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Leadership (Imama)

Leadership (Imama) الإمامَة

Divinely Appointed Leadership

أهَمِّيَّةُ الإمامَةِ

.. الإمامُ عليٌّ (عَلَيهِ السّلامُ): الإمامةُ نِظامُ الأُمّةِ1

1– Imam Ali (a.s.) said, 'Imama is the [structural] system of the [Muslim] community.' [Ghurar al-Hikam, no. 1095]

2- الإمامُ الباقرُ (عَلَيهِ السّلامُ): بُنِيَ الإسلامُ على خَمْسٍ: عَلى الصَّلاةِ، والزَّكاةِ، والصَّومِ، و الحَجِّ، والوَلايةِ، ولَمْ يُنادَ بِشَيْءٍ كَما نُودِيَ بالوَلايةِ.

2– Imam al-Baqir (a.s.) said, 'Islam is based on five: prayer, alms, fasting, the obligatory pilgrimage (Hajj), and the divine guardianship [of the Imams from the household of the Prophet]. And no other issue has been called for as much as divine guardianship.'[al-Kafi, v. 3, p. 18, no. 2]

3- الإمامُ الصّادقُ (عَلَيهِ السّلامُ): لا يَقْبَلُ اللّهُ مِنَ العِبادِ الأعمالَ الصّالحةَ الّتي يَعْمَلونَها إذا تَوَلَّوا الإمامَ الجائرَ الّذي ليسَ مِنَ اللّه تعالى .

3– Imam al-Sadiq (a.s.) said, 'Allah will not accept the good deeds performed by the servants if they accept the custodianship of a tyrant leader who has not been appointed by Allah, most High.'[Nur al-Thaqalayn, v. 4, p. 104, no. 130]

4ـ الإمامُ الكاظمُ (عَلَيهِ السّلامُ): الإمامةُ هِيَ النُّورُ، وذلكَ قولُهُعزّوجلّ: «آمِنُوا باللّهِ وَرَسُولِهِ والنُّورِ الّذي أنْزَلْنا»4،
قالَ: النُّورُ هُوَ الإمامُ .

4– Imam al-Kazim (a.s.) said, ‘Imama is the light, and that is the purport of His saying [in the Qur’an]: ***“So have faith in Allah and His Apostle and the light which We have sent down”***. He (a.s.) said, ‘The light is the Imam.’[Ibid. v. 5, p. 341, no. 16]

4ـ الإمامُ الرِّضا (عَلَيهِ السّلامُ): وأنْزَلَ في حِجَّةِ الوَداعِ وَهِيَ آخِرُ عُمْرِهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) «اليَومَ أكْمَلْتُ لَكُمْ
دِينَكُمْ»وأمرُ الإمامةِ مِنْ تَمامِ الدِّينِ.

5– Imam al-Ridha (a.s.) said, ‘And it was revealed in the Prophet’s farewell pilgrimage, during the end of his life: “Today I have perfected your religion for you…” and the issue of Imama is the completion of the religion.’[Ibid. v. 1, p. 589, no. 33]

5ـ الإمامُ الرِّضا (عَلَيهِ السّلامُ): إنَّ الإمامةَ أُسُّ الإسلامِ النّامي، وفَرْعُهُ السّامي. .

6– Imam al-Ridha (a.s.) said, ‘Verily Imama is the growing basis of Islam, as well as its lofty branches.’[al-Kafi, v. 1, p. 200, no. 1]

6ـ الإمامُ الرِّضا (عَلَيهِ السّلامُ): إنّ الإمامةَ زِمامُ الدِّينِ، ونِظامُ المُسلِمينَ، وصَلاحُ الدُّنيا، وعِزُّالمُؤمِنينَ.

7– Imam al-Ridha (a.s.) said, ‘Verily Imama is the reins of religion, the ruling system of the Muslims, the prosperity for the world and an honour for the believers.’[Ibid.]

The Superiority of Imama over Prophethood

فَضلُ الإمامَةِ عَلى النُّبُوّةِ

8ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): إنَّ اللّهَ تبارَكَ وتعالى اتَّخَذَ إبراهيمَ عَبْداً قَبْلَ أنْ يَتَّخِذَهُ نَبيّاً، وإنَّ اللّهَ اتَّخَذَهُ نَبيّاً قَبْلَ
أنْ يَتَّخِذَهُ رَسُولاً، وإنَّ اللّهَ اتَّخَذَهُ رَسُولاً قَبْلَ أنْ يَتَّخِذَهُ خَليلاً، وإنَّ اللّهَ اتَّخَذَهُ خَليلاً قَبْلَ أنْ يَجْعَلَهُ إماماً، فَلَمّا جَمَعَ
لَهُ الأشياءَ قالَ: إنّي جاعِلُكَ لِلنّاسِ إماماً.

8– Imam al-Sadiq (a.s.) said, ‘Verily Allah, Blessed and most High, took Abraham [Prophet Abraham (a.s.) is known in the Arabic tradition as Abraham (ed.)] as a slave before He took him as a prophet, and verily Allah took him as a prophet before He took him as an apostle, And verily Allah took him as an

apostle before He took him as a friend. And verily Allah took him as a friend before He made him an Imam. And when all these ranks came together in him, He said, “I am making you the Imam of mankind.”[al-Kafi, v. 1, p. 175, no. 2]

The Essential Need for an Authority

الاضطِرارُ إلَى الإمامِ

9ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ): لَو أنّ الإمامَ رُفِعَ مِنَ الأرضِ ساعةً لَماجَتْ بأهْلِها كَما يَمُوجُ البَحْرُ بأهلِهِ

9– Imam al-Baqir (a.s.) or Imam al-Sadiq (a.s.) said, ‘Certainly Allah has not left the earth without a knowledgeable authority, for if it were not such, the truth would never be distinguished from falsehood.’[Ibid. p. 178, no. 5]

10ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): إنَّ الأرضَ لا تَخْلُو إلّا وَفِيها إمامٌ، كَيْما إنْ زادَ المُؤمنونَ شَيْئا رَدَّهُمْ، وإنْ نَقَصُوا شَيْئا أتَمَّهُ لَهُم.

10– Imam al-Sadiq (a.s.) said, ‘The earth – ever since its existence – has never been without a knowledgeable authority, who revives all that people destroy of the truth.’ Then he recited this verse: “They desire to put out the light of Allah with their mouths, but Allah shall perfect His light, though the faithless be averse.”[Bihar al-Anwar, v. 23, p. 37, no. 65]

The Authority is a Known Imam

الحُجَّةُ إمامٌ يُعرَفُ

11ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): إنَّ الحُجَّةَ لا تَقُومُ للّهِ عزّ وجلّ على خَلْقِهِ إلّا بإمامٍ حتّى يُعْرَفَ

11– Imam al-Sadiq (a.s.) said, ‘Verily Allah’s proof [authority] over His creation will not be established except by an Imam in order that He [Allah] be known.’[al-Kafi, v. 1, p. 177, no. 2]

The Authority May be Fearful [of His Life] and Hence,

Undistinguishable

قَد يَكونُ الإمامُ خائِفاً مَغموراً

12ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): اللّهُمَّ بَلى، لا تَخْلو الأرضُ مِنْ قائِمٍ للّهِ بِحُجَجِهِ، إمّا ظاهِراً مَشْهُوراً، أو خائفاً مَغْموراً لئلاّ تَبْطُلَ حُجَجُ اللّهِ وبَيِّناتُهُ.

12– Imam Ali (a.s.) said, ‘O Allah, indeed the earth will not be devoid of one who upholds the proofs for the sake of Allah – either a manifest and well–known authority, or one who fears [for his life] and is hence, undistinguishable – so that His proofs and arguments may never be invalid.’[Bihar al–Anwar, v. 23, p. 46, no. 91]

13ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ): لا تَبْقَى الأرضُ بغيرِ إمامٍ ظاهرٍ أو باطنٍ.

13– Imam al–Baqir (a.s.) said, ‘The earth will never remain without an Imam, be he apparent or hidden.’[Ibid. v. 23, p. 23, no. 26]

Were It Not For The Imam, The Earth Would Have Perished

لَولاَ الإمامُ لَساخَتِ الأرضُ

14ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): لَو بَقِيَتِ الأرضُ بِغَيْرِ إمامٍ لَسَاخَتْ.

14– Imam al–Sadiq (a.s.) said, ‘If the earth were to remain without an Imam, it would perish.’[al–Kafi, v. 1, p. 179, no. 10]

15ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): إنّ الأرضَ لا تكونُ إلّا وفيها حُجَّةٌ، إنَّهُ لا يُصْلِحُ النّاسَ إلّا ذلكَ، ولا يُصْلِحُ الأرضَ إلّا ذاكَ .

15– Imam al–Sadiq (a.s.) said, ‘Certainly the earth cannot exist without an authority [of Allah’s] therein. In fact, mankind can only prosper through him, and the earth can only prosper through that.’[Bihar al–Anwar, v. 23, p. 51, no. 101]

The Summoning of Every Nation With Their Imam

دَعوَةُ كُلِّ أُمَّةٍ بِإمامِها

16ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): إذا كانَ يومُ القِيامةِ ... يَأتي النِّداءُ مِنْ عِنْدِ اللّهِ جلَّ جلالُهُ: ألاَ مَنِ ائْتَمَّ بإمامٍ في دارِ الدُّنيا فَلْيَتَّبِعْهُ إلى حَيْثُ يَذْهَبُ بِهِ، فَحِينَئذٍ «تَبَرَّأَ الَّذينَ اتُّبِعُوا مِنَ الَّذينَ اتَّبَعُوا...»

16– Imam al–Sadiq (a.s.) said, ‘When the Day of Judgment comes… an address will come from Allah, the Exalted, saying, ‘Lo! whosoever accepts the leadership of an Imam in the worldly abode should follow him wherever he takes him, hence ‘those who were followed will disown the followers…’[Bihar al–Anwar, v. 8, p. 10, no. 3]

Knowing the Imam

أهَمِّيَّةُ مَعرِفَةِ الإمامِ

17ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن ماتَ وَهُوَ لا يَعرفُ إمامَهُ ماتَ مِيتةً جاهليّةً

17– The Prophet (S) said, ‘Whoever dies without knowing his Imam has died a pagan [pre–Islamic] death.’[Ibid. v. 23, p. 76, no. 1]

18ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن ماتَ بغيرِ إمامٍ ماتَ مِيتةً جاهليّةً

18– The Prophet (S) said, ‘Whoever dies without having an Imam has died a pagan [pre–Islamic] death.’[Kanz al–’Ummal, no. 464]

19ـ الإمامُ الحسينُ (عَلَيهِ السّلامُ) ـ لَمّا سُئل عَن مَعرفةِ اللّهِ ـ: مَعرفةُ أهلِ كُلِّ زمانٍ إمامَهُمُ الّذي يَجِبُ عَلَيهِمْ طاعَتُهُ

19– Imam Husayn (a.s.), when asked how to attain knowledge of Allah, replied, ‘It is for the people of every time to know their Imam, obedience to whom is mandatory.’[Bihar al–Anwar, v. 23, p. 83, no. 22]

20ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) ـ في قولِهِ تعالى: «وَ منْ يُؤْتَ الحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا»ـ: طاعةُ اللّهِ ومعرفةُ الإمامِ .

20– Imam al-Sadiq (a.s.), regarding Allah's verse: "and he who is given wisdom...", said, '[It is] obedience to Allah and knowing one's Imam.'[al-Kafi, v. 1, p. 185, no. 11]

21ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): الإمامُ عَلَمٌ بَيْنَ اللّهِ عزّ وجلّ وبَيْنَ خَلْقِهِ، فَمَنْ عَرَفَهُ كانَ مُؤمنا، ومَنْ أنْكَرَهُ كانَ كافراً .

21– Imam al-Sadiq (a.s.) said, 'The Imam is a guide between Allah and His creation, therefore whoever acknowledges him is a believer, and whoever rejects him is a disbeliever.'[Bihar al-Anwar, v. 23, p. 88, no. 32]

22ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): مَن لَم يَعْرِفْنا ولَم يُنْكِرْنا كانَ ضالّا حتّى يَرْجِعَ إلَى الهُدَى الّذي افْتَرَضَ اللّهُ عَلَيْهِ مِنْ طاعَتِنا الواجِبةِ، فإن يَمُتْ على ضَلالَتِهِ يَفْعَلِ اللّهُ بِهِ ما يَشاءُ .

22– Imam al-Sadiq (a.s.) said, 'He who neither knows us nor rejects us is astray, until he returns to the guidance that Allah has made incumbent upon him – that is the obligatory obedience to us. And if he dies in this deviation of his, Allah will do with him as He pleases.'[al-Kafi, v. 1, p. 187, no. 11]

Conditions of Imama and Qualities of the Imam

شَرائِطُ الإمامَةِ وخَصائِصُ الإمامِ

23ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): لا يَحمِلُ هذا الأمْرَ إلّا أهلُ الصَّبْرِ والبَصَرِ والعِلْمِ بِمَواقِعِ الأمرِ..

23– Imam Ali (a.s.) said, 'None can bear this responsibility [Imama] except those who are patient, and have insight and knowledge of the circumstances of this issue.'[Sharh Nahjul Balaghah li Ibn Abi al-Hadid, v. 7, p. 36]

24ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): يَحتاجُ الإمامُ إلى قلبٍ عَقُولٍ، ولسانٍ قَؤولٍ، وجَنانٍ على إقامةِ الحَقِّ صَؤولٍ..

24– Imam Ali (a.s.) said, 'The Imam needs a wise heart, an expressive tongue and a staunch soul [i.e. authority] in establishing the truth.'[Ghurar al-Hikam, no. 11010]

25ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): مَن نَصَبَ نَفْسَهُ للنّاسِ إماماً فَلْيَبدأ بتعليمِ نَفْسِهِ قَبْلَ تعليمِ غيرِهِ، ولْيَكُنْ تأديبُهُ بسِيرَتِهِ، قبلَ تأديبِهِ بِلِسانِهِ.

25– Imam Ali (a.s.) said, ‘One who appoints himself as a leader of the people must first begin by educating himself before educating others; he must discipline through his own behaviour, before disciplining with his tongue.’[Nahjul Balaghah, Saying 110]

26ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): لا يُقيمُ أمْرَ اللّهِ سُبحانَهُ إلّا مَنْ لا يُصانِعُ ولا يُضارِعُ ولا يَتَّبِعُ المَطامِعَ .

26– Imam Ali said, ‘None can uphold the command of Allah, Glory be to Him, save one who is neither neglectful [in carrying out his duties], nor runs after his personal gains, nor follows coveted desires.’[Sharh Nahjul Balaghah li Ibn Abi al–Hadid, v. 18, p. 22 and p. 274]

27ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): كِبارُ حُدودِ وَلايةِ الإمامِ المَفْروضِ الطّاعةِ أنْ يُعْلَمَ أنَّهُ مَعْصومٌ مِنَ الخطأِ والزَّلَلِ والعَمْدِ، ومِنَ الذُّنوبِ كُلِّها صغيرِها وكبيرِها، لا يَزِلُّ، ولا يُخْطِئُ، ولا يَلْهو بِشَيْءٍ مِنَ الأُمورِ المُوبِقَةِ للدّينِ، ولا بِشَيْءٍ مِنَ المَلاهي، وأنَّهُ أعْلَمُ النّاسِ بِحَلالِ اللّهِ وحَرامِهِ، وفَرائضِهِ وسُنَنِهِ وأحْكامِهِ، مُسْتَغْنٍ عَنْ جَميعِ العالَمِ، وغَيْرُهُ مُحتاجٌ إلَيْهِ، وأنَّهُ أسْخَى النّاسِ وأشْجَعُ النّاسِ .

27– Imam Ali (a.s.) said, ‘Among the definitions of the custodianship of an Imam whose obedience is obligatory is to know that he is immune from committing mistakes, errors, intentional wrongs, and from all sins, petty and grave. He never makes mistakes or sin, and neither is he ever diverted from the issues that endanger the religion by any sort of diversion. He is the most knowledgeable of all people about what Allah has made lawful and unlawful, His obligations, recommendations and rulings. He stands needless of the entire world whilst they all need him. And he is the most generous and courageous of men.’[Bihar al–Anwar, v. 68, p. 389, no. 39]

28ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): وقَدْ عَلِمْتُمْ أنَّهُ لايَنبغي أنْ يَكونَ علَى الفُروجِ والدِّماءِ والمَغانِمِ والأحْكامِ وإمامةِ المُسلِمينَ: البَخيلُ فَتَكُونَ في أموالِهِمْ نُهْمَتُهُ، ولا الجاهلُ فَيُضِلَّهُمْ بِجَهْلِهِ، ولا الجافي فَيَقْطَعَهُمْ بِجَفائِهِ، ولا الحائفُ (الجائف) للدُّولِ فَيَتَّخِذَ قوماً دُونَ قومٍ، ولا المُرْتَشي في الحُكْمِ فَيَذْهَبَ بالحُقوقِ ويَقِفَ بها دُونَ المَقاطِعِ، ولا المُعَطِّلُ للسُّنّةِ فَيُهْلِكَ الأُمَّةَ .

28– Imam Ali (a.s.) said, ‘You certainly know that he who is in charge of the honor, the lives, the booty [enforcement of], the commandments and the leadership of the Muslims must not be: a miser, as he would avidly crave their wealth, nor an ignorant man as he would then mislead them with his ignorance, nor crude in his manner for he would estrange them with his crudeness, nor one who deals unjustly with different places thus preferring one group over another, nor one to accept bribes in his ruling lest he forfeit people’s rights and pass judgments without them, nor one to abolish recommended practices whereby he would ruin the community.’[Nahjul Balaghah, Sermon 131]

29ـ الإمامُ الحسينُ (عَلَيهِ السَّلامُ) ـ في كتابِهِ إلى أهلِ الكوفةِ ـ: فَلَعَمْري، ما الإمامُ إلّا الحاكمُ بالكِتابِ، القائمُ

بالقِسْطِ، الدّائنُ بِدينِ الحَقِّ، الحابِسُ نَفْسَهُ على ذاتِ اللّهِ.

29– Imam al–?asan (a.s.), in his letter to the inhabitants of Kufa said, ‘By my life, an Imam is only one who rules by the Book, a maintainer of justice, bound to the right religion, who controls himself for the sake of Allah.’[al–Irshad, v. 2, p. 39]

30 ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ) ـ في تَبْيينِ عَلامَةِ الإمامِ ـ: طَهارَةُ الوِلادَةِ وحُسْنُ المَنْشأ، ولا يَلْهو ولا يَلْعبُ

30– Imam al–Baqir (a.s.), explaining the characteristics of an Imam, said, ‘[He must be] of legitimate birth and well–bred, he neither gets distracted and nor does he play.’[al–Kafi, v. 1, p. 375, no. 4]

31 ـ الإمامُ الرِّضا (عَلَيهِ السّلامُ) ـ في صِفَةِ الإمامِ ـ: مُضْطَلِعٌ بالإمامةِ، عالِمٌ بالسِّياسَةِ

31– Imam al–Ridha (a.s.), describing an Imam, said, ‘Thoroughly proficient with leadership and well–versed in politics.’[al–Kafi, v. 1, p. 202, no. 1]

That Which is Mandatory on Just Leaders

ما فُرِضَ عَلى أئِمَّةِ العَدلِ

32 ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): إنَّ اللّهَ جَعَلَني إماما لِخَلْقِهِ، فَفَرَضَ عَلَيَّ التَّقْديرَ في نَفْسي ومَطْعَمي ومَشْرَبي ومَلْبَسي كَضُعَفاءِ النّاسِ، كَيْيَقْتَديَ الفقيرُ بِفَقْري، ولا يُطْغِيَ الغَنِيَّ غِناهُ.

32– Imam Ali (a.s.) said, ‘Certainly Allah has made me an Imam for His creation, so He has made it mandatory upon me to take into consideration myself, my food, my drink, and my clothing like that of the weak people [of the community], so that the poor may follow me in my poverty and the wealth of the rich does not embolden them to intimidation.’[Bihar al–Anwar, v. 40, p. 336, no. 17]

33 ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): إنَّهُ لَيسَ علَى الإمامِ إلّا ما حُمِّلَ مِنْ أمرِ رَبِّهِ: الإبلاغُ في المَوعِظةِ، والاجتهادُ في النَّصيحةِ، والإحْياءُ للسُّنَّةِ، وإقامةُ الحُدودِ على مَسْتَحِقّيها، وإصدارُ السُّهْمانِ على أهْلِها .

33– Imam Ali (a.s.) said, ‘Verily there is no obligation on the Imam except that which has been devolved on him by Allah, namely to convey exhortations, to strive to give good counsel, to keep the prophetic practice alive, to enforce penalties on those liable to them and to issue shares [of taxes and charity] to those who deserve them.’[Sharh Nahjul Balaghah li Ibn Abi al–Hadid, v. 7, p. 167]

The Reciprocal Duties and Rights Between the Imam and the Community

الحُقوقُ المُتَبادَلَةُ بَينَ الإمامِ وَالأُمَّةِ

34ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): حَقٌّ على الإمامِ أنْ يَحْكُمَ بما أنْزَلَ اللّهُ وأنْ يُؤدّيَ الأمانةَ، فإذا فَعَلَ فَحَقٌّ علَى النّاسِ أنْ يَسْمَعوا لَهُ وأنْ يُطيعوا وأنْ يُجيبوا إذا دُعوا .

34– Imam Ali (a.s.) said, 'It is the duty of an Imam to rule in accordance with what Allah has revealed, and that he delivers what he has been entrusted with. If he does that, then it is the duty of the people to listen to him and to obey him and to hearken [to his call] when they are called.'[Kanz al–'Ummal, no. 14313]

35ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): أمّا بَعْدُ، فإنَّ حَقّا عَلَى الوالي إلّا يُغَيّرَهُ على رَعِيَّتِهِ فَضْلٌ نالَهُ، ولا طَوْلٌ خُصَّ بِهِ، وأنْ يَزيدَهُ ما قَسَمَ اللّهُ لَهُ مِنْ نِعَمِهِ دُنُوّاً مِنْ عِبادِهِ، وعَطْفاً على إخْوانِهِ.

ألاَ وإنَّ لَكُمْ عِندي ألّا أحْتَجِزَ دُونَكُمْ سِرّا إلّا في حَرْبٍ، ولا أطْوِيَ دُونَكُمْ أمْراً إلّا في حُكْمٍ، ولا أُؤخِّرَ لَكُمْ حَقّاً عَنْ مَحِلِّهِ، ولا أقِفَ بِهِ دُونَ مَقْطَعِهِ، وأنْ تَكونوا عِندي في الحَقِّ سَواءً، فإذا فَعَلْتُ ذلكَ وَجَبَتْ للّهِ عَلَيْكُمُ النِّعْمَةُ ولي عَلَيْكُمُ الطّاعةُ.

35– Imam Ali (a.s.) said, 'Now it is obligatory upon a ruler that the distinction he achieves, or the wealth with which he has been exclusively endowed, should not make him change his behavior towards those under him. Rather the bounties that Allah has bestowed on him should increase him in nearness to his people and in kindness towards his brethren.

Beware then that it is my duty towards you that I should not keep anything secret from you except during war, nor should I decide any matter without consulting you except with regards to the commands of religion, nor should I postpone the fulfillment of any of your rights nor desist until I discharge it fully. And that all of you are equal to me in your rights. When I have done all this, it becomes obligatory upon you to thank Allah for this bounty and to obey me.'[Sharh Nahjul Balaghah li Ibn Abi al–Hadid, v. 17, p. 16]

Your Imams Are Your Representatives

أئِمَّتُكُمْ وَفدُكُم

36ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنّ أئمّتَكُمْ وَفْدُكُمْ إلَى اللّهِ، فانْظُروا مَنْ تُوفِدونَ في دِينِكُمْ وصَلاتِكُمْ

36– The Prophet (S) said, ‘Verily your Imams are your representatives before Allah, therefore be careful whom you follow in your religion and your prayers.’[Bihar al-Anwar, v. 23, p. 30, p. 46]

37ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنّ أئمّتَكُمْ قادَتُكمْ إلَى اللّهِ، فانْظُروا بِمَنْ تَقْتَدونَ في دِينِكُمْ وصَلاتِكُمْ

37– The Prophet (S) said, ’Your Imams are your leaders before Allah, therefore be careful whom you follow in your religion and your prayers.’[Ibid.]

One Who Accepts The Leadership Of An Unrightful Leader

مَنِ ائتَمَّ بِغَيرِ إمامِ الحَقِّ

38ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ): قالَ اللّهُ تبارَكَ وتعالى: لأُعَذِّبَنَّ كُلَّ رَعِيَّةٍ في الإسلامِ دَانَتْ بِولايةِ كُلِّ إمامٍ جائرٍ ليسَ مِنَ اللّهِ.

38– Imam al-Baqir (a.s.) said, ‘Allah, Blessed and most High said, ‘I will certainly punish every Muslim community who accepted the leadership of a tyrant leader who is not chosen by Allah.’[al-Kafi, v. 1, p. 376, no. 4]

39ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): مَنْ أشْرَكَ مَعَ إمامٍ إمامتُهُ مِنْ عِنْدِ اللّهِ مَنْ لَيسَتْ إمامَتُهُ مِنَ اللّهِ كانَ مُشْرِكاً بِاللّهِ.

39– Imam al-Sadiq (a.s.) said, ‘Whoever associates with an Imam chosen by Allah a leader whose leadership is not endorsed by Allah, [is tantamount to having] ascribed a partner to Allah.’[Ibid. p. 373, no. 6]

Leaders to the Fire

أئِمَّةُ النّارِ

40ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): إنّ شَرَّ النّاسِ عِنْدَ اللّهِ إمامٌ جائرٌ ضَلَّ وضُلَّ بِهِ، فأماتَ سُنَّةً مأخُوذَةً وأحيا بِدْعةً مَتْروكَةً، وإنّي سَمِعْتُ رسولُ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) يقولُ: يُؤتى يومَ القِيامَةِ بالإمامِ الجائرِ ولَيسَ مَعَهُ نَصيرٌ ولا

عاذِرٌ، فيُلقى في نارِ جَهَنَّمَ، فَيَدُورُ فيها كما تَدورُ الرَّحى، ثُمَّ يُرْتَبَطُ في قَعْرِها.

40– Imam Ali (a.s.) said, ‘Certainly the worst of people before Allah is the oppressive leader who himself has gone astray and misleads others. He destroys the prophetic practice and revives abandoned innovations. I have heard the Messenger of Allah (S) saying, ‘On the Day of Resurrection the oppressive leader will be brought without any helper or anyone to advance excuses on his behalf, and then he will be thrown into the Fire of Hell, where he will turn as the hand–mill turns, then he will be confined to its depth.’[Sharh Nahjul Balaghah li Ibn Abi al–Hadid, v. 9, p. 261]

The Claimants of Imama For Themselves

مُدَّعِي الإمامَةِ كاذِباً

41– مَنْ: «وَيَوْمَ القِيامَةِ تَرَى الّذِينَ كَذَبُوا عَلَى اللّهِ وُجُوهُهُمْ مُسْوَدَّةٌ» ـ في قولِهِ تعالى: ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ) قالَ: إنّي إمامٌ، وليسَ بإمامٍ.

41– Imam al–Baqir (a.s.), regarding Allah’s verse in the Qur’an: ***“On the Day of Resurrection you will see those who attributed lies to Allah with their faces blackened”,*** said, ‘[It refers to] whoever says: I am an Imam, whereas he is not an Imam.’[al–Kafi, v. 1, p. 372, no. 1]

42– مَنِ ادّعى الإمامةَ ولَيسَ مِنْ أهلِها فَهُوَ كافِرٌ: ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ)

42– Imam al–Sadiq (a.s.) said, ‘One who claims the Imama unrightfully is an infidel.’[Bihar al–Anwar, v. 25, p. 112, no. 7]

No Obedience Is Due To One Who Disobeys Allah

لا طاعَةَ لِمَن لَم يُطِعِ اللّهَ

43– لا طاعةَ لِمَنْ لَمْ يُطِعِ اللّهَ: ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) . .

43– The Prophet (S) said, ‘There is no obedience due to one who disobeys Allah.’[Kanz al–’Ummal, no. 14872]

44ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): يا عليُّ، أربعةٌ مِنْ قَواصِمِ الظَّهْرِ: إمامٌ يَعصي اللّهَ ويُطاعُ أمْرُهُ ... .

44– The Prophet (S) said, ‘O Ali, four things are truly back-breaking: a leader who disobeys Allah whilst his command is obeyed…’[al-Khisal, p. 206, no. 24]

45ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): بَعَثَ النَّبيُّ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) جَيْشا وأمَّرَ عَلَيْهِمْ رَجُلاً وأمَرَهُمْ أنْ يَسْتَمِعوا لَهُ ويُطيعوا، فأجَّجَ نارا وأمَرَهُمْ أنْ يَقْتَحِموا فيها، فأبى قومٌ أنْ يَدْخُلوها وقالوا: إنّا فَرَرْنا مِنَ النّار. وأرادَ قومٌ أنْ يَدْخُلوها، فَبَلَغَ ذلكَ النّبيَّ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) فقالَ: لو دَخَلوها لَم يَزالوا فيها، وقالَ: لا طاعةَ في مَعْصيةِ اللّهِ، إنّما الطّاعةُ في المَعْروفِ.

45– Imam Ali (a.s.) said, ‘The Prophet (S) dispatched an army, over whom he appointed a commander and ordered them to listen to him and to obey him. He [the commander] set ablaze a fire and ordered them to jump in it. Some people refused to enter it, saying, ‘Verily we flee from the fire’, whilst others intended to enter it. The Prophet (S) was informed of this, about which he (S) said, ‘Had they entered it, they would have remained therein forever [i.e. the Hellfire].’ And he said, ‘There is no obedience due to [one who calls to] Allah’s disobedience. Rather obedience is due [when calling] for the good.’[Tanbih al-Khawatir, v. 1, p. 5]

Obligation of Revolting Against Tyrant Leaders

وُجوبُ الخُروجِ عَلى أئِمَّةِ الجَورِ

46ـ رسولُ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) ـ: إنّ رَحَى الإسلامِ سَتَدورُ، فحَيْثُ ما دارَ القرآنُ فدوروا بِهِ، يُوشِكُ السُّلطانُ والقرآنُ أنْ يَقْتَتِلا ويَتَفَرَّقا، إنَّهُ سَيَكونُ عَلَيْكُمْ مُلوكٌ يَحْكُمونَ لَكُمْ بِحُكْمٍ، ولَهُمْ بِغَيْرِهِ، فإنْ أطَعْتُموهُمْ أضَلُّوكُمْ، وإنْ عَصَيْتُموهُمْ قَتَلوكُمْ. قالوا: يا رسولَ اللّهِ، فكَيْفَ بنا إن أدْرَكْنا ذلكَ؟ قالَ: تَكونون كأصْحابِ عيسى: نُشِروا بالمَناشِيرِ ورُفِعوا علَى الخَشَبِ . مَوتٌ في طاعةٍ خَيْرٌ مِنْ حياةٍ في مَعْصيةٍ.

46– The Prophet (S) said, ‘Verily the grinding stone of Islam will turn, so turn alongside the Qur’an wherever it turns. Soon the ruler and the Qur’an will combat each other and separate from each other. In fact there will be kings who will rule over you with one ruling and adhere to a different ruling for themselves. If you obey them, they will lead you astray. And if you disobey them, they will kill you.’ They asked, ‘O Messenger of Allah, what should we do if we witness such times?’ He said, ‘You must be like the companions of Jesus, who were cut into pieces with saws and were raised up on crosses. Dying in obedience [of Allah] is better than a life in disobedience.’[al-Durr al-Manthur, v. 3, p. 125]

Circumstances Where Desisting [From Revolting Against Tyrant Leaders] Is Allowed

ما يُجَوِّزُ القُعودَ

47ـ الإمامُ الباقرُ (عَلَيهِ السَّلامُ): إذا اجْتمَعَ للإمامِ عِدَّةُ أهلِ بَدْرٍ «ثَلاثُمائةٍ وثَلاثَةَ عَشَرَ» وَجَبَ عَلَيْهِ القِيامُ والتَّغْيِيرُ.

47– Imam al–Baqir (a.s.) said, ‘If three hundred and thirteen people, the number of fighters at Badr get together in support of an Imam, it is obligatory upon him to rise up [against the unrightful leader] and bring about a change.’[Bihar al–Anwar, v. 100, p. 49, no. 18]

48ـ قالَ الإمامُ الصّادقُ (عَلَيهِ السَّلامُ) لسدير ـ: واللّهِ يا سَديرُ، لَو كانَ لي شيعةٌ بِعَدَدِ هذهِ الجِداءِ ما وَسِعَني القُعودُ.
[قال سدير:] نَزَلْنا وصَلَّيْنا، فلَمّا فَرَغْنامِنَ‌الصَّلاةِ عَطَفْتُ علَى الجِداءِ، فعَدَدْتُها فإذا هِيَ سَبْعَةَ عَشَرَ.

48– Imam al–Sadiq (a.s.) said, ‘O Sadir! By Allah, were I to have followers as many as these goats, it would not be permissible for me to desist [from revolt].’ Sadar narrated, ‘We disembarked and prayed, and when we finished the prayer, I looked at the goats and counted them, and there were only seventeen!’[al–Kafi, v. 2, p. 243, no. 4]

Electing An Imam

اختِيارُ الإمامِ

49ـ عَن سَعْدِ بنِ عبدِ اللّهِ القُمّيّ ـ لمّا سَأَلَهُ (الإمام المهدى (عَلَيهِ السَّلامُ)) عَنِ العِلّةِ الّتي تَمْنَعُ القومَ من اختيارِ إمامٍ لأنفسِهِم ـ قال: مُصْلِحٌ أو مُفْسِدٌ؟، قلتُ: مُصْلِحٌ، قالَ: فَهَلْ يَجوزُ أنْ تَقَعَ خِيَرَتُهُمْ علَى المُفْسِدِ بَعْدَ أنْ لا يَعلَمَ أحدٌ ما يَخْطِرُ بِبالِ غيرِهِ مِن صَلاحٍ أو فسادٍ ؟ قلتُ: بلى، قالَ: فَهِيَ العِلَّةُ.

49– Imam Mahdi (a.s.), when Sa’d b. ‘Abdillah al–Qummi asked him the reason why people cannot elect an Imam for themselves, replied, ‘Would he be a righteous man or a corrupt man?’ I said, ‘Righteous.’ He said, ‘Is it possible that the selected individual be actually corrupt, for no one really knows what passes through another’s mind, in terms of their righteousness or corruption?’ I said, ‘Yes’. He said, ‘That is the reason why.’[Nur al–Thaqalayn, v. 2, p. 76, no. 283]

The Tradition Of The Two Weighty Things (al-thaqalayn)

حَديثُ الثّقَلَينِ

50ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنّي قَد تَرَكْتُ فِيكُمُ الثّقلَيْنِ، ما إنْ تَمَسَّكْتُمْ بِهما لَن تَضِلّوا بَعْدي، وأحَدُهُما أكْبَرُ مِنَ الآخَرِ: كِتابُ اللّهِ حَبْلٌ مَمْدودٌ مِنَ السَّماءِ إلَى الأرضِ، وعِتْرَتي أهلُ بَيْتي، ألاَ وإنَّهُما لَن يَفْتَرِقا حتّى يَرِدا علَيَّ الحَوضَ.

50– The Prophet (S) said, 'Verily I leave behind among you the two weighty things, which as long as you continue to adhere to, you will never go astray after me, and one of which is greater than the other. The Book of Allah is the rope stretched from the heavens to the earth, and my progeny, my household. Behold, verily they will never separate from each other until they meet me at the Heavenly Waters.'[Bihar al-Anwar, v. 23, p. 106, no. 7]

The Obligation Of Clinging On To The Household of the Prophet

(وُجوبُ مُلازَمةِ أهلِ البَيتِ (عَلَيهِمُ السّلامُ

51ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنّما مَثَلُ أهلِ بيتي فِيكُمْ كَمَثَلِ سَفينةِ نُوحٍ ؛ مَنْ رَكِبَها نَجا، ومَنْ تَخَلَّفَ عَنها غَرِقَ.

51– The Prophet (S) said, 'Indeed the example of my household among you is like that of Noah's Arc; whosoever embarked it was saved and whosoever chose to remain behind it was drowned.'[Ibid. p. 105, no. 3]

52ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): انْظُروا أهلَ بيتِ نبيّكُمْ، فالْزَموا سَمْتَهُمْ، واتَّبِعوا أثَرَهُمْ، فلَنْ يُخْرِجُوكُمْ مِن هُدىً، ولَنْ يُعيدوكُمْ في رَدىً، فإن لَبَدوا فالْبُدوا، وإن نَهَضوا فانْهَضوا.

52– Imam Ali (a.s.) said, 'Look at the people of the Prophet's household. Adhere to their direction, follow their footsteps, because they will never remove you from guidance, and will never throw you into destruction. If they sit down [i.e. desist from revolting], you sit down, and if they rise up, you rise up.'[Sharh Nahjul Balaghah li Ibn Abi al-Hadid, v. 7, p. 76]

53ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): ألاَ إنّ مَثَلَ آلِ مُحمّدٍ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) كَمَثَلِ نُجومِ السَّماءِ ؛ إذا خَوى نَجْمٌ طَلَعَ

نَجْمٌ، فكَأَنَّكُمْ قَد تَكامَلَتْ مِنَ اللّهِ فيكُمُ الصَّنائعُ، وأراكُمْ ما كُنْتُمْ تَأملونَ .

53– Imam Ali (a.s.) said, 'Lo! Verily the example of the family of Muhammad (S) is like that of the stars in the sky. When one star sets, another one rises. So you are in a position that Allah's blessings on you have been perfected and he has shown you what you have wished for.'[Ibid. p. 84]

54ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): نَحْنُ شَجَرَةُ النُّبُوّةِ، ومَحَطُّ الرِّسالةِ، ومُخْتَلَفُ المَلائكةِ، ومَعادِنُ العِلْمِ، ويَنابيعُ الحُكْمِ

54– Imam Ali (a.s.) said, 'We are the tree of prophethood, the settling place of the divine message, the place frequented by angels, the mines of knowledge and the springs of wisdom.'[Ibid. p. 218]

55ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): إنّما الأئمّةُ قُوّامُ اللّهِ على خَلْقِهِ، وعُرَفاؤهُ على عِبادِهِ، ولا يَدْخُلُ الجنّةَ إلّا مَنْ عَرَفَهُمْ وعَرَفُوهُ، ولا يَدْخُلُ النّارَ إلّا مَنْ أنْكَرَهُمْ وأنْكَروهُ.

55– Imam Ali (a.s.) said, 'Verily the Imams are the vicegerents of Allah over His creation, and they make the creatures know Allah. None will enter Paradise except he who acknowledges them and who himself is acknowledged by them, and none will enter Hell except he who denies them and is himself denied by them.'[Ibid. v. 9, p. 152]

56ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): نَحْنُ النُّمْرُقَةُ الوُسْطى، بها يَلْحَقُ التّالي وإلَيْها يَرْجِعُ الغالي

56– Imam Ali (a.s.) said, 'We [the Prophet's household] are like the saddle-cushion in the middle. He who slides behind has to come forward to it, while he who has slid too far forward has to return back to it.'[Ibid. v. 18, p. 273]

57ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) ـ في ذِكْرِ حالِ الأئمّةِ وصِفاتِهِم ـ: جَعَلَهُمُ اللّهُ حياةً للأنامِ، ومَصابيحَ للظَّلامِ، ومَفاتيحَ للكلامِ، ودَعائمَ للإسلامِ.

57– Imam al-Sadiq (a.s.), mentioning the status and qualities of the Imams said, 'Allah has made them the [source of] life for mankind, the lamps in the darkness, the keys to expression and the pillars of Islam.'[al-Kafi, v. 1, p. 204, no. 2]

The Reason For The Oppression Against The Household (a.s.)

(عِلَّةُ الاستِبدادِ عَلى أهلِ البَيتِ (عَلَيهِمُ السّلامُ

58– الإمامُ عليٌّ (عَلَيهِ السّلامُ): أمّا الاستِبدادُ علَينا بهذا المَقامِ ـ ونحنُ الأعْلَونَ نَسَبا والأشَدُّونَ برسولِالله (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) نَوْطا ـ فإنّها كانتْ أثَرةً، شَحَّتْ علَيها نفوسُ قومٍ وسَخَتْ عنها نفوسُ آخَرِينَ، والحَكَمُ اللّهُ.

58– Imam Ali (a.s.) said, ‘As regards the oppression against us in this matter – in spite of being the foremost in descent and bearing the strongest relationship to the Messenger of Allah (S) – it was [a result of] selfishness. The hearts of some people coveted it [the leadership] whereas the hearts of others did not care for it. And the Arbiter is Allah.’[Nahjul Balaghah, Sermon 162]

The Philosophy Of Leadership In The Viewpoint Of The Household (a.s.)

(فَلسَفَةُ الحُكمِ عِندَ أهلِ البَيتِ (عَلَيهِمُ السّلامُ

59ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): اللّهُمَّ إنّكَ تَعلَمُ أنَّهُ لم يَكُنِ الّذي كانَ مِنّا مُنافَسةً في سُلطانٍ، ولا الْتِماسَ شَيءٍ مِن فُضولِ الحُطامِ، ولكن لِنَرُدَّ المَعالِمَ مِن دينِكَ، ونُظهِرَ الإصْلاحَ في بلادِكَ، فيأمَنَ المظلومونَ مِن عبادِكَ، وتُقامَ المُعَطَّلَةُ مِن حُدودِكَ.

59– Imam Ali (a.s.) said, ‘O Allah! You know that what we did was neither to compete for power nor to acquire anything from the vanities of the world. Rather we only wanted to restore the original characteristics of Your religion and to usher prosperity into Your lands, so that the oppressed from among Your servants may be safe and that Your abolished commands may be re-established.’[Ibid. Sermon 131]

Were It Not For Fear Of Dissention

لَولا مَخافَةُ الفُرقَةِ

60ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): وايمُ اللّهِ، لولا مَخافةُ الفُرقَةِ بَيْنَ المسلمينَ، وأن يَعودوا إلَى الكفرِ ويَعْوَرَّ الدّينُ، لَكُنّا قد غَيّرْنا ذلكَ ما استَطَعْنا .

60– Imam Ali (a.s.) said, ‘By Allah, were it not for fear of dissention among the Muslims, that they would return to disbelief and that the religion would be damaged, we would indeed have changed the situation [of leadership] as much as possible.’[Amali al-Mufid, p. 155, no. 6]

The Twelve Imams

الأئِمَّةُ الإثنا عَشَرَ

61ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لا يَزالُ أمرُ النّاسِ ماضيا ما وَلِيَهُم اثنا عَشرَ رجُلاً ... كلّهُم مِن قريشٍ

61– The Prophet (S) said, ‘The affairs of the people will continue to progress as long as the twelve men govern them … all of them will be from [the tribe of] Quraysh.’[Sahih Muslim, no. 1821]

62ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنّ عِدّةَ الخُلَفاءِ بَعدي عِدَّةُ نُقَباءِ موسى

62– The Prophet (S) said, ‘Verily the number of successors after me is as the number of chiefs of Moses.’[Kanz al–’Ummal, no. 14971]

The Knowledge Of The Imam

عِلمُ الإمامِ

63ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): إنّ عليّا كانَ عالِما والعلمُ يُتوارَثُ، ولَن يَهْلِكَ عالِمٌ إلّا بَقِيَ مِن بَعدِهِ مَن يَعلَمُ عِلمَهُ أو ما شاءَ اللّهُ.

63– Imam al–Sadiq (a.s.) said, ‘Verily Ali was knowledgeable and knowledge is something that is inherited. In fact, no sooner does a knowledgeable man die than there remains after him one who knows his knowledge or whatever Allah wishes.’[al–Kafi, v. 1, p. 221, no. 1]

64ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): واللّهِ، إنّي لأعلَمُ كتابَ اللّهِ مِن أوّلِهِ إلى آخِرِهِ كأنّهُ في كَفّي، فيهِ خَبَرُ السّماءِ وخَبَرُ الأرضِ، وخَبَرُ ما كانَ وخَبَرُ ما هو كائنٌ، قالَ اللّهُ عزّ وجلّ: فيهِ تِبيانُ كلِّ شيءٍ .

64– Imam al–Sadiq (a.s.) said, ‘By Allah, certainly I know the Book of Allah from its beginning to its end, as if it is in my palm. In it is contained the information about the heavens and the earth, about all that existed and all that is to be. Allah, Mighty and Exalted, has said: “In it is clarification of all things”[al–Kafi, v. 1, p. 229, no. 4]

65ـ الإمامُ الرِّضا (عَلَيهِ السّلامُ): إنّ العبدَ إذا اختارَهُ اللّهُ عزّ وجلّ لأُمورِ عبادِهِ شَرَحَ صَدرَهُ لذلكَ، وأودَعَ قلبَهُ يَنابيعَ

الحِكمةِ، وألْهَمهُ العِلمَ إلهاما، فلَم يَعْيَ بعدَهُ بجوابٍ ولا يَحيرُ فيهِ عنِ الصّوابِ .

65– Imam al-Ridha (a.s.) said, ‘Whenever Allah selects a person to manage the affairs of His creation, He opens his breast for that purpose, and he makes springs of wisdom flow in his heart, and bestows knowledge to him by way of inspiration, after which he never again lacks the capacity to answer, nor is confused from finding the right way out.’[Ibid. p. 202, no. 1]

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