

The origins of Religion among the Imamate Shiites (justice and the Imamate as a model)

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Abstract

The issue of justice and the Imamate is one of the most important Islamic topics that were and still are over the past years, the pivotal pole between the different Islamic sects, as it represents the point of divergence between them in proving the fundamentals of religion and the fundamentals of the doctrine. It has even the highness of justice.

Introduction

The issue of justice and the Imamate is one of the most important Islamic topics that were and still are over the past years, the pivotal pole between the different Islamic sects, as it represents the point of divergence between them in proving the fundamentals of religion and the fundamentals of the doctrine. It has even the highness of justice.

While the Ash'aris differed with them on another principle, which is the Imamate, and whether it is a divine installation or consultation among Muslims, and because of the importance of these two principles, therefore, we decided to clarify them and show some differences and concordances in order to seek knowledge and knowledge, and from God we derive help and success, and He is the Most High behind the intent....

The first topic: a general view of the fundamentals of religion at the front

The first requirement: the meaning of the fundamentals of religion

Preface

The fundamentals of religion are the set of basic beliefs of the Islamic religion that every Muslim must believe in, otherwise he is not considered a Muslim. In every sect, the fundamentals of the Shiite sect include justice and imamate, in the sense that ignorance of them does not expel their owner from Islam, but rather from the circle of Shi'ism. Moreover, it is well-known among the jurists that imitation is not permissible in the fundamentals of religion, unlike the branches of religion, and accordingly, every taxpayer must think and meditate. In the

fundamentals of religion and to believe in them with certainty, not presumptive knowledge.

The term “Usul al-Din” has two meanings:

- The first: It includes all Islamic beliefs corresponding to the branches of religion, and in this sense, the fundamentals of religion include all doctrinal issues that we must rationalize, think and believe in.
- The second: It is specific to two, three, or five doctrinal foundations, namely: monotheism, prophecy, or adding the resurrection to a saying, as the basic foundations of religion, and two of them are justice and the imam as foundations of the school of thought (the Imami Shiite school of thought), however, in some resources they are all called Religion basics.

☞ label face

The reason for this designation stems from the fact that the doctrinal issues on which most religious sciences are built , such as hadith, jurisprudence and interpretation; In other words, the religious sciences are dependent on the sincerity of the Prophet (PBUH), and the truth of the Prophet (PBUH) is dependent on knowing these principles.

In addition to this reason, it is possible to refer to this reasoning, which is: that the fundamentals of religion were organized to distinguish between the Shiite sect and the Islamic religion on the one hand, and the rest of the other religions and sects on the other hand . And with the origin of the Imamate, the other Islamic sects emerge, and with the origin of justice, the difference between justice, including the Imamites, and the Ash'aris becomes clear.

☞ Certainty or suspicion

The word of the researchers agreed on the necessity of believing in the fundamentals of religion, but the difference occurred in that belief in the fundamentals of religion, should it be based on certain and definitive knowledge, or is it sufficient for that presumptive knowledge? On the first hypothesis, is certain and definitive knowledge necessary to be obtained through inference and demonstration, or is imitation sufficient as well? There are different sayings in answer to these questions.

However, most of the opinions agreed that belief in the fundamentals of religion must be based on certain knowledge, and it is not sufficient for presumptive faith.).

And the Almighty says: (And if you obey most of those on the earth, they will lead you astray from the path of God. They follow nothing but conjecture).

And He, may He be glorified, said: (And they have no knowledge of that. They only conjecture).

Contrary to this opinion, there are several investigators and researchers who see the sufficiency of strong suspicion in believing in the fundamentals of religion, and they say that suspicion adjacent to certainty leads to tranquility and tranquility of the soul, and the knowledge considered by Sharia is nothing but what leads to this amount of reassurance and stillness of the soul.

☒ Accordingly, what is necessary in believing in the fundamentals of religion is reassurance, which is called customary certainty, and in customary certainty it does not completely exclude the possibility of contradiction, but it is, due to its weakness, not taken care of, unlike logical certainty in the most specific sense, with which the possibility of disagreement is completely excluded.

The second requirement: the terminology of the fundamentals of religion in the Book and the Sunnah

In contrast to this well-known meaning, the term Usul al-Din may be used and intended for a broader meaning than what we have mentioned. Usul al-Din may be used sometimes and it is intended to refer to the science of speech. The concept of Usul al-Din is one of the terms invented by scholars of beliefs, and there is nothing in the Qur'an or in the hadiths that indicates the division of knowledge into Origins and branches

Yes, there are hadiths indicating that Islam is based on several pillars and foundations, none of which can be waived. It came in the hadith on the authority of Issa bin Al-Sari, he said: I said to Abi Abdullah (pbuh): Inform me of the pillars of Islam that no one can fail to know anything about. Whoever fails to know anything about them, his religion will be corrupted, and his work will not be accepted from him. His work and he was not tired of what he is in because he is ignorant of any of the matters, his ignorance? He (PBUH) said: Testifying that there is no god but Allah and believing that Muhammad is the Messenger of God (PBUH). And the acknowledgment of what he brought from God and the right to zakat in money and the guardianship that God Almighty commanded: the guardianship of the family of Muhammad, peace be upon them.

And in another narration on the authority of Imam al-Baqir (peace be upon him) that he said: " Islam is built on five things: prayer, zakat, pilgrimage, fasting, and guardianship. The narrator said: What is better than that? He (PBUH) said: Guardianship is better, because it is the key to them, and the governor is the evidence for them.

And the hadiths narrated from the imams (peace be upon them) indicate that some knowledge is related to the Islamic religion so that its denial leads to the denial of the religion, but some are not.

☒ Tradition or investigation of the origins of religion

A number of jurists went on to say that imitation is not permissible in the fundamentals of religion, and knowledge of the fundamentals of religion must be through investigation, and it was claimed that the jurists agreed on this opinion.

One of the aspects established by the jurists on the impermissibility of imitation in the fundamentals of religion is that the imitator is either aware that his imitator is right or is not aware of that, and in this picture he bears error and therefore his imitation is disgraceful, because he also does not feel safe from ignorance and error. But if he knows that he is upon the truth, he does not deviate from two cases, either that this certainty has occurred to him by obviousness, or it has been proven to him by evidence, and the first part is false, and according to the second part, either this evidence is not traditional, or it has occurred through imitation, and in the case The latter obliges the chain of imitators to infinity, as the number of people who must be imitated does not end, and accordingly the reasonable and only way is limited to if the taxpayer knows with evidence that he is right, and this is not imitation in reality, and therefore imitation is not permissible in the assets.

The second topic: justice

The first requirement: justice according to the Imamiyyah

It is well-known that the fundamentals of religion include three foundations, which are: monotheism, prophecy, and resurrection. Al-Allama al-Tarhini says: (It is common among the Imamis that the belief in monotheism, prophecy, and resurrection is the foundation of religion, and the Imamate is one of the origins of the school of thought, not religion, which is required by consideration that the foundations of religion are two things: Monotheism and special prophecy only, and this is evidenced by, in addition to the biography of the greatest prophet from accepting the Islam of the two testimonies, the many reports).

However, two principles must be added as foundations of the doctrine to be added to these three, which are justice and leadership, (and accordingly, if a person denies one of the foundations of the religion, he is considered an infidel; but if he acknowledges the first three, and denies justice or the leadership or both, he is not considered an infidel, rather he is not included in Counter of the Imami Shiites) .

☒ The five principles mentioned, in the view of the majority of Imami theologians, are as follows:

- Tawheed: is the knowledge of God Almighty. and the belief that He, the Most High, is eternal and eternal, and is necessary for His own sake; Likewise, belief in the attributes of God, such as power, knowledge, and life. And clearing him of negative qualities such as ignorance and

weakness; And the belief that the attributes of God Almighty, He appointed himself and there is no superfluous adjective on the self .

- Justice: which is the knowledge that God Almighty is just and wise, that is, He does not commit evil and does not abandon what should be done, and that God Almighty does not accept the ugly deeds that come from human beings and that man performs work according to the ability and choice that God Almighty entrusted them with. And he gave them to him, and he is responsible for his good or ugly deeds.

- Prophethood: It is the ratification of the prophethood of the Prophet Muhammad (PBUH) and everything that was revealed to him by revelation. Is it necessary to ratify in detail everything that the revelation came with, or is it sufficient for general knowledge in it? There is a difference of opinion, and it is worth noting that some Imami scholars went to say that it is necessary to believe in the infallibility of the Prophet Muhammad (PBUH), and that he is the last of the prophets of God, Glory be to Him.

- The Imamate: It is the belief and ratification of the Imamate of the Twelve Imams, and all the speakers of the Imamate have agreed on this principle, as this principle is considered one of the necessities of the doctrine, as it believes that all imams are infallible, and they are responsible for preserving the Sharia, and for guiding people to the path of truth and truth as it should be. Everyone obeyed them, and the Twelfth Imam, Imam Mahdi, the Awaited Hujjah, may God Almighty hasten his reappearance He is alive, but he is absent, and the day will come when he will appear, God willing.

- Resurrection: On the basis of this principle, we believe that all people will live again after death until each one of them receives the reward and reward for his deeds, and the majority of Muslims believe in the physical resurrection. That is, a person will be resurrected with a physical body on the Day of Resurrection.

☐ Why singled out the Shiite doctrine of justice?

In the foregoing research, we have shown that the fundamentals of religion are three, which are monotheism, prophecy, and resurrection, and that among the foundations of the Shiite doctrine is justice and imamate, but why is the doctrine of Shiites singled out for justice and imamate?

Justice is one of the divine attributes, so why is justice mentioned in the Shi'ite doctrine without all other divine attributes? First of all, the meaning of justice must be clarified in relation to God Almighty, which is to give every being what it deserves, and injustice is to prevent that being from the thing it deserves, i.e. giving everyone who has a right.

The second topic: How do evil meet with justice ?

And when you look from the other side, you find that there are evils and defects , so you find in exchange for light, for example, darkness, and you find ignorance in exchange for knowledge, poverty in exchange for wealth, and deficiency in organs in exchange for perfection. And why all those evil incidents such as earthquakes and floods that kill and displace hundreds of people at one time? All of these are considered from the sparks until the matter reaches death, so the young man who is twenty years old dies and the old woman who is a hundred years old remains, who everyone complains about, so how do these things fit with justice?

☒ God is the creator of good without evil.

There are some sects in India that believe in the existence of two principles and two principles for the world, one of which is the God of Good and the other the God of Evil. They want to say that the God who is the originator of good things cannot be a source of evil at the same time. Therefore, disease, earthquake and death are not from the God of Good, so they made God a partner at the time. Which they wanted to free from evil, and that was because of their ignorance, so they said that there are two principles for the world, and these are dualism:

And evil is execution, so how many people have gone astray who say that they are lizwans, and then who is the family?

What happens in the world of existence is good by itself, and as for its evil, it is little and accidental, and its good prevails over its evil in any case. However, it happened by chance or due to other symptoms that evil emanates from him, for the sparks are accidental, even Satan.

☒ Satan's good is greater than his evil.

When we want to set an example of evil, you find that Satan is the clearest source of evil. So consider the evil of this Satan. What is it, and who is Satan? Satan is an invisible presence because it is not material. The earthy side of it is weak and the fire side of it is strong, and therefore it is not seen with the ordinary eye. When the jinn dies and vanishes, it becomes part of the air. As for our bodies, they are dense earthy, and the jinn in the linguistic sense is the hidden and hidden thing. Is the creation of this existent good or evil? Every essence is prepared for existence, for God Almighty pours out existence upon it, and so in everything that is possible that prepares for existence, for God Almighty creates it and creates it.

☒ How can the deficiencies in the world be explained?

The question that arises is that how can one explain the existence of all these shortcomings and calamities in the world, which man sees as evil and harmful to him? Such as the types of diseases, afflictions, earthquakes and floods that destroy thousands of families, as well as bloody wars and others, or what we find in animals, where it is said why

God subjected animals to man and why did He not give to animals what He gave to humans? Or that some people are less than others, as well as what we find in the blind, deficient in creation, and so on, and also the reason for creating the scorpion, the snake, and other harmful poisonous animals.

☒ Not knowing does not mean not being :

We answer that with a general and a detailed answer . Every sane person, when he returns to his mind, sometimes sees that he does not know the benefit and wisdom of any of the things, but this does not mean that there is no benefit. For example, it is difficult to carry something heavy with these fingers if there are no nails, because the nail is the one that bears Pressure arising from pregnancy, and now that you know the usefulness of the nail, is it correct to say that it is not useful? And man in the world of existence has only realized a very small part of the benefits and scientific secrets.

The third topic: the Imamate

The first requirement: Defining the Imamate linguistically and idiomatically.

Imamate in the language: a source from the verb (mother) that says: their mother or their mother: their precedence, and it is the origin, the reference, the group, and the religion, and these four are similar, and the imam: who is followed by a people, they were on the straight path or were misguided, and its plural is imam and its origin is ummah upon an actor .

Imamate in terminology: Scholars have defined the Imamate in terminology in several definitions with similar meanings , but with different formulations, the most important of which are:

1. Al-Mawardi said: The Imamate is established for the succession of the Prophethood in guarding the religion and the politics of the world and its contract for whoever performs it in the nation is a duty unanimously, even if the deaf deviates from them.
2. Abu Al-Maali Al-Juwayni said: The Imamate is a complete leadership, and a general leadership related to the private and the public in the tasks of religion and the world.
3. Ibn Khaldun said about the Imamate: it is a caliphate on behalf of the owner of the law in guarding religion and the politics of the world with it.
4. Siddig Hassan Khan said: The reality of the Sharia Imamate is to consider the interests of the nation in their religion and their world.
5. Ibn Uthaymeen said: The caliphate is a great position and a great responsibility, and it takes over the management of the affairs of

Muslims so that he is the first responsible in that, and it is a communal obligation. Because people's things only do it.

☒ Imam in the Qur'an and Sunnah:

The word "Imam" is mentioned in the Holy Qur'an in the singular form, including:

1. The saying of God Almighty is a story about Abraham, peace and blessings be upon him: (He said, "I will make you an imam for people." He said, "And from my offspring." He said, "My covenant does not reach the wrongdoers.")
2. The saying of God Almighty is a story about the supplication of the believers: (And make us an imam for the righteous).

The imam is mentioned in the plural form, including:

1. God Almighty says: (And We made them imams to guide by Our command).
2. God Almighty says: (And We will make them imams, and We will make them the heirs).

The term was also mentioned in the sense of those who follow them in evil.

1. God Almighty said: (So fight the leaders of disbelief, for they have no faith).
2. God Almighty said: (And We made them leaders who invite to the Fire, and on the Day of Resurrection they will not be helped).

If the word imam is used without restriction, then it does not refer to imams of falsehood. Because they were mentioned in the Qur'an with this word, as in the previous two verses, and the word "Imam" was mentioned in the Sunnah of the Prophet in several hadiths. Of which:

1. On the authority of Abdullah bin Omar, may God be pleased with them, that the Prophet, may God's prayers and peace be upon him, said: (The imam who is over the people is a shepherd, and he is responsible for his subjects).
2. Al-Qastalani said: (The greatest imam who is over the people is a shepherd who protects them and surrounds them behind them, and establishes borders and rulings among them, and he is responsible for his flock).
3. Al-Baghawi said: (The meaning of the shepherd here is: the guardian who is entrusted with what follows him... So the care: Preserving something and being well committed... So the care of the imam is the guardianship of the affairs of the subjects, and the protection behind them, and the establishment of borders and rulings in them).

The Imamate is sometimes described as the great or major Imamate, in order to distinguish it from the Imamate in prayer, provided that the Imamate, if released, is directed to the great or general Imamate.

☐ Imamate in Islam (according to Ahl al-Sunnah wal-Jama'ah, as well as among the Twelver Shiites and Ismailis) And it is another term for the Caliphate, in other words, the Imam is the Caliph who is supposed to be obeyed by all Muslims. The Imam is leadership and general leadership over all people, and this is agreed upon in Islam, but there is a difference between Sunnis and Shiites in some matters.

For the Shiites, the Imamate is considered one of the foundations of the religion, and faith is not complete except by belief in it. For every era must have an Imam and a guide for the people, who succeeds the Prophet Muhammad in his duties and responsibilities, and people can refer to him in matters of their religion and their world, in order to guide them to what is good for them and their righteousness, while the books of the Sunnah emphasized the Imamate, its necessity, and the followers of the Imam (the Caliph) . However, none of their scholars made it one of the fundamentals of religion.

The Imam, according to the Shiite concept, is infallible and must be obeyed, while according to the Sunnis, there is no infallibility except for the prophets and messengers of God. This is because there is no evidence of the infallibility of others, and the Sunnah agrees that the Imam must be obeyed, even if he is not infallible according to them.

The meaning of the Imamate linguistically and idiomatically for the Imamate:

It is the source of the verb "mother".

The word Imam in the language means followed and followed.

And the Imam is what is followed by, and from it it was said that the road has an Imam, and the building has an Imam because he is followed by that, that is, the traveler is guided by him, and the Imam, when he was the example for people because they follow him, and they are guided by his guidance, he was called this word.

It is a name given by the Shiites to the rulers who derive their authority from a religious source . The Shiites held that the Imam, who is the Commander of the Faithful (pbuh) , has the right to be an Imam by text and appointment, either by name or capacity , based on the hadith of the Prophet in the sermon that he said in Ghadir. Khum: "Whomsoever I am his master, then Ali is his master."

The second requirement: the Caliphate and the Imamate

The major Muslim sects originally differed about the Imamate, and the origin of the dispute over it is in defining the position after the Messenger; The term "Caliphate" was associated in the Islamic political

heritage with the practical experience of governance that suddenly appeared after the death of the Messenger (PBUH) and continued until the fall of the Ottoman Empire, as the historical sequence begins since the death of the Messenger with: the Rightly Guided Caliphs, then the Umayyad Caliphs, then the Abbasid Caliphs, then the Caliphs. The Ottomans, so “caliph and caliphate” became a title for this line that actually ruled the Muslims, while the term “imamate” among the Shiites remained a title for the form of government that the Prophet determined after his death by stipulating the twelve imams from his descendants.

☒ In linguistic use

Ibn Manzoor said: The caliph is the one who appoints the successor from those before him.

The term “Caliph” and its derivatives were used in most of its sources with this meaning, as stated in the Holy Qur’an:

The Almighty said: {And remember when He made you successors after Noah's people}.

And the Almighty said: {So there was a successor after them who inherited the Book}.

And the Almighty said: {And it is He who made you successors of the earth}.

And the Almighty said: {And Moses said to his brother Aaron, “Take my place among my people, and act well.”

But it was also used in the context of the presence of the successor and not his absence, as in the Almighty's saying:

The Almighty said: {And when your Lord said to the angels, “Indeed, I am making a successor on earth.”

And the Almighty said: {Oh David, we have made you a successor in the earth, so judge between the people with justice}.

So, according to the traceability of the sources of use of this term, it becomes clear that the death of the successor or his real absence is not part of the meaning assigned to him, but it is sufficient that his absence be a legal absence only, just like the power of attorney in our present era, where there is no conflict between the presence of the agent and the principal, given the interests involved. However, the noticeable condition in the concept of succession is the closeness of the successor and the successor in terms of qualities and characteristics as possible, so the successor of God is the clearest form and the most complete expression of his successor (by fraction), as well as the successor. The Messenger is where he is imbued with his morals and characterized by his qualities, and in a word he is another image of him.

led to the fate of these meanings.

The word is mentioned in the singular and plural form in the Qur'an:

The Almighty said: {He said, "Indeed, I will make you an imam for the people." He said, "And from my offspring." He said, "My covenant will not reach the wrongdoers." And We made them imams to guide by our command, and the Almighty said: may they be the inheritors , And the Most High said : And the title of the Imamate, just like the title of the Caliphate, is not a contingent term or a term that is subject to a specific meaning, but rather a word that is subject to a loose concept, which can be used narrowly and broadly according to what is intended by individuals or sects.

☒ The idiomatic meaning of the imamate for the Sunnis

The Sunnis use the term imam as synonymous with the meaning of the caliphate, and that is in their theological books when they deal with the issue of researching the caliphate (which corresponds to the meaning of the Imamate for the Shiites). After the death of the Prophet (PBUH), the government of the first four was called the Rightly Guided Caliphs. As for the Imam, it is a name given by the Shiites to the rulers who They believe in the Imamate according to the Sunnis, as it is a social position whose legitimacy is derived from the allegiance of the people, so the Imam must be like the President of the Republic, a director, a ruler and a courageous one, and there is absolutely no necessity for him to have other qualities or perfections other than those mentioned.

And when it began at the beginning of the third century , the sciences were codified and the conditions that should be met in the ruler were written down. The scholars placed that in the books of jurisprudence or in the science of theology , and this topic is under the chapter "Imama" and they mean by it the caliphate except in the books of the Shiites, because they do not say anything but the imamate. And the Sunnis and their scholars were distinguished by their belief in the caliphate, and the Shiites were singled out for the imamate, so that if the imamate was released or the imam was said, the mind would turn to the Shiites.

☒ Imamate among Sunnis :

(PBUH) used the words Imamate, Caliphate, and Emirate as synonyms for each other , and for example, he, may God's prayers and peace be upon him, said : (The greatest imam who is over the people is a shepherd, and he is responsible for his subjects..).

And he said in another hadith: (He who lives among you will see a lot of difference, so you should stick to my Sunnah and the Sunnah of the Rightly Guided Caliphs, hold on to it and bite on it with Waves, and beware of newly invented matters, for every heresy is a misguidance).

Methods of convening the Imamate and appointing the rulers :

The Imamate takes place in one of the following ways: the pledge of allegiance: i.e. the pledge of allegiance to the people of the solution and the contract from the scholars, presidents and dignitaries of the people whose meeting is facilitated in the case of the allegiance without any cost by custom. He may mention a number of people, and the people of the solution and the contract choose one of them . Conditions, as well as immoral and ignorant in the most correct ».

☒ Ruling on multiple imams :

In normal circumstances, it is not correct to have more than one imam of the Muslims, as the flag is given to one of them, and that is what was narrated by Arfaja bin Shuraih who said: I heard the Messenger of God (PBUH) say: (Whoever comes to you and your command is all on one man, he wants to split your stick or divide your group, kill him). .

Likewise, the hadith: (Whoever pledges allegiance to an imam, giving him the clasp of his hand and the fruit of his heart, let him obey him as much as he can, and if another comes to dispute with him, strike the neck of the other).

And he said in that al-Mawardi: (If the imam is held for two imams in two countries, their imam is not held, because it is not permissible for the nation to have two imams at the same time, and if a people deviates, then they allow it).

The conditions of the Imamate in ruling are varied and numerous. As some of them are necessary and the imamate is not valid, and some of them are conditions of perfection that are valid for the weighting of the choice, and some of them differed in it among the scholars - between its condition or not -; The following is an explanation of the most important conditions of the Imamate:

- (Islam stipulates that the ruler over Muslim countries be a Muslim, as it is not permissible for an unbeliever imam to take over the affairs of Muslims . In the assignment, the imam must be an adult, sane, adult, discerning, as it is not permissible for a boy to lead; Because it is not mature, and not discerning) .
- Satisfaction and acceptance of the people must be satisfied with him, as it is not permissible to lead the ruler whose people hate him, and their hatred of him must be based on Shari'a foundations, such as if he is unjust and his leadership is not valid, and his reputation for cohabitation with people of immorality and vice, and his failure to perform the duties, but if they hate him for other reasons not considered; His Imamate is correct, and it is not permissible to deviate from it .
- Justice The imam must be characterized by justice, as the imam must consider all issues of society, issue fair judgments in them, and be pious and pious.

- The breadth of knowledge The imam must be aware of the rulings of God that He revealed in the Qur'an, and the rulings that the Messenger - may God bless him and grant him peace - clarified in his Sunnah, as ignorance of them leads to inability to implement them, as well as the issuance of unjust rulings that lead to harming the servants.
- Strength, where the imam must be characterized by the attributes of strength, in order to help him establish the limits prescribed by God in his religion, as well as to defend the state and conduct wars against enemies.
- Efficiency and intelligence, in order to manage the interests of the servants, and manage their affairs. Health means the integrity of the organs and the senses, because his illness may affect his performance of the tasks and responsibilities required by his position.

Conclusion:

The researcher reached a set of results, the most important of which were:

1. The fundamentals of religion are: they are the set of basic beliefs of the Islamic religion that every Muslim must believe in, otherwise he is not considered a Muslim, and they are: monotheism, prophecy, and resurrection, and corresponding to them are the branches of religion, which are practical rulings.
2. The term "Usul al-Din" has two meanings : The first: It includes all Islamic beliefs corresponding to the branches of religion , and the second: It is specific to two, three, or five ideological foundations, namely: monotheism, prophecy, or adding the resurrection to a saying, as the basic foundations of religion, and two of them are justice and the imam as the foundations of the doctrine (Imami Shiite school of thought) .
3. The Imamiyyah have spread the belief in monotheism and prophethood, and the resurrection is the origin of religion, and the Imamate is an origin of the doctrine, not religion, which is required by consideration that the origins of religion are two things: monotheism and special prophecy only, and this is evidenced by, in addition to the biography of the greatest Prophet from accepting the Islam of the two testimonies, the many news .
4. The word "Imam" was mentioned in the Holy Qur'an in the singular form in several places, and the word "Imam" was mentioned in the plural form, and the word was also mentioned in the sense of those who are followed in evil .

5. Among the most important conditions of the Imamate are: Islam, justice, satisfaction and acceptance of people, breadth of knowledge, strength, intelligence and competence.

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