

Definition of Imamate

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Abstract

In this research, we will study the definition of the Imamate and it contains two requirements: the first requirement is the definition of the Imamate and the opinions of the scholars in it.

It is clear from the above that the Imamate came in the sense of leadership, progress and presidency.

Second: Defining the Imamate idiomatically

e- The issue of the Imamate is one of the fundamental issues in which a dispute occurred between the schools of Islamic history, and this dispute between Muslims continues today. Because each of the schools of thought has its own vision of Miss A. She does not have a mother (4).

1-The Imamate according to the scholars of the Front

- Sheikh Al-Mufid (T.: 413 AH) mentioned in Jokes of Faith: "The imam is the owner of the general leadership in religious and worldly matters on the authority of the Messenger, may God's prayers and peace be upon him and his family. (5)
- Sheikh al-Tusi (Tel: 672 AH) (6) in his book, Benefits of the Rules of Contract: "The imam of the General Presidency of the Religious Islands includes the common people in preserving religious and religious interests, and reprimanding them for what harms them." (7)
- Al-Mohaqqiq Al-Hilli (Telephone: 676 AH) defined in his paths to the arrival of religion, "The Imamate: the general presidency for a person who does not have the right to the name of the father and not in the commissioning council" (8)
- Thus, it is clear from the scholars who said that under the presidency of the republic,

Introduction

The issue of the Imamate is considered one of the important issues in Islam, due to its great importance as one of the fundamentals of the religion. And because it is the real extension of the leadership of the Messenger Muhammad - may God's prayers and peace be upon him and his family - spiritually and ideologically, and that he was calling people to Islam and laying the foundation for the establishment of the first government in Islam in harmony with all the needs at that time, with regard to defense and financial matters, in addition to his interest in the aspects of the hereafter and adornment With virtuous qualities and morals.

The first requirement: the definition of the Imamate and the opinions of scholars regarding it:

First: Defining the Imamate by language

No: Definition of the language of the ruler
Al-Khalil (T.: 170 A.H.) knew in the book Al-Ain: "An orphan is the imam of a nation, and later his mother, so-and-so, this mosque, i.e. its imam and its public, and everyone who takes pilgrimages to it, and is presented in matters, is an imam and the Prophet - may God's prayers and peace be upon him – is the imam of the nation" (1)) can be seen from this definition en Imam Muqtada has an introduction to no more" (completed) by Guetdy it and representative cM (conference) and the influence of M." (3) Here a new meaning of presidency becomes apparent.

and they consider that the branches of jurisprudence are related to the actions assigned to them, c. The appointed imam must be unanimous.

Third. The different schools of thought regarding the duties of the Imamate

There are many opinions on the issue of the obligation not to have children, and some of them deny that it is obligatory: the Kharijites, Bakr Assam (17) Mu'tazilites, and it are obligatory for them, but they do. They differed in the necessity of some of them went. E. Lee and why you shouldn't be a mama like this; Imamate has no sympathy in religion. Because God Almighty does not leave time for anyone other than the mother. And it does not matter that he is far from the act of disobedience, and his proximity to me from the act of obedience, and what are the duties of illness, what has befallen me and what the Ash'aris should hear and a belief And the Mu'tazila Bu Ali (18), and Bu Hashem (19), which is Tolma, and what went? Yes, I have a duty to think and listen to the school of thought, and one B- Qasim Al. - Balkhi. (20), AB - Hussein Al-Basri (21) and I follow them, these people are amazed at those who do not have a mother who arouses mischief, and they are amazed at the sages who should not focus on being. From God Almighty (22)

The second condition: Attributes of the Imam

A. Infallibility:

I ascended forward and that the imam is infallible from all immorality and blasphemy since childhood, that is, death, and that he be infallible from mistakes, omissions and forgetfulness. Because it preserved the beginning, and the goal of existence is to guide the people of truth, deter the oppressor from commitment and remove corruption and so on; And because the companions of his existence are close to my worship and far from disobedience (23) despite the introduction, and because the Ismailis must be infallible, but they differed, so the turban said in the infallibility of God if not. He was not

princes and others emerged from it, to a human being, a people No, Dana is not a mother and is not more than one person in one age, and the parent for this precaution has the right to act on his behalf, because Because his presidency is public (9)

- Imamate according to the people of knowledge:
- Al-Mawardi (d. 450 A.H.) (10) said in his book (La Soltaniyat): "The Imamate: is placed in order to retard the prophethood in guarding religion in this world and politics, and it is given to those who perform the duty of the nation unanimously and that. They deviated from them deaf" (11)
- Bu Hamid Al-Ghazali (Tel: 505 AH) said in his belief in economics: "Considering the Imamate is also not one of the tasks, and it is also not the art of intelligibles in terms of jurisprudence" (12)
- says A. Bu Hassan Seif al-Din al-Amidi (Tel: 631 AH) has a ramification in theology: "I know that speech as an imam is not from the origins of religions and eternal things, so as not to hear those responsible for their heart and ignorance, but for my age, the exhibition said about sensitivity - far from deep roots"(13)
- Udud Al-Din Al-Ayji (d. 756 AH) (14) said in his book Al-Mawqif: (The texts that we have are from the branches, but we mentioned them in jurisprudence, following the example of what came before us, and they have purposes" (15)
- Saad al-Din al-Taftazani (T.: 792 AH) mentioned in his book Sharh al-Maqasid: "The Imamate is undisputedly the most appropriate investigation of the Imamate with the science of branches..." (16).

Which indicates the conscious progress of Awali to the East. E - Do not make the ruler one of the divine matters and so on. C- They are insatiable,

(29), while gold has priority over the virtuous, and this ugly mind and religion (30), as indicated by the verse. "He who guides to the truth who deserves to follow security is not guided, but this guides you how to judge" (31), and the Imam must not be virtuous in knowledge, courage, chastity and justice, he must be the Imam. studies in religious and worldly sciences; Because if it is a breach of knowledge, this is contrary to infallibility, and any courage, lack of courage requires one end of excess and this is my DVD for recklessness and confronting oneself. Infallibility, and it is what is just or not leading to injustice, and this is to infallibility, so it must be a mother. Pool Assets and the Virtues of Psychological Perfection (32)

c. Appointment of the imam

We believe neither our mother nor our mother like prophethood and in every age. What does the Messenger may God's prayers and peace be upon him - leave in positions that guide people and guide them to me good and happiness in the Hereafter, and that the Messenger has a general competence over people in managing their affairs and interests.. And we are not a mother except with the text of God Almighty; because infallibility is hidden and hidden matters that only God Almighty knows. On the condition that there is no infallibility, and by informing us of the fasting of Clarkul Muhammad - may God's prayers and peace be upon him - he informed us of the infallibility and the specificity of the infallibility of the mother, and the appearance of miraculousness on his hand is one of his functions. The truth of the allegations (33) While the Abbasids went to assigning no mam to be through text A and inheritance, i.e. what the Zaydi text A and the call, he was a scholar who called for the brave and courageous ascetic Fatimid, so he came out with the sword and claimed that he is not Mama Pi Mam and a den of obedience, and A. said. Was the Sunnah not to be through the pledge

infallible. Because there is no other imam, I. What the Ismailis built must be infallible from the fact that Mam was neither a zealous teacher nor an error. Infallibility is not available (24). And the infallible Imam was not a necessary chain of command for me indefinitely and storehouses; There is no end to the existence of a mother, only the nation's need for him, and it is right to suppress them, the infallible was not infallible from the error of jazz, and they need any imam, and another does. Do not discourage him from his mistake. , and this is my A de E. Lee sequence, which is a shop; neither a mother nor a mother, if he committed a sin, then he did not set up ambushes anymore. If the sin of jazz occurred without an imam, it would be an injustice and an injustice that is not befitting the leadership of prayer. : "My offspring did not fulfill my covenant with me." (27) This indicates that the unjust ruler does not gain, and the mother did not preserve this principle. It must be infallible. Because the Qur'an and the Sunnah are not sufficient in detail and do not benefit the consensus of the nation. Because its present is not infallible it may be wrong and not in terms of consensus; It is not the impossibility of all people agreeing to transcend one person, and they do not measure; Because we have built on various superiorities, such as the obligation to fast at the end of Ramadan, and the prohibition of fasting the first of Shawwal, and mixed agreement such as this mistake of killing, and the obligation to perform ablution from urine and urine. faeces, and all this contradicts the scale, there are no residues that preserved the start without a mother (28)

B .Imam A Fadl A is his time

You have to be a mama and not a mama's favorite do his flock; It is given to them that, if the virtue of his flock is not equal to, and this void must be reduced, the impossibility of e n be equal; Because if it is found in his flock that it is his object, then there is no need for a specific place for this place

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2. Al-Misbah Al-Munir fi Gharib Al-Sharh Al-Kabeer, Ahmed bin Muhammad bin Ali Al-Fayoumi Al-Maqri (died: 770 AH), the investigator: Abdul-Azim Al-Shennawi, indexed case. Full indexing, Publisher: Dar Al Maaref - Cairo, second edition, D, T, And And Article (M): 1/24.
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4. See: Al-Milal and the Bee, the Father and Al-Fath, Muhammad bin Abdul Karim bin AbiBakr Ahmed Al-Shahristani, investigation: Muhammad Sayed Al-Kilani (T.: 548 AH), ed. Maariv, Beirut - Lebanon, date of delivery: 24.
5. Doctrinal Jokes, Sheikh Al-Mufid Muhammad bin Muhammad Al-Nu`man (T.: 413 AH), Publisher: House of the International Millennium Conference Sheikh Al-Mufid - Qom, 1, 1413 AD: 39.
6. Al-Nasir al-Tusi (597 AD - 672 AH) Muhammad ibn Muhammad ibn al-Hasan, Abu Ja`far, Nasir al-Din al-Tusi: a philosopher. He was a pioneer in mental science, meteorology and mathematics. . He was born in Patos (near Nishapur). He has great books, including (Cutting the Sector - T) called (Squaring the Circle) and (Euclid's Liberation Origins - T). See: Media, Khair Al-Din Al-Zarkali, Dar Al-Ilm for Millions, Beirut - Lebanon, Fifth Edition, 1980: 7/30.
7. The Origins of Beliefs, Nasir al-Din al-Tusi (T.: 672 AH), investigation: Sheikh Ali al-Rabbani al-Jalbijani, publisher: The Religious Seminary Management Committee in Qom - Imam al-Sadiq.

of allegiance to the nation if the people pledged allegiance and defeated them, ready to lead the prayer? He is seized by his brothers from the schemes of no peace be with me Mama (34), and we find him in this dispute; Because of the non-mama of the caliphate of God Almighty and the Prophet Muhammad - may God's prayers and peace be upon him - he does not obtain it except by saying that he is the pledge of allegiance and the case in proving no Mama opens the door to disagreement and competition leads to temptation E. Li, and in the end, the person who is not Mama is a firefighter , congenital anomalies and huge difference; No n this is driving E. Lee and having more than one E. Mam at a time, so; Not all teams pledge allegiance to the people, and not all Fatimid claims that ENE are world-famous, so it falls into the experiences of the warrior (35).

Conclusion

1. Through the foregoing, we can summarize the most important results in the following points:
2. For scholars of language and terminology, the imamate is a general leadership in religious and worldly matters.
3. The Imamate for the front Shiites is a divine appointment, either for the common people, it is not a divine appointment, but rather by consensus.
4. The imamate is regarded by the elite as one of the fundamentals, while the sons of the common people regard it as one of the branches .

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 14. Adoud al-Din al-Iji (died: 756 AH) Abd al-Rahmanibn Ahmad ibn Abd al-Ghaffar, Abu al-Fadl, Ud al-Din al-Iji, a scholar of origins, meanings and Arabic. He was from the people of Ij (Persia was a guardian of the judiciary, and had great disciples, and he had an ordeal with the owner of Kerman, so he locked him in the castle, and died in prison. (Al-Mawqif) in jurisprudence, and (physical beliefs), see: Al-Ilaam, Al-Zarkali: 3 /295.
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22. See: The Path to Fundamentals of Religion, Al-Muhaqqiq Al-Hilli, 187-188. Salvation in the Resurrection in Fulfilling the Command of the Imamate, IbnMaytham Al-Bahrani (43-44), and Kashf What is meant in the Explanation of the Abstraction of the Creed (Achievement of the Action), Allama Al-Hilli (d.: 726 AH) Investigation: Ayatollah HasanZadeh Al-Amali Publisher: Nashir Islamic Foundation Qom, seventh floor, 1417 A.H., 490 A.H.
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35. See: Al-Nafi' on the Day of Resurrection in Chapter Eleven, Miqdad Al-Suyuri: 101.

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27. Surah Al-Baqarah from verse: 124.
28. See: Al-Nafi' on the Day of Resurrection in Explanation of Chapter Eleven, Miqdad Al-Suyuri: 99.
29. See: Salvation in the Resurrection in Fulfilling the Command of the Imamate, IbnMaytham Al-Bahrani: 65, Nahj Al-Haqq and Kashf Al-Sadiq, Al-Allama Al-Hilli: 167, and Kashf Al-Murad. Explanation of the abstraction of the creed Allama Al-Hilli: 495.
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