Purpose of an Imam \textsuperscript{asws}
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Abbreviations:

saww: - Sal 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^
In the Name of Allah, the Beneficent, the Merciful. The Praise is for Allah, Lord of the Worlds, and Blessing be upon our Chief Muhammad and his Purified Progeny, and greetings with abundant greetings.

Purpose of an Imam

Summary:

Allah has Sent Guides (Prophets and Imams) prior to sending those needing guidance, e.g., starting with Prophet Adam, however, people’s arrogance and ingratitude supported by Iblees, 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 is highlighted so we can better understand and appreciate the Blessings of Allah 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 or an Imam:

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

(حداثنا محمد بن عيسى عن ابن سنان وعلى بن النعيمان عن عبد الله مسكتن عن أبي بصر عن أبي عبد الله عليه السلام أنه قال ان الله لم يبدع الأرض إلا وفيها عالم بمعلم القيادة والنقصان في الأرض فإذا زاد المؤمنون شيئاً ونقصوا شيئاً كمله لهم فقال حذوه كاملاً ولولا ذلك لاتبين المؤمنين امهم ولم يفرقوا بين الحق والباطل

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

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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’.

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’.  

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’, as per a number of Verses of the Holy Quran, see for example:

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

2 Al Kafi V 1 – The Book Of Divine Authority CH 5 H 2
3 Wisdom and recognition.
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).

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).

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).
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).

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\textsuperscript{asws} and his Powers and Responsibilities:

It is narrated by 'Al-Barisi in Mashariq-ul-Anwar that once Tariq bin Shihab asked: “O Ameer al-Momineen\textsuperscript{asws} please explain the virtues of an Imam (masoom), Ameer al-Momineen\textsuperscript{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 Allah.\textsuperscript{4} He\textsuperscript{azwj} is chosen by Allah\textsuperscript{azwj} who bestows onto him whatever (qualities, perfection) He\textsuperscript{azwj} Chooses, and Makes it compulsory on all His\textsuperscript{azwj} creatures to Obey him-the Imam\textsuperscript{asws}. Thus he is Allah\textsuperscript{azwj}’s appointed ruler in the heavens and on the earth. Allah\textsuperscript{azwj} has taken a covenant regarding this from all His servants. Whosoever precedes the Imam\textsuperscript{asws} has denied established kingdom of Allah\textsuperscript{azwj}. An Imam\textsuperscript{asws} can act as he finds it appropriate; however his actions only correspond to the will of Allah\textsuperscript{azwj}.

The Imam\textsuperscript{asws} is the guide for the seekers of the truth, an inspiration for the rightly guided, an established path for the travellers to Allah\textsuperscript{azwj} and a radiant sun in the hearts of al-Arifoon- the devotees of Allah\textsuperscript{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,

\textsuperscript{4} These titles of masoom Imam\textsuperscript{asws} are frequently used by non-masoom Mullahs\textsuperscript{la} of our time, as did Abu Bakr\textsuperscript{la}, Ummer\textsuperscript{la} and Usman\textsuperscript{la} in the past.
The Maurifat (recognition) of Masomeen \textsuperscript{asws} is the Maurifat of Allah \textsuperscript{azwj}:

The Maurifat of Masomeen asws is the Maurifat of Allah azwj:

![Image of the page from a book, containing text in Arabic and English]

An Extract from a famous sermon of Amir-ul-Momineen on Maurifat-e-Noorania\textsuperscript{6}:

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 Islám 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.

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\textsuperscript{5} Hadith-e-Tariq, see the complete sermon with Arabic text in Appendix II

\textsuperscript{6} Bab 4 - جامع في صفات الإمام و شرائط بحارالنور ص 169

Bab 14 - نادر في صفات معرفتهم ص 26
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 'تَعْرِفُونَ' (gain Maurifat'), you will not become ‘Arif 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 ‘الْمَنَارَ’ Lighthouse asws. He aswj 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 asww 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.

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

Dress up (in piety) before every Masjid. Find the houses through the doors to them, the houses for which Allah\textsuperscript{azwj} has Granted permission to be raised high, wherein people speak of Him\textsuperscript{azwj}. He\textsuperscript{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\textsuperscript{azwj} from prayer and paying al-Zakat (charity).

These men fear the Day wherein the hearts and eyes undergo turbulent conditions. Allah\textsuperscript{azwj} Chose and purified the messengers for His\textsuperscript{azwj} Command, then He\textsuperscript{azwj} purified and chose them\textsuperscript{asws} who are confirmed in His warnings. Allah\textsuperscript{azwj} Says: \textit{No nation who lived before was left without a Warner ....} (35:25). \textit{`Lost are those who remained ignorant and guided are those who thought and understood.} Allah\textsuperscript{azwj} has said: \textit{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\textsuperscript{saww}, affirm whatever has come from Allah\textsuperscript{azwj}, follow the marks\textsuperscript{asws} of guidance; they\textsuperscript{asws} are the signs of trust and piety. You must know that if a man rejects Prophet Isa\textsuperscript{as} and acknowledges all the other messengers of Allah\textsuperscript{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\textsuperscript{azwj} your Lord.\footnote{Al-Kafi, Vol. 1, H. 1530}

\textbf{Rewards for Guiding others to an Imam\textsuperscript{asws}:}

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

قال: ذكرهم آلائي ونعمائي ليحيوني، فلأن ترد آليا عن بابك، أو ضانا عن فناني أفضل لك من عبادة مائة سنة بصيام فضيرا، وقيام ليلها.
He aswj Said: “Remind them of My azwj Favours and My azwj Bounties so they would love Me azwj, so if you 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 than the worship of a hundred years with Fasting its days and standing (for Salat) its nights”.


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 Laws and what his Lord aswj can be worshipped with and can be arrive with to His azwj Pleasure’.

قال على بن الحسين عليه السلام: فأبشروا علماء شيعتنا بالثواب الْعظم والْزاء الْوفر.

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’.

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 سكاحها أولئك 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’.

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\textsuperscript{asws} in re-establishing the religion after it is corrupted:

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

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

‘Abu Abdullah\textsuperscript{asws} has said: ‘Allah\textsuperscript{azwj} does not Leave the earth except there is in it a knowledgeable one\textsuperscript{asws} who knows (where are) the excesses and deficiencies in the Earth. If the believers exceed in something, he\textsuperscript{asws} takes it away from them, and if they are deficient in something, he\textsuperscript{asws} completes it for them. He\textsuperscript{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 – 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\textsuperscript{asws} say: ‘The Earth is not left empty except in it is a knowledgeable one\textsuperscript{asws}, whenever the believers exceed in something, he\textsuperscript{asws} takes it away from them, and if they are deficient in something, he\textsuperscript{asws} completes it for them’.

3 – It has been narrated to us by Muhammad Bin Ismaa’il Bin Abi Ja’far, who has said:

‘I heard Abu Abdullah\textsuperscript{asws} say: ‘When the believers exceed in something, he\textsuperscript{asws} takes it away from them, and if they are deficient in something, he\textsuperscript{asws} completes it for them’. ‘Abu Abdullah\textsuperscript{asws} has narrated to us by Muhammad Bin Ismaa’il Bin Abi Ja’far, who has said: ‘When the believers exceed in something, he\textsuperscript{asws} takes it away from them, and if they are deficient in something, he\textsuperscript{asws} completes it for them’. ‘I heard Abu Abdullah\textsuperscript{asws} say: ‘When the believers exceed in something, he\textsuperscript{asws} takes it away from them, and if they are deficient in something, he\textsuperscript{asws} completes it for them’.

1 حديثنا محمد بن عيسى عن ابن سنان وعلى بن النعمان عن عبد الله مسكان عن أبي بصبر عن أبي عبد الله عليها السلام أنه قال: ‘الله لم ينصرف الأرض إلا وقعة علم الزائدة والنقصان في الأرض فإنما إذا زاد المؤمنون شيئاً ردهم وإذا نقصوا أكملهم لهم فقال: خذوه كاملاً ولولا ذلك لانتبس على المؤمنين أمرهم ولم يفرقوا بين الحق والباطل.

2 حديثنا محمد بن عيسى عن ابن أبي عمر عن منصور بن يونس عن أسحق بن عمر عن أبي عبد الله عليه السلام قال: ‘الإنسان لا تخلو الأرض إلا وقعة علم كلما زاد المؤمنون شيئاً ردهم وإن نقصوا شيئاً أكملهم لهم.

3 حديثنا محمد بن عبد الجبار عن عبد الله بن الحجاج عن تعليقة عن أسحق بن عمر عن أبي عبد الله عليه السلام أن الأرض لا تخلو من أن يكون فيها من علم الزائدة والنقصان فإنما جاء المسلمون بقيادة طرحهم وإذا حاووا بالنقضان أكملهم لهم ولولا ذلك لاحتال على المسلمين أمرهم.'
3 – It has been narrated to us by Muhammad Bin Abdul Jabbar, from Abdullah Bin Al-Hajaal, from Tha’albat, from Is’haaq 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 if for them, and had it not been for that, the affairs of the Muslims would become confusing for them’.

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 – 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 – It has been narrated to us by Ibrahim Bin Haashim, from Yahya Bin Abu Umraan, from Is’haaq 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\textsuperscript{asws} completes it for them, and had it not been for that, the affairs of the believers would become confusing for them’.

(7) حدثنا أحمد بن محمد عن الحسن بن سعيد عن علي بن اسياط عن سليمان مولى طربل عن اسحاق بن عمار قال: صممت أبا عبد الله عليه السلام يقول أن الأرض لن تخلو إلا وفيها عالم كلهما، كلاما زاد المؤمنون شيئا، ردهم إلى الحق، وان نقضوا شيئا، أتى الله 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\textsuperscript{asws} say: ‘The Earth is never empty except in it is a knowledgeable one\textsuperscript{asws}. Whenever the believers exceed in something, he\textsuperscript{asws} pushes them back to the truth, and if they are deficient in something, he\textsuperscript{asws} completes if for them’.

(8) حدثنا عبد الله بن جعفر عن محمد بن عيسى عن علي بن اسمايل الميمني عن نعيم بن عبد الاعلى مولى الاسم عن ابي جعفر عليه السلام قال: ‘سمعته يقول ما ترك الله الأرض بعض عالم، ما زاد الناس وزيد ما نقصوا ولم يخلو على الناس أمورهم.

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\textsuperscript{asws} said, ‘I heard him\textsuperscript{asws} say: ‘Allah\textsuperscript{azwj} does not Leave the Earth without a knowledgeable one\textsuperscript{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 علي بن النعمان عن أبيه عن شعبان عن أبي حمزة عن أبي جعفر عليه السلام أنه قال لم تخل الأرض إلا وفيها من رجل يعرف الحق فإن زاد الناس فيه شيئا قال قد 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\textsuperscript{asws} has said: ‘The Earth is never empty except that in it will be a man\textsuperscript{asws} from us\textsuperscript{asws}, who recognises the truth. If the people have exceeded in something, he\textsuperscript{asws} says: ‘They have exceeded’, and if they are deficient from it, he\textsuperscript{asws} says: ‘They are deficient’.

(Ref. Ahadith 1-9: BASAAIR AL-DARAJAAT FI FAZAIL ALAY MUHAMMAD\textsuperscript{asws}, Part Seven, Chapter 10)
Appendix II: Introduction of Imam \textit{asws} by Ali \textit{asws}\textsuperscript{12}

الذهب في مدارث الأئمة عن طرق بن شهاب عن أمير المؤمنين عن آبائه قال باذكر الإمام، كلمة الله و خلقته الله و وعظ الله و وجوه الله و نور الله و حجاب الله و آية الله بقائمة الله و تعلّم فيه ما ب답ا و وجب في ذلك الطاعة والولادة على الخلق في كل بعيد فيه كفر بعلم الله من فوق عزيز هو يعلم ما يتدا و إذا شاء الله شاء و تكلم على عضلود و ثلاث كلمة ركز صفا و ع란ه فهو الصادق والمعلم و يتصل له عقوم من نور من الأراضي إلى السماء و إنما أخذ له بذلك الهدى على جميع عباده فهو ملهم له علمه الصري و المعلم فلا يبقى عليه شيء من علم المعلم والمعلمون و يعطي منطق الكلار عند ولايتهم هما الذي بقائمة الله يذكيره و يرضيه لهضمه و تبليه بكلماته و يتلمس جحدها و يرفع قلنا مكان مداني و ينادي له بلسيلة و يجيب له بالإعزة و ينمه لأنه إمام ميزة الأعيان و نذيرة الأضواء و خالقة الله و خالقة رسل الله فه فيه عرش و ولادة و حياة و إلههم في الدنيا و رحيم

الغمون الإمام ذليل المشايخين و تراص المشاهدين و سبية الشراكين و شرف الشراح و شرف الرأي في للف الفارزين ولاقية السبقه و طاعة ضرورة في الحديث و عقدة يعد المساه و عبر الكدبين و شفاعة المصداقين و عقدة المقصرين و فؤاد المجنين و رأس الإمام في الإسلام و كمال الإمام و نوع العواك و تبني الحلال من الحمر متنزه لا ينالا إلا من الختام لله و قامة و وعاء و خلقنة فاللائم هو حفظ الحديد و تدبير الأمور و تقديم الأفكار و الشعر الإمام النشء الغلم على الطاعة و المثال على إخدر الإمام المطهر من الأذون المطلي على العلوم الإمام هو الشجاع الثانعة على عيان الإمام كأول الآباء و الأئمة و إيهادة بقوله تعالى و الله تعالى و إياه ولي المؤمنين و المؤمنين على علقة الفردوسي البليغ و البشير و النبي قد عرفها فصلاً فصلاً في الحديث و محتوى المنهاج و البصيرة الفعلى و الشيء المتساقط و الشيء المنسوب و صيغة الإمام فلائحة الأنبياء و الأئمة و السماوات و السماوات في سبيل و البراءة والله و الملائكة و الليل و الذي لا يوصف و السماوات و الأزمنة و الزمان الطويل و العقيد الحقيقي و البقاء الطويل و النزاع العظيم و البقعة المكشوف النافذ والنزاع المكشوف المعاني و البصر الأعظم و الهمزة المساند و الدهق الأعظم و النزاع الوامد و النزاع العظيم في الأزمنة و في الملائكة و في الروحانية و في خلقنة الله على عيان و بكل كلامه في أزمنة و في بقائه من الأذون متوسطة في الشروط المطلعة على الغياب للغائبة أمير لا يملك و رأى عبده لا يدرك واحده فهو خفية الله في نهيم وهو أمر لا يقبل و لا يفهم و لا يقرر و لا يدرك قانونا ولا يطمح في شيء تبناه مرفوعاً أو يغفو درحناً أو يبصه كافنناً أو يدرك منهلاً خارج الأذون و المعلوم و نأبه الأئمة فيما أقول تصورات المعلومة و تعاصر العلماء و كتب الشعراء و خبرت البغاء و لجذب الملء و حراك الصخارة و تواضع الأذون و السماوات عن وصف شأن الأولئات و هنا يغفو أو يوضع أو يعلم أو يبكر أو يراك أو يملك من هو شاعر خالد الكهناء و شرف الأذون و الشيء خالق مقامه المسجد من وصف الأولئات و تقب التلامع و أن يقمع جسم أحد من العاملين كيف و هم الكلمة العليا (الغبط) و الشجاعة العليا و الخصبة العليا و الفاحشة الداخلة التي أطرت عليها من أذور و توني و جحدها الله الأعظم الأول على قائل الاستحلاج عن هذا و أنَّه أدرج من هذا و من لذيز و من وصف من وصفه ظبه أن ذلك في غير الملائم كذباباً و الذي أطلقهم علواً علماً و السماوات جنباً جنباً كذاك في بعضة نيب الطاقة و دار الأعضة و خدمة لمغفرة الزمانة و الحكمة و زين ثُمَّ نُبِيّت السراج أعماظهم فتبلاً لهم و مشفقاً كيف اختاروا إبناً جَبَالاً عابداً للاتصام خلباً يوم الزكاة و الإمام يجَب
أن يكون عالماً لا يخلف وشجاعة لا يكون
على عقله خسه ولا يمانتيه تستو في في الدوامة من قرينة وشرف من
هاشم والفتيان من إرثهم ونجلهم من الندم 큰 وموقع الناقص من الله وقوله
أنه شرف الأشراح.
و الفرع من عنده من مشابهة فائقة بالإكراهان رفعه الطاقة إلى يومالreesome لأدج الله عليه بدراً و أطلقت عليه لسانه فهو
معظم موضف لس كان و لا خلق فائكته بما طائر ويرفع أبوه لهم و من أصل أن أبعه هو برل مه المدينة مر
س دندر ملك وميدلصاً و أكثر إليه وروح مثير و مقم على يد و توزر على يد فجر فيه هو ذلك الذائر إليه
السقاط مارية الآيات عمان بالتغيير خصاً من رؤي العالمين و تضا من المشاكر الأمين و هذا كله لا يمركز في
مشارك لأنهم معدن الترقيل و مغب التأويل و خاصة الرزق الجليل و مهبط الأمين خيرت صفرته الله و سورة و كيلمة شجرة الطبيعة
و معدن الشعلة عن المقالة و شمثي الدالة و تحكم الزمالة و تمور الجلالة خنج الله و دعاءة و موضع كمية الله و مصاف
جذعه و مصانع رحمة الله و نابيهم المبين إلى الله والملسمين و المشرعون الم사항ين و السنجن الدقيق و الحكيم
و الخادمة الكريمة و الأثر الفريد أهل الشريف و الشفيع و الترميز و القضيب خلقنا النبي الكريم و أنتان الزور الزنجيم
و أمائه العليل المظلي ذهبية بعضهم من بعض و الله جميع علماء الأهل و طويين الألفون من عرفهم و أخذ عنهم فهو
رميهم و إليه الإفارة يقوله فمن نفع البني من الله من أور عزهم و لاهمم أثر تلصق فيه بسلا الله المخلول و أدولف
المممون و أنتان بين الكاف والمدن إلى الله بيدهون و عنه يقولون و بأمر يقولون على الأمنين في علمهم و عبر الأوصياء في
سمرهم و

على الواحد في عويله كالفطرة في البكر و الدار في ZIP والإمام عند التصوله عبد الله كودي من راحته يرضه علماء من
باطلها و يلزمها بعضها و رثاها و باستها لأن الله نعيص علم ما كان و ما يكون و ورب ذلك السر المضمن
الأوصياء الممثلين و أن أثر ذلك فهو ضبع ملعون يبلغه الله و يبلغه الأمورين و كيف يرمن الله على عينه طاعة من
يقضي نص ملكه مذات المساوين و الأراضي و إن الكلفة من إل تصدق لنصر إلى منجو و و جهة و كل ما في الذكر الحكيم و
الكتاب الكريم و الكلام المقدم من آية تذكر في الأت الطغيان و الجاوة و الله و الجاوة فنشر منها البوز

لا ل축 الله و وعده الله يبشر حق الله و علم الله و علم الله و مع الله و عند الله فمه الفضل العلي و الخحلة النفسية و
الadiensة النزوى و المتزوجة السوية و الوصلية إلى الله و الوصلة إلى عقول و رضاء بسر الوادي و الأخوك فلا فاقداً يهم من الحقين أحدهم فهم خاصيت الله
و خاصياته و سر الذهب و كليلة و نبات الإيمان و كليلة و خصلة و خصلة اللهم و خصلة و خصلة الخاديات و واردة فصل الله و رمضان
و عين الينين و خليفة و جراح الحا و عصره و منعðاً الوجود و حذته و مكانة و طهاة الدرب و رهبة و أم الكتاب و خلافته و فصل
الحجاب و تزامن و خزنة الوفو و خفافة و حياة الذكر و تزامن و دعاق الدفاع و خبرة الفحم الآلة و الآلات
المشرفة على فيض الحقائق المطلوبة في شبه العناية المتشابهة والمختلفة للفة في دوله الأخلاقية و الأمور الأخلاقية
الموضوعة في أهل البنين و الأثر الفريد و الجرح المذكوحة في المحايدة الألفية أوليهم مختر النور في فهم الأمثلة المطمورة و الواصف
المؤسسون و ملؤ الدين الأكرهم و الحكاية الرائعة و الأشياء المتعلقين و الأخلاق المذكوحة و النتائج المثيرون و العادات
المهديون و القص المهانيون من البسهم و البعض و خصص الله على الأوليين و الأпервых اقتصاء اثارة مختلفة على الحجر و علي أوراق
الأثمان و على أخلقه الأطلاف و على أندوع الأشياء و على النار و على الفجر و على أعوج الأشراح و على أعوج
الشظاء و عواطف الغض و الأحلام و بعضهم يكتم بعضه و بعضهم يستوعب أمثالهم و بعضها يكتم بعضهم و أتمهم
عليه القصر بونأخيدة إليه و وأيامه و بورضه و بورضه و أتمهم على الله على الله لا إلا الله متحفه وسلم على الله و السلام على

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

Tariq bin Shihab asked: “O Ameer al-Momineen\textsuperscript{asws} please explain the virtues of an Imam (masoom), Ameer al-Momineen\textsuperscript{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 Allah\textsuperscript{13}. He\textsuperscript{asws} is chosen by Allah\textsuperscript{azwj} who bestows onto him whatever (qualities, perfections) He\textsuperscript{azwj} Chooses, and Makes it compulsory on all His creatures to Obey him - the Imam. Thus he is Allah\textsuperscript{azwj}’s appointed ruler in the heavens and on the earth. Allah\textsuperscript{azwj} has taken a covenant regarding this from all His servants. Whosoever precedes the Imam\textsuperscript{asws} has denied established kingdom of Allah\textsuperscript{azwj}. An Imam\textsuperscript{asws} can act as he finds it appropriate, however his actions only correspond to the will of Allah\textsuperscript{azwj}.

Inscribed on his upper limb is the declaration: The words of Allah\textsuperscript{azwj} are accomplished with truth and justice. For the Imam\textsuperscript{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\textsuperscript{asws} is enrobed in the cloak of power and dignity; he knows what is in the minds and has access to the unseen-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\textsuperscript{asws} Wilayah\textsuperscript{14}.

Thus, he is the only one, whom Allah\textsuperscript{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\textsuperscript{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\textsuperscript{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\textsuperscript{asws}, is the guide for the seekers of the truth, an inspiration for the rightly guided, an established path for the travellers to Allah\textsuperscript{azwj} and a radiant sun in the hearts of devotees of Allah\textsuperscript{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

\textsuperscript{13} These titles of masoom Imam\textsuperscript{asws} are frequently used by non-masoom Mullahs\textsuperscript{1a} of our time, as did Abu Bakr\textsuperscript{1a}, Ummer\textsuperscript{1a} and Usman\textsuperscript{1a} in the past.

\textsuperscript{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.
‘Purpose of an Imam\textsuperscript{asws} www.hubeali.com

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\textsuperscript{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\textsuperscript{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\textsuperscript{azwj}), the lofty words, the radiant Divine names and the greater oneness of Allah\textsuperscript{azwj}. Thus whoever turned away from them has indeed deserted oneness of Allah\textsuperscript{azwj}, as they are the greatest veil of Allah\textsuperscript{azwj}.

Thus who has the merits to select such an Imam\textsuperscript{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\textsuperscript{saww}.

Shaitan has made them believe that their (devious) actions, after all, are honourable. May Allah\textsuperscript{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\textsuperscript{as}. He is from the bloodline of Prophet\textsuperscript{saww} and is the ‘Nafas’-e-Rasool\textsuperscript{saww}\textsuperscript{15}. He is chosen by the will of Allah\textsuperscript{azwj} and his selection is directly executed by Allah\textsuperscript{azwj}.

Thus, he\textsuperscript{saww} 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\textsuperscript{saww} is incumbent until the day of judgement and Allah\textsuperscript{azwj} has made his Heart a (vessel) for His mystery and elects to speak through Imam’s tongue. Thus,

\textsuperscript{15} Replicating the qualities of Prophet\textsuperscript{saww}
He is infallible, represents Allah 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. O Tariq! the Imam 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). All this is for the household of Muhammad 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 Jibrael’s descent; the words of the attributes of Allah; 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, and in His care the location of Allah’s word; the key to His wisdom; the lamps of Allah’s mercy; the well springs of His bounty; the path that leads to Allah-the salsabeel-the Qistaas al Mustaqueeem (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; the progeny of the compassionate and gentle (Prophet); we are the progeny of one from the other, in the custody of the most High, the most Mighty- Allah knows all and observes all of these.

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

Allah’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, speak only what they receive from Him and carry out His commands. The knowledge of all the Prophets, the (divine) mysteries of the Awtiyya and the power and glory of the Auliyya, in comparison to them, 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 has taught his Prophet the knowledge of what has been passed and what would appear, and all these protected secrets were inherited by Prophet’s noble Auliyya. Whosoever, denies this is a cruel and cursed wretch, and as such is cursed by Allah as well as by all those who also send curse in Allah’s obedience.

How could Allah 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 sas); the tribe whom Allah azwj was pleased with; the truly 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.