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16. Extraordinary Qualities of Imams and the Knowledge of Secret

The writer is again uneasy here. He said, that the Imams felt happy when their followers attributed them with super natural and extraordinary qualities and that they did not protest nor did they try to stop them. The arcanum knowledge or the concealed knowledge is another thing that has discomforted the writer. In order to comfort him here we shall try to be kind to him, only reminding him that he might have either forgotten or might not have studied enough to obtain the knowledge in which to speak and write.

There is a general law in which it is said that where there is no wrong there is no protest. Yes, the Imams have even cursed them who happened to attribute them with divine qualities or any other exaggerated particularities. They, the Imams, were never happy of such ignorance. They corrected the mistake. What contradicts Islam has no link with Shi'ism. The treasures of knowledge in every aspect was deposited with them by God, that is, knowledge to them was God's gift.

But, if they claimed any divinity on the strength of the huge funds of knowledge, the writer's discomfort is justifiable. They have always stressed on the need of worship to God and not one among the Shia has ever fancied in his remotest imagination that they are equal to God; they are created ones not the creator; they need to be fed – hence, needy; they depend on God – hence, not on themselves; they are men like us – hence, no similitude with God; such is the belief of a Shia. God has vested them with the knowledge not common to all. So, they were superior to all in knowledge. This is a fact. Where is it wrong?

Does the writer mean to say that they should have protested to God for having given them (the Imams) the gift of knowledge? Ibn Khaldoon believes that the knowledge of the unseen was with Imam Sadiq. In Nahjul Balagha too we see evidences that knowledge of the invisible world was with the Imams.

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