

'Purpose of an Imam^{asws},

Table of Contents

'Purpose of an Imam ^{asws}	3
Summary:.....	3
The Purpose of a Divine Prophet ^{as} or an Imam ^{asws}	3
The Role of a Divine Prophet ^{as} and an Imam ^{asws}	4
Imam ^{asws} and his Powers and Responsibilities:.....	6
The Maurifat (recognition) of Masomeen ^{asws} is the Maurifat of Allah ^{azwj}	7
The Recognition (Maurifat) of an Imam ^{asws}	7
Rewards for Guiding others to an Imam ^{asws}	9
Appendix I: The role of Imams ^{asws} in re-establishing the religion after it is corrupted:.....	11
Regarding The Imams ^{asws} , They ^{asws} Recognise The Excesses and The Deficiencies in The Earth From The Truth and The Falsehood.....	11
Appendix II: Introduction of Imam ^{asws} by Ali ^{asws}	14

Abbreviations:

saww: - Sa lal la ho Allay hay Wa Aal lay he Wasallam

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Ajal Allah hey wa Fara Jaak

ra: - Razi Allah^{azwj}

La: - Laan Allah^{azwj}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{sawww} and his^{sawww} Purified Progeny^{asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَاءَهُمْ أَجْمَعِينَ

‘Purpose of an Imam^{asws}’

Summary:

Allah^{azwj} has Sent Guides (Prophets and Imams) prior to sending those needing guidance, e.g., starting with Prophet Adam^{as}, however, people’s arrogance and ingratitude supported by Iblees^{la}, put them into trials as they deviated from the Divine Guidelines. In this short article, we will review some Ahadith where the purpose of an Imam^{asws} is highlighted so we can better understand and appreciate the Blessings of Allah^{azwj} Bestowed upon us for looking after our interest of the world as well as security from Fire in the Hereafter.

The Purpose of a Divine Prophet^{as} or an Imam^{asws}:

جابر عن أبي جعفر عليه السلام قال: قلت: لاي شئ يحتاج إلى النبي والامام؟ فقال: لبقاء العالم على صلاحه،

It is quoted, through a chain of narrators, that Jabir bin Abd Allah Ansari asked from Imam Mohammed Baqir^{asws}: O Son of Rasool Allah^{sawww}! What is the purpose served by a Prophet^{as} or an Imam^{asws}? Imam^{asws} replied, to stabilise the universe and to manage and organise its operations.¹

(حدثنا محمد بن عيسى عن ابن سنان وعلى بن النعمان عن عبد الله مسكان عن ابي بصير عن ابي عبد الله عليه السلام انه قال ان الله لم يدع الارض الا وفيها عالم يعلم الزيادة والنقصان في الارض فإذا زاد المؤمنون شيئاً ردهم وإذا نقصوا أكمله لهم فقال خذوه كاملاً ولولا ذلك لالتبس على المؤمنين امرهم ولم يفرقوا بين الحق والباطل

It has been narrated to us by Muhammad Bin Isa, from Ibn Sinan and Ali Bin Al-No’mān, from Abdullah Muskaan, from Abu Baseer, who has said:

‘Abu Abdullah^{asws} has said: ‘Allah^{azwj} does not Leave the earth except there is in it a knowledgeable one^{asws} who knows (where are) the excesses and deficiencies in the Earth. If

¹ Bihar-ul-Anwar, vol. 7, pp. 7 (Haqaiq-ul-wasiat, pp. 245).

the believers exceed in something, he^{asws} takes it away from them, and if they are deficient in something, he^{asws} completes it for them. He^{asws} takes them to completion, and were it not for that, the affairs of the believers would become confusing for them and they would not be able to distinguish between the truth and the falsehood’.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورِ بْنِ يُونُسَ وَ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ إِنَّ الْأَرْضَ لَا تَخْلُو إِلَّا وَ فِيهَا إِمَامٌ كَيْمَا إِنْ زَادَ الْمُؤْمِنُونَ شَيْئاً رَدَّهَمْ وَ إِنْ نَقَصُوا شَيْئاً أَمَّهُ هُمْ .

Ali Bin Ibrahim, from his father, from Muhammad Bin Abu Umeyr, from Mansour Bin Yunus and Sa’dan Bin Muslim, from Is’haq Bin Ammar,

Abu Abdullah^{asws}, said, ‘I heard him^{asws} saying: ‘The earth cannot be empty except there would be an Imam^{asws} so that if the Momineen exceed in something, he^{asws} would return them, and if they are deficient in something, he^{asws} would complete it for them’.²

Additional Ahadith are given in Appendix I.

The Role of a Divine Prophet^{as} and an Imam^{asws}:

The role of a Prophet^{as} and/or a Divine Imam^{asws} is two-fold; (1) to warn the unbelievers and (2) to cleanse the souls of believers, guide them to the righteous path, enlighten them to ‘Hikmat and Maurifat’³, as per a number of Verses of the Holy Quran, see for example:

(1)

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ ۚ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

Our Lord! and raise up in them a Messenger from among them who shall recite to them Thy communications and teach them the Book and the wisdom, and purify them; surely Thou art the Mighty, the Wise (2:129).

² Al Kafi V 1 – The Book Of Divine Authority CH 5 H 2

³ Wisdom and recognition.

(2)

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ
وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ

Even as We have sent among you a Messenger from among you who recites to you Our communications and purifies you and teaches you the Book and the wisdom and teaches you that which you did not know (2:151).

(3)

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا ۖ وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ

Surely; We have sent you with the truth as a bearer of good news and as a Warner, and you shall not be called upon to answer for the companions of the flaming fire (2:119).

(4)

قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً ۖ قُلِ اللَّهُ ۖ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ ۖ وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ
لَأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ ۖ أَتُنَبِّئُكُمْ لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ آلِهَةً أُخْرَىٰ ۖ قُلْ لَا أَشْهَدُ ۖ قُلْ إِنَّمَا
هُوَ إِلَهٌ وَاحِدٌ وَإِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ

Say: What thing is the weightiest in testimony? Say: Allah is witness between you and me; and this Quran has been revealed to me that with it I may warn you and whomsoever it reaches. Do you really bear witness that there are other gods with Allah? Say: I do not bear witness. Say: He is only one Allah, and surely I am clear of that which you set up (with Him) (6:19).

(5)

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَىٰ رَجُلٍ مِنْهُمْ أَنْ أَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ آمَنُوا أَنَّ هُمْ قَدَمَ
صِدْقٍ عِنْدَ رَبِّهِمْ ۖ قَالَ الْكَافِرُونَ إِنَّ هَذَا لَسَاحِرٌ مُبِينٌ

What! is it a wonder to the people that We revealed to a man from among themselves, saying: Warn the people and give good news to those who believe that theirs is a footing of firmness with their Lord. The unbelievers say: This is indeed an evident sorcerer (10:2).

(6)

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ ۗ إِنَّمَا أَنْتَ مُنذِرٌ ۚ وَلِكُلِّ قَوْمٍ هَادٍ

And those who disbelieve say: Why has not a sign been sent down upon him from his Lord? You are only a Warner and (there is) a guide for every people (13:7).

Imam^{asws} and his Powers and Responsibilities:

عن طارق بن شهاب عن أمير المؤمنين عليه السلام انه قال: يا طارق الامام كلمة الله وحجة الله ووجه الله ونور الله وحجاب الله وآية الله يختاره الله ويجعل فيه ما يشاء ويوجب له بذلك الطاعة والولاية على جميع خلقه فهو وليه في سماواته وأرضه، أخذ له بذلك العهد على جميع عبادته، فمن تقدم عليه كفر بالله من فوق عرشه، فهو يفعل ما يشاء وإذا شاء الله شاء. ويكتب على عضده: " وتمت كلمة ربك صدقا وعدلا " فهو الصدق والعدل وينصب له عمود من نور من الارض إلى السماء يرى فيه أعمال العباد، ويلبس الهيبة وعلم الضمير، ويطلع على الغيب، ويرى ما بين المشرق والمغرب فلا يخفى

It is narrated by ‘Al-Barisi in Mashariq-ul-Anwar that once Tariq bin Shihab asked: “O Ameer al-Momineen^{asws} please explain the virtues of an Imam (masoom), Ameer al-Momineen^{asws} replied:

‘O Tariq, the Imam is the ‘Kalima-tul-Allah’ word of Allah; ‘Hujat-Allah’ the proof of Allah; ‘Waj-Allah’ the direction to Allah; ‘Noor-Allah’ the light of Allah; ‘Hijab-Allah’ the veil of Allah and ‘Ayat-Allah’ the sign of Allah⁴. He^{asws} is chosen by Allah^{azwj} who bestows onto him whatever (qualities, perfections) He^{azwj} Chooses, and Makes it compulsory on all His^{azwj} creatures to Obey him-the Imam^{asws}. Thus he is Allah^{azwj}’s appointed ruler in the heavens and on the earth. Allah^{azwj} has taken a covenant regarding this from all His servants. Whosoever precedes the Imam^{asws} has denied established kingdom of Allah^{azwj}. An Imam^{asws} can act as he finds it appropriate; however his actions only correspond to the will of Allah^{azwj}.

The Imam^{asws} is the guide for the seekers of the truth, an inspiration for the rightly guided, an established path for the travellers to Allah^{azwj} and a radiant sun in the hearts of al-Arifoon- the devotees of Allah^{azwj}. His ‘Wilayah’ is the vehicle leading to salvation. Wilayah is to safeguard followers from danger and disasters and the management of their all affairs,

⁴ These titles of masoom Imam^{asws} are frequently used by non-masoom Mullahs^{la} of our time, as did Abu Bakr^{la}, Ummer^{la} and Usman^{la} in the past.

even down to demarcating the days and the months’.⁵ (Hadith-e-Tariq, see the complete sermon with Arabic text in Appendix II)

The Maurifat (recognition) of Masomeen^{asws} is the Maurifat of Allah^{azwj}.

يا أمير المؤمنين، قال (عليه السلام): إنه لا يستكمل أحد الايمان حتى يعرفني كنه معرفتي بالنورانية فإذا عرفني بهذه المعرفة فقد امتحن الله قلبه للايمان وشرح صدره للاسلام وصار عارفا مستبصرا، ومن قصر عن معرفة ذلك فهو شاك ومرتاب،

An Extract from a famous sermon of Amir-ul-Momineen on Maurifat-e-Noorania⁶:

The faith –Eman, of a believer will not attain the level of perfection unless and until he would recognise me^{asws} as a Noor - the Light. When someone knows me^{asws} as Noor, only then he would truly attained faith; he is the one whose heart has been tested with the true faith, whose chest is dilated in true Islām and whose faith is based on discernment. Thus, he becomes an ‘Arif’ –staunch believer and embraces faith with peace of mind. But that; He who fell short of this cognition - he will be a doubter, immersed in disbelief.

The Recognition (Maurifat) of an Imam^{asws}:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَمَّنْ ذَكَرَهُ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّكُمْ لَا تَكُونُونَ صَالِحِينَ حَتَّى تَعْرِفُوا وَ لَا تَعْرِفُونَ حَتَّى تُصَدِّقُوا وَ لَا تُصَدِّقُونَ حَتَّى تُسَلِّمُوا أَبْوَاباً أَرْبَعَةً لَا يَصْلُحُ أَوْلَاهَا إِلَّا بِأَحْرِهَا ضَلَّ أَصْحَابُ الثَّلَاثَةِ وَ تَاهُوا نَيْهَاً بَعِيداً إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَا يَقْبَلُ إِلَّا الْعَمَلَ الصَّالِحَ وَ لَا يَقْبَلُ اللَّهُ إِلَّا بِالْوَفَاءِ بِالشُّرُوطِ وَ الْعُهُودِ وَ مَنْ وَفَى اللَّهَ بِشُرُوطِهِ وَ اسْتَكْمَلَ مَا وَصَفَ فِي عَهْدِهِ نَالَ مَا عِنْدَهُ وَ اسْتَكْمَلَ وَعْدَهُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَحْبَبَ الْعِبَادَ بِطَرِيقِ الْهُدَى وَ شَرَعَ لَهُمْ فِيهَا الْمَنَارَ وَ أَحْبَبَهُمْ كَيْفَ يَسْأَلُونَ فَقَالَ وَ إِنِّي لَعَفَاؤُا لِمَنْ تَابَ وَ آمَنَ وَ عَمِلَ صَالِحاً ثُمَّ اهْتَدَى وَ قَالَ إِنَّمَا يَقْبَلُ اللَّهُ مِنَ الْمُتَّقِينَ فَمَنْ اتَّقَى اللَّهَ عَزَّ وَ جَلَّ فِيمَا أَمَرَهُ لَقِيَ اللَّهَ عَزَّ وَ جَلَّ مُؤْمِناً بِمَا جَاءَ بِهِ مُحَمَّدٌ ص هَيْهَاتَ هَيْهَاتَ فَاتَ قَوْمٌ وَ مَاتُوا قَبْلَ أَنْ يَهْتَدُوا وَ ظَنُّوا أَنَّهُمْ آمَنُوا وَ أَشْرَكُوا مِنْ حَيْثُ لَا يَعْلَمُونَ إِنَّهُ مِنْ أَتَى الْبُيُوتَ مِنْ أَبْوَابِهَا اهْتَدَى وَ مَنْ أَخَذَ فِي غَيْرِهَا سَلَكَ طَرِيقَ الرَّذَى وَ صَلَّى اللَّهُ طَاعَةً وَ لِيَّ أَمْرِهِ بِطَاعَةِ رَسُولِهِ ص وَ طَاعَةَ رَسُولِهِ بِطَاعَتِهِ فَمَنْ تَرَكَ طَاعَةَ وَ لَاءَةَ الْأَمْرِ لَمْ يُطِعِ اللَّهَ وَ لَا رَسُولَهُ وَ هُوَ الْإِفْرَارُ بِمَا نَزَلَ مِنْ عِنْدِ اللَّهِ خُذُوا

⁵ بحار الأنوار 25 169 -4- جامع في صفات الإمام و شرائط

⁶ بحار الأنوار 26 1 -14- نادر في معرفتهم صلوات الله

زَيْتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَ التَّمَسُّوا البُيُوتَ الَّتِي أَدَانَ اللَّهُ أَنْ تُرْفَعَ وَ يُذَكَّرَ فِيهَا اسْمُهُ فَإِنَّهُ قَدْ خَبَّرَكُمْ أَنَّهُمْ رِجَالٌ لَا تُلْهِمُهُمْ تِجَارَةٌ وَ لَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ عَزَّ وَ جَلَّ وَ إِقَامِ الصَّلَاةِ وَ إِبْتِئَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَ الْأَبْصَارُ إِنَّ اللَّهَ قَدْ اسْتَخْلَصَ الرُّسُلَ لِأَمْرِهِ ثُمَّ اسْتَخْلَصَهُمْ مُصَدِّقِينَ لِذَلِكَ فِي نُذْرِهِ فَقَالَ وَ إِنَّ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ تَأَهُ مِنْ جَهْلٍ وَ اهْتَدَى مَنْ أَبْصَرَ وَ عَقَلَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فَإِنَّمَا لَا تَعْمَى الْأَبْصَارُ وَ لَكِنَّ تَعْمَى الْقُلُوبَ الَّتِي فِي الصُّدُورِ وَ كَيْفَ يَهْتَدِي مَنْ

لَمْ يُبْصِرْ وَ كَيْفَ يُبْصِرُ مَنْ لَمْ يُنْذَرْ اتَّبِعُوا رَسُولَ اللَّهِ ص وَ أَفِرُّوا بِمَا نَزَلَ مِنْ عِنْدِ اللَّهِ وَ اتَّبِعُوا آثَارَ الْهُدَى فَإِنَّهُمْ عَلَامَاتُ الْأَمَانَةِ وَ النَّقَى وَ اعْلَمُوا أَنَّهُ لَوْ أَنْكَرَ رَجُلٌ عَيْسَى ابْنَ مَرْيَمَ ع وَ أَقَرَّ بِمَنْ سِوَاهُ مِنَ الرُّسُلِ لَمْ يُؤْمِنْ أَقْتَصُوا الطَّرِيقَ بِالتَّمَسُّوسِ الْمَنَارِ وَ التَّمَسُّوسِ مِنْ وَرَاءِ الْحُجْبِ الْآثَارِ تَسْتَكْمِلُوا أَمْرَ دِينِكُمْ وَ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from those whom he has mentioned from Muhammad ibn Abd al-Rahman ibn abu Layla from his father who has narrated the following from Abu Abd Allah^{asws}:

‘You will not become virtuous until you تَعْرِفُوا (gain Maurifat⁷), you will not become ‘Arif⁸ until you affirm and you will not affirm until you accept four Chapters, the first of which will be of no benefit without the last one.

People of three Chapters have strayed far away. Allah^{azwj} does not Accept anything but virtuous deeds and Allah^{azwj} does not Accept (anything) without loyalty in keeping up with ones stipulations and covenants. Whoever fulfils his stipulations toward Allah^{azwj} and completes whatever is in ones covenant, he will find (the reward that is) with Him^{azwj} and He^{azwj} will fulfil His^{azwj} promise.

Allah^{azwj} has Informed the people of the ways of guidance and has established for it the ‘الْمَنَارُ’ Lighthouse^{asws}. He^{azwj} has informed them how to behave, saying, ***I am All-forgiving to the righteously striving believers who repent and follow the right guidance. (20:82)*** Allah^{azwj} has also said, ***Allah accepts only the offerings of the pious ones. (5:27)***

‘Whoever maintains piety before Allah^{azwj} in the matter of His^{azwj} Commands he will come in the presence of Allah^{azwj} as a believer in whatever Muhammad^{saww} has brought from Him^{azwj}. How remote, far away and lost are the people who have died before achieving guidance, and had thought that they were among the believers. They had considered things as partners of Allah without knowing what they had done. Whoever comes to a house through its door finds proper guidance, and whoever looks for a way other than the door has chosen a condemned path.

⁷ Learn and recognise

⁸ Learned ‘تَعْرِفُونَ’

Allah^{azwj} has Joined (His^{azwj}) obedience to that of His Messenger^{saww} along with obedience to those who possess Divine Authority^{asws}. And the obedience to His Messenger^{saww} with obedience to His^{azwj} own Commands. Therefore, whoever does not obey the people^{asws} who possess Divine Authority, they have not obeyed Allah^{azwj} and His Rasool^{saww} and it (obedience to people who possess Divine Authority) is the affirmation of what has come from Allah^{azwj}.

Dress up (in piety) before every Masjid. Find the houses through the doors to them, the houses for which Allah^{azwj} has Granted permission to be raised high, wherein people speak of Him^{azwj}. He^{azwj} has Informed you that in these houses there are men who do not become distracted because of trade and business from speaking of Allah^{azwj} from prayer and paying al-Zakat (charity).

These men fear the Day wherein the hearts and eyes undergo turbulent conditions. Allah^{azwj} Chose and purified the messengers for His^{azwj} Command, then He^{azwj} purified and chose them^{asws} who are confirmed in His warnings. Allah^{azwj} Says: ***No nation who lived before was left without a Warner (35:25). ‘Lost are those who remained ignorant and guided are those who thought and understood. Allah^{azwj} has said: It is not their seeing ability that is blind but it is their hearts which are in their chests. (22:46)***

‘How can one who does not think find guidance? How can one who has not received warnings think? Follow the Rasool Allah^{saww}, affirm whatever has come from Allah^{azwj}, follow the marks^{asws} of guidance; they^{asws} are the signs of trust and piety. You must know that if a man rejects Prophet Isa^{as} and acknowledges all the other messengers of Allah^{as}, he is not a believer. Find the way through finding the lighthouse and look for the marks from behind the curtains. Strive to perfect the affairs of your religion and believe in Allah^{azwj} your Lord.⁹

Rewards for Guiding others to an Imam^{asws}:

م: قال أبو محمد العسكري عليه السلام: قال علي بن الحسين عليه الصلاة والسلام: أوحى الله تعالى إلى موسى: حببني إلى خلقي وحبب خلقي إلي، قال: يا رب كيف أفعل؟

And Abu Muhammad Al-Askari^{asws} said: ‘Ali^{asws} Bin Al-Husayn^{asws} said: ‘Allah^{azwj} Revealed unto Musa^{as}: “Make Me^{azwj} to be beloved to My^{azwj} creatures and make my creatures to be Beloved to Me^{azwj}!” He^{as} said: ‘O Lord^{azwj}! How shall I^{as} do it?’

قال: ذكرهم آلائي ونعمائي ليجبوني، فلإن ترد أبقا عن باي، أو ضالا عن فنائي أفضل لك من عبادة مائة سنة بصيام نهارها، وقيام ليلها.

⁹ الكافي ج : 2 ص : 48 Al-Kafi, Vol. 1, H. 1530

He^{azwj} Said: “Remind them of My^{azwj} Favours and My^{azwj} Bounties so they would love Me^{azwj}, so if you^{as} were to return one who has absconded from My^{azwj} door, or one who has strayed from My^{azwj} courtyard, it would be better for you^{as} than the worship of a hundred years with Fasting its days and standing (for Salat) its nights”.

قال موسى: ومن هذا العبد الأبق منك؟ قال: العاصي المتمرد، قال: فمن الضال عن فرائك؟ قال: الجاهل بإمام زمانه تعرفه، والغائب عنه بعد ما عرفه، الجاهل بشريعة دينه، تعرفه شريعته وما يعبد به ربه ويتوصل به إلى مرضاته.

Musa^{as} asked: ‘And who is this servant who has absconded from You^{azwj}?’

Allah^{azwj} Replied: “The disobedient sinner”.

He^{as} asked: ‘So who is one who has strayed from Your^{azwj} courtyard?’

He^{azwj} Replied: ‘The one ignorant of recognising the Imam^{asws} of his era, and the one absent from him^{asws} after having recognised him^{asws}, the one ignorant with the Laws of his^{asws} Religion, (failing to) recognise his^{asws} Laws and what his Lord^{azwj} can be worshipped with and can be arrive with to His^{azwj} Pleasure”.

قال على بن الحسين عليهما السلام: فأبشروا علماء شيعتنا بالثواب الأعظم والجزاء الأوفر.

Ali^{asws} Bin Al-Husayn^{asws} said: ‘Give glad tidings to the scholars of our^{asws} Shias with the great Rewards and the full Recompense”.¹⁰

بالإسناد عن أبي محمد عليه السلام قال: قال علي بن محمد عليهما السلام: لو لا من يبقى بعد غيبة قائمنا عليه السلام من العلماء الداعين إليه، والدالين عليه والذابين عن دينه بحجج الله، والمنقذين لضعفاء عباد الله من شباك إبليس ومردته ومن فحاح النواصب لما بقي أحد إلا ارتد عن دين الله

By the chain from Abu Muhammad^{asws} having said: ‘Ali^{asws} Bin Muhammad^{asws} said: ‘If there were not to remain, after the Occultation of our^{asws} Qaim^{asws}, from the scholar calling to him^{asws}, and pointers upon him, and the usherers to his^{asws} Religion by arguments of Allah^{azwj}, and the rescuers of the weak servants of Allah^{azwj} from the deceptions of Iblees^{la} and his^{la} obstinate ones, and from the traps of the Nasibis (Hostile ones), there would not remain a single one except he would renege from the Religion of Allah^{azwj}.

ولكنهم الذين يمسكون أزمة قلوب ضعفاء الشيعة، كما يمسك صاحب السفينة سكانها اولئك هم الأفضلون عند الله عز وجل.

But, they are those withholding the determination of the hearts of the weak Shias, just as the captain of the ship holds on to its passengers. Those, they are the preferential ones in the Presence of Allah^{azwj} Mighty and Majestic”.¹¹

¹⁰ Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 6

¹¹ Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 12

Appendix I: The role of Imams^{asws} in re-establishing the religion after it is corrupted:

باب في الائمة انهم يعرفون الزيادة والنقصان في الارض من الحق والباطل

Regarding The Imams^{asws}, They^{asws} Recognise The Excesses and The Deficiencies in The Earth From The Truth and The Falsehood

(1) حدثنا محمد بن عيسى عن ابن سنان وعلى بن النعمان عن عبد الله مسكان عن ابي بصير عن ابي عبد الله عليه السلام انه قال ان الله لم يدع الارض الا وفيها عالم يعلم الزيادة والنقصان في الارض فإذا زاد المؤمنون شيئاً ردهم وإذا نقصوا اكمله لهم فقال خذوه كاملاً ولولا ذلك لالتبس على المؤمنين امرهم ولم يفرقوا بين الحق والباطل

1 – It has been narrated to us by Muhammad Bin Isa, from Ibn Sinan and Ali Bin Al-No'man, from Abdullah Muskaan, from Abu Baseer, who has said:

'Abu Abdullah^{asws} has said: 'Allah^{azwj} does not Leave the earth except there is in it a knowledgeable one^{asws} who knows (where are) the excesses and deficiencies in the Earth. If the believers exceed in something, he^{asws} takes it away from them, and if they are deficient in something, he^{asws} completes it for them. He^{asws} takes them to completion, and were it not for that, the affairs of the believers would become confusing for them and they would not be able to distinguish between the truth and the falsehood'.

(2) حدثنا محمد بن عيسى عن ابن ابي عمير عن منصور بن يونس عن اسحق بن عمار عن ابي عبد الله عليه السلام قال سمعته يقول ان الارض لا تخلو الا وفيها عالم كلما زاد المؤمنون شيئاً ردهم وان نقصوا شيئاً تممه لهم.

2 – It has been narrated to us by Muhammad Bin Isa, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Is'haq Bin Amaar, who has said:

'I heard Abu Abdullah^{asws} say: 'The Earth is not left empty except in it is a knowledgeable one^{asws}, whenever the believers exceed in something, he^{asws} takes it away from them, and if they are deficient in something, he^{asws} completes it for them'.

(3) حدثنا محمد بن عبد الجبار عن عبد الله بن الحجال عن ثعلبة عن اسحق بن عمار قال قال أبو عبد الله عليه السلام ان الارض لا تخلو من ان يكون فيها من يعلم الزيادة و النقصان فإذا جاء المسلمون بزيادة طرحها وإذا جاؤا بالنقصان اكمله لهم ولولا ذلك لاختلط على المسلمين امرهم.

3 – It has been narrated to us by Muhammad Bin Abdul Jabbar, from Abdullah Bin Al-Hajaal, from Tha'albat, from Is'haq Bin Amaar who said:

'Abu Abdullah^{asws} said: 'The Earth is not empty of the one who knows where is the increase and the decrease. If the Muslims came with excess, he^{asws} subtracts it, and if they come with deficiency, he^{asws} completes it for them, and had it not been for that, the affairs of the Muslims would become confusing for them'.

(4) حدثنا محمد بن عبد الجبار عن البرقي عن فضاله عن شعيب عن أبي حمزة قال قال أبو عبد الله عليه السلام لن تبقى الأرض إلا وفيها رجل منا يعرف الحق فإذا زاد الناس فيه قال قد زادوا وإذا نقصوا منه قال قد نقصوا وإذا جاءوا به صدقهم ولو لم يكن كذلك لم يعرف الحق من الباطل.

4 – It has been narrated to us by Muhammad Bin Abdul Jabbar, from Al-barqy, from Fazaala, from Shuaib, from Abu Hamza who said:

'Abu Abdullah^{asws} said: 'The Earth does not remain except in it is a man^{asws} from us^{asws} who recognises the truth. If the people exceed in something, he^{asws} says: 'They have exceeded', and if they are deficient in it, he^{asws} says: 'They are deficient', and if they come by it, he^{asws} ratifies them, and had it not been like that, the truth would not be distinguishable from the falsehood'.

(5) حدثنا أحمد بن محمد بن الحسين بن سعيد عن النضر بن سويد عن محمد بن عبد الرحمن عن شعيب الحداد عن أبي حمزة الثمالي عن أبي جعفر عليه السلام قال إن الأرض لا تبقى إلا وفيها منا من يعرف الحق فإذا زاد الناس قال قد زادوا وإذا نقصوا منه قال قد نقصوا ولولا ذلك لم يعرف الحق من الباطل.

5 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn bin Saeed, from Al-Nazar Bin Suweyd, from Muhammad Bin Abdul Rahmaan, from Shuayb Al-Hadaad, from Abu hamza Al-Thumaly, who has said:

Abu Ja'far^{asws} has said: 'The Earth does not remain except in it is one^{asws} from us^{asws} who recognises the truth. If the people have exceeded, he^{asws} says: 'They have exceeded', and if they are deficient, he^{asws} says: 'They are deficient'. Had it not been like that, similarly they would not have been able to distinguish the truth from the falsehood'.

(6) حدثنا إبراهيم بن هاشم عن يحيى بن أبي عمران عن اسحق بن عمار عن محمد بن مسلم عن أبي جعفر عليه السلام قال إن الله لم يدع الأرض إلا وفيها عالم يعلم الزيادة والنقصان من دين الله فإذا زاد المؤمنون شيئاً ردهم وإذا نقصوا شيئاً أكمله لهم ولولا ذلك لالتبست على المؤمنين أمورهم.

6 – It has been narrated to us by Ibrahim Bin Haashim, from Yahya Bin Abu Umraan, from Is'haq Bin Amaar, from Muhammad Bin Muslim, who has said:

Abu Ja'far^{asws} has said: 'Allah^{azwj} does not Leave the earth except in it is a knowledgeable one^{asws} who knows the excesses and the deficiencies from the Religion of Allah^{azwj}. If the believers have exceeded in something, he^{asws} removes it from them, and they are deficient

in something, he^{asws} completes it for them, and had it not been for that, the affairs of the believers would become confusing for them'.

(7) حدثنا احمد بن محمد عن الحسين بن سعيد عن على بن اسباط عن سليمان مولى طربال عن اسحق بن عمار قال سمعت ابا عبد الله عليه السلام يقول ان الارض لن تخلو الا وفيها عالم كلما زاد المؤمنون شيئا ردهم إلى الحق وان نقصوا شيئا اتمه لهم.

7 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ali Bin Asbaat, from Suleyman the slave of Tarbaal, from Is'haq Bin Amaar who said:

'I heard Abu Abdullah^{asws} say: 'The Earth is never empty except in it is a knowledgeable one^{asws}. Whenever the believers exceed in something, he^{asws} pushes them back to the truth, and if they are deficient in something, he^{asws} completes if for them'.

(8) حدثنا عبد الله بن جعفر عن محمد بن عيسى عن على بن اسماعيل الميثمي عن ثعلبة عن عبد الاعلى مولى ال سام عن ابي جعفر عليه السلام قال سمعته يقول ما ترك الله الارض بغير عالم ينقص ما زاد الناس ويزيد ما نقصوا ولولا ذلك لاختلط على الناس امورهم.

8 – It has been narrated to us by Abdullah Bin Ja'far, from Muhammad Bin Isa, from Ali Bin Ismail Al-Maysami, from Tha'albat, from Abdul A'la the slave of Aal-Saam, who has said:

Abu Ja'far^{asws} said, 'I heard him^{asws} say: 'Allah^{azwj} does not Leave the Earth without a knowledgeable one^{asws}, who decreases what the people have exceeded in, and increases what they are deficient it, and had it not been for that the affairs of the people would have become confusing for them'.

(9) حدثنا الحسن بن على بن النعمان عن ابيه عن شعيب عن ابي حمزة عن ابي جعفر عليه السلام انه قال لم تخل الارض الا وفيها منا رجل يعرف الحق فإذا زاد الناس فيه شيئا قال فقد زادوا وإذا نقصوا منه قال قد نقصوا.

9 – It has been narrated to us by Al-Hassan Bin Ali Bin Al-No'man, from his father, from Shuayb, from Abu Hamza, who has said:

Abu Ja'far^{asws} has said: 'The Earth is never empty except that in it will be a man^{asws} from us^{asws}, who recognises the truth. If the people have exceeded in something, he^{asws} says: 'They have exceeded', and if they are deficient from it, he^{asws} says: 'They are deficient'.

(Ref. Ahadith 1-9: BASAAIR AL-DARAJAAT FI FAZAIL ALAY MUHAMMAD^{asws}, Part Seven, Chapter 10)

Appendix II: Introduction of Imam^{asws} by Ali^{asws}12

الْبُرْسِيُّ فِي مَشَارِقِ الْأَنْوَارِ عَنْ طَارِقِ بْنِ شِهَابٍ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ يَا طَارِقُ الْإِمَامُ كَلِمَةُ اللَّهِ وَ حُجَّةُ اللَّهِ وَ وَجْهُ اللَّهِ وَ نُورُ اللَّهِ وَ حِجَابُ اللَّهِ وَ آيَةُ اللَّهِ يَخْتَارُهُ اللَّهُ وَ يَجْعَلُ فِيهِ مَا يَشَاءُ وَ يُوجِبُ لَهُ بِذَلِكَ الطَّاعَةَ وَ الْوَلَايَةَ عَلَى جَمِيعِ خَلْقِهِ فَهُوَ وَلِيُّهُ فِي سَمَاوَاتِهِ وَ أَرْضِهِ أَخَذَ لَهُ بِذَلِكَ الْعَهْدَ عَلَى جَمِيعِ عِبَادِهِ فَمَنْ تَقَدَّمَ عَلَيْهِ كَفَرَ بِاللَّهِ مِنْ فَوْقِ عَرْشِهِ فَهُوَ يَفْعَلُ مَا يَشَاءُ وَ إِذَا شَاءَ اللَّهُ شَاءَ وَ يُكْتَبُ عَلَى عَضُدِهِ وَ تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَ عَدْلًا فَهُوَ الصِّدْقُ وَ الْعَدْلُ وَ يُنْصَبُ لَهُ عَمُودٌ مِنْ نُورٍ مِنَ الْأَرْضِ إِلَى السَّمَاءِ يَرَى فِيهِ أَعْمَالَ الْعِبَادِ وَ يُلْبَسُ الْهَيْبَةَ وَ عِلْمَ الضَّمِيرِ وَ يَطَّلِعُ عَلَى الْغَيْبِ وَ يَرَى مَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ فَلَا يَخْفَى عَلَيْهِ شَيْءٌ مِنْ عَالَمِ الْمُلْكِ وَ الْمَلَكُوتِ وَ يُعْطَى مَنْطِقَ الطَّيْرِ عِنْدَ وِلَايَتِهِ فَهَذَا الَّذِي يَخْتَارُهُ اللَّهُ لِيُوحِيَهُ وَ يَرْتَضِيهِ لِعَيْبِهِ وَ يُؤَيِّدُهُ بِكَلِمَتِهِ وَ يُلْقِنُهُ حِكْمَتَهُ وَ يَجْعَلُ قَلْبَهُ مَكَانَ مَشِيئَتِهِ وَ يُنَادِي لَهُ بِالسُّلْطَنَةِ وَ يُدْعِي لَهُ بِالْإِمْرَةِ وَ يَحْكُمُ لَهُ بِالطَّاعَةِ وَ ذَلِكَ لِأَنَّ الْإِمَامَةَ مِيرَاثُ الْأَنْبِيَاءِ وَ مَنْزِلَةُ الْأَوْصِيَاءِ وَ خِلَافَةُ اللَّهِ وَ خِلَافَةُ رُسُلِ اللَّهِ فَهِيَ عِصْمَةٌ وَ وِلَايَةٌ وَ سُلْطَنَةٌ وَ هِدَايَةٌ وَ إِنَّهُ تَمَامُ الدِّينِ وَ رُجْحُ الْمَوَازِينِ الْإِمَامُ دَلِيلٌ لِلْقَاصِدِينَ وَ مَنَارٌ لِلْمُهْتَدِينَ وَ سَبِيلُ السَّالِكِينَ وَ شَمْسٌ مُشْرِقَةٌ فِي قُلُوبِ الْعَارِفِينَ وَ لَايَتُهُ سَبَبٌ لِلنَّجَاةِ وَ طَاعَتُهُ مُفْتَرَضَةٌ فِي الْحَيَاةِ وَ عُدَّةٌ بَعْدَ الْمَمَاتِ وَ عِزٌّ لِلْمُؤْمِنِينَ وَ شَفَاعَةٌ لِلْمُذْنِبِينَ وَ بَحْأُ الْمُحِبِّينَ وَ فَوْزٌ لِلتَّابِعِينَ لِأَنَّهَا رَأْسُ الْإِسْلَامِ وَ كَمَالُ الْإِيمَانِ وَ مَعْرِفَةُ الْحُدُودِ وَ الْأَحْكَامِ وَ تَبْيِينُ الْحَلَالِ مِنَ الْحَرَامِ فَهِيَ مَرْتَبَةٌ لَا يَنَالُهَا إِلَّا مَنْ اخْتَارَهُ اللَّهُ وَ قَدَّمَهُ وَ وَلَّاهُ وَ حَكَّمَهُ فَالْوَلَايَةُ هِيَ حِفْظُ التُّغُورِ وَ تَذْيِيرُ الْأُمُورِ وَ تَعْدِيدُ الْأَيَّامِ وَ الشُّهُورِ الْإِمَامُ الْمَاءُ الْعَذْبُ عَلَى الظَّنْمِ وَ الدَّالُّ عَلَى الْهُدَى الْإِمَامُ الْمُطَهَّرُ مِنَ الذُّنُوبِ الْمُطَّلِعُ عَلَى الْغُيُوبِ الْإِمَامُ هُوَ الشَّمْسُ الطَّالِعَةُ عَلَى الْعِبَادِ بِالْأَنْوَارِ فَلَا تَنَالُهُ الْأَيْدِي وَ الْأَبْصَارُ وَ إِلَيْهِ الْإِشَارَةُ بِقَوْلِهِ تَعَالَى وَ لِلَّهِ الْعِزَّةُ وَ لِرَسُولِهِ وَ لِلْمُؤْمِنِينَ وَ الْمُؤْمِنُونَ عَلَيَّ وَ عَثْرَتُهُ فَالْعِزَّةُ لِلنَّبِيِّ وَ اللَّعْنَةُ لِمَنْ لَا يَفْتَرِقَانِ فِي الْعِزَّةِ إِلَى آخِرِ الدَّهْرِ فَهُمْ رَأْسُ دَائِرَةِ الْإِيمَانِ وَ قُطْبُ الْوُجُودِ وَ سَمَاءُ الْجُودِ وَ شَرَفُ الْمَوْجُودِ وَ ضَوْءُ شَمْسِ الشَّرَفِ وَ نُورُ قَمَرِهِ وَ أَصْلُ الْعِزِّ وَ الْمَخْدُ وَ مَبْدُؤُهُ وَ مَعْنَاهُ وَ مَبْنَاهُ فَالْإِمَامُ هُوَ السَّرَاحُ الْوَهَّاجُ وَ السَّبِيلُ وَ الْمِنْهَاجُ وَ الْمَاءُ الشَّحَاجُ وَ الْبَحْرُ الْعَجَّاجُ وَ الْبَدْرُ الْمُشْرِقُ وَ الْعَدِيرُ الْمُعْدِقُ وَ الْمَنْهَجُ الْوَاضِحُ الْمَسَالِكِ وَ الدَّلِيلُ إِذَا عَمَّتِ الْمَهَالِكُ وَ السَّحَابُ الْهَاطِلُ وَ الْعَيْثُ الْهَامِلُ وَ الْبَدْرُ الْكَامِلُ وَ الدَّلِيلُ الْفَاضِلُ وَ السَّمَاءُ الظَّلِيلَةُ وَ التَّعْمَةُ الْجَلِيلَةُ وَ الْبَحْرُ الَّذِي لَا يُنْزَفُ وَ الشَّرَفُ الَّذِي لَا يُوصَفُ وَ الْعِزُّ الْعَزِيْزَةُ وَ الرِّوَضَةُ الْمَطِيرَةُ وَ الرَّهْرُ الْأَرِيحُ وَ الْبَدْرُ الْبَهِيحُ وَ النَّيِّرُ الْأَلْبَحُحُ وَ الطَّيْبُ الْفَائِحُ وَ الْعَمَلُ الصَّالِحُ وَ الْمَنْحَرُ الرَّابِحُ وَ الْمَنْهَجُ الْوَاضِحُ وَ الطَّيْبُ الرَّفِيحُ وَ الْأَبُّ الشَّفِيقُ مَفْرَعُ الْعِبَادِ فِي الدَّوَاهِي وَ الْحَاكِمُ وَ الْأَمْرُ وَ النَّاهِي مُهَيِّمُ اللَّهِ عَلَى الْخَلَائِقِ وَ أَمِينُهُ عَلَى الْحَقَائِقِ حُجَّةُ اللَّهِ عَلَى عِبَادِهِ وَ حَاجَّتُهُ فِي أَرْضِهِ وَ بِلَادِهِ مُطَهَّرٌ مِنَ الذُّنُوبِ مُبْرَأٌ مِنَ الْغُيُوبِ مُطَّلِعٌ عَلَى الْغُيُوبِ ظَاهِرُهُ أَمْرٌ لَا يَمْلِكُ وَ بَاطِنُهُ عَيْتٌ لَا يُدْرِكُ وَاحِدٌ دَهْرِهِ وَ خَلِيفَةُ اللَّهِ فِي نَهْيِهِ وَ أَمْرِهِ لَا يُوجَدُ لَهُ مَثِيلٌ وَ لَا يَقُومُ لَهُ بَدِيلٌ فَمَنْ ذَا يَنَالُ مَعْرِفَتَنَا أَوْ يَعْرِفُ دَرَجَتَنَا أَوْ يَشْهَدُ كَرَامَتَنَا أَوْ يُدْرِكُ مَنَزِلَتَنَا حَارَتِ الْأَلْبَابِ وَ الْعُقُولِ وَ تَاهَتِ الْأَفْهَامُ فِيمَا أَقُولُ تَصَاعَرَتِ الْعُظَمَاءُ وَ تَفَاصَرَتِ الْعُلَمَاءُ وَ كَلَّتِ الشُّعْرَاءُ وَ خَرَسَتِ الْبُلْعَاءُ وَ لَكِنْتَ الْخُطْبَاءُ وَ عَجَزَتِ الْفُصَحَاءُ وَ تَوَاضَعَتِ الْأَرْضُ وَ السَّمَاءُ عَن وَصْفِ شَأْنِ الْأَوْلِيَاءِ وَ هَلْ يَعْرِفُ أَوْ يُوصَفُ أَوْ يُعْلَمُ أَوْ يُفْهَمُ أَوْ يُدْرِكُ أَوْ يَمْلِكُ مَنْ هُوَ شِعَاعُ جَلَالِ الْكِبْرِيَاءِ وَ شَرَفِ الْأَرْضِ وَ السَّمَاءِ حَلَّ مَقَامِ آلِ مُحَمَّدٍ ص عَن وَصْفِ الْوَاصِفِينَ وَ نَعْتِ النَّاعِتِينَ وَ أَنْ يُقَاسَ بِهِمْ أَحَدٌ مِنَ الْعَالَمِينَ كَيْفَ وَ هُمْ الْكَلِمَةُ الْعَلِيَاءُ [الْعَلِيَاءُ] وَ التَّسْمِيَةُ الْبَيْضَاءُ وَ الْوَحْدَانِيَّةُ الْكُبْرَى الَّتِي أَعْرَضَ عَنْهَا مَنْ أَذْبَرَ وَ تَوَلَّى وَ حِجَابُ اللَّهِ الْأَعْظَمُ الْأَعْلَى فَائِنَ الْإِخْتِيَارُ مِنْ هَذَا وَ أَيْنَ الْعُقُولُ مِنْ هَذَا وَ مَنْ ذَا عَرَفَ أَوْ وَصَفَ مَنْ وَصَفَتْ طُنُوبًا أَنْ ذَلِكَ فِي غَيْرِ آلِ مُحَمَّدٍ كَذَبُوا وَ زَلَّتْ أَقْدَامُهُمْ اتَّخَذُوا الْعَجَلَ رَبًّا وَ الشَّيَاطِينَ جِزْيًا كُلُّ ذَلِكَ بِغَضَّةٍ لِيَبْتَ الصَّفْوَةَ وَ دَارِ الْعِصْمَةِ وَ حَسَدًا لِمَعْدِنِ الرِّسَالَةِ وَ الْحِكْمَةِ وَ زَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَتَبَأَ لَهُمْ وَ سُخْفًا كَيْفَ اخْتَارُوا إِمَامًا جَاهِلًا غَابِدًا لِلْأَصْنَامِ جَبَانًا يَوْمَ الرَّحَامِ وَ الْإِمَامُ يَجِبُ

¹² Khutabah of Amir ul momaneen^{asws} on Imam Bihar-ul-Anwar, Vol. 25, pg. 169

أَنْ يَكُونَ عَالِمًا لَا يَجْهَلُ وَ شُجَاعًا لَا يَنْكُلُ لَا يَغْلُو عَلَيْهِ حَسَبٌ وَ لَا يُدَانِيهِ نَسَبٌ فَهُوَ فِي الدَّوْرَةِ مِنْ قُرَيْشٍ وَ الشَّرَفِ مِنْ هَاشِمٍ وَ النَّبِيَّةِ مِنْ إِثْرَاهِيمَ وَ النَّهْجِ مِنَ النَّبِيِّ الْكَرِيمِ وَ النَّفْسِ مِنَ الرَّسُولِ وَ الرَّضَى مِنَ اللَّهِ وَ الْقَوْلَ عَنِ اللَّهِ فَهُوَ شَرَفُ الْأَشْرَافِ وَ الْفَرْعُ مِنْ عَبْدِ مَنْفِيفِ عَامٍ بِالسِّيَاسَةِ قَائِمٌ بِالرَّيَاسَةِ مُفْتَرَضُ الطَّاعَةِ إِلَى يَوْمِ السَّاعَةِ أَوْدَعَ اللَّهُ قَلْبَهُ سِرًّا وَ أَطْلَقَ بِهِ لِسَانَهُ فَهُوَ مَعْصُومٌ مُؤَقَّفٌ لَيْسَ بِجَبَانٍ وَ لَا جَاهِلٍ فَتَرَكُوهُ يَا طَارِقُ وَ اتَّبَعُوا أَهْوَاءَهُمْ وَ مَنْ أَضَلُّ بِمَنْ اتَّبَعَ هَوَاهُ بَعِيرٌ هُدَى مِنَ اللَّهِ وَ الْإِمَامُ يَا طَارِقُ بَشَرٌ مَلَكَتْهُ وَ جَسَدٌ سَمَاوِيٌّ وَ أَمْرٌ إلهِيٌّ وَ رُوحٌ فُؤَادِيٌّ وَ مَقَامٌ عَلِيٌّ وَ نُورٌ جَلِيٌّ وَ سِرٌّ خَفِيٌّ فَهُوَ مَلِكُ الدَّاتِ إلهِيٌّ الصِّفَاتِ زَائِدُ الْحَسَنَاتِ عَالِمٌ بِالْمُعَيَّنَاتِ خَصًّا مِنْ رَبِّ الْعَالَمِينَ وَ نَصًّا مِنَ الصَّادِقِ الْأَمِينِ وَ هَذَا كُفْلٌ لِأَلِ مُحَمَّدٍ لَا يُشَارِكُهُمْ فِيهِ مُشَارِكٌ لِأَنَّهُمْ مَعْدِنُ التَّنْزِيلِ وَ مَعْنَى التَّوْبِيلِ وَ خَاصَّةُ الرَّبِّ الْجَلِيلِ وَ مَهْبِطُ الْأَمِينِ جَبْرَائِيلَ صَفْوَةَ اللَّهِ وَ سِرُّهُ وَ كَلِمَتُهُ شَجَرَةُ النَّبُوَّةِ وَ مَعْدِنُ الصَّفْوَةِ عَيْنُ الْمَقَالَةِ وَ مُنْتَهَى الدَّلَالَةِ وَ مُحْكَمُ الرَّسَالَةِ وَ نُورُ الْجَلَالَةِ حَبُّ اللَّهِ وَ وَدِيْعَتُهُ وَ مَوْضِعُ كَلِمَةِ اللَّهِ وَ مِفْتَاحُ حِكْمَتِهِ وَ مَصَابِيحُ رَحْمَةِ اللَّهِ وَ يَنَابِيعُ نِعْمَتِهِ السَّبِيلُ إِلَى اللَّهِ وَ السَّلْسَبِيلُ وَ الْقِسْطَاسُ الْمُسْتَقِيمُ وَ الْمِنْهَاجُ الْقَوِيمُ وَ الذِّكْرُ الْحَكِيمُ وَ الْوَجْهُ الْكَرِيمُ وَ النَّوْرُ الْقَدِيمُ أَهْلُ التَّشْرِيفِ وَ التَّعْوِيمِ وَ التَّقْدِيمِ وَ التَّعْظِيمِ وَ التَّفْضِيلِ خُلَفَاءُ النَّبِيِّ الْكَرِيمِ وَ أَبْنَاءُ الرَّؤُوفِ الرَّحِيمِ وَ أُمَّتَاءُ الْعَلِيِّ الْعَظِيمِ ذُرِّيَّةٌ بَعْضُهَا مِنْ بَعْضٍ وَ اللَّهُ سَمِيعٌ عَلِيمٌ السَّنَامُ الْأَعْظَمُ وَ الطَّرِيقُ الْأَقْوَمُ مَنْ عَرَفَهُمْ وَ أَخَذَ عَنْهُمْ فَهُوَ مِنْهُمْ وَ إِلَيْهِ الْإِشَارَةُ بِقَوْلِهِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي خَلَقَهُمُ اللَّهُ مِنْ نُورِ عَظْمَتِهِ وَ وَأَلَهُمْ أَمْرٌ مَمْلُوكِيَّةٍ فَهُمْ سِرُّ اللَّهِ الْمَخْرُومِ وَ أَوْلِيَاؤُهُ الْمُتَرَبُّونَ وَ أَمْرُهُ بَيْنَ الْكَافِرِ وَ النَّوْنِ إِلَى اللَّهِ يَدْعُونَ وَ عَنْهُ يَقُولُونَ وَ بِأَمْرِهِ يَعْمَلُونَ عِلْمُ الْأَنْبِيَاءِ فِي عِلْمِهِمْ وَ سِرُّ الْأَوْصِيَاءِ فِي سِرِّهِمْ وَ

عِزُّ الْأَوْلِيَاءِ فِي عِزِّهِمْ كَالْقَطْرَةِ فِي الْبَحْرِ وَ الدَّرَّةُ فِي الْقَفْرِ وَ السَّمَاوَاتُ وَ الْأَرْضُ عِنْدَ الْإِمَامِ كَيْدِهِ مِنْ رَاحَتِهِ يَعْرِفُ ظَاهِرَهَا مِنْ بَاطِنِهَا وَ يَعْلَمُ بَرَكَهَا مِنْ فَاجِرِهَا وَ رَطْبَهَا وَ يَابِسَهَا لِأَنَّ اللَّهَ عَلَّمَ نَبِيَّهُ عِلْمَ مَا كَانَ وَ مَا يَكُونُ وَ وَرِثَ ذَلِكَ السِّرَّ الْمَصُونِ الْأَوْصِيَاءِ الْمُتَنَجِّبُونَ وَ مَنْ أَنْكَرَتْ ذَلِكَ فَهُوَ شَقِيٌّ مَلْعُونٌ يَلْعَنُهُ اللَّهُ وَ يَلْعَنُهُ اللَّاعِنُونَ وَ كَيْفَ يَقْرَضُ اللَّهُ عَلَى عِبَادِهِ طَاعَةَ مَنْ يُحِبُّ عَنْهُ مَلَكُوتُ السَّمَاوَاتِ وَ الْأَرْضِ وَ إِنَّ الْكَلِمَةَ مِنْ آلِ مُحَمَّدٍ تَنْصَرِفُ إِلَى سَبْعِينَ وَجْهًا وَ كُلُّ مَا فِي الذِّكْرِ الْحَكِيمِ وَ الْكِتَابِ الْكَرِيمِ وَ الْكَلَامِ الْقَدِيمِ مِنْ آيَةٍ تُذَكَّرُ فِيهَا الْعَيْزُ وَ الْوَجْهُ وَ الْيَدُ وَ الْجَنْبُ فَالْمُرَادُ مِنْهَا الْوَلِيُّ

لِأَنَّهُ حَبُّ اللَّهِ وَ وَجْهُ اللَّهِ يَعْنِي حَقِّ اللَّهِ وَ عِلْمُ اللَّهِ وَ عَيْنُ اللَّهِ وَ يَدُ اللَّهِ فَهُمُ الْجَنْبُ الْعَلِيُّ وَ الْوَجْهُ الرَّضِيُّ وَ الْمَنْهَلُ الرَّوِيُّ وَ الصِّرَاطُ السَّوِيُّ وَ الْوَسِيلَةُ إِلَى اللَّهِ وَ الْوَصْلَةُ إِلَى عَفْوِهِ وَ رِضَاؤِهِ سِرُّ الْوَاحِدِ وَ الْأَحَدِ فَلَا يُقَاسُ بِهِمْ مِنَ الْخَلْقِ أَحَدٌ فَهُمُ خَاصَّةُ اللَّهِ وَ خَالِصَتُهُ وَ سِرُّ الدِّيَانِ وَ كَلِمَتُهُ وَ بَابُ الْإِيمَانِ وَ كَعْبَتُهُ وَ حُجَّةُ اللَّهِ وَ مَحْبَّتُهُ وَ أَعْلَامُ الْهُدَى وَ رَايَتُهُ وَ فَضْلُ اللَّهِ وَ رَحْمَتُهُ وَ عَيْنُ الْبَقِيَّةِ وَ حَقِيقَتُهُ وَ صِرَاطُ الْحَقِّ وَ عِصْمَتُهُ وَ مَبْدَأُ الْوُجُودِ وَ غَايَتُهُ وَ قُدْرَةُ الرَّبِّ وَ مَشِيئَتُهُ وَ أُمُّ الْكِتَابِ وَ خَاتَمَتُهُ وَ فَضْلُ الْخِطَابِ وَ دَلَالَتُهُ وَ خَزَنَةُ الْوَحْيِ وَ حَفَظَتُهُ وَ آيَةُ الذِّكْرِ وَ تَرَاجُمَتُهُ وَ مَعْدِنُ التَّنْزِيلِ وَ نَهَائَتُهُ فَهُمُ الْكَوَاكِبُ الْعُلُويَّةُ وَ الْأَنْوَارُ الْعُلُويَّةُ الْمُشْرِقَةُ مِنْ شَمْسِ الْعِصْمَةِ الْفَاطِمِيَّةِ فِي سَمَاءِ الْعِظْمَةِ الْمُحَمَّدِيَّةِ وَ الْأَعْصَانُ النَّبَوِيَّةُ النَّابِتَةُ فِي دَوْحَةِ الْأَحْمَدِيَّةِ وَ الْأَسْرَارُ الْإِلَهِيَّةُ الْمُوَدَّعَةُ فِي الْهَيْكَلِ الْبَشَرِيَّةِ وَ الذَّرِيَّةُ الرَّكْبِيَّةُ وَ الْعِزَّةُ الْهَاشِمِيَّةُ الْهَادِيَّةُ الْمُهَدِيَّةُ أَوْلِيَاؤُهُ هُمْ خَيْرُ الْبَرِيَّةِ فَهُمُ الْأَيْمَةُ الطَّاهِرُونَ وَ الْعِزَّةُ الْمَعْصُومُونَ وَ الذَّرِيَّةُ الْأَكْرَمُونَ وَ الْخُلَفَاءُ الرَّاشِدُونَ وَ الْكِبْرَاءُ الصَّادِقُونَ وَ الْأَوْصِيَاءُ الْمُتَنَجِّبُونَ وَ الْأَسْبَاطُ الْمَرْضِيُونَ وَ الْهَدَاةُ الْمُهْدِيُونَ وَ الْعُرَى الْمَيَامِينُ مِنْ آلِ طَهٍ وَ يَاسِينَ وَ حُجَّجُ اللَّهِ عَلَى الْأَوْلِيَيْنِ وَ الْآخِرِينَ اسْمُهُمْ مَكْتُوبٌ عَلَى الْأَحْجَارِ وَ عَلَى أَوْزَاقِ الْأَشْجَارِ وَ عَلَى أَجْنِحَةِ الْأَطْيَارِ وَ عَلَى أَبْوَابِ الْجَنَّةِ وَ النَّارِ وَ عَلَى الْعَرْشِ وَ الْأَفْلَاقِ وَ عَلَى أَجْنِحَةِ الْأَمْلَاقِ وَ عَلَى حُجُبِ الْجَلَالِ وَ سُرَادِفَاتِ الْعِزِّ وَ الْجَمَالِ وَ بِاسْمِهِمْ تُسَبَّحُ الْأَطْيَارُ وَ تَسْتَعْفِرُ لِشِعْبَتِهِمُ الْحَيْثَانُ فِي لُجَجِ الْبِحَارِ وَ إِنَّ اللَّهَ لَمْ يَخْلُقْ أَحَدًا إِلَّا وَ أَخَذَ عَلَيْهِ الْإِقْرَارَ بِالْوَخْدَانِيَّةِ وَ الْوَلَايَةِ لِلذَّرِيَّةِ الرَّكْبِيَّةِ وَ الْبِرَاءَةِ مِنْ أَعْدَائِهِمْ وَ إِنَّ الْعَرْشَ لَمْ يَسْتَقِرَّ حَتَّى كُتِبَ عَلَيْهِ بِالنُّورِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيُّ وَليُّ اللَّهِ بَيَانٌ وَ رِجْحُ الْمَوَازِينِ أَيِ بِالْإِمَامَةِ تَرَجَّحَ مَوَازِينُ الْعِبَادِ فِي الْقِيَامَةِ أَعْدَقَ الْمَطَرُ كَثْرَ قَطْرِهِ وَ الْمَطَلُ

المطر المتفرق العظيم القطر و هملت السماء دام مطرها و الأريج محرّكة و الأريج توهج ربح الطيب و فاح المسك انتشرت رائحته و لكنت كخرست بكسر العين و يقال لمن لا يقيم العربية لعجمة لسانه و يقال خصه بالشيء خصا و خصوصا و أمره بين الكاف و النون أي هم عجيب أمر الله المكنون الذي ظهر بين الكاف و النون إشارة إلى قوله تعالى إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ. أقول صفات الإمام ع متفرقة في الأبواب السابقة و الآتية لا

It is narrated by ‘Al-Barisi in Mashariq-ul-Anwar that once Tariq bin Shihab asked: “O Ameer al-Momineen^{asws} please explain the virtues of an Imam (masoom), Ameer al-Momineen^{asws} replied:

Tariq bin Shihab asked: “O Ameer al-Momineen^{asws} please explain the virtues of an Imam (masoom), Ameer al-Momineen^{asws} replied:

“O Tariq, the Imam is the ‘Kalima-tul-Allah’ word of Allah; ‘Hujat-Allah the proof of Allah; Waj-Allah’ the direction to Allah; ‘Noor-Allah’ the light of Allah; ‘Hijab-Allah’ the veil of Allah and ‘Ayat-Allah’ the sign of Allah¹³. He^{asws} is chosen by Allah^{azwj} who bestows onto him whatever (qualities, perfections) He^{azwj} Chooses, and Makes it compulsory on all His creatures to Obey him - the Imam. Thus he is Allah^{azwj}’s appointed ruler in the heavens and on the earth. Allah^{azwj} has taken a covenant regarding this from all His servants. Whosoever precedes the Imam^{asws} has denied established kingdom of Allah^{azwj}. An Imam^{asws} can act as he finds it appropriate, however his actions only correspond to the will of Allah^{azwj}.

Inscribed on his upper limb is the-declaration: The words of Allah^{azwj} are accomplished with truth and justice. For the Imam^{asws} are both the justice and the truth. A column of light (stretching) from the earth to the sky is created for him, in which he witnesses the actions of the mankind. He^{asws} is enrobed in the cloak of power and dignity; he knows what is in the minds and has access to the unseen-al-ghayb; he has been entrusted with absolute power (in conducting his affairs); he beholds all that rests between the dominions of the East and the West: Nor is anything from the realms of ‘Mulk and Malakoot’ which is hidden from him; and he has the ability to communicate with the birds, who submit to his^{asws} Wilayah¹⁴.

Thus, he is the only one, whom Allah^{azwj} has chosen for His revelations, has approved him for (knowledge of) the al-ghayb (Unseen), has strengthened him by his speech, and instructed him in wisdom. His heart has made a station for His will. (Allah^{azwj}) has proclaimed his governance and has granted him the (privilege) to rule, and has commanded all to obey him. This is because the Imamate is the legacy of the Prophets, is equal to the rank (Manzilat) of the Awsiyaa (those who instruct to good). Indeed it is the vicegerency of Allah^{azwj} and his messengers and therefore is regarded infallible, with (true) dominion and governance. Indeed, it is the (True) guidance since it is the perfection of the ‘deen’ and the benchmark of all virtues.

The Imam^{asws}, is the guide for the seekers of the truth, an inspiration for the rightly guided, an established path for the travellers to Allah^{azwj} and a radiant sun in the hearts of devotees of Allah^{azwj} (al-Arifoon). His Wilayah is the vehicle leading to salvation, submission to him is obligatory in this life, (and has many benefits) as well as an instrument (of deliverance) in

¹³ These titles of masoom Imam^{asws} are frequently used by non-masoom Mullahs^{l.a} of our time, as did Abu Bakr^{l.a}, Ummer^{l.a} and Usman^{l.a} in the past.

¹⁴ Total authority and command on all aspects of life.

the hereafter, he is the source of courage and glory (izz) for the true believers; means of intercession for the sinners; a minarets of deliverance for those who immensely love him; a standard of triumph for the obedient. This is due to the fact that Imam, is the only one who can guide to the real Islamic path, through revealing the virtues of 'Aman', recognition of limits of rewards and punishments and clarifying the laws related to permissible and forbidden. Thus this status is only given to no one but to the one who is specially nominated and blessed by Allah^{azwj} and is given a clear distinction and right to administer public affairs and is made sole responsible for people's sustenance. Indeed, Imam^{asws} provides knowledge of the boundaries and injunctions (of Allah^{azwj}) and makes clear the lawful and unlawful.

The Imamate is a station that none can reach except those whom Allah^{azwj} has chosen and has given them precedence (over others), investing them with the authority to rules and to judge. Thus wilayah is nothing other than safeguarding people from danger and disaster and the management of their all affairs, (even down to) demarcating the days and months.

The Imam^{asws}, is Fresh and sweet water for those thirsting (for knowledge & wisdom) A guide to true Guidance. The Imam^{asws}, is ayat-e-Tathir, acquainted with mysteries of the unseen. The Imam^{asws}, is the sun that rises over Allah^{azwj}'s servants with its (illuminating) rays.

The grasp and understanding of people cannot comprehend his^{asws} attributes. This is alluded to in the words of Allah^{azwj}, most high (in the Quran): "To Allah^{azwj} belongs fearlessness and glory (Izza) and to his messenger and to the believers". Here, the believers are being referred to as, Ali^{asws} and his progeny^{asws}. Thus might and glory is for Allah^{azwj}, His Prophet^{saww} and his progeny^{asws}. (This verse shows that) the Prophet^{saww} and his family cannot be separated from one another until the end of the time, they are at the centre of the sphere of the faith; they are the poles of existence (i.e. around which all existent/entities revolve); they are the sky of generosity and the honour of all creation; they are the radiance of the sun of tribute, and the illumination of its moon; they are the origin of all power and glory and the source of inspiration; they are faith's true meaning and its foundation.

The Imam^{asws}, is the bright source of light (to enlighten the dark and cruel) path; the flowing stream leading to Allah^{azwj}; stream of fresh water for the dried land; the swirling sea; the resplendent full moon (badr) and the brimming brook of guidance, the path and the deliverance in places of peril. The torrential cloud, the roving rain the perfect full moon, the noble guide, the shading sky, the glorious blessing, the sea that will never dry. Nobility that cannot be described, a fountain that forever flows, a garden (full of singing) birds, a fragrant and delightful flower (with) the sweetest smell and wafting aroma, the righteous conduct, the successful trade, the clear way, the gentle Physician, the compassionate father, the refuge for people in times of calamity, the judge, the command giver, the Prohibitor, Allah^{azwj}'s ruler over His people, His (Allah^{azwj}'s) confidant on (matters of) reality, Proof of Allah^{azwj} over His servants (He is) the object of pilgrimage on Allah^{azwj}'s earth and the universe, 'Informed' of the Unseen. His personal qualities cannot be encompassed, his inner virtues cannot be imagined and he is unfathomable reality. He is Unique of his age and unparallel to none. He is Allah^{azwj}'s deputy in His injunctions and prohibitions

There is none similar to him and no one can take his place.

So, who is there that can attain knowledge about us; or can reach our rank; or can witness our miracles; or can ever comprehend our status. In this matter, wisdom and intellect are bewildered; understanding becomes perplexed. Our status is so eloquent that the great ones appear worthless, and the scholars dwindle (into insignificance); the Poets become exhausted and wary; the genius stutter and are speechless; the noble orators begin to stammer; and the masters of language are humbled.

Who has the ability and perception to recognise even one Divine attribute of an Imam^{asws}, or could image or comprehend as the heavens and the earth are humbled when they (attempt) to describe the reality of the one who is in the focal point of the Universe, the pivot of all that revolve, the secrets of all that is possible to exist, the ray of Divine creator, the majesty of the Most Great and the honour of the heavens and the earth.

The station of the Prophet^{saww} ‘s progeny is exalted above description of the describers and the qualifications depicted by the highly qualified. Nor can they be compared with anyone in any realm or world. How could it be possible to describe them, since they are the first light (created by Allah^{azwj}), the lofty words, the radiant Divine names and the greater oneness of Allah^{azwj}. Thus whoever turned away from them has indeed deserted oneness of Allah^{azwj}, as they are the greatest veil of Allah^{azwj}.

Thus who has the merits to select such an Imam^{asws}, who cannot be recognised by the wisdom. Actually, there is no one who had abilities to identify the noble Imam or even describe one of his virtues. However, those who image that some of the qualities of Prophet’s progeny can be found in other people are, in fact, crafty liars and have gone astray from the righteous path and they chose to worship the Calf (false god), as their Lord and have joined the ranks of Shaitan. This is all due to their intense animosity against the house of Divine qualities, and the family of the virtuousness and infallibility and jealousy towards the household of Prophet^{saww}.

Shaitan has made them believe that their (devious) actions, after all, are honourable. May Allah^{azwj} destroy them and destine them towards hellfire. How could they have selected an ignorant as an Imam, who used to worship idols and was a well-known deserter on the day of Holy wars (Battle). Although, it is incumbent that the Imam should be the most knowledgeable and not ignorant; brave and not withdrawing individual. And none should be superior to him in (nobility) descent and nor should be inferior (to anyone) in his lineage. Beware; the Imam can only be from the best of the Quraysh, the most nobility of Hashim and from the progeny of Ibrahim^{as}. He is from the bloodline of Prophet^{saww} and is the ‘Nafas’-e-Rasool^{saww}¹⁵. He is chosen by the will of Allah^{azwj} and his selection is directly executed by Allah^{azwj}.

Thus, he^{asws} is the honour of all nobles and a branch from the (descendants of) Abd Manaaf; he has (complete) knowledge of (worldly) affairs and is well versed in the governance (of all affairs). Obedience to him^{asws} is incumbent until the day of judgement and Allah^{azwj} has made his Heart a (vessel) for His mystery and elects to speak through Imam’s tongue. Thus,

¹⁵ Replicating the qualities of Prophet^{saww}

He^{asws} is infallible, represents Allah^{azwj} and is free from any element of ignorance and weakness.

O Tariq, the people have abandoned him and followed their own desires and who can be more astray than the one who follows his whims without any guidance from Allah^{azwj}. O Tariq! the Imam^{asws} may be considered like an angel in the appearance of human being, a heavenly body, a divine command, a sacred spirit, a lofty station, a manifest light, a hidden secret. He is angelic in essence with attributes of the Divine powers, endowed with unlimited good qualities, possess the knowledge of the realms of the Unseen, specifically chosen by the Lord of the Worlds and is connected with the Truthful and Trustworthy (Rasool Allah^{azwj}). All this is for the household of Muhammad^{saww} alone; nobody else can partake in this with them. This is because they are: the source of revelation and the meaning of its exposition; the elect of the Lord of Majesty; The place of Jibraeel^{as}, Al-Ameen’s descent; the words of the attributes of Allah^{azwj}; His secret and His words; the tree of Prophet hood; the source of chivalry; the essence of all opinions; the ultimate meaning and signification; the station of apostolic wisdom; the illumination of majesty in proximity to Allah^{azwj}, and in His care the location of Allah^{azwj}’s word; the key to his wisdom; the lamps of Allah^{azwj}’s mercy; the well springs of His bounty; the path that leads to Allah^{azwj}-the salsabeel-the Qistaas al Mustaqeem (the upright scale) the straight path; the remembrance (full) of wisdom; the noble face; the eternal light; possessors of honour and repute; take precedence over all noble and exalted; the successors of the noble Prophet^{saww}; the progeny of the compassionate and gentle (Prophet^{saww}); we are the progeny of one from the other, in the custody of the most High, the most Mighty- Allah^{azwj} knows all and observes all of these.

These are the immense and unmistakable signs of guidance and the straight path. Whosoever recognises them^{asws} and takes (guidance) from them^{asws}, he belongs to us. As per Rasool Allah^{saww}’s statement, “He who follows me, surely he is from me”, is an allusion to this (reality). Allah^{azwj} created them (Prophets household) from the illumination of his majesty and entrusted them with the governing of the affairs of His^{azwj} kingdom. (Thus there is no doubt) they are the treasured secret of Allah^{azwj} and His friends, those who are near (Awliya al-Muqarraboon).

Allah^{azwj}’s (creative) command is between the letter ‘Kaaf’ and the letter ‘Nun’. In fact they are the ‘Kaaf’ and the ‘Nun’ since they invite to Allah^{azwj}, speak only what they receive from Him and carry out His commands. The knowledge of all the Prophets, the (divine) mysteries of the Awsiyaa and the power and glory of the Auliyaa, in comparison to them^{asws}, is like a drop out of an ocean and a grain out of a desert. Indeed, the heavens and the earth to the Imam are like the hand and its palm. He recognises what is visible as well as what is hidden; He knows the pious among the sinners; what is in the wet and within the dry forms. This is because Allah^{azwj} has taught his Prophet^{saww} the knowledge of what has been passed and what would appear, and all these protected secrets were inherited by Prophet’s noble Auliyaa. Whosoever, denies this is a cruel and cursed wretch, and as such is cursed by Allah^{azwj} as well as by all those who also send curse in Allah^{azwj}’s obedience.

How could Allah^{azwj} make incumbent upon his servants the obedience of the one who is veiled from the mysteries of the heavens and the earth. The reality is that, a single word

uttered (in Quran) in the praise of Aal-e-Muhammed, exceeds seventy dimensions (of knowledge). (Consider further), How often in the verses of the Noble reminder, the blessed book, the eternal words are mentioned in our praise, i.e., al-Ayn (eye), al-Wajh (face), al-Yadh (hand) and al-Janb (side). (It is obvious that) What is meant by these words is this Wilayah (pointing to himself^{asws}), as Imam^{asws} is the side of Allah^{azwj}, the face of Allah^{azwj}, that is, the reality of Allah^{azwj}, the knowledge of Allah^{azwj}, and the essence of Allah^{azwj}. (As for the phrase) ‘Hand of Allah^{azwj}’ they are the manifestation of the implicit dimensions of the visible attributes. Thus, their Ahl e-Bayt’s implicit is the manifestation of the Allah^{azwj}’s explicit attributes. They^{asws} are the explicit manifestation of the implicit and the implicit dimensions of the explicit. This is alluded to in the saying of the Prophet^{saww} “Indeed Allah^{azwj} has no eyes and hands, but surely you and me, Ya Ali^{asws}, are from them”.

They^{asws} (The Ahl e-Bayt) are the most elevated side (Al-Janb al-Aliyy); the most agreeable face (al-Wajh ar-Radiyy); the thirst-quenching spring; and the straight path. They^{asws} are the means to (reach) Allah^{azwj}, the link to His^{azwj} pardon and His^{azwj} pleasure. They^{asws} are the mystery of the One, and the Uniqueness of the Unique (Allah^{azwj}). It is not possible to compare anyone from mankind with them^{asws}; They are: the elect of Allah^{azwj} and chosen purely by Him^{azwj}; the secret of religion and its wisdom; the gateway to faith and its Kaabah; the proof of Allah^{azwj} and His destination; the signposts of guidance and its standard; the grace of Allah^{azwj} and His mercy; the absolute certainty and its reality; the path of the Real and His protection; the origin of existence and its goal; the power of the Lord and His will; the source (origin) of the book and its end; the eloquent speech; the symbols and guardians and protectors of the revelation; the verse of Remembrance and its interpretation; the origin of revelation and its final (destiny); they are the lofty stars; they are the elevated illuminations, kindled from the sun of Fatimah’s honour in the sky or Muhammed’s majesty; they are the branches of Prophet hood gushing forth from the tree of Ahmed; the divine mysteries placed in the form of a human (body).

The Ahl al-Bayt^{asws} are: The pure progeny from Hashemite descent; the (truly) guide and the (truly) guided; thus they alone are the best of creation; they are the pure leaders; the infallible family (protected from sin); the noble offspring; the rightly guided successors (of the Prophet^{saww}); the greatest of the Siddiqeen (the truth ones); the noble Awsiyaa; the tribe whom Allah^{azwj} was pleased with; the rightly guided deliverers; the finest of the fine, from the family of Taha and Yaseen; The proof of Allah^{azwj} for the first and last.

Their names are etched on (every) stone, on (every) leaf of (every) tree, on the wings of every bird; on the gates of heavens and hell; on the throne (of Allah^{azwj}); on the horizons; on the wings of angels; on the veils of majesty and on the canopies of glory and beauty.

With their name the birds glorify (Allah^{azwj}) and fish in the depths of ocean ask for forgiveness on behalf of their followers.

In fact, Allah^{azwj} did not create anything until he made them declare the oneness (of Allah^{azwj}), the wilayah (supremacy) of the pure progeny and revulsion for their enemies. The Throne (of Allah^{azwj}) did not attain stability until it was inscribed with Divine light; There is no deity except Allah^{azwj}, Mohammed is the Rasool Allah^{azwj}, and Ali^{asws} is the Wali of Allah^{azwj}.