaning (Ta'wil) explained by Imam Sadiq (a.s.) the meaning of this verse is: A man who, under Allah's Guidance, keeps himself safe from every sin is doubtlessly guided towards the Right Path,'

Karajiki has, in *Kanzul Fawaid*, reports from the Messenger of Allah that he says: Jibraeel (a.s.) has informed me that the writers (two angels appointed for recording the deeds) of Amirul Momineen say that ever since we are with Hazrat we had found no occasion to write any sin committed by him.

And he has, through the Ahle Sunnat sources, narrated that Ammar Yasir said: the Holy Prophet (S) said: Those angels who are writing the deeds of Amirul Momineen (a.s.) feel proud over all other writers of deeds because they are in company of the one, none of whose deeds which we took to sky was ever to the dislike of Allah.

It is mentioned in *Aqaide Imamiyah* that Imam Sadiq (a.s.) said to A'mash that all the messengers and all the Wasis (legatees) are clean of sins and of all undesirable (lowly) habits.

It is mentioned in the *Aqaide Ahlul Bayt* (a.s.) that Imam Ridha (a.s.) had written to Mamoon Rashid that Allah never makes it obligatory for the creation to obey a man about whom He knows that he will become disbeliever (apostate) and who will worship Him while obeying the devil.

It is written in *Ilalush Sharai* with reliable chains of narrators through Sulaym Ibne Qays Hilali that Amirul Momineen (a.s.) said:

Obedience of only Allah and the Messenger and the Ulil Amr is obligatory and the obedience of the Ulil Amr is ordered only because they are pure of sins and clean of evils, that is, only because they are thus Infallible and never order to disobey Allah.

Shaykh Tabarsi has in *Majalis* and Ibne Maghazali Shafei has, through Ahle Sunnat sources, reported from Ibne Masood that the Holy Prophet (S) said:

I am the supplication (dua) of my father Ibrahim (a.s.).

I asked: O Prophet of Allah! How are you his Dua? The Prophet (S) replied:

The Lord Almighty revealed to Ibrahim (a.s.): 'I am going to make you the Imam of the people. Ibrahim (a.s.) became very pleased to hear this and wishing this rank also to remain in his progeny, he prayed for it. Allah revealed: I will not give you any promise that I may not fulfil? Ibrahim (a.s.) asked: O Lord! What is that promise which You do not wish to fulfil? Allah said: I will not give the word that I will make anyone from your progeny who is a tyrant an Imam. Ibrahim (a.s.) asked: O Lord! Who is that tyrant who will not be an Imam? Allah replied: Anyone who may have prostrated before an idol. I will never make such a person an Imam. Then Ibrahim (a.s.) prayed:

'Protect me and my progeny from worshipping idols. O Lord, these idols have misguided many people. (Sura Ibrahim 14:35–36)

The Holy Prophet (S) said:

Thereafter the prayer of Ibrahim (a.s.) extended upto me and my brother Ali (a.s.) because neither of us have at any time bowed before an idol. So Allah made me the messenger and Ali my legatee.

Ibne Babawayh has quoted Ibne Abbas saying that he said: I have heard the Holy Prophet (S) saying:

I, Ali, Hasan, Husain and nine sons of Husain (a.s.) are clean of every defect and are Infallible (clean) of sins.

Ayyashi and others have narrated from Safwan Jamal that he said: We were in Mecca when there began a discussion about the meaning of the captioned verses. Imam Sadiq (a.s.) said:

Allah has concluded Imamate by Muhammad (S) and Ali (a.s.) and sons of Ali (a.s.) saying that

Offspring one of the other; and Allah is Hearing, Knowing. (Sura Ali-Imran 3:34)

And then 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. (Sura Baqara 2:124)

Ibrahim (a.s.) said: O Lord! Fulfil the promise soon which You have given to me about Muhammad (S) and Ali (a.s.) and make haste in aiding and assisting them. This is an indication towards the Lord's words:

# الْآخِرَةِ لَمِنْ الصَّالِحِينَ.

And who forsakes the religion of Ibrahim but he who makes himself a fool, and most certainly We chose him in this world, and in the hereafter he is most surely among the righteous. (Sura Baqarah 2:130)

What it conveys is that who is there who will go against the religion (Millat) of Ibrahim (a.s.) except who makes himself unwise and senseless? Verily We have selected him in this world and, in the Hereafter too, he is among the gentlemen. The Hazrat said: here Millat means Imamate. When Ibrahim (a.s.) made his progeny to live in Mecca he said:

O our Lord! Surely I have settled a part of my offspring in a valley unproductive of fruit near Thy Sacred House, our Lord! That they may keep up prayer; therefore make the hearts of some people yearn towards them and provide them with fruits... (Sura Ibrahim 14:37)

At another place it is mentioned:

And when Ibrahim said: My Lord, make it a secure town and provide its people with fruits, such of them as believe in Allah and the last day. He said: And whoever disbelieves, I will grant him enjoyment for a short while, then I will drive him to the chastisement of the fire; and it is an evil destination. (Sura Bagarah 2:126)

The apparent translation of the first verse is: 'O Lord! I have made some of my family members (progeny) to live near Your Holy House in such a desert where no vegetation grows. O our Lord! So that they may maintain Prayer. So make people's hearts incline towards them and provide fruits to them.

The translation of the other verse is: O Lord! Make this city a place of peace and provide fruits to its inhabitants who may believe in Allah and in the Day of Justice. The Hazrat said: When Ibrahim (a.s.)

reserved this prayer in favor of only believers fearing that, like the request about Imamate, this prayer may also not be answered in favor of all residents (of Mecca) as Allah has said: This promise of Mine will not include the oppressor. In short, Allah said:

I will give little provision only in this worldly life to the one who will become disbeliever (unbelievers), then I will torture him through a painful punishment of Hell which is a very bad place of return. (Sura Bagarah 2: 126)

When Allah said this, Ibrahim (a.s.) asked: Who are those whose return will be to Hell? Allah revealed to him that they will be tyrant caliphs and their followers.

Kulaini, Shaykh Mufeed and others have narrated from Imam Sadiq (a.s.) that the Lord of the universe has mentioned Ibrahim's (a.s.) servanthood before his Prophethood and called him a Rasool before calling him a Prophet and He made him His Rasool before making him His Khaleel and made him His Khaleel before making him Imam. So, when He gave him these five high ranks then said: I made you Imam of the people.

So as in the sight of Ibrahim (a.s.) this rank appeared very high he wished that this grace should not be detached from his progeny, he said: O Lord! Give this Grace to people of my progeny also. Allah replied: This promise of Mine will not apply to oppressors. Imam (a.s.) said: A fool and a senseless man cannot be the leader of people.

It has also been narrated from the Infallible Imam (a.s.) that there are four ranks of Prophets and Messengers:

*First*: there is the one who is a prophet only for himself and who does not preach to others. He sees an angel in the sleep but not when awake and hears only the voice of the angel and he is not appointed over others and an Imam oversees him. For example Lut (a.s.) whose Imam was Ibrahim (a.s.).

Second: A prophet who sees the angel both in sleep and when awake. He also hears his voice. He is appointed over a group, be it a big group or a small one. Allah Almighty says about Yunus (a.s.):

And We sent him towards a hundred thousand or more people. And there was an Imam over him. (Sura Saffat 37:147)

Third: The prophet who sees in dream and hears the voice also of the angel and himself is an Imam. In the beginning Ibrahim (a.s.) was a prophet, not an Imam until Allah told him: I have made you an Imam of the people, and when he made a request regarding his progeny Allah said: My Covenant shall not

reach the unjust: meaning a man who will worship any idol or a picture or a figure (cannot be an Imam).

Thalabi has narrated from Imam Ja'far Sadiq (a.s.) that Allah has, by saying Rijs (impurity), which is doubt and sin, hinted towards Ahlul Bayt's (a.s.) being pure (clean). He has said in the verse of purification:

Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a (thorough) purifying. (Sura Ahzab 33:33)

Muhammad Bin Abbas and Ibne Mahyar have, in their Tafsir, narrated from Imam Sadiq (a.s.) that he said: The Lord of the Worlds does not leaves us to our own condition. If He leaves us to ourselves, we also may become like others in the matter of sin and error. But Allah has said about us:

#### Call upon Me, I will answer you. (Sura Ghafir 40:60)

That is, Allah answers whatever supplication we make.2

- 1. The writer says: The explanation of Ismat which has been mentioned as clinging to the rope of Allah is to show that Allah is to save him from sins due to his clinging to the Quran or it means that the Infallible about whom Allah has said that he is clinging to the Holy Quran, that is he acts according to the whole Quran and knows the meaning and purport of the entire (whole) Quran.
- 2. The writer says: It must be understood that Scholars of the Imamiyah have unanimously agreed about the Infallibility of the pure Imams from all kinds of sins. But in many prayers, especially in the supplication of Sahifa Kamilah, confession of Imams about sins has been mentioned and is some traditions also there is a mention of some matters similar to sins. This can be explained with some reasons:

First: Sometimes committing a detestable deed and giving up of recommended (Mustahab) deed is also called a sin. Rather sometimes doing some admissible deeds, due to the high rank of the doer and the lowliness of that deed, is considered a sin. Hence the author of Kashful Ghummah has said that most of their (Imam's) time is passed in the remembrance of Allah and in Maraqaba-e-llaahi (watchfulness) and their hearts are attached to the residents of the heavens and so, when they get lowered from this rank and indulge in acts like eating and drinking and copulating and all other admissible things their deeds are called sins and so they do Isteghfar (seek forgiveness). Do you not see that when slaves incline towards such things before their masters it results in the condemnation by the latter and therefore they will beg pardon for it.

Second: When they engage themselves in social affairs and family member's education etc. activities, which, of course, is a God-given responsibility, and thereafter they turn towards remembrance of Allah with prayers and supplication etc., which indeed is a higher thing, they imagine it as a shortcoming and hence they again indulge in seeking forgiveness and pardon

by weeping. Again this state too develops with Allah's permission. This condition is, for example, like that of servant who remains always in the court of the king who is sent, by the king himself for some work away from him, which naturally results in being distanced from his beloved king. Thereafter, when he returns to the king, he thinks himself guilty of being away from his king.

Third: As their knowledge and distinction and sinlessness is entirely due to the Grace and blessing of Allah, they duly feel that, had it not been for the kindness of Allah, they too might have slipped into sins and errors. So they say from the depths of their hearts: O Allah! Had it not been for Your mercy we also would have erred.

Fourth: Since the stages of knowledge (Ma'refat) are countless and as the Prophets, saints, Walis and legatees are always progressing constantly towards perfection, whenever they, even for a moment, engage in any other work, they consider it their shortcoming in the matter in their constant worship and thereafter seek forgiveness. The Holy Prophet's (S) assertion that he seeks forgiveness seventy times a day, hints towards this state of mind and heart.

Fifth: Since the Imams have a perfect understanding and awareness of Allah and they, more than all others, find themselves grateful to Allah for His blessings and bounties, they, despite all their continuous worships and prayers, find themselves defective and below the desired level of obedience and so they go on seeking pardon from Him imagining their shortcoming as sin. [Except the cause number one above, all other explanations are the result of my own defective reasoning (Author)]. I believe that anyone who has tasted even a drop of the drink of love will testify to them. Ibne Babawayh has in Risala Aqaid, said that the prophets, messengers and Imams are totally sinless and faultless and they can never indulge in any big or small sin. They never disobey Allah's command and do only their duty imposed by Allah. The one who does not accept their sinlessness has not recognized them. It is our firm belief that, from the beginning to the end, in their conditions they are perfect in their knowledge and that they have no defect like ignorance, shortcomings and disobedience etc.

# Part 3: Imamate is established through the explicit mention

Imamate is established through the explicit mention (Nass) of Allah and His Messenger, not through the choice and allegiance of the community (Ummah)

It is a must for every Imam to give a Nass (explicit mention) about his successor Imam (who must be obeyed after him). Some arguments about this have been mentioned in the First part. It must be remembered that the Imamiyah scholars are unanimous on this point that Imam is always appointed by Allah and His Rasool (messenger).

The Abbasids say that it is through Nass or Meeraas (inheritance) and the Zaidis say either through Nass or through an invitation given by himself (Imam). All the Ahle Sunnat say that Imam is appointed either through Nass or through the choice of the leading people of the community. There are many arguments based on logic in favor of the stand of the Imamites:

# First argument

As is known by now that the Imam must be Infallible and Infallibility is an unseen or hidden matter which is known to none but Allah. It is essential that the Nass should be from Allah because only He knows about Infallibility, none else.

# **Second argument**

It becomes known by observing the habits of the children of Adam (mankind) and the nature and leanings of the people of the world that when they do not have, over them, a powerful ruler or a strong king who can prevent them from injustice, oppression, lust and such other evils, many people become desirous of suppressing and exploiting the members of their own species and to overpower others through highhandedness and murder etc. which will cause all sorts of corruption and chaos for the entire society and deprivation of peace and tranquillity. It is certain that Allah Almighty does not like such a situation as He says:

#### And Allah does not like mischief... (Sura Baqarah 2:204)

So it is for Allah Almighty to remove corruption and this does not occur automatically. Rather it is necessary that the administration and management of the mankind must be entrusted to a person who may never deviate from the path of welfare, truthfulness and justice and fairplay and who may protect the interests of all in the matter of both this world and the Hereafter in accordance with the Divine Shariat (code of life).

So, if Allah does not appoint such an Imam, in every age it would imply that He is pleased with corruption. But corruption is an ugly thing. Allah cannot be pleased with an ugly and improper thing.

## Third argument

It has been be proved through both texts and logic that Allah always cares the most, on account of His extremes love for them, for the guidance towards the right path of welfare of His servants, in the matter of their lives in both the worlds (on earth and in the Hereafter). It is mentioned in the Holy Quran:

#### *Verily the merciful Allah is very kind to the servants.* (Sura Bagarah 2:207)

The proof of His being extremely kind and merciful for His servant is that he never allows any shortcoming in the details of acts and deeds. Therefore He has made His servants aware of even little things like depilation and moustache cutting and about cleaning of private parts with stone and water and even about copulating, through His merciful and kind messengers explicitly.

Thus it becomes clear that it is extremely essential for the messenger to appoint his caliph or successor who may protect the laws, rules and regulations of the Shariat after his (messenger's) departure and who may defend his followers from enemies and opponents and that this is more important and essential than the aforesaid details.

Now when Allah is never slack even in the matter of things of little importance then how can He neglect the most important need of perfecting such great essentiality, which is the greatest pillar of religion? So it must be believed that Allah has appointed such an Imam who is the ruler of all servants. So when He revealed to the Holy Prophet (S) to appoint his successor (Imam) all the Muslims agreed that the Nass was in favor of none but Amirul Momineen (a.s.).

### Fourth argument

The Ahle Sunnat agree that, according to the Divine rule, Allah has never called back (made to die) any of His messenger, right from Adam (a.s.) to Khatam (Prophet Muhammad S), without appointing their successor. The same had been the rule of the Holy Prophet (S) too.

He had never left for any travel or any battlefield, without first appointing his caliph. Even when he did not go out of town he used to appoint rulers for every place where Muslims lived either in a small numbers or big. Even while sending someone for a battle he never failed to appoint a chief or leader and this appointment never depended on the liking of the people.

He himself used to make such appointment according to the divine command. This was his rule during his every absence, be it a long or a short one. How then could he leave the administration, according to Shariat rules of all the Muslims of the world till Qiyamat (without appointing an Imam)?

# Fifth argument

The office of Imamate is like Prophethood because both have to do with an administration and governance and are concerned with all responsible elements in all the worldly and otherworldly matters. It is not possible for the people to recognize such a person who may qualify for this office, (because), even if it is their unanimous choice about a person that selection will be according only to their defective mind (reasoning) and wrong selfishness (self-interest) which cannot be in accordance with an overall common interest and the divine wisdom. Everyone will propose the name of only that person who will

be, in his opinion, useful for him or his community.

Of course such unanimity is possible under pressure such as in the government of tyrant, oppressor kings and dictators. It cannot be Imamate (leadership) of the general public and so not a religious rule.

Again, if the masses can, according to divine strategy, select an Imam they can also select a messenger (prophet), which is wrong unanimously. It is worth noting that, suppose, at some place, a king dismisses the governor but does not appoint anybody else in that post or if the administrator of some place goes out of station but appoints no one in charge of his office to take care of the public but leaves the matter to the choice of the people, then, certainly those who do not believe that an Imam must be appointed by Allah, will criticize the above mentioned governor or ruler severely.

How strange that those who find fault with the above-mentioned situation think that it is all right in the case of Allah and the Messenger and say that the Holy Prophet (S) passed away from the world but he did not appoint anyone as his successor but left such selection to the public.

### Sixth argument

Take for granted that the Ummat (community) gives up all selfishness and desires and selects an Imam after a serious and sincere thought. But since to err is human it is possible that someone makes some mistake in selection and they may leave aside a proper person and select an unworthy fellow, as often happens in kingdoms and dictatorships and general elections wherein they elect a person for a period, considering him quite fit but subsequently their choice proves to be erroneous. This matter will, Insha Allah, be discussed in depth in the description of Hazrat Sahibul Amr (a.t.f.s.).

# Seventh argument

Take it for granted that the selection of an Imam by an Ummat itself is correct and all right, but it is quite obvious that the Most Merciful Allah is the knower of all open and hidden matters and is most aware of His servants and of who is appropriate for which work or job. Verily this is quite easy for Him. Then despite this fact, to give it up and to entrust it to others who hardly know these things is like preferring a less preferable thing and it is improper and ugly and impossible on the part of the Omniscient, Omnipotent and the All Wise Allah.

# Eight argument

If the selection of Imam is at the discretion of the Ummat then there are two possibilities. Their selection will be erroneous. Now since the Creator knew beforehand that they will be making mistakes it will be extremely ugly on the part of the Omniscient and All wise (Allah who is very Kind and Merciful) to entrust such important matters of managing religious affairs and training of the Ummat to those who err and select tyrant rulers. The Omniscient can never do this.

Moreover, when the divine knowledge had encompassed that people would be selecting a worthy person for Imamate, though it is extremely difficult to recognize such a man and to make the people recognize him and to prepare them for his obedience and to remove the enmity of the quarrelling and the envy of the envious for people. But as it is quite easy for the Lord of the Universe, it is extremely ugly on His part to leave so much hard work to others and to appoint a group of weak persons for such a big job. It is totally impossible on the part of the Omnipotent and Omniscient. He Himself asserts:

Allah likes ease for you and does not want hardship. (Sura Baqarah 2:185)

Again He says:

He has not laid upon you a hardship in religion. (Sura Hajj 22:78)

And what is more difficult than the above-mentioned task? This argument combines the past two arguments.

# Verses that mention the appointment of the Imams (a.s.)

The First Verse:

The Lord of the universe asserts:

Today I have perfected for you your religion and have concluded My bounties on you. (Sura Maida 5:3)

The entire Ummah agrees that, after Prophethood nothing is more essential than Imamate (overall leadership) for them because if there is no Imam there will very soon be no sign of either religion or the believers (Islam of Muslims). Thus both the religion and the Ummah (Millat) will still remain in dire need of an Imam without whom they will remain imperfect.

So if Allah did not appoint an Imam and did not inform the Ummah about him and lifted His messenger from this world then it would only mean that both the religion and Ummah (community) would remain imperfect and whoever did so has denied Allah, Prophet and Quran and has become a disbeliever (denier), notwithstanding the widely related tradition which is narrated by both Shias and The Ahle Sunnat, that this verse was revealed after the Nass showing the appointment of Amirul Momineen (a.s.) as the Caliph.

We shall mention them now. Those Verses are: The Almighty has said in many verses that "We have" mentioned everything in the Quran, such as: Surah Anam 6:381 and Surah Nahl 16:892 and similar other verses which convey that there is nothing about which We have not said in the Holy Quran. Now the command about Imamate and his appointment is the most important command and also very essential which has certainly been mentioned and not left out. He must not have left it to others to decide and whoever will say in opposition to this will deny Quran and become an apostate.

There are also many such verses in the Holy Quran wherein Allah has said that all affairs are in the control of Allah that others have no choice in it. For example, when the hypocrites were asking "have we any choice in this matter?" Allah responded: 'O Messenger! Tell them that the choice (authority) of all affairs is in the control of Allah that you have no choice in any matter.'

So when even the Messenger has no choice, the matter of Imamate is also included therein. So others deserve more to be powerless. It is mentioned through the sources of Ahlul Bayt (a.s.) that this verse is revealed in the matter of Imamate. So Ayyashi has, quoting Jabir Jufi, said: I read this ('O Messenger! Tell them that the choice (authority) of all affairs is in the control of Allah that you have no choice in any matter.) before Imam Muhammad Baqir (a.s.) and the Hazrat (a.s.) said:

By Allah, the Holy Prophet (S) had choice over everything that the meaning of this verse is not what you think. I tell you the cause of the revelation of this verse. The truth is that when Allah commanded His messenger to announce the Imamate and Wilayat of Ali (a.s.), the Prophet began to worry about the enmity of his community as he knew that Allah had given Ali (a.s.) preference over all other companions because Amirul Momineen had testified Allah and His Prophet before all others and he was the first to put Faith and it was he who aided Allah and His Messenger and it was he who killed the enemies of Islam before all others and his knowledge was more than all others. His graces were innumerable.

So the Messenger (S) worried about the enmity of the community due to these virtues of Ali (a.s.) and also because of people's envy against Ali (a.s.) he feared that people would not obey him. At that moment Allah the Almighty informed him that you have no choice in the matter of Imamate and Khilafat. Only Allah has authority in this matter and Allah has made Ali (a.s.) his legatee. Thereafter he (the Prophet) entrusted the Imamate of public affairs to Ali (a.s.). This is the meaning of this verse.

Then with evidence Jabir has narrated that he sought the explanation (meaning) of this verse from Imam Baqir (a.s.). The Hazrat said: O Jabir! The Holy Prophet (S) wanted that caliphate may be with Ali (a.s.)

after him and it was in the knowledge that He would leave the people themselves for a test and that He may not apply force in this matter and He knew that they would grab caliphate.

So Jabir asked as to what was the meaning of this verse. The Imam (a.s.) replied: it means that Allah said: O Muhammad! You have no choice in the matter of Imamate and Khilafat of Ali (a.s.) nor in the matter of its being snatched by others. Whatever choice (authority) is, it is with Me, and it is I Who has revealed this verse to you:

Do men think that they will be left alone on saying, We believe, and not be tried? And certainly We tried those before them, so Allah will certainly know those who are true and He will certainly know the liars. (Sura Ankabut 29:2-3)

Another Verse is:

And they (the unbelievers of Quraysh) say: Why was not this Quran revealed to a man of importance in the two towns (Mecca and Taif)? (Sura Zukhruf 43:31)

That is, to Walid bin Mughira and Urwah bin Masood Thaqafi who are rich in the matter of wealth and pomp. As the office of Prophethood is great it is fit for only high-ranking men. They did not understand that this office or rank is spiritual and that it demands greatness of soul and pious gracefulness not of gathering the trifling material things of this passing worldly life. Therefore Allah Almighty said:

Will they distribute the mercy of your Lord? We distribute among them their livelihood in the life of this world, and We have exalted some of them above others in degrees, that some of them may take others in subjection; and the mercy of your Lord is better than what they amass. (Sura

#### **Zukhruf 43:32**)

That is do they want that they should distribute the mercy of Allah, which is Prophethood, to whosoever they like, just as We have distributed their provision among them in the worldly life and have raised the rank of some over others keeping disparity in their provision (belongings) so that some may take service from others for fulfilling their needs and there may develop love between them and the worldly system may remain in proper order and hence there is no room for any objection to this arrangement of Ours.

The Mercy of your Lord which is Messengership and connected matters is better than what people collect from the worldly wealth and property. The purport of this verse is that Messengership or Prophethood is higher than money and that its rank is also higher. We have not left its distribution to them. Rather We Ourself distribute (allot) it and grant it to whomsoever We like.

Then the rank of Imamate, which is like that of Prophethood and, after Prophethood no other grace and mercy of Allah is greater. Thus when the most insignificant matter like distribution of worldly wealth, is not left by Us to the lowly servants and We keep it only with Us for allotment, then, doubtlessly, Allah will not leave the office of Imamate which, in fact, is similar to Prophethood, to the choice of the Ummat.

The Second Verse

Your Lord creates whatever He likes and He Himself selects whomsoever He wishes for every job. (Sura Al-Qasas 28:68)

The people of the world have no authority to do whatever they wish by themselves and the Lord of the World is clean and pure of what these people attribute to Him and who imagine that they and others are partners in choice and think that they are in authority.

The commentators (Mufassirin) agree that this verse was revealed when the people of Quraysh said:

And they say: Why was not this Quran revealed to a man of importance in the two towns? (Sura Zukhruf 43:31)

As has been explained earlier the cause of arguing on the basis of this verse is clear and there are many traditions explaining it as given below.

Ibne Shahar Aashob has, in *Manaqib*, quoted Imam Sadiq (a.s.) while explaining the verse: Your Lord creates whatever He likes and He Himself selects whomsoever He wishes for every job, said that Allah has selected Muhammad (S) and his progeny (Ahlul Bayt).

Also according to both The Ahle Sunnat and Shia, Anas bin Malik has narrated and Ibne Tawoos too, has, in *Taraif*, narrated from *Tafsir Ibne Momin*, from Anas, who says that I asked the meaning of this verse from the Holy Prophet (S) and he said:

Allah created Adam from earth as He liked and then said: Allah selected me and my household (a.s.) and raised them above the entire creation and granted us authority over all. So He made me the messenger and appointed Ali Ibne Abi Talib (a.s.) as my Wasee (legatee) and then said: He did not give to the people the choice of electing whomsoever they like, but I choose whomsoever I like. So I and my household have been selected and raised by Allah over the creation and thereafter said: Subhanallah meaning Allah is clean of all the things which the deniers of Mecca attribute to Him making some His partners.

### (O Muhammad!) Your Lord knows all of that what they have hidden in their hearts. (Sura Nahl 16:74)

The Prophet (S) said: The meaning is that (He knows) the enmity and jealously of the hypocrites against you and the Ahlul Bayt (a.s.) and Wa Maa Yu'linoon means that too of the (fake) friendship and love for you which they express (falsely) by their tongues.

Humairi has, in Qurbul Asnaad, with proofs, quoted Imam Ridha (a.s.) saying that:

It is incumbent for the Imam, to declare clearly, before his passing away, about the Imam who is to follow him making his arguments complete. The Lord of the worlds mentions in His Holy Book:

Allah does not mislead any community after showing them the right path until He declared all those things from which they should desist. (Sura Tawbah 9:115)

In short, the narrator asked whether an Imam wills his successor Imam according to his wish. The Hazrat said: In this matter Allah appoints whomsoever He likes (the Imams name the legatee according to Allah's command). This matter is mentioned with proofs and authentic sources in *Basairud Darajat* too.

Shaykh Tabarsi etc. have narrated in *Darajat* that Saeed bin Abdullah went to Imam Hasan Askari (a.s.) to inquire about some problems. There he saw a child sitting in the lap of the Hazrat. When he asked

about his problems the Imam pointed to the child and said: Ask this Master of yours, that is, ask the Sahibul Amr (a.s.). One of that man's questions was: O Master! Just let us know why an Ummat (community) cannot select their Imam for themselves? The Hazrat replied: About which Imam are you asking, about the one who reforms the society or the one who corrupts it? He submitted: I am asking about the reformer Imam.

The Hazrat asked: Is it possible that his selection (choice) may result in corruption and in (people's) opinion he may be a reformer and about whom people may not know whether he has reform in his heart or corruption. He replied: Yes it is possible. The Hazrat said: It is because of this that the selection of an Imam is not in their ability. I am now explaining this thing further with the help of an example. You will then understand it. He said: Please do elaborate.

The Hazrat said: Tell me about those messengers whom Allah chose and gave them a high rank and revealed Holy Divine Books to them and strengthened them through revelation and Infallibility because they are the guides of the Ummah. They include Moosa and Isa (a.s.) also. Is it proper on their part that they may, despite their wisdom and perfect knowledge, select, when they want, a wrong group (which is hypocrite) imagining that they are believers? He said: No it is not so (not permissible).

Then the Hazrat said: Moosa Kaleemullah (a.s.) has, despite all of his a wisdom and divine knowledge, selected seventy people from his community for a term fixed by Allah imaging them as doubtlessly faithful and honest. Yet he knew afterwards that all of them were hypocrites as Allah Almighty has said:

## And Musa chose out of his people seventy men for Our appointment; so when the earthquake overtook them... (Sura Araf 7:155)

The interpretation of which has been written in volume one of this book. Thereafter Imam (a.s.) said: When we come to know that the selection made by a man whom Allah has selected as a prophet resulted in the choosing of the worst corrupted men, while he was thinking them as most righteous and reliable ones, we realize that a man who does not know the things hidden in people's hearts cannot select properly. So only he can make selection who knows all open and secret things of the people. Now when a prophet could not elect the best ones how could the migrants (muhajirs) and helpers (ansars) elect the Imam? This matter will be presented in detail in the chapter about the events of Sahibul Amr – (Insha Allah).

Ibne Babawayh has, with the authority of reliable sources narrated from Imam Sadiq (a.s.) that the Lord of the Worlds took the Holy Prophet (S) above the sky a hundred and twenty times and told him about the Wilayat (guardianship) of Amirul Momineen (a.s.) and about his twelve successor Imams and Allah

emphasized this matter more than all other issues and duties.

It is narrated from Imam Moosa Kazim (a.s.) in *Qurbul Asnaad* that Allah Almighty has not put as much emphasis on any matter as He has put regarding the confirmation of Imamate and people did not deny any other matter more than this issue.

Ibne Babawayh and Kulaini etc. have, through reliable sources narrated that Imam Sadiq (a.s.) was asked by some people as to why Imamate was given to children of Imam Husain (a.s.) and not of Imam Hasan (a.s.) when both were the sons of the Holy Prophet (S) and sons of his daughter and both were the best youths of Paradise? The Hazrat replied: Moosa and Haroon (a.s.) too were brothers and also both were sent prophets.

Yet Allah Almighty put prophethood in the lineage of Haroon (a.s.) and not in that of Moosa (a.s.) and no one has any authority to ask as to why Allah did so because Imamate is the vicegerancy of Allah, of none else. So none can also ask why Imamate was put in the progeny of Imam Husain (a.s.) because Allah is knowing more than others and He is the Wisest in all affairs. No one can question His choice whereas others can be asked.

Kulaini, Ibne Babawayh and Saffar and more than twenty others have, with reliable chains of narrators, narrated from Imam Sadiq (a.s.) that he said: You people imagine that the authority of Imamate is with the Imams themselves, that is, we may give it to anyone of our choice. No, by Allah, it is not so. Rather Imamate is an oath or undertaking of the messenger of Allah, about each and everyone from the first (Imam) to the last one.

The reliable references from Imam Sadiq (a.s.), narrate that he said: None from us (Imams) passes away from this world unless Allah shows him whom he should make his legatee.

According to another narration, every Imam knows his successor Imam and gives only to him his will.

According to another report, an Imam does not pass away from this world before knowing who is to be his successor Imam.

Ibne Shahar Aashob has, quoting Muhammad Ibne Jurair Tabari, in *Manaqib*, that when the Holy Prophet (S) presented himself before the Arab tribes and asked for allegiance from them, he went to Bani Kalaab and asked them to embrace Islam and demanded allegiance. They replied: We will accept on condition that you will entrust the Caliphate to us after you. The Holy Prophet (S) replied: This matter is entirely with Allah. If He wishes He will give it to you and if He so desires He will entrust it to others. Hearing these words, they did not give allegiance and said: Should we come and fight in favor of others and you may appoint others as our rulers?

It is also narrated that once Abul Hasan Rafa asked a Sunni scholar: When the Holy Prophet (S) went out of Medina did he appoint anyone as his caliph? He said: Yes, he had appointed Ali (a.s.) as his

caliph. Abul Hasan asked: Why did he not tell the people of Medina to select themselves someone as their caliph because you will never agree unanimously on waywardness?

That scholar said: Because the Holy Prophet (S) was apprehensive of those people's feud among themselves and he feared about the possibility of mischief. Abul Hasan said: Had it been so, he would have reformed the affairs after his return. That scholar said: It was better on the part of the Holy Prophet (S) to appoint his caliph for the protection from any trouble. Abul Hasan said: Did then the Holy Prophet (S) appoint anyone as his caliph finally?

That man said: No. Abul Hasan said: The absence due to death was longer than the absence during any journey for the requirement of a caliph, then why did he not fear of any dispute or mischief among the Ummah? He had made a provision for a lesser evil which was likely to come up during a shorter travel absence? That scholar kept quiet. He could not give any answer.

- 1. And there is no animal that walks upon the earth nor a bird that flies with its two wings but (they are) genera like yourselves; We have not neglected anything in the Book, then to their Lord shall they be gathered.
- 2. And We have revealed the Book to you explaining clearly everything, and a guidance and mercy and good news for those who submit.

## Part 4: It is mandatory to know the Imam of the time

It is mandatory to know the Imam of the time, that people are not helpless in the matter of discarding the obedience of the true Imam, that the one who dies without knowing the Imam of his time will die a death of Kufr and Nifaq (Disbelief and Hypocrisy).

It must be understood that among the Shias, the confession of (belief) in the Imam is one of the principles of faith, and that the one who discards it will be, in the hereafter, with the disbelievers and the polytheists. It should also be known that, in the worldly affairs, they are being dealt with like Muslims. But those who display and express enmity against the Ahlul Bayt (a.s.), like the Kharijis, are considered like disbelievers in the matter of worldly affairs. It is understood from some narrations that, at a time when the Imam is not in power, such inimical fellows too, for relief to the Shias, are being apparently considered as Muslims so that there may be no difficulty in social dealings with them.

But on the reappearance of Hazrat Sahibul Amr (Imam Mahdi a.s.) they will be considered as disbelievers. Most of the Shia scholars are of the opinion that, excepting those who are very weak in

their faith, all of such people will remain permanently in Hell. There is hardly anyone among Shia scholars who believes that such inimical people will also get salvation from Hell after remaining therein for a long time.

The Mustadaf (having weak belief) if the one who cannot distinguish between truth and falsehood because of weak sense or the one whom the argument proving the truthfulness of the true faith has not convinced despite the absence of guilt. For example, those who might have been grown up in the palaces of Sunni kings and might not have heard about the difference in faith and who might not have found anyone who could have shown them the truth about of the Shia belief. Such people can hope to be forgiven in the hereafter. The truth is that none save the weak ones (Mustadafeen) can hope to get salvation from the divine chastisement. They will suffer Allah's punishment forever.

Both the Ahle Sunnat and the Shias have reported through continuing narrations that the Holy Prophet (S) says: The one who dies but does not know the Imam of his time will have died the death of ignorance. [Those who died on ignorance and disbelief before the appointment of the Holy Prophet (S) being ignorant of the roots and branches of the faith.]

As regards some prejudiced Sunni speakers who have said that Imam of the time means the Quran, every wise man knows that, to take Book as Imam is against both the open and the hidden knowledge. Moreover the addition of the word 'Zamana' (time) makes it clear that there is an Imam in every time and Quran is the same for all times. So this second reason defeats the arguments that what the Prophet of Allah meant by Imam is the Holy Quran.

Moreover, an Imam of the past is not called 'Imam-e-Zaman' (leader of the time). So it is understood that there must be an Imam for every age whom people may recognize. Excepting the sect of Imamiyah, no sect believes that there is an Imam in every time and that no age remains without an Imam.

Barqui has narrated with reliable chains of narrators through Imam Sadiq (a.s.) that the Holy Prophet (S) said: One who dies but does not know the Imam of his time has died on the religion of ignorance. So it is compulsory for you to obey the Imam of your time. Doubtlessly you have seen companions of Amirul Momineen. What happened to those who did not follow him? So you should not follow anyone else because you are not unable to recognize what is ignorance and who is the Imam. There are verses in the Quran praising us, that is, the verses which talk about our gracefulness and we are the group the obedience of whom has been made compulsory by Allah. All the lands are our booty and the chosen booty is due to us.

It is reported through reliable sources that Imam Sadiq (a.s.) said: The earth does not possess the ability to remain still and to exist but due to the Imam and that the one who died without knowing the Imam of his time has died the death of ignorance. Everyone of you is in a dire need of the knowledge about the Imam when his soul reaches here (pointing his hand to his chest) and said: he will say at that moment that I was on the proper path and the right faith and this is the time when the events of the Hereafter

come before his eyes and he observes his condition clearly.

It is narrated with good chains of narrators that Husain bin Abil Ulaa said: I asked Imam Sadiq (a.s.) about this word of the Holy Prophet (S) that if a man who dies without knowing his Imam, his death is the death of ignorance. The Imam replied: Yes, it is true. Had the people followed Imam Ali bin Husain (a.s.) and had they left Abdul Malik Marwani, they would have gained the guidance. We said that the one who dies and does not recognize his Imam dies the death of disbelief. The Hazrat said: No, rather he dies on a path other than that of his prophet.1

Moreover, it is mentioned with reliable chains of narrators, that Imam Baqir (a.s.) said if a man dies and he did not have any Imam, he had died a death of ignorance and people are not unable to recognize the Imam and a man who dies while knowing his Imam will not be harmed by the appearance of the Imam, be it before that person's death or after it and a man who dies knowing his Imam is like the one who is with the Imam in his tent [camp].

It is written in *Akmaluddeen* with reliable chains of narrators that people asked Imam Ridha (a.s.): If a man dies without knowing his Imam has he died the death of ignorance? The Hazrat said: Yes, a man who doubts the Imamate of the Imam or desists from him is a denier and the one who denies the Imamate of the Imam or shows enmity towards the Imam is a polytheist, that is, like an idol-worshipper.

Kulaini and Nomani have, with reliable chains of narrators, narrated from Ibne Baseer that people sought the Tafsir of this verse from Imam Ridha (a.s.):

And who is more erring than he who follows his low desires without any guidance from Allah? (Sura Qasas 28:50)

The Imam replied: It means the man who acts, in his religion, according to his own opinion without following any of the right guidance of an Imam.

Also Imam Sadiq (a.s.) has said that if a man associates the Imamate of an Imam who has been appointed by Allah with the Imamate of anyone else who is not appointed by Allah is a Mushrik (polytheist) and is like the one who has associated someone with Allah.

Nomani has, with strong chains, narrated from Ibne Abi Yaqoob: I asked Imam Sadiq (.a.s): What about a man who loves you and is fed up with those who are your enemies, recognizes your Halaal as Halaal and your Haraam as Haraam and also believes that Imamate does not go anywhere else from your lineage, but, at the same time, he also says that there are leaders who have differed from this and so, when all will become unanimous I will also become believer in their Imamate. The Hazrat replied: If he

dies with this state of mind, he will die a death of ignorance.

Many other similar narrations are there in this connection.

Ali bin Ibrahim and Ibne Babawayh etc have, with reliable chains of narrators, narrated from Imam Baqir (a.s.) that the Lord of the universe will, on the Day of Qiyamat, not let anyone remain so helpless as to say that: O Nourisher! I did not know that the sons of Bibi Fatima (s.a.) are the rulers and guides over all the creation. This verse has been revealed in favor of the Shias of Fatima (s.a.):

O my servants who have oppressed yourselves by committing numerous sins! Do not be disappointed about the mercy of Allah. Verily, if Allah wishes, He will forgive all sins. Doubtlessly He is the Forgiver and most Kind. (Sura Zumar 39:53)

What the Hazrat means to say is that they are only the Shias of Ahlul Bayt (a.s.) who are entitled to be forgiven. Others do not have this right and that the others will always remain in Hell.

Humairi has, through correct chains of narrators, conveyed from Imam Ridha (a.s.) that the one who likes that there should not be any curtain or veil between him and Allah and who wants to get the mercy of Allah and wishes that Allah also may look mercifully at him should love and befriend the Aale Muhammad (a.s.) and should be aloof from their enemies and follow the Imamate of one of the twelve Imams. Hence the one who does like this will always look towards the mercy and kindness of Allah and the Divine look of mercy and kindness will also not ignore him.

The same gentleman has mentioned in *Uyoon Akhbar* that the Hazrat has, quoting his forefathers, said that the Amirul Momineen (a.s.) said that if a person dies without having faith in anyone of the Imams from our progeny, dies the death of ignorance and Allah will punish him for all his deeds during Islam and ignorance (during his entire life).

In connection with the verse,

Verily I will forgive the one who left bad deeds and believed and did good deeds and got guidance... (Sura Taha 20:82)

Shaykh Tusi (r.a.) has written in *Majalis* that the Hazrat said: By Allah, if someone repents from polytheism and puts faith in Allah and the Day of Judgement and does good deeds but does not get guidance through our Wilayat and love and through understanding our grace, he will not get any benefit. So the better faith and its part and perfection are the belief in the true Imams and their obedience.

It is mentioned in *Ilalush Sharai* that Hannan bin Sudair asked Imam Sadiq (a.s.): Why is it necessary to know all the Imams who came after the Holy Prophet (S) and not those who were before him? The Hazrat replied:

The reason for this is that the code of life of the Imams who were prior to the Holy Prophet (S) was different from his Islamic Shariat and hence we are not bound to follow their codes. Therefore, it is not compulsory to have their recognition (Ma'refat). On the contrary, the Imams who came after the Holy Prophet (S) are the protectors of his Shariat and hence it is obligatory to know them.

It is mentioned in *Maniul Akhbar* with reliable chains of narrators that Sulaym bin Qays asked Amirul Momineen Ali (a.s.) about the smallest thing which misguides a man. The Imam (a.s.) replied: It is not to be aware of the man whose obedience is made a must by Allah Almighty and whose guardianship and love has been made obligatory and who has been designated as His Proof on the earth and also His witness over the creations. Sulaym asked: Who are those persons? Imam (a.s.) replied: They are the ones about whom Allah has said that their obedience is His obedience and His Messenger's obedience and has mentioned:

#### Obey Allah and obey the Messenger and the Ulil Amr who are from you... (Sura Nisa 4:59)

Hearing this, Sulaym kissed his holy head and said: You have convinced me and have removed my confusion and all doubts from my mind and heart.

In *Ilalush Sharai*, it is narrated from Imam Sadiq (a.s.) that one day Imam Husain (a.s.) came out of his house and went to his companions and said: O People! Allah has not created His servants for any other purpose except that they may know Him. When they will know Him they will worship Him and when they will worship Him this worship of His will make them needless of worshipping others. Hearing this someone asked: O son of the holy Messenger! May my parents be sacrificed for you, what does the recognition (Ma'refat) of Allah means? The Imam replied: It means knowing the Imam of every time whose obedience is compulsory for the people.2

It is mentioned in *Iqabul Amaal* through Sunni chains of narrators quoting Abu Saeed Khudri that once the Holy Prophet (S) was sitting along with Amirul Momineen Ali (a.s.) and the companions when the Holy Prophet (S) said: One who said *Laa Ilaaha Illallaah* will enter Paradise. Hearing this the Shaykhain (Abu Bakr and Umar) said: we do say *Laa Ilaah Illallaah*. The Hazrat said: Saying *Laa Ilaah Illallaah* will not be accepted because of this, that is, because of Amirul Momineen (a.s.) and his Shias. Then both the persons (Shaykhain) repeated: We say *Laa Ilaah Illallaah*. Then the Messenger of Allah (S) passed his holy hand over the head of Ali (a.s.) and said:

The sign of the acceptance of your witness is that you should not break his allegiance and should not snatch his rank and should not ascribe falsehood to his word.

According to reliable sources, Imam Sadiq (a.s.) said: From us only is the Imam whose obedience is obligatory. One who denies this and dies, dies the death of either a Jew or a Christian. Allah has never left the earth without an Imam ever since He sent Adam (a.s.) in the world. There always has been an Imam because of whom people got guidance from Allah and he was a Hujjat (proof) of Allah over people. Whoever opposed his obedience was being destroyed and whoever obeyed him used to get salvation. It is incumbent on Allah that it should be so always.

Kulaini has, with reliable chains of narrators narrated from Imam Baqir (a.s.) that: He does not worship Allah who does not know Allah. But the one, who does not know Allah, does worship with deviation (misguidance).

The narrator asked: What is the knowledge (Ma'refat) of Allah? The Imam (a.s.) replied: He should testify Allah, testify His messenger and have faith in the Imamate of Ali (a.s.) and also obey them and also obey the Imam's guidance. He must also be disgusted with their enemies. This is how Allah should be known.

Kulaini, Barqui and Nomani have, with true and reliable chains of narrators, narrated from Imam Baqir (a.s.) that if someone worships Allah and takes trouble in his worship with utmost care but who does not believe in the just Imam who has been appointed by Allah then. Surely, his trouble and care in worship of Allah will not be accepted. He is misguided and wayward. His example is like that of a lamb which has gone away from its shepherd and its folk and it might have wandered throughout the day.

Then at night it saw another fold of lambs with another shepherd and joined it and passed the night with it. Next morning when that shepherd took his lambs to the grassland it realized that neither that fold is its own nor that shepherd. Therefore it departed from them and wandered for the whole day in search of its own group and shepherd. Then it saw another fold and wanted to join it but that shepherd rebuked it saying 'Go and join your fold as you lost your group and are anxiously wandering.' Hearing this it returned worried and fearful, as it had neither a shepherd who would lead it to the grazing land nor to its home. Suddenly a wolf saw it and in such condition attacked and devoured it taking the benefit of its loneliness.

Similarly if there is a man in this Ummah who has no divinely appointed Imam and who may be just, he too will go on wandering in misguidance anxiously and if he dies in such condition he will have died the death of Kufr (blasphemy) and Nifaq (hypocrisy). So understand that the true Imams and their followers are on the path of Allah and those false Imams who are away from Allah's Path and who are deviated and who also misguide others are like the ash that is scattered by whirlwind. Such people are not in control of whatever they earn except a far-fledged misguidance.3

Ibne Babawayh has, with reliable chains of narrators, narrated from Imam Sadiq (a.s.) that the Imam is

an Alam (standard) and a Sign between the Creator and the creation. So the one who recognizes (knows) him is a believer and the one who does not know him is a disbeliever (denier).

Nomani has, with reliable chains of narrators, narrated that Muhammad bin Muslim asked Imam Baqir (a.s.): Please inform me about the condition of a man who denies any Imam among you. The Imam said:

A man who denies (disbelieves) an Imam who has been appointed by Allah and who shows disgust towards our faith is a disbeliever and he is an apostate who has left Islam because the Imam is from Allah and his faith is the faith of Allah. So when that fellow shows disgust towards the faith of Allah his blood becomes permissible(to be shed) unless he returns to the faith and repents before Allah for whatever he had said.

- 1. The writer says: it is possible that what is meant by this tradition is that he cannot be called a Kafir in this world or it means people of weak faith as is narrated by the same gentlemen in other reliable tradition, that is, their death occurs in a state of disbelief, misguidance and hypocrisy.
- 2. The writer says: The knowledge of the Imam has been called the knowledge of Allah because we cannot know Allah except through the Imam. Or it may be because the knowledge of Allah does not give any benefit but through the knowledge of the Imam. Or it may be because if a man knows Allah as such existence [someone] Who left people wandering and Who did not appoint any guiding Imam for them has not known Allah with His attributes of wisdom, tenderness and Mercifulness.
- 3. The writer says: This example is given on the basis that, for example, a man who has a true Imam but who does not obey his vicegerent but goes to anyone of the false leaders. There he observes things which are against what he had seen and heard from the true Imam. So he hates his leader and goes to yet another false leader and finds the same wrong things. Then the false leader also, seeing the opposition of that person, drives him away fearing that he would take away his other followers too. This continues until, Satan, who is the wolf on the path of religion, taking benefit of the anxiety of that person, drives him totally out of the fold of religion or destroys him by luring him towards the obedience of any false Imam.

## Part 5: The one who denies one Imam is like the one who denies all Imams

Kulaini and others have, with reliable chains of narrators, narrated from Imam Sadiq (a.s.) that:

One who denied one Imam has denied all Imams.

Ibne Babawayh, Nomani and others have, with reliable chains of narrators, narrated from Aban bin Uqaab that: I asked Imam Sadiq (a.s.) is he a believer who knows all the past Imams but denies (does not recognize) the Imam of his own time? He replied: No. I asked: Is he a Muslim? He said: Yes. Ibne

Babawayh says that Islam means confession of three facts whereby his life and property become secure and the reward of the Hereafter depends on Faith. The Holy Prophet (S) has said: The one who testified to the Oneness of Allah and my Prophethood has secured his life and property, (from being executed or confiscation of property) and his accountability is with Allah on the Day of Judgement.

He has also narrated from Imam Sadiq (a.s.) that: You should know that if someone denies the Messengership of Isa (a.s.) and believes in the Prophethood of all other messengers is not a believer. Seek the path of Allah by search and want of that Imam whose sign is Haqq (truth) and when your Imam is hidden, search for the signs, writings and words of the Imams, which are before you and perfect your religious affairs. Then you will have believed in your Lord.

He has narrated with authentic chains of narrators from Imam Ridha (a.s.) that the Holy Prophet (S) said:

O Ali! You and the Imams from among your sons are, after me, the Hujjat (proofs) of Allah over the creation and they are the signs of the path of Allah for the people. The one who denied anyone of them denied me and who disobeyed anyone of them disobeyed me and the one who oppressed any of them has oppressed me and the one who behaved nicely and righteously with them has behaved, loved fully and affectionately with me. Whoever obeyed you has obeyed me who befriended you has befriended me and who became your enemy has become my enemy because you are born of me and my loins and I am from you.

Nomani has narrated from Bin Numaa, that I said to Imam Ridha (a.s.) that such and such person is your slave and a Shia and sends salutation (Salaam) to your honour and says: You please be my surety in Qiyamat and assure that you will intercede in my favor. The Hazrat asked: Is he from our Shias and friends? I said: Yes. Then the Hazrat said: He does not need to make a request for intercession.

Then I said: There is a man who befriends Ali (a.s.) but does not recognize the legatees (Wasis) thereafter. The Hazrat said: He is misguided. Then I said: He believes in all the Imams but the denies the Imam of the last age (Aakhiruz Zaman). The Hazrat said: He is like the man who testifies the Messengership of Isa (a.s.) but denies the Prophethood of Muhammad (S) or believes in Muhammad (S) but denies Isa (a.s.). I seek refuge of Allah against the one who denies any of the Proofs (Hujjats) of Allah.1

Kulaini and Nomani have narrated with reliable chains of narrators from Muhammad bin Muslim that he said to Imam Sadiq (a.s.) that a Yemeni says that if you know the last Imam of the time (your time) it is enough and that there is no harm if you do not recognize the prior (earlier) Imams. The Hazrat said: Curse of Allah be on him. I look at him, as an enemy even though I do not either knows him or do not recognize him. He cannot know the last Imam but through the earlier Imam.

Kulaini has narrated with authentic chains of narrators from Imam Baqir (a.s.) that the Hazrat said: A servant (anybody) cannot be a believer unless he knows Allah and the Messenger and all the Imams

and the Imam of his time and turns towards him for clarification of doubtful matters and obeys him. Then he added: How can he know the last Imam when he does not know the first Imam and is not aware of his Imamate?

Moreover, he has narrated from Zurarah (r.a.) with correct chains of narrators from Imam Baqir (a.s.) that he says: I asked Imam Baqir (a.s.): Will you kindly let me know whether it is compulsory for the entire creation to know the Imam? The Hazrat replied: The Lord of the worlds has appointed Prophet Muhammad (S) with His Messengership over the entire creation and he was the Hujjat of Allah for the entire creation on earth.

So who believes in Allah and His Prophet, obeys him and has testified about him is required to know the Imam. And a man who did not put faith in Allah and does not follow and testify him and does not recognize his right, how can such a person be made incumbent to know the hidden Imam when he neither believed in Allah and His Prophet nor recognized their rights? Zurarah said: Then what do you say about a man who put faith in Allah and His Messenger and testified to all the things revealed to His messenger? Is it incumbent on such person to know you?

The Hazrat said: Yes. Do not the Ahle Sunnat, consider it necessary and compulsory to recognize Abu Bakr and Umar despite their weakness? Zurarah said: Yes, they do. Then the Hazrat said: Do you imagine that Allah has put the recognition of the two in their hearts? No, by Allah, none but the devil has put it in their hearts and, by Allah, none but Allah has put our recognition in the hearts of the believers.

He has also narrated with reliable chains of narrators from Jabir who says that he heard Imam Baqir (a.s.) saying: No one either knows or worships Allah but the one who knows Allah and knows the Imam of his time from us Ahlul Bayt (a.s.). And the person who does not recognize Allah and Imam of his time from we Ahlul Bayt (a.s.), of course knows [believes in] others than Allah and worships other than Allah and, by Allah, he goes astray due to ignorance and misguidance.

Also he has narrated with reliable chains of narrators from Imam Sadiq (a.s.) that the Hazrat said: You people cannot be righteous and good until you know the Imam and you cannot get the required knowledge unless you do not testify and you did not testify until you obey and follow the four things mentioned in the verse.

The four things which are true are repentance, faith, good deeds and the guidance gained through the guardianship (Wilayat) and obedience of the Imams. Then he added....their beginning is not improved but through the end of Imamate and they cannot benefit but through Wilayat and those who do not believe in the said three things are wayward.

Verily Allah does not accept but good deeds but then He does not accept the good deeds but with the completion and fulfilment of the conditions mentioned in the verse. Therefore the one who fulfils the conditions put by Allah and acts upon the things about which Allah has taken an undertaking from them in the Holy Quran, then only he gets the rewards which have been promised to him by the Lord of the

world. Verily Allah has made His servants aware of the true path and He has also put signs on that path and has informed them how to proceed on this path saying:

#### Allah only accepts from those who quard (against evil). (Sura Maida 5:27)

So the one who fears Allah regarding the matters commanded by Allah meets Allah with Faith in the things brought by Muhammad (S). Alas, alas, how distant this group is from Grace. Many groups passed away before gaining guidance through the obedience and Wilayat of the true Imams and their people were imaging that they had believed in Allah though they had, due to their ignorance, indulged in polytheism by associating others with Allah.

The one who enters the house from its door is rightly guided and the one who enters from any other door treads the path of destruction and the gate of the knowledge of the messenger are the true Imams, as the Holy Prophet (S) has said: I am the city of knowledge and wisdom and Ali is its gate and Allah has said:

And it is not righteousness that you should enter the houses at their backs, but righteousness is this that one should guard (against evil); and go into the houses by their doors and be careful (of your duty) to Allah, that you may be successful. (Sura Baqarah 2:189)

Allah has connected the obedience of the Ulil Amr (one vested with authority), that is, of the true Imams, with the obedience of the Prophet and joined the obedience of the prophet with His own obedience saying:

O you who believe! Obey Allah and obey the Apostle and those in authority from among you;

then if you quarrel about anything, refer it to Allah and the Apostle, if you believe in Allah and the last day; this is better and very good in the end. (Sura Nisa 4:59)

So the one who discards the obedience of the true Walis has obeyed neither Allah nor the messenger. And their obedience is the confession of what Allah has said:

#### Decorate yourself near every mosque... (Sura Araf 7:31)

It is understood from traditions that the mosque means prayer and decoration means both bodily as well as spiritual beauty and among the spiritual beauties, the best is the beliefs of faith without which worships are not accepted and among them the best is Wilayat and obedience of the true Imams. Then added: Seek those houses about which, Allah has said, in Surah Noor, which is revealed in praise of the Ahlul Bayt (a.s.):

In houses which Allah has permitted to be exalted and that His name may be remembered in them; there glorify Him therein in the mornings and the evenings... (Sura Nur 24:36)

Which, according to the explanation by traditions, means that this Radiance (Noor) is found in those houses in which Allah has allowed it and decided that they should always remain high in fame and rank and that the remembrance of Allah must continue therein. Thereafter the Hazrat said: You have been certainly informed as to which are those houses and who are their residents. It is mentioned:

Men whom neither merchandise nor selling diverts from the remembrance of Allah and the keeping up of prayer and the giving of poor-rate; they fear a day in which the hearts and eyes shall turn about... (Sura Nur 24:37)

Then the Hazrat said:

Surely Allah has chosen the messengers and prophets for His affairs, viz for the guidance of the creation

and for the explanation of the conditions of Shariat (religion). Then He selected a group from them who may testify to the warning given by the messenger as Allah has expressed through the tongue of his messenger:

There is no community in which Allah did not send a warner of chastisement. The one who is unwise is restlessly wandering and the one who is wise is guided and that here sight means the heart as says the Lord of the universe:

#### Eyes are not blind but blind hearts within their chests. (Sura Haj 22:46)

How can the one get guidance whose heart is blind and how can one be seeing who does not ponder over verses and traditions? Follow the Holy Prophet (S) and his Ahlul Bayt (a.s.) and confess what has been revealed by Allah and follow the signs of guidance which are the true Imams. Doubtlessly they are the signs of trust, religiousness and righteousness.

Also it has been reliably narrated from Imam Sadiq (a.s.) that Abdullah bin Alkawar, who was a Khariji, went to Ali (a.s.) and requested for the explanation of the verse:

And on the most elevated places there shall be men who know all by their marks, and they shall call out to the dwellers of the garden: Peace be on you; they shall not have yet entered it, though they hope. (Sura Araf 7:46)

The Hazrat said: It is we who will be in the elevated planes (Araaf) and who will recognize our friends from the signs on their foreheads. We are the Araaf whom the world-lovers cannot know except through our recognition. We are the Araaf through whom Allah will send our friends and foes to the Sirat bridge. So no one will enter Paradise but the one who will recognize us and whom we know and none will go to Hell but the one whom neither we know nor who knows us. Had Allah so willed He would have Himself made His slaves recognize Him but it is His strategy that He made us the door for His recognition and it the straight road and the path of salvation. We are the cause of Allah whereby one can reach Allah.

So the one who denies our Wilayat or gives preference to others over us has strayed from the true path. Those whom people have begun to follow are not equal to us because those non-Shias have joined

muddy ponds who commit envy upon envy and those who have come towards us have come to such a clear springs which are always running by the order of Allah the Lord of the universe. These springs never dry up nor ever interrupted.2

It is also narrated with reliable chains from Abu Hamza Thumali that Imam Baqir (a.s.) told him: Whenever anyone of you goes on a journey of even a few miles he is accompanied by a guide so that he may not go astray. You are less aware of the heavenly paths in comparison with the earthly roadways. So search for a guide from you for your guidance. What is meant by the heavenly paths is that they are some beliefs and deeds whereby man attains higher ranks near Allah and in heavens (Paradise).

Moreover, it is narrated with reliable sources that Imam Sadiq (a.s.) was asked to explain the meaning of the holy verse:

#### Who is given wisdom has been granted a great good. (Sura Baqarah 2:269)

The Hazrat replied that what is meant by wisdom is the obedience of Allah and the recognition of the Imam.3

Moreover, it is reported with authentic chains of narrators that someone had asked Imam Baqir (a.s.) to explain the meaning of the verse:

Is the dead man whom We make alive creating a Noor (light) for him wherein he walks among people is like the one who is in the darkness of unbelief and ignorance wherefrom he never comes outs? (Sura Anam 6:122)

The Hazrat replied: Here dead means the one who knows nothing and who does not obtain the knowledge of true beliefs. The Noor (Light) in which he walks among people is the Imam whom people follow. The man who is in darkness is the one who does not recognize his Imam.

It is authentically narrated from Imam Sadiq (a.s.) that Abu Abdullah Jadali went to Amirul Momineen (a.s.). The Hazrat told him: O Abu Abdullah! Do you want me to explain to you the purport of the verse:

## مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَهُمْ مِنْ فَزَعِ يَوْمَئِذ آمِنُونَ. وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِي النَّارِ هَلْ تُجْزَوْنَ إِلَّا مًا كُنتُمْ تَعْمَلُونَ.

Whoever brings good, he shall have better than it; and they shall be secure from terror on the day. And whoever brings evil, these shall be thrown down on their faces into the fire; shall you be rewarded (for) aught except what you did? (Sura Naml 27:89–90)

Meaning: The one who brings good in the presence of Allah has a reward better than it because (he gets) the higher in place of lower and the everlasting in place of the passing, rather Allah grants him upto ten or even upto seven hundred times more reward and such people will have no feeling of fear and horror on the Day of Judgement. And the one who brings forth evil and sins (many scholars say here evil means polytheism) (should know that) such people will be thrown head down in Hell. Will you not be given the reward of only those deeds, which you were doing?

Abu Abdullah replied: Yes, O Amirul Momineen, may my parents be sacrificed for you. The Hazrat said: Here 'good' means our Imamate and Wilayat and also the love of we Ahlul Bayt (a.s.). And here 'evil' means denial of our Imamate and Wilayat and enmity against we Ahlul Bayt (a.s.), which drives them with disgrace from this world to Hereafter to be thrown in Hell.

- 1. The writer says: It is an essential part of Faith to believe in the Prophethood of all the prophets mentioned in the Holy Quran and in those whose Messengership is mentioned continuously in the traditions and Sunnah of the Holy Prophet (S). One who denies even one of them is a disbeliever. So an overall faith in all the prophets and legatees is essential. It is not compulsory to have specific knowledge. He may believe that all the prophets and their legatees are true.
- 2. The writer says: The Hazrat has likened knowledge with water because just as water keeps the body alive, knowledge is the cause of the life of spirit (soul). Similarly he has likened the knowledge of the opponents, because of its being defective and doubtful, with water which is less and jammed in a pit full of mud and other impurities. This is because they have obtained knowledge from one another among themselves which does not reach the source of Allah, the messenger and the true Imams who alone have the true knowledge. The Hazrat has, in his comparison said that they are like the springs which fall into one another and has likened the knowledge of the Ahlul Bayt (a.s.) with pure water springs which flow from the Omniscient Allah because their knowledge is definite and which flows from the source of Revelation and divine inspiration and there is no scope for any doubt or confusion and also because such knowledge is brought by the holy spirit (Jibraeel) and showered on their holy souls endlessly. This will be explained further on Insha Allah.
- 3. The writer says: By Hikmat is meant the true knowledge which is related with deeds (action). Therefore, it is said that a Hakim (wise person) is always true and of good character. Hence the Hazrat has used the words 'recognition of Imam' for explaining the meaning of Hikmat (wisdom), which is the fountainhead of every grace and the true and definite knowledge is available only from the Imam and only it enables obedience of Allah because the aim of obedience is to act according to that knowledge. From this it is understood that Hikmat does not mean those false sciences, which have been derived by wayward people from their imperfect minds naming it as Hikmat. It is on the basis of this false wisdom through which the Shariats (codes) of many messengers and many divine books have been altered thus depriving people of the divine knowledge and the traditions of the messenger and the words of Imams. Such people have, without understanding religion and essential problems declared themselves as Scholars and wise men.

### Part 6: It is obligatory to obey the True Imams

Kulaini and others have with reliable chains of narrators, narrated from Imam Baqir (a.s.) that the loftiness of religious affairs, its greatness, its key and the door of all good affairs and the pleasure of the Merciful Allah is to obey the Imam after recognizing him. Then he said: Allah Almighty has said:

Whoever obeys the Apostle, he indeed obeys Allah, and whoever turns back, so We have not sent you as a keeper over them. (Sura Nisa 4:80)

Meaning: One who obeys the messenger has obeyed Allah and if one disobeys him then (it does not matter), O Messenger! We have not sent you as their watchman, (so that you may be responsible for his deeds, nor have you to take their account). Your only job is to convey Our commandments and the job of taking their accounts and to reward or punish them is Our job.1

According to reliable source Abu Sabah has narrated that I give witness that I have heard Imam Sadiq (a.s.) saying: Ali (a.s.) was the Imam whose obedience was made obligatory by Allah, and similarly Hasan, Husain and Ali bin Husain (a.s.) were the Imams whose obedience was made compulsory by Allah.

Also the same Imam Baqir (a.s.) is reported to have said that: We are same group of Imams whose obedience has been made obligatory by Allah for the people and you should follow those (Imams) for knowing whom is not impossible for the people.

The same gentleman is reported to have said that Imam Baqir (a.s.) has, explaining the Divine words about the descendants of Abraham (Aale Ibrahim), meaning:

#### We have granted them a great kingdom... (Sura Nisa 4:54)

said the great kingdom means compulsory obedience. We have made their obedience a must for the entire creation and that the Holy Prophet (S) and his Ahlul Bayt (a.s.) are included in Aale Ibrahim.

Imam Sadiq (a.s.) is reported to have said to Abul Hasan Attar: Include the prophets and their legatees

in the said obedience, that is, just as the obedience of the prophets is compulsory so is the obedience of their legatees (Awsiya).

Moreover, according to reliable sources, he is reported to have also said: We are the group whose obedience has been made obligatory for all by the Creator of the universe, and He has allotted booty (Anfal) to us, that is, the produce of all mountains and lands etc which has been mentioned at relevant places. And so also we are entitled to the war booty and that we are perfect in knowledge and steadfast and that our knowledge is certain and that we are the envied about whom Allah has said:

#### Are the people envious of what We have granted to them out of Our Grace? (Sura Nisa:54)

Likewise, it is reported by Husain bin Alaa that he said: I presented the beliefs of the Shias to Imam Sadiq (a.s.) that the obedience of legatees has been made obligatory by Allah. The Hazrat said: Yes, the legatees are the people about whom Allah has ordained:

Obey Allah and obey the Messenger and those vested with authority (Ulil Amr) among you. 4:54

After this, Allah willing, we would mention and explain that Ulil Amr means the Infallible Imams who are related to Imamate and the obedience of whose orders is obligatory and that only they are the persons about whom Allah has said:

## Your Guardian is only Allah and His Messenger and those who establish Prayer and who pay Zakat while they are bowing. (Sura Maida 5:55)

All have agreed among Shias and Ahle Sunnat that none except Amirul Momineen (a.s.) has ever paid Zakat (sadaqah–alms) while bowing in Prayer and, according to some narrations, this giving of alms while bowing down (in Rukoo) is a clear reference to the holy Imams and the use of plural sign (those) is in support of it.

It is narrated according to reliable chains of narrators that a man from Fars asked Imam Ridha (a.s.): Is your obedience compulsory? He said: Yes. He asked: Is it obligatory as was the case with Amirul Momineen (a.s.). He replied: Yes.

Again, according to reliable sources, Abu Baseer has reported that he asked Imam Ridha (a.s.): Are all the Imams (a.s.) like one person in the matter of Imamate and is the obedience to them compulsory? Does the command apply to all of them? He replied: Yes.

Moreover, according to reliable chains of narrators, Kulaini and others have narrated from Muhammad bin Zaid Tabari that: I was standing behind Imam Ridha (a.s.) in Khorasan when a number of people of Bani Hashim were present including Ishaq bin Moosa bin Isa Abbasi.

The Hazrat asked him: I have heard that people say that we claim that people are our slaves because of our near relation with the Holy Prophet (S)? I have never said this nor have I heard it from any of our ancestors nor have I ever got news that anyone of our elders said so. But we do say that, in the matter of obedience people are our slaves meaning servants, that is, they are like slaves because it is compulsory for them to obey and thus all of them are our slaves in the affairs of Religion, that is, they have been freed from hellfire on account of obeying us. Hence it is incumbent on those who are present here to convey this to all those who are absent.

Kulaini has, according to reliable chains of narrators, narrated from Abi Salmah that he said: I have heard Imam Sadiq (a.s.) saying: We are the group whose obedience has been made a must for the creation by the Lord Almighty and people must recognize us (they cannot do without our recognition) and people are not helpless in knowing us and the one who knows us with our Imamate is a believer and the one who denies is a disbeliever and the one who neither knows us nor denies us is like a man of weak belief and misguided until he returns to our compulsory obedience, the obedience which has been made obligatory by Allah. If such a fellow dies in a condition of this misguidance, it is for the Almighty Allah either to punish him or to forgive him.

Also it has been reliably reported that people asked Imam Ridha (a.s.) about the best thing by which servants (human beings) can get nearer to Allah. He replied: The best way to get closer to Allah is to obey Allah and to obey the Messenger and to obey the Ulil Amr and Imam Baqir (a.s.) said: Our friendship is faith and our enmity (being our enemy) is disbelief.

Likewise, he reports through reliable sources that: I asked Imam Baqir (a.s.): I want to describe before you my religion through which I worship Allah. He said: Do describe. I submitted: I give witness that Allah is One and that Muhammad (S) is His messenger and I believe in all the things brought by the Holy Prophet (S) from the Almighty Allah and I also accept (believe) that Ali (a.s.) was the Imam whose obedience was made obligatory by Allah and that after him was Imam Hasan (a.s.) who was such Imam and thereafter Imam Husain (a.s.) whose obedience was made compulsory by Allah and that after him was Imam Ali bin Husain (a.s.) whose obedience was a must according to Divine Command and thereafter I described the names of all the subsequent Imams until I mentioned his name and said that I accept his Imamate as a must. He said: Yes, this is the religion of Allah and the religion of the angels of Allah.2

- 1. The writer says: This verse has been referred to because the Holy Prophet (S) had, on a number of occasions, ordered the people to obey the holy Imams and hence their obedience is the obedience of the prophet and the prophet's obedience is the obedience of Allah.
- 2. The writer says: By the "angels' religion" is meant that the angels also like this religion for the servants (human) of Allah. It is just as what is meant by religion of Allah is that the angels are bound to accept this belief as is understood from other traditions.

## Part 7: No guidance except through the True Imams

No guidance except through the True Imams who are the medium (Wasilah) between Allah and His creation. No salvation from Divine chastisement but through them

It is reported by Ibne Babawayh in *Majalis* and by other scholars with reliable chains of narrators quoting Imam Sadiq (a.s.) that he said: We are very much worried because of the people because when we call them towards us they do not respond and if we leave them to themselves they do not get guidance without us.

Similarly it is mentioned in *Khisal* that the Holy Prophet (S) said to Amirul Momineen (a.s.): There are three things which I can say on oath that they are absolutely true. One, the knowledge of Allah (Ma'refat) cannot be obtained but through you and through your legatees who know Allah truly. Two, since you are those who know Allah fully no one can enter Paradise but the one who knows you and whom you know. Third, since you are those who know Allah fully no one can enter Hell but the one who doesn't know you and whom you don't know.

It is mentioned in *Ilalush Sharai* with true chains of narrators that Imam Hasan Askari (a.s.) wrote to Ishaq bin Ismail that the Lord of the Might, through His Mercy and kindness, made some things obligatory for you. It was not because Allah needed it. Rather it is Grace from Allah except Whom there is no Allah for you, so that He may separate the unholy from the holy and so that He may take your trial about the things which are in your hearts and may make pure the things which are in your hearts through it so that you may advance towards His Mercy and so that He may raise your ranks in Paradise.

Therefore, He made it obligatory for you to establish Prayer and observe fasts and to perform Hajj and Umrah and to pay Zakat and to have faith in the Wilayat of Ahlul Bayt (a.s.) and He has kept a house so that through it the duties may be made available and so that they (Imams) may be the key to that house.

If they would not have been from Muhammad (S) and from the progeny of his legatees, you would be, certainly, wandering like the quadrupeds and you would have not known anything from your obligatory

duties. Can you ever enter a city but through the gate? So Allah has been kind to you so profoundly by appointing, after His messenger, the Imams as your commanders. He declared on the Day of Ghadeer:

### Today, I have perfected your Religion for you and concluded My Mercy on you and selected for you the religion of Islam. (Sura Maida 5:3)

We ordered you to observe some rights of Our friends so that it may be lawful for you to keep your wives and your wealth and whatever you eat and drink and also so that you may recognize and know Us and so that We may grant abundance and increase in these said things so as to see who among you is obeying His commands both openly and privately. And then He said:

### (O Messenger!) Tell (them that) I do not want any remuneration from you for this Messengership except that you should love my near relatives. (Sura Shuraa 42:23)

So understand that whoever will be stingy in loving them will be showing stinginess towards his own self because it (love for my relatives) benefits only them and Allah is indeed needless and you are in dire need of Him. So now, when the truth has been revealed clearly you may do whatever you like. Hereafter Allah and His Messenger and the Faithful will observe your attitude because you are surely to return to the One Who knows every open and secret thing and who will show you your deeds and the better consequence is for the righteous and praise be to Allah the Lord of the worlds.

It is mentioned in *Maniul Akhbar* that Imam Baqir (a.s.) is reported to have said that the Holy Prophet (S) said: O Ali! On the day of Judgement, you and Jibraeel will sit on the Sirat Bridge and none will cross it but the one who will have the order of relief from hellfire due to you Wilayat.

Shaykh Tabarsi has, quoting Imam Sadiq (a.s.), narrated in *Majalis* that he (Imam) said: It is we who are the medium (Wasilah) between you and Allah.

He also has narrated from Imam Hasan (a.s.) that the Holy Prophet (S) addressed Amirul Momineen (a.s.): O Ali! You and your companions and followers will be in Paradise.

He has also narrated from Abdullah bin Sulaiman in *Ihtijaj* that he says: I was with Imam Baqir (a.s.) when a man from Basra told him that Hasan Basri says that those who hide their knowledge (faith) will harm the dwellers of Hell by their bellies. The Hazrat said: If it is so then believer of the people of Firon

will be destroyed about whom Allah has said:

#### And a believing man of Firon's people who hid his faith (Sura Ghafir 40:28)

Whereas Allah has praised him for hiding his belief. From the day Allah has sent Nuh (a.s.) with Messengership the knowledge has always remained hidden. So Hasan Basri may go either in the right or the left direction, the truth is that, by Allah knowledge cannot be availed but from the Ahlul Bayt (family members) of the Messenger. Therefore the Hazrat said: It is due to only such people, that our calamity has increased. If we call them to us they do not come and if we leave them alone they do not get guidance.

It is narrated with true chains of narrators in *Basairud Darajat* that Imam Baqir (a.s.) said: Allah is being worshipped due to us; it is only due to us that people recognize Allah with His attribute of being One and Only and the Prophet Muhammad (S) is in a veil, that is he is a medium between Allah and His creation.

And it is reported in *Basharatul Mustafa* with reliable chains of narrators that Imam Baqir (a.s.) said: A man who calls Allah through our mediation (Wasilah) gets success and welfare and the one who calls Allah without our mediation destroys himself and also others.

# Part 8: Hadith Thaqalayn (Tradition of the Two weighty things) and similar Traditions

It is mentioned in *Basharatul Mustafa*, through Ahle Sunnat sources, from Rafe, a freed slave of Abu Zar Ghiffari (r.a.) that he said: I saw Abu Zar (r.a.) clinging to the wall of Ka'ba and saying: The one who knows me knows. But who does not know me may know that I am Abu Zar Ghiffari (r.a.). I have heard from the Messenger of Allah Muhammad (S) that:

The man who will fight with me for the first time and on another occasion fight with my Ahlul Bayt (a.s.) will be, on the third occasion, made by Allah to rise with Dajjal on the Day of Judgement. Doubtlessly, the example of my Ahlul Bayt (a.s.) among you is like the Ark of Nuh (a.s.), that is, who boarded it got salvation and those who turned away drowned. My Ahlul Bayt (a.s.) is the Gate of Hitta (repentance) of Bani Israel. Whoever entered that door got salvation and who did not enter was destroyed.

Shaykh Tusi (r.a.) has narrated this tradition in a number of ways from Abu Zar Ghiffari (r.a.) and, in some narrations, these words are added: The Holy Prophet (S) said thrice: Have I conveyed the message of Allah?

Sayyid Ibne Tawoos has, in *Taraif*, narrated from *Musnad* of Ahmad bin Hanbal that Abu Saeed Khudri says that the Holy Prophet (S) said: I am leaving behind me two very weighty things for you. So long as you will remain connected with them you will never go astray after my departure and they (the two things) are heavier than one another. One of them is the Book of Allah and it is a rope which hangs from the heavens to the earth and the other is my progeny, my Ahlul Bayt (a.s.). Doubtlessly they will never be separated from one another until they come to me at the side of the pond of Kauthar in Paradise.

He has also narrated from Ahmad that Israel bin Uthman said: I saw Zaid bin Arqam in the house of Mukhtar, I asked him: Did you hear this Hadith Thaqalayn from the Holy Prophet (S)? He said: Similarly.

Ahmad has narrated from Zaid bin Thabit that the Holy Prophet (S) used to say: I am leaving among you two great things who are my successors among you after me: One is the Book of Allah which is a rope extended from sky to the earth and the other is my progeny who are my family members. Surely these two will never separate from each other until they reach me at the Pond of Kauthar. The Shaykh has also reported these traditions in *Amadah* in this same manner.

Similarly, Sayyid Ibne Tawoos has, through Ahle Sunnat sources, quoted from the book *Jamiul Usool*, which is the most reliable book of this time, and the said Sayyid has quoted from the original book. I am quoting his exact words. I have also seen in the tradition that it is reported from Yazid bin Hayyan that he says: I and Haseen bin Sabrah and Umar bin Muslim went to Zaid bin Arqam.

When we sat down near him, Haseen told him: O Zaid! You have narrated many traditions and have also seen the Holy Prophet (S) with your eyes and also heard his words and have waged Jihad with him and have offered Prayers behind him and have met him many times. Please tell me those traditions that you yourself have heard from the Holy Prophet (S).

Zaid said: O my nephew! By Allah, I have become very aged and a long time has passed since I was with the Holy Prophet (S). I have forgotten a number of traditions which I had heard from him. So accept whatever I may now narrate to you and do not put pressure on me about what I may not narrate. Then he said: One day the Holy Prophet (S) rose up before us and gave a Sermon on the bank of the pond Khum, situated between Mecca and Medina. After praising Allah he gave some admonitions and reminded us of the Hereafter and said: O People! I am also a human being. Very soon my Lord will call me to Him.

That is, the angel of death will come so I will respond to the Divine call and go away from this world. Doubtlessly, I am leaving behind me for you two great things. One of them is the Book of Allah that has Guidance and light (Noor). So adopt the Book of Allah and hold it. Then the Hazrat encouraged and inspired us to act according to the commands of the Holy Quran and then said: The other thing is my

Ahlul Bayt (a.s.). Then he said thrice that I am asking you to remember Allah in the matter of the rights of my Ahlul Bayt (a.s.), that is, never give them any trouble and observe their respect and never usurp their right of being the Imams.

Hearing this, Haseen asked: O Zaid! Who are his Ahlul Bayt (a.s.)? Is his wife not included in his Ahlul Bayt (a.s.)? Zaid said: Of course she is from the members of his house, but here Ahlul Bayt (a.s.) means those persons for whom alms (sadaqah) is impermissible (Haraam). He asked: Who are they? Zaid said: They are the progeny of Ali, the progeny of Aqeel, the progeny of Ja'far and the progeny of Abbas. Haseen asked: Is sadaqah Haraam for all of them? Zaid said: Yes.1

Similarly, this subject has been narrated with little variance in *Jamiul Usool* and all other books and Sayyid has, reported it from some in some ways from Ibne Maghazali Shafei that the Holy Prophet (S) said: The time has arrived when I will be called in the holy world and I will respond that call. Verily I am leaving behind me for you two things, one is the Book of Allah which is a rope stretched from the sky down to the earth and my Progeny which is my Ahlul Bayt (a.s.) and the Omniscient Allah has informed me that these two will not separate from one another until they arrive to me on the Hauze Kauthar. So just ponder how will you act regarding these two.

Likewise Sayyid has, in *Fazailul Quran* narrated from Ibne Abi Duniya that the Holy Prophet (S) said: I will reach the Hauze Kauthar ahead of you so that I may make provision for you. So when you will arrive I will ask you about the two weighty things (Thaqalayn) as to how did you act for me regarding them? The narrator says that they could not follow what was meant by Thaqalayn until a migrant got up and said: O Messenger of Allah! May my parents be sacrificed for you what are Thaqalayn?

The Hazrat said: The greater of them is the Book of Allah, one end of which is in the hand of Allah and another in your hands. So keep holding it fast so that you may not err (and so astray) and the thing smaller than it is my Progeny.

Those from them who remain in the direction of Qibla and may accept my invitation should not be killed nor should they be cheated because I has asked for a thing from the Omniscient and Omnipotent Allah which has been accepted by Him and it is that these two weighty things may come to me on the Hauz of Kauthar jointly like this (the Holy Prophet (S) joined his two fingers) and Allah has told me that: O Messenger! The one who helps the two is the one who helps you and those who degrade them are those who venture to degrade Me, being the enemies of the two. O people! No community before you had been destroyed but for acting upon their selfish desires who had helped one another in harming their prophet and who had killed those who were issuing just orders.

The author of *Taraif* has reported in some ways from Thalabi who is one of the Ahle Sunnat commentators, the explanation of the verse:

### وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا.

#### And hold fast by the covenant of Allah all together and be not disunited... (Sura Ale-Imran 3:103)

The Holy Prophet (S) said:

O people! I am leaving behind me for you two great things who are my successors and caliphs among you. If you will adopt them and will act accordingly and follow them, you will never go astray after me. One of them is greater than the other. The greater one is the Book of Allah that is a rope stretched from sky to earth and another is my Ahlul Bayt (a.s.). These two will not be separated from one another until they come to me on the Hauze Kauthar.

Ibne Kathir has, in *Jamiul Usool* which is in vogue among the Ahle Sunnat, has quoted Tirmidhi wherein it is mentioned that Jabir bin Abdullah said: I heard the Messenger of Allah (S) giving a sermon on the back of a camel on the Day of Arafah. He was saying that I am leaving among you a thing which, if you will cling to it, you will never go astray and it is the Book of Allah and my Progeny who are my family members (Ahlul Bayt a.s.).

Similarly, from Sahih Tirmidhi, Zaid bin Argam is quoted saying that the Prophet of Allah (S) said:

I am leaving for you a thing which if you will keep hold of, you will never go astray after me and those two things which are greater and higher than one another. One of them is the Book of Allah which is a rope drawn from earth up to the sky and another one is my Progeny who are my Ahlul Bayt (a.s.). These two will never get separated from one another until they arrive to me on the Hauz of Kauthar. So just think how you will act for me on their matter.

It is reported from Sulaym Ibne Qays Hilali in *Ihtijaj* that Sulaym says: Once during the time of Hajj, when I and Jaish Ibnul Maqar were in Mecca, Abu Zar (r.a.) got up suddenly and holding the chain of Ka'ba proclaimed loudly:

O People! The one who knows me knows but the one who does not know me should know that I am Jundab bin Junadah and I am Abu Zar. O people! I have heard the Messenger of Allah saying: The example of my Ahlul Bayt (a.s.) among my Ummat is like that of the Ark of Nuh. Those from his community who rode it were saved and those who remained separate got drowned and the example of my Ahlul Bayt (a.s.) is like the Gate of Repentance (Babe Hitta) that was in Bani Israel. O people!

I have heard the Holy Prophet (S) saying: I am leaving behind me two things for you. You will not be misguided so long as you will remain attached to them; they are the Book of Allah and my Ahlul Bayt (a.s.)...to the end of the tradition.

Thereafter when Abu Zar came to Medina, the third caliph sent someone and called him and asked him:

What made you announce these traditions rising up during the Hajj season? Abu Zar replied: This was a promise which was taken from me by the Holy Prophet (S) and I was ordered to do so.

Uthman asked him: Who is the witness to your claim? Hearing this, Amirul Momineen (a.s.) and Miqdad got up and testified and when all the three gentlemen went out, Uthman pointed towards Amirul Momineen (a.s.) saying: These companions of him are of the opinion that they will succeed in their aim and that they will get something.

Ibne Babawayh has, with reliable chains of narrators, quoted Ibne Abbas saying that the Holy Prophet (S) said: A man who believes in my religion and who acts according to my way and who follows my tradition should also have faith in the Imams from my Ahlul Bayt (a.s.) who are the best in my entire Ummah. Certainly their example in this community of mine is like Bani Israel's Bab-e-Hitta.

The Hazrat has also been quoted in *Uyoon ul Akhbar* with reliable chains of narrators that the Holy Prophet (S) said: Among you the example of my Ahlul Bayt (a.s.) is like the Ark of Nuh. Whoever sat in this ship following the Ahlul Bayt (a.s.) got salvation and those who turned their face from them will be beheaded and thrown into Hell fire.

This same tradition has also been quoted in *Nihaya* by Ibne Athir, a great Ahle Sunnat scholar.

It is written in Sahifa Ridha and Ayyashi has quoted Imam Ridha (a.s.) in explaining the verse:

And when We said: Enter this city, then eat from it a plenteous (food) wherever you wish, and enter the gate making obeisance, and say, forgiveness (Hitta). (Sura Bagarah 2:58)

Imam Baqir (a.s.) said for you the Bab-e-Hitta are we.2

Thereafter Imam Baqir (a.s.) said: Amirul Momineen (a.s.) said that: Allah had fixed Bab-e-Hitta for Bani Israel and, O community of Muhammad (S) for you, He has fixed the door of Ahlul Bayt (a.s.) and you have been ordered to follow them and to adopt their ways so that He may forgive your sins and may give a greater reward to those of you who do good deeds and your Bab-e-Hitta is better than Bani Israel's Bab-e-Hitta because their door was made of some wood planks and we are the truth tellers and we are the Faithful and the guides and higher and loftier.

As has said the Holy Prophet (S): The stars are the sanctuaries in the sky for the sky and my Ahlul Bayt (a.s.) are sanctuaries for my Ummah. They will not be destroyed in the world because of being misguided so long as anyone from my Ahlul Bayt (a.s.) is there whom they will be following in their

manners and behaviours.

Likewise, the Holy Prophet (S) has said: Whoever wants to live like me and to leave the world like me and to reach the tree which has been planted by Allah with His hand of Might and about which He has said 'be' and it was, and who wants to reside in the Paradise of Adn which has been promised to me by my Lord, should adopt the Wilayat of Ali (a.s.) and accept his Imamate and be a friend of his friend and an enemy of his enemy and adopt the Wilayat of his Graceful sons after him who are always obedient to Allah because they are created from my essence and because Allah has granted them my knowledge and wisdom. So woe unto those people of my Ummah who deny their Grace and who may not maintain the respect of their rights. May Allah not grant them my intercession.

The Hadith Safinah has been recorded by Sayyid in *Taraif* from *Kitabe ibne Maghazali Shafei* in many ways from Ibne Abbas and Salmah Ibnul Akwah Abu Zar and others and the tradition of Hitta has been narrated by Sulaym bin Qays from Ali Ibne Abi Talib (a.s.) and he has told the Hazrat: I have heard this tradition from more than a hundred scholar companions.

Ibne Babawayh has, in *Amali* and *Akmaluddeen*, narrated from Ibne Abbas that the Holy Prophet (S) told Ali Ibne Abi Talib (a.s.): O Ali! I am the city of wisdom and you are its gate and entrance to a city is not possible save through its gate. He who is your enemy is lying in his claim that he loves me and that he is my friend because you are from me and I am from you, your flesh is from my flesh and your blood is from my blood and your soul is from my soul and your inner is my inner and your outer is my outer.

You are the Imam of my Ummah after me and you are my successor and my caliph after me. Lucky is he who obeys you and unlucky and stonehearted is he who disobeys you and fortunate is he who adopts your Wilayat and the loser is he who maintains enmity with you and he has attained salvation who does not detach himself from you and destroyed is, he who gets separated from you. You and your sons are like the Ark of Nuh after me. The one who rode it gained salvation and the one who defied you got drowned. You are like the stars in the sky. When one stars faints another takes its place and it will continue like that till the Day of Qiyamat.

Zaid bin Thabit has narrated that the Holy Prophet (S) said:

Verily, I leave behind among you two weighty things, the Book of Allah and my Progeny, my Ahle Bayt and they are two successors after me and they will not separate till they reach me at the Pond.

It is narrated by Abu Saeed Khudri in *Akmaluddeen*, *Maniul Akhbar* and *Khisal* that the Holy Prophet (S) said: I am leaving behind me for you two heavy things one of which is more precious than the other. One is the Book of Allah which is a rope stretched from the sky to the earth and other is my Progeny (Progeny). Surely these two will not get separated from one another until they come to me on the Hauz (Pond) of Kauthar. The narrator says: I asked Abu Saeed: Who is his Progeny? He said: His family members (Ahlul Bayt a.s.)).

Likewise, I have heard from Abu Amr Masahib Abul Abbas Nahvi Laghvi the two have been called *Thiql* (heavy) because *tamassuk* with them is serious and difficult.

Ibne Babawayh has quoted Hadith Thaqalayn in *Akmaluddeen* etc. from Abu Saeed Khudri with twenty-five chains of narrators from Thalabi, Abu Hurairah, Amirul Momineen (a.s.), Zaid bin Arqam, Jabir bin Abdullah Ansari, Abu Zar Ghiffari, Zaid bin Thabit and other companions of the Holy Prophet (S). Ali Bin Ibrahim has recorded in his Tafsir (commentary) that the Holy Prophet (S) had said in the Farewell Hajj at Masjid Kheef that I am your Way-mark and I will reach Hauz-e-Kauthar before you.

You will arrive after me. This Hauz is so large that its span is equal to the distance between Basra and Sham upto Sanaa-e-Yaman. On its bank there are so many cups of pure silver, their number is equal to the number of stars in the sky. There I will definitely ask you about the two weighty things, as to how you behaved with them?

People asked: What are the two weighty things? He replied: One is the Book of Allah, which is the greater weighty thing and one of its end is with Allah and another in your hands. So hold it fast so that you may not go astray and never fall in fault. Another is my Progeny which is my Ahle Bayt (a.s.) (family members).

Verily I have been informed by the Kind and Merciful Knower of the apparent and the hidden that both of these two will not get separated from one another until they come to me on the Pond of Kauthar like the closeness of my these two fingers, he said this joining the index and the middle fingers and then said: I do not say that you should consider one of them bigger or greater than the other, exactly like my these two fingers one of which is bigger than other. (He said this joining his forefinger with his thumb).3

Ibne Babawayh has, in most of his books, narrated from the Chief of the Martyrs, Imam Husain (a.s.) that people once asked Ali (a.s.): Who are the Progeny? He replied: I, Hasan, Husain, and nine Imams from the descendants of Husain and the ninth of them is Mahdi and Qaem (a.s.). Neither they will get separated from Quran nor the Book of Allah will get separated from them until they come to me on Hauze Kauthar.

Saffar has, in *Basairud Darajat* and Ayyashi in *Tafsir* narrated the tradition of two weighty things with a number of chains from the Ahlul Bayt (a.s.). It is narrated in *Basair* from Imam Muhammad Baqir (a.s.) that the Almighty Allah has made three things sacred in the world: Quran, my Progeny and Holy Ka'ba. But people made alterations in the Quran and changed it. Similarly, people ruined Ka'ba and likewise killed my Progeny. All these three were trusts of Allah and people sabotaged all of them.

It should be remembered that the traditions of two weighty things, the Ark and the gate of repentance are all Mutawatir (Narrated by exceedingly large number of narrators) and all the traditionists of the Ahle Sunnat have quoted it and Ibne Maseer has said in *Nihaya* that it has been mentioned in tradition that:

I leave among you two heavy things...

Here they are called Heavy (*Thiql*) because it is difficult to get attached with them and to act according to them. Every nice and better thing is called *Thiql*. That is why they are called *Thiql* as they are great and high ranking. Then it is mentioned in *Nihaya* 

The simile of my Ahle Bayt (a.s.) is like the simile of the Ark of Nuh (a.s.). Whosoever will dissociate from it will be pushed into the Fire by the Almighty Allah.

It is mentioned in *Qamoos* that Thiql-e-Mahrika is that beautiful thing which is kept hidden by people after obtaining it. So this is the meaning of:

I leave among you two heavy things; the book of Allah and my progeny.

Sayyid Murtuza has written in *Shafi* that the proof of the authenticity of this tradition is that the entire Ummah has accepted it and none has differed from it except in deriving its meaning (*Tawil*). It is a rule among the scholars that if there is any doubt about the authenticity of a tradition they first discuss about it and thereafter derive interpretations. Their turning back from this rule is the proof of the matter that they have not doubted about this tradition being true.

Thereafter Sayyid Murtuza writes that a man's progeny is, according to dictionary, his progeny like his sons and their children. Some lexicographers have widened its meaning saying that a man's progeny are those who, in his lineage are the near most to him. So, according to the first definition, it is very clear that the truth about the word progeny applies to Imam Hasan, Husain (a.s.) and their progeny. According to the second saying it will apply to them as well as to those like them who are closest to them in their lineage.

- 1. The writer says: After this it might also have been written that Zaid made a mistake and that Ahlul Bayt (a.s.) specifically means the Aal-e-Abbas. It is also possible that Zaid might not have erred, but the copiers of the traditions, who are Ahle Sunnat scholars, might have, due to love for Aal-e-Abbas and others included them themselves as has been done by Shaykh Abdul Haqq Muhaddis Dehalvi in Madarijun Nubuwwat, while explaining the verse (42:23) by writing with regard to Ali, Fatima and their sons, that they are close relatives of the Holy Prophet (S) but the truth is that this verse also includes all the wives and the companions of the Prophet.
- 2. The writer says: There is difference of opinion about the entrance to Bab-e-Hitta. What is prevalent is that the period of Tiyah ended forty years after the death of Moosa (a.s.). His legatee Yusha (a.s.) brought Bani Israel in the city of Areeha for fighting against the community of Amaliqah. Areeha is in Syria. When they conquered Areeha and killed Amaliqah and won the country of Syria, Allah ordered them to enter Areeha with humility, bowing their heads and reciting repentance as mentioned in the holy Quran: (2:58). Many commentators have said that what was meant by bowing was to bend and to show humility and that the meaning of 'Hittatun' was to say 'Allah, forgive our sins.' They say that their sin was that they had defied Moosa's (a.s.) command to enter Areeha because of which they had to suffer many calamities. They have quoted Ibne Abbas that Hittatun means Laa illah illallaah and that the meaning of 'Sanazeeddul muhsineen' is that 'Very soon We will increase the reward of their good deeds and that 'those who wronged themselves and altered what was told to them, they did not bow and dragged their beds while sitting thereon and that instead of saying Hitta, uttered (to mock Allah), 'Hanta' that they want red-coloured wheat. So Allah made them suffer darkness and plague and seventy thousand of them died in one hour. Thereafter Allah showed Mercy to them and removed the epidemic from them as He says in the holy

Quran: 'We sent chastisement from the sky on those who indulged in offences. (2:59). In short, the example of Ahlul Bayt (a.s.) is like that door because they are Babullah (Gates of Allah) and one who enters the gate of their following gets relief from the punishments of both this world and the Hereafter and the one who turns away from accepting their Imamate and does not follow them gets destroyed and becomes misguided and is punished in the worst manner in both the worlds. As it has been mentioned in the first volume in the Tafsir of the Imam that Allah has showed the pictures of Muhammad (S) and Ali (a.s.) on the gate of that city and commanded them to bow by way of respect as has already been mentioned earlier.

3. The writer says: When the Holy Prophet (S) joined his two fingers of his one hand it was meant to show that they will not get separated from one another. For this purpose the comparison or similarity of the forefinger and the middle finger of the same hand is more appropriate. As it was important to show that it was not intended to give preference to one over the other, it was more appropriate to give the simile of the forefingers of both the hands. It is not proper to join the forefinger with the middle finger because the latter is larger than the former, which could mean or imply superiority. Anyway what is meant to convey is that the original words and meanings of the Holy Quran are with Ahlul Bayt (a.s.) and no one else is more aware of them. Moreover, the action of Quran (Quran in action) is, along with all of its command and prohibitions are with these gentleman only as mentioned in the Holy Quran about the virtues of the Holy Prophet (S) that the Quran is his Character. Likewise these gentleman testify to the truth of the Quran. It is mentioned in a tradition that one third (1/3) of the Quran consists of their grace and one third (1/3) in the condemnation of their enemies, (according to some narrations it is 1/4th ). This is in spite of the fact that the Holy Prophet (S) has limited his words within such limits that all doubts are removed making it crystal clear that: My progeny is my Ahlul Bayt (a.s.). Thus this command has been directed towards that which is entitled to both. We know that, among those of a man's progeny who can be called his Ahlul Bayt (a.s.) are his children and their (grand) children and those who can occupy his seat being nearest to him in blood relation. Despite all this the Holy Prophet (S) has himself described that as to who are his Ahlul Bayt (a.s.) as seen in successive narrations that the Holy Prophet (S) gathered Amirul Momineen, Fatima, Hasan and Husain (a.s.) and covered them by a sheet saying: These are my Ahlul Bayt (a.s.) and hence O, Allah! Keep impurity and evil away from them and keep them clean of sins and vices and keep them pious. It was at that moment that this verse was revealed which is called the Verse of Purification. Seeing this, the Holy Prophet's (S) wife Umme Salma asked: O Prophet of Allah: Am I not among your Ahlul Bayt (a.s.)? The Holy Prophet (S) replied: No, but you are virtuous. In short, Allah has included only these persons in the Prophet's Ahlul Bayt and none else. Hence it is incumbent that the Hadith Thagalayn must be considered as related to them or to those who can attract another evidence or proof. Scholars have also agreed that this Divine Command to have attachment (Tamassuk) and to follow applies to both to them as well as to their progeny because they have taken their place (Qaem Magam). Many have said that, because of some probabilities, which have been described, it is necessary that Amirul Momineen (a.s.) must not be included in Ahlul Bayt (a.s.). Our answer is that those among the Shias who say that progeny must be sons and grandsons of the Holy Prophet (S) also say that though apparently the word progeny does not cover him, he being the father and elder of the progeny who is the best among them, he does come in the meaning of progeny on the basis of outward evidence. And if someone says that infallibility applies to one who is connected with both the Book and the progeny and not only to the progeny, then we would say that, in that case, this word would become senseless, because, when only the Book is the Hujjat (argument) and if a thing is not a Hujjat in itself then there is no sense in joining it with the Book. The progeny will have nothing to do with it. Rather, this applies to every person and everything. If it is in accordance with the Book it will be a Hujjat. Therefore, giving speciality to the progeny and to say in clear terms that the progeny the Book will not get separated from one another till the Day of Qiyamat, is the proof that only their word is Hujjat. The Ahle Sunnat have raised a possibility Ijma (agreement of opinion) of Ahlul Bayt (a.s.) is Hujjat. But it is of no use because it is well known that they have agreement on the issue that after the Holy Prophet (S) Ali (a.s.) is his Caliph (immediate leader). But there is no harm if, in rare cases, someone differs from this lima despite the fact that, it is possible on the basis of the same tradition it is necessary that in every era there has to be an Imam. Hence we know that the Holy Prophet (S) addressed us in words only to remove our excuse and so as to complete the proof for us in the matter of religion, and to guide us by pointing to a thing because of which we can get rid of every kind of doubt. It is mentioned in the narration of Zaid bin Thabit: 'Both the Book and the progeny are my Caliphs after me' because it is known that it only aims to convey that: what they were bringing before me (for decision) during my lifetime would henceforth (after me) be brought before

them (my progeny). We say that in this case, there will necessarily be either of these two: the first is that their lima is Hujjat as has been understood by the Ahle Sunnat and second: there necessarily lives among them, in every age, an Imam whose word is Hujjat. Now if the first thing is meant, then it would mean that (Allah forbid) the Holy Prophet (S) did not complete the Hujjat for us and did not remove our excuse because it is not necessary that there must be an Ijma on every issue and it is possible that the Ijma is only over one out of a thousand issues of the Shariat. Thus how can Hujjat be complete over a man who may not be able to fulfil our need except a little. Hence this argument that: It is absolutely necessary that in every age, there must be Hujjat from the Ahlul Bayt (a.s.) of the Holy Prophet (S) who must be Infallible, whose word can satisfy everyone fully. Thus this is a comprehensive proof on the existence of the Hujjat. The arguments of the Shias provide the details. Since the Holy Prophet (S) has said that the two will not be separated from one another till Qiyamat the command about the Book and its origin is to remain till the last Day. Therefore it is necessary that that Hujjat too should remain along with its attribute and one of them must be present in every age. (The writer says:) rather the need of the Hujjat is more than the Book because the commands of the Shariat can be derived in a very small number from the apparent Quran and that too with some doubt. That is why some people have said that the most clear cut verse in the Holy Quran is the verse about Wuzoo but there are eighty doubts regarding it also. So the details and original intention of the Divine commands do require a caliph (for complete clarification). Here it also becomes clear that (they are not right) who say that approaching both the Quran and the progeny is not possible because all commands are not seen in the Quran and those which are seen are also doubtful and so their excuse is not removed by both. But the fact that this writing is a Nass (clear cut Divine text) on Imamate and Khilafat and obedience being compulsory is such that nobody with an iota of wisdom and justice can deny it. It is as if a king leaves his city for some time and say: "I am leaving such and such person among you behind me". What would it mean except that "you should obey him just as you are obeying me?" Likewise if somebody leaves his house and while proceeding on journey says: I am leaving behind me such and such person between you. Does it not mean that he says nothing but 'he is my substitute or deputy and he is in charge of my house'? Especially when he earlier says that 'I am also a man like you and I am to answer my Allah's invitation very soon and thereafter he says: I am leaving behind me for you the Book and my progeny. Just as many books show the superiority of Book over progeny, so also there are many traditions that show that the progeny is superior to the Book. So it is not doubtful to make a comparison between the two. Clear evidence came to my mind, which I have put forth at length in my book Ainul Hayat. In short, there are many clear and hidden meanings of the Quranic words. They are from seven interiors to seventy interiors. According to many traditions the word Quran and the entire Quran refers to Ahlul Bayt (a.s.) and many narrations point out that the meanings of Quran, especially its hidden meaning are related to Ahlul Bayt (a.s.). Rather the knowledge of 'what was' (Ma kaana) and 'what is' and 'will be' (Ma yakoono) till Qiyamat and all codes of life and Divine Commands are in the Holy Quran and all this knowledge is with the Ahlul Bayt (a.s.) because they are clean of all sins and are Infallible and they are perfect in all human virtues. Similarly most of the Holy Quran praises then and condemns their opponents as mentioned earlier. With this meaning also it is clear that the praise of every perfect virtue turns back to the people having those virtues (mentioned in Quran) and since, for good reasons, such perfection is only with these persons (Ahlul Bayt) and as the condemnation of every evil mentioned in the Quran refers to the persons who have such vices are the enemies of Ahlul Bayt (a.s.). As Quran, by itself, is not a personality but an exposition, which has different pictures in different circumstance. As first the angel was in the knowledge of the Knower (Allah), then it appeared on the Lauhe Mahfooz (The Protected Tablet). From there it was transferred to Jibraeel (a.s.). Thereafter, from Allah, either directly or through Jibraeel it was revealed to the sacred and radiant heart of the Holy Prophet (S). Therefrom it came to the holy hearts of the Legatee and Momineen (Faithful) and became manifest in the form of the Book. Thus, in reality, the real sacredness is of the origins of the Quran and therefore, it made all those places sacred where it went. The place where it was more manifest became more sacred. Likewise sacred are the ink and the pen and the tablet on which the Quranic words are written. So much so that even the cover of the book containing the said Words also became sacred. It is the place where the Quran's manifestation is the least and yet it is so sacred that anyone who insults or abuses it becomes a disbeliever. Therefore, the heart of the believer whose heart holds the Holy Quran has the sacredness which is higher than the sacredness of the letters and the paper as mentioned that the dignity of the believer is higher than that of the Quran. Hence the character of a man is in accordance with the virtues mentioned in the Quran the more will be his or her honour. On the contrary if someone has evils instead of good virtues the less will be his credit and it will dishonour the Quran to that extent. In short, the Holy Quran and its virtues increase step by step or in stages so much so that when this apparent manifestation of the Quran reaches the Holy Prophet (S) and his Ahlul Bayt (a.s.) it attains its zenith. Therefore if seen from the viewpoint of truth the real Quran are these gentleman who are actually the place of its words and the places of the meaning of the Quranic virtues. As you have come to know, Quran is that, which contains the signs (letters) of the Quran and the signs of Quran in the meaning of its perfectness are the hearts of the believers as said by Amirul Momineen (a.s.): 'I am the Speaking Quran.' There are many traditions in this regard, some of which I have written in Ainul Hayat. In short, the result of research, the essence of all these traditions is that this aspect of these righteous people which is the aspect of their attachment with Quran and its knowledge is higher and better than all aspects as Allah Almighty has said: 'We have granted them (from the aspect of knowledge) dignity over both worlds.' (45:16) and about all the aspects of these great persons, which are like Divine announcements like their sacred lineages, they can also be included in the Quranic aspects (relevant aspects), but among all the Quranic aspects, the best one is the aspect of knowledge.

# Part 9: Different traditions that mention the nomination of all the Imams together

Abu Hurairah has narrated in the book *Basharatul Mustafa* that the Holy Prophet (S) said the best among you is the one who is the best in favor of my Ahlul Bayt (a.s.).

Likewise Jabir bin Abdullah Ansari has narrated that the Holy Prophet (S) said that people are known according to their paternal relation except the progeny of my daughter Fatima (s.a.) because I am their guardian (Wali) and their Usbah (close relative). They are my Progeny who are born of my essence (*Teenat*). Woe unto them who deny their gracefulness. Allah befriends those who befriend them (my Progeny) and Allah is the enemy of those who are their enemy.

Similarly, according to reliable chains of narrators, Ali (a.s.) is reported to have said that certainly, Allah has made five things obligatory for His slaves which are the best of all deeds. They are Prayer, Fasting, Zakat, Hajj and the Wilayat of we Ahlul Bayt (a.s.). People acted upon the first four things but they insulted and disregarded the fifth one. By Allah, acting upon the said four things cannot be considered complete unless the fifth one is also acted upon, that is until they do not have the belief in the Imamate of we Ahlul Bayt (a.s.) which a condition for the acceptance of all the four.

Similarly, it is also related by Ali (a.s.) that: We are Najeeb (excellent) and Shareef (Noble) and our progeny is the prophet's and our group is group of Allah and the group which rises against us is the group of the devil and the one who considers us like others is not from us.

The author of the book *Misbahul Anwar* has narrated from Imam Sadiq (a.s.) that the Holy Prophet (S) said:

I am the balance of knowledge and Ali (a.s.) is like its two scales and Hasan and Husain (a.s.) are its

two strings and Fatima (s.a.) is its beam. The Imams following them will measure (weigh) their friends and foes with this balance. Those who are their enemies are condemned by Allah and by those who condemn.

Ibne Athir has, in *Jamiul Usool*, quoted from *Tirmidhi* the words of Ali (a.s.): The Holy Prophet (S) held the hands of Imams Hasan and Husain (a.s.) and said: The one who befriends me and these two children and their parents will be with me and in my company on the Day of Qiyamat.

Likewise, in *Sahih Tirmidhi*, there is a narration from Zaid bin Arqam that the Holy Prophet (S) said about Amirul Momineen (a.s.), Fatima (s.a.), Imams Hasan and Husain (a.s.) that: I am to fight with those who fight with you and I make peace with those who make peace with you."

Dailami, one of the Ahle Sunnat traditionists quotes Imam Ali (a.s.) in *Firdausul Akhbar* that the Holy Prophet (S) said: We are the Ahlul Bayt (a.s.) from whom Allah Almighty has kept away all evils, and that the Holy Prophet (S) said: We are the Ahlul Bayt (a.s.) for whom Allah has preferred the Hereafter in place of this world.

Sayyid Razi (r.a.) has narrated in *Nahjul Balagha* that in a sermon in which Imam Ali (a.s.) has described Aale Muhammad (a.s.) has said that he (Ali) is the preserver and custodian of the secrets of the Holy Prophet (S) and also the shelter in connection with the affairs of Prophethood and is the treasure of knowledge and the resounding of his command and the library of his books and the rope of his Religion; that Allah has retained the straightness of His Religion through them (a.s.); that Allah has removed fear from Religion; that the Aale Muhammad (a.s.) cannot be compared with any other persons of this Ummah nor can any other group equal them because Muslims have got blessings only through them and also only through them the people received guidance.

They alone are the solid foundation of religion and the sound pillar of Faith. Everyone should look only at them, that is, should remain connected with them. If anyone has made excess and crossed limits in their praise should return towards them properly and if anyone has lagged behind in appreciating them should rush forward and join other moderates. Specialities of the right of Wilayat are reserved only for them and it is incumbent on every creature to love them. The Holy Prophet (S) has willed only in their favor and they alone are his heirs.

In Amali Ibne Babawayh has quoted Imam Ridha (a.s.) that the Holy Prophet (S) said:

Allah has informed me through Jibraeel that Allah says: Ali Ibne Abi Talib (a.s.) is My Hujjat over the creation and he alone would maintain My Religion; I will create many Imams from his loins who will live among people with My Command and invite people towards My Path. I will forgive My male and female slaves because of their blessings and will waive punishment from them and I will shower My Mercy on My creation because of them.

Likewise, according to a reliable narration Umme Salma says: I have heard the Holy Prophet (S) saying:

After me, Ali Ibne Abi Talib (a.s.) and the Imams from their sons are most graceful among the creation on the earth and only they will lead all people to Paradise.

Similarly, it is narrated authentically that the Holy Prophet (S) said:

When I was taken, during the night of ascension '(Meraj)', to the seventh sky and therefrom to the farthest lote-tree (Sidratul Muntaha), and therefrom to the folds of Radiance my Lord called out to me: O Muhammad! You are My slave and I am your Lord.

So be submissive to Me and worship Me and rely on Me and put trust in Me and in none else and that is all. I have chosen you and your brother Ali (a.s.) who is your Vicegerent and deputy and the gate of your city of knowledge. So he is My Hujjat on My servants and My creation and he is their leader and My friends and foes will be identified only through him and (through him) the group of devil will be differentiated from My group and only through him will my religion be established and My Religion's frontiers will be defined and My Commands will be issued and I will pour My Mercy on My male and female slaves through the Imams who will be from his sons.

I will fill up My earth with the pronouncements of Tasbeeh and Taqdees and Takbeer and Tamjeed and will clean the earth of My enemies through him and I will grant My earth to My friends as heritage. I will bring down the word of deniers and raise up the word of My Religion and Kalimah and I will enliven My male and female servants through him and I will open up My mines and treasures for him through My knowledge and I will reveal the hidden hearts' secrets of people to him through My Will and I will help him with My angels so that those angels may strengthen him for the task of issuing My Commands and the proclamation of My Religion. In fact he is my friend and he is My Mahdi for guiding My servants truthfully.

Similarly they have quoted Imam Sadiq (a.s.) authentically that the Holy Prophet (S) said:

O Ali, you are, in my Ahlul Bayt (a.s.) and in my Ummah, both during my lifetime and after my demise, my brother, my legatee, my heir and my Vicegerent and caliph. Your friend is my friend and your enemy is my enemy. O Ali! You and the Imams from your sons are the leaders and commanders of the creation in this world and kings in the Hereafter. Those who recognized us have recognized Allah and those who denied us have definitely denied the Almighty Allah.

Likewise, it is reliably quoted through Imam Baqir (a.s.) that the Holy Prophet (S) said:

Catch hold of this Nazaah (skirt) of Ali (a.s.) (as his forehead was wide he was called Nazaa Inzaa) Verily he is Siddiq-e-Akbar (that is, it is he who testified to the Prophethood of the Prophet first of all) and he is most high ranking among all Siddiqs and he is Farooq as he separates truth from falsehood. Allah has guided the one who befriends him and Allah despises him who despises him and Allah destroys him who turns away from him.

From him only will be born the two grandsons of the Holy Prophet (S) (i.e. Hasan and Husain (a.s.) who are my sons) and guiding Imams will be born of Husain (a.s.). Allah has granted him my knowledge and intelligence. So do befriend them and make them your rulers and keep nothing secret from them otherwise you will be caught in Allah's great anger and chastisement and the one who will be caught in Allah's anger will be entangled in the web of misguidance and will be targeted by Divine wrath. (Know that) the worldly life is nothing but only a delusion which has no real actuality.

Ali bin Ibrahim has, in his *Tafsir* quoted Imam Ali (a.s.) that the Imam (a.s.) in one of his sermons said:

Verily those of the companions of the Holy Prophet (S) who remember the traditions of the Holy Prophet (S) know well enough that the Holy Prophet (S) has said: I and my Ahle Bayt (a.s.) are most purified and Infallible so do not try to go ahead of them in any matter otherwise you will go astray and do not turn away from them otherwise you will deviate from the right path and do not oppose them otherwise you will be deemed ignorant and do not try to teach them anything because they know better than you and are much higher than you in rank and despite (even in) their short age they are more tolerant than all the people. So follow the truth and the men of truth wherever they may be.

Likewise it has been reliably narrated from Imam Sadiq (a.s.) that when Qiyamat will be brought forth Muhammad (S) will be called and he will be adorned with a rose coloured robe and he would be made to sit on the right side of the Throne (Arsh). Thereafter Ibrahim (a.s.) will be called and he will be adorned with a white robe and he would be made to remain on the left side of the Arsh. Thereafter Ali (a.s.) will be called and he will be adorned with a red robe and he would be made to stand on the right side of the Holy Prophet (S).

Then Hazrat Ismail (a.s.) will be called and he would be adorned with a white robe and made to stand on the left side of Ibrahim (a.s.). Then Imam Hasan (a.s.) will be called and he would be adorned with a green robe and will be made to stand on the right side of Amirul Momineen (a.s.). Then Imam Husain (a.s.) will be called and he will be adorned with a crimson robe and will be made to stand on the right side of Imam Hasan (a.s.). Then the Shias of these dignitaries will be called and they will be made to stand before them.

Then Fatima (s.a.) will be called and so also the women and children of their Shias who will be admitted to Paradise in an innumerable number. Then a proclaimer will proclaim (standing in the middle of the Arsh) from the high horizon according to Divine Command: O Muhammad (S) how nice is your father Ibrahim (a.s.) and how nice is your brother Ali (a.s.) and how nice are your sons who are sons of your daughter, namely Hasan and Husain (a.s.) and how nice is your son Mohsin who was aborted during the days of pregnancy who is the son of Ali and Fatima (s.a.) and from their sons are the best and most rightly–guided Imams.

Then everyone will be called by name. Then will come an announcement that the best Shias are your Shias. Doubtlessly Muhammad (S), his legatee and both of his sons Hasan and Husain (a.s.) and the

Imams from their sons have attained salvation. Then they will be ordered that all of them be led to Paradise. This is the meaning of the Divine words:

### Then whoever is removed far away from the fire and is made to enter the garden he indeed has attained the object... (Surah Ale-Imran 3: 185)

Saffar has, with reliable chains of narrators, quoted Imam Baqir and Imam Sadiq (a.s.) that the Holy Prophet (S) said: A man who wants to lead a life like my life and to die a death like my death and wants to enter the Paradise which has been promised by my Lord and that Paradise is Garden of Adn which is my destination in which my Lord has planted a tree with the hand of His Might (that is, He said 'Be' and it became), should befriend Ali (a.s.) and should have faith, after me, in their Imamate and should have faith in the Imamate of my sons whom my Lord has granted my knowledge and intelligence and they are my progeny.

They are born of my flesh and blood I will complain to Allah against those who opposed them in my Ummah that they have denied their gracefulness and have cut off my nearness and relationship. By Allah, they will kill my son. May Allah not make my intercession reach them.

In another narration Imam Baqir (a.s.) is reported to have said that the Holy Prophet (S) said: Whoever wants to live like me and to die like me and to enter Garden of Adn should make Ali (a.s.) his master and Imam and his legatees after me. It is so because they will neither make you enter any deviation nor expel you from any guidance.

Do not venture to teach them anything because they know more than all of you and I have requested my Lord not to allow any gap between them and Quran until both come to me on the side of the Pond of Kauthar. The Holy Prophet (S) joined his two fingers and said: The expanse of that Pond is equal to the distance between Basra and Syria upto Yemen and golden and silvery cups equal to the number of the stars are kept on its bank.

Ibne Bitreeq has written similar traditions from *Hilyatul Awliya* with a number of evidences quoting Abbas and Zaid bin Argam.

The author of *Kashaful Ghumma* has from *Manaqib* of Khwarizmi, quoted Imam Sadiq (a.s.) and Shaykh Mufeed has, in *Majalis*, quoted Imam Ridha (a.s.) that the Holy Prophet (S) said: O Ali! Allah has initiated Imamate through you and He will conclude it through you only. So be patient against the extortion of the extorters and the oppression of the oppressors because a good end is only for the Godfearing virtuous people. You are the group of Allah and your enemies do not belong to the group of Allah. They are the mob of Satan. Lucky is he who may follow you and woe unto he who may disobey

you.

Only you are the Hujjat (argument) of Allah on His creation and you are His sound rope. The one who will hold it firmly will get salvation and the one who will leave it will go astray and I beseech Paradise for you from Allah. No one can surpass you in obeying Allah rather you deserve to be obedient to Allah more than all others.

Similarly, Ali (a.s.) is reported to have said that the Holy Prophet (S) said: O Ali! Allah will conclude the Religion on us as He initiated it on us and it is because of us, O people! It is because of us that Allah creates our love in your hearts after enmity and hatred.

In the book *Kitabul Fazail*, Imam Sadiq (a.s.) and his pious elders have been quoted saying that Jabir bin Abdullah Ansari said: The Holy Prophet (S) had said: Fatima is the happiness of my hearts and both her sons Hasan and Husain (a.s.) are the fruits of my soul and her husband is the light of my eyes and the Imams from their sons are my trust and rope which has been extended from the heaven to the earth. Anyone who will keep hold on it will get salvation and the one who will turn his face from them will get stuck in the quagmire of deviation.

In the book *Rawdatul Fazail*, it is narrated from Ibne Abbas that after returning from the Farewell Hajj, we were sitting with the Holy Prophet (S) when he said:

Beware! The Almighty One has favored the religious people by guiding them through me and my favor on them is that I guide them through Ali (a.s.) who is my cousin and the father of my sons. Whoever will get guidance from them will get salvation and whoever will turn away from them will go wayward. O people Remember Allah regarding my Ahlul Bayt (a.s.) and fear Him.

Verily Fatima is a part of my body. Both of her sons are my two arms and I and her husband are the two lamps on the road of guidance. O Lord! Shed mercy on those who are kind to them and do not forgive those who oppress them. Then he began to weep saying: It is as if I am observing how they will be oppressed.

In *Uyoon Akhbar Ridha*, it is mentioned from the same reliable source that the Holy Prophet (S) said:

O Ali! You and your sons are the chosen ones from Allah's creation.

Likewise the same sources say that the Holy Prophet (S) said:

The one whose Master and authority is I, Ali is also the Master and authority for him. O Allah! befriend him who befriends Ali and help him who helps Ali and degrade his enemy and be helper of Ali and his sons and be sustainer of his sons and grant abundance in what You have given to them and assist them through Ruhul Quds (The Holy Sprit– an angel). Protect them wherever they proceed in the earth from all sides and keep Imamate only in them and grant real life to those who obey them and destroy those who disobey them. Doubtlessly You are close to those who invoke You and You answer their prayers.

Ibne Babawayh has, in *Fazailush Shia*, quoted Imam Sadiq (a.s.) that: People forgot the Holy Prophet's (S) order in favor of Ali (a.s.) on the day of Ghadeer Khum just as the Holy Prophet (S) had said in favor of Ali (a.s.) in the room of Ibrahim's mother when people were visiting him (prophet) during his illness. Ali (a.s.) also had arrived and he wanted to sit near the Holy Prophet (S) but he could not get space.

When the Holy Prophet (S) saw that people did not give room to Ali (a.s.) he said: O people! He is my Ahlul Bayt (a.s.). So do not decrease their honour. At present I am living among you. If I go out of your sight, Allah will not go away from you. Do remember that ease and comfort and happiness and good tidings and love is for the one who follows Ali Ibne Abi Talib (a.s.) and who believes in his Imamate and who after him follows his successors. It will be incumbent on me to include in my intercession those who follow them because in fact they will be following me and the one who follows me is from me and this is the example which has been given in the case of Ibrahim (a.s.):

Then whoever follows me, he is surely of me, and whoever disobeys me, Thou surely are Forgiving, Merciful: (Surah Ibrahim 14:36)

Because I am from Ibrahim (a.s.) and Ibrahim is from me. My Religion is his Religion and my Sunnah is his Sunnah and my grace is his grace and I am more graceful than him and my grace is his grace according to the testification of my Lord as His Words convey:

Surely Allah chose Adam and Nuh and the descendants of Ibrahim and the descendants of Imran above the nations. (Surah Ale-Imran 3:33)

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