

## Evidence of the Imamate in The Qur'an and Narrations

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### Abstract

This study examines the issue of the Imamate (Leadership) from a Qur'anic and narrative perspective, aiming to demonstrate that the Imamate is a divine appointment (covenant) exclusively designated for infallible individuals chosen by God, not a matter of human selection or consultation (*Shūrā*). The study relies on an analysis of several Qur'anic verses that point to the Imamate and the status of the Ahl al-Bayt (the Prophet's Household, peace be upon them), such as the verses of Guardianship (*Wilāyah*), Those in Authority (*Ulul-Amr*), the Clear Proof (*Al-Bayyinah*), the verse of Ibrahim's Covenant, and the verses of Purification (*Al-Taṭhīr*) and Conveyance (*Al-Tablīgh*). Supporting evidence is drawn from rigorously authenticated prophetic traditions, notably the Tradition of the Two Weighty Things (Thaqalayn) and the Tradition of the Ark (*Safīnah*). The research focuses on elucidating the specific meaning of the Imamate (general vicegerency in both religious and worldly affairs) and the prerequisite of Infallibility (*ʿIsmah*) for the Imam, as their obedience is paired with the obedience to the Messenger and to God Almighty, emphasizing that the Pure Progeny are the designated explainers and interpreters of the Qur'an. Objectives: To analyze the Qur'anic evidence for the Imamate and the Imam's infallibility, and to document their implications using narrations from both schools of thought (Shi'a and Sunni). Methodology: The research adopted an analytical-deductive methodology, analyzing the verses and deducing their meaning through valid narrations.

**Keywords:** Holy Qur'an, Imamate, Guardianship (*Wilāyah*), Ahl al-Bayt(as), Infallibility (*ʿIsmah*), Prophetic Tradition (*Hadīth*), Those in Authority (*Ulul-Amr*).

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## Introduction

**The Imamate is a term:** Although there is a difference in words, it is similar in meaning, and according to the opinions of the scholars, they defined it with different definitions, some of which we will mention:

**Al-Muhaqqiq al-Hilli** (May Allah be pleased with him) defined it in his commentary on the book of the eleventh chapter in the chapter of the Imamate, who said: It is the general presidency in matters of religion and the world of a person on behalf of the Prophet (peace and blessings of Allaah be upon him). (Al-Allama Al-Hilli, Chapter Eleven: vol. 1, p. 17)

**As for the author of "Mawaqif", he defined it as:** "The caliphate of the Prophet (peace and blessings of Allaah be upon him) in establishing the religion so that it must be followed by the whole nation." (Eji Mir Sayyid Sharif, Sharh al-Mawaqif, vol. 8, p. 345)

**Al-Maroudi defined it by saying:** "The Imamate is set up for the caliphate of the Prophethood in guarding the religion and the policy of the world in it." (Ali ibn Mohammad al-Baghdadi al-Marudi, Al-Ahkam al-Sultani wa al-Wilayat al-Didi: vol. 1, p. 5).

**As for Ibn Khaldun, he defined it:** "It is in fact a caliphate from the author of the law in guarding religion and the politics of the world." (Ibn Khaldun, Tarikh Ibn Khaldun, vol. 1, p. 239).

**Al-Nasafi defined it in his beliefs as:** "On behalf of the Prophet (peace and blessings of Allaah be upon him) in establishing the religion, so that all nations must follow."

And the research problem stems from the divergence of views regarding the source of the Imamate and the responsibility for appointing the Imam, as well as the resultant conditions and attributes required in the office holder. Is the Imamate a purely divine position, like Prophethood, where human selection plays no role, or is it a temporal position determined by consultation (*Shūrā*) and human choice? What are the clear and direct Qur'anic and narrative proofs that confirm it is a divine covenant requiring infallibility in its recipient?

**The Context of the Issue (The Need for an Explainer):** Achieving a complete understanding of the most crucial Qur'anic facts and their details is not solely possible through mere research, contemplation, and reflection on the verses. Instead, it must be supplemented by utilizing a designated Explainer (*Mubayyin*) and interpreter. This is a fundamental Qur'anic truth explicitly stated in multiple places:

{**So, when We have recited it, follow its recitation, then upon Us is its explanation**} (Qiyāmah: 18-19). Note that the Qur'an and its explanation (Bayan) are distinct, both originating from God.



{Nay, but they are clear signs in the breasts of those who have been granted knowledge}, (Al-‘Ankabūt: 49).

{But none knows its interpretation except God and those firmly rooted in knowledge}, (Āl ‘Imrān: 7).

{And that We may make it clear to a people who know}, (Al-An'am: 105).

The Holy Qur'an mentions two sources for the explanation and details of its demands: the Great Messenger (pbuh) and those referred to by their attributes, such as "Those in Authority (*Ulul-Amr*)" (Al-Nisā: 59), "Those firmly rooted in knowledge (*Al-Rāsikhūn fil-'Ilm*)" (Āl ‘Imrān: 7), and "He who has knowledge of the Book (*Man 'indahū 'ilm al-Kitāb*)" (Al-Ra'd: 34). The Messenger (pbuh) identified the latter group through the famous Tradition of the Two Weighty Things: "I am leaving among you the Two Weighty Things: The Greater Weight, the Book of my Lord, and the Lesser Weight, my progeny, the people of my house. Safeguard my role concerning them, for you shall never go astray so long as you cling to both of them" (Al-Faydh Al-Kashani, Tafsir Al-Şāfi: vol.1, p.21).

### **Chapter One: Evidences of Imamate in the Qur'an**

Before delving into the noble verses that pertain to the Imamate, it is essential to consider two foundational principles that must be taken into account in any Qur'anic study or research. In fact, these may be among the most critical prerequisites for such an endeavor:

#### **First Principle: The Necessity of Divine Clarification**

Attaining the most significant Qur'anic truths and their intricate details cannot be achieved solely through examination, analysis, and contemplation of the verses—although such efforts are undoubtedly important. Rather, this process must be complemented by seeking guidance from a divinely appointed interpreter and elucidator. This necessity is itself a Qur'anic principle, explicitly affirmed in multiple passages of the Holy Book.

**One such verse is:** “*So when We have recited it, follow its recitation. Then upon Us is its clarification.*” (Al-Qiyāmah, 75:18–19).

This verse clearly distinguishes between the Qur'an and its clarification (*bayān*), both of which are from Allah. It emphasizes that the act of clarifying the Qur'an is a divine responsibility, implying the existence of a designated authority who conveys this clarification to the people.

#### **Second Principle: The Dual Foundations of Qur'anic Interpretation**

The Holy Qur'an affirms that its verses, details, and meanings are built upon two foundational sources of interpretation. One of these is explicitly named multiple times: the Noble Messenger (peace be upon him and his



family). The second is also mentioned repeatedly, though identified by descriptive titles such as “those vested with authority” (*ūlī al-amr*), (Al-Nisa, 4:59), “those firmly grounded in knowledge” (*Al-rāsikhūn fī al-‘ilm*), (Al-Imran, 3:7), and “he who possesses knowledge of the Book” (Al-Ra'd, 13:43).

The Prophet (peace be upon him and his family) clarified the identity of this second group, and there is consensus on this matter. As the Qur'an states:

*“Nor does he speak from [his own] inclination. It is but a revelation revealed.” (Al-Najm, 53:3–4).*

Thus, the identification of these interpreters ultimately returns to divine designation.

### **Selected Verses on the Imamate and Guardianship of Ahl al-Bayt (Peace Be Upon Them)**

#### **1. The Verse of Guardianship (*Āyat al-Wilāyah*)**

*“Your guardian is only Allah, His Messenger, and those who believe—those who establish prayer and give alms while bowing down. And whoever allies himself with Allah, His Messenger, and those who believe—then indeed, the party of Allah will be victorious.” (Al-Ma'idah, 5:55).*

This noble verse is a divine address to the Muslim community, designating and identifying its rightful guardians—those whose obedience and leadership are divinely mandated. Their guardianship is explicitly linked to that of Allah and His Messenger.

A careful reflection on the verse reveals that “those who believe” in this context are distinct from the general believers being addressed. Moreover, the concept of *wilāyah* (guardianship) here differs from that found in the verse:

*“The believing men and believing women are allies of one another.” (Al-Tawbah, 9:71).*

The verse of guardianship thus points to a specific, divinely appointed leadership, intimately connected to the spiritual and political authority of Ahl al-Bayt (peace be upon them).

This guardianship, in relation to Allah the Exalted, differs from that of the Messenger (peace be upon him and his family) and the believers in terms of originality and derivation. The original guardianship belongs to Allah the Exalted, while the guardianship of the Messenger (peace be upon him and his family) and the believers (the Imams, peace be upon them) is derivative, taken and derived from the guardianship of the Lord of the Worlds.



**2. The Verse of Those in Authority (*Ūlī al-Amr*):** It is His saying, the Exalted: “*Obey Allah and obey the Messenger and those in authority among you*” (Al-Nisā3:59).

This noble verse commands all believers to obey Allah, Blessed and Exalted, in His commands and prohibitions, and to obey the Messenger (peace be upon him and his family) and those in authority in all their commands and prohibitions without exception. This is to clarify that obedience to him (peace be upon him and his family) is obedience to Allah, and that the obligation to obey both is of the same kind, as seen in many other verses, such as:

“*And obey Allah and the Messenger so that you may receive mercy*” (Āl ‘Imrān 2: 132), “*Say: Obey Allah and the Messenger. But if they turn away, then indeed Allah does not love the disbelievers*” (Āl ‘Imrān2:32).

There is no doubt that the verse clearly indicates their presence in the community; otherwise, the command to obey them would be meaningless.

Moreover, the term *Ūlī al-Amr* is a plural noun indicating a number of individuals bearing this title. However, there is no objection to interpreting it as referring to individuals who assume authority one after another.

Jābir asked the Messenger of Allah (peace be upon him and his family) about those in authority whom Allah commanded us to obey in this verse. He said: “I said: O Messenger of Allah, we have come to know Allah and His Messenger, but who are those in authority whose obedience Allah has linked to yours?” He (peace be upon him and his family) said: “*They are my successors, O Jābir, and the Imams of the Muslims after me. The first of them is ‘Alī ibn Abī Ṭālib, then al-Ḥasan, then al-Ḥusayn, then ‘Alī ibn al-Ḥusayn, then Muḥammad ibn ‘Alī—known in the Torah as al-Bāqir. You will live to see him, O Jābir, so when you meet him, convey my greetings to him. Then al-Ṣādiq Ja‘far ibn Muḥammad, then Mūsā ibn Ja‘far, then ‘Alī ibn Mūsā, then Muḥammad ibn ‘Alī, then ‘Alī ibn Muḥammad, then al-Ḥasan ibn ‘Alī, then my namesake and my namesake’s kunya—Allah’s proof on His earth and His remaining sign among His servants—the son of al-Ḥasan ibn ‘Alī. He is the one through whom Allah will open...*”

Exalted is His remembrance—through him, God will open the East and West of the earth. He is the one who will be concealed from his followers and allies in an occultation during which none will remain firm in affirming his Imamate except those whose hearts God has tested for faith.

Jābir said: I asked him, “O Messenger of Allah, will his followers benefit from him during his occultation?”

He (peace be upon him and his family) replied: “Yes, by the One who sent me with prophethood! They will be illuminated by his light and benefit from his guardianship during his occultation, just as people benefit from



the sun even when it is veiled by clouds. O Jabir, this is from the hidden secrets of God and the stored knowledge of God—so conceal it except from those worthy of it.” (*Al-Burhan fi Tafsir al-Qur'an, Al-Bahrani, Sayyid Hashim, Vol. 2, p. 103*).

**3. The Verse of Clear Proof (Āyat al-Bayyina):** It is His saying, the Exalted: *“Is he who stands upon a clear proof from his Lord, and a witness from him follows him, and before him was the Book of Moses as a guide and mercy? They believe in it. But whoever disbelieves in it from among the factions—the Fire will be his promised place. So do not be in doubt about it. Indeed, it is the truth from your Lord, but most of the people do not believe.”* (Hud 11:ʾ7).

The meaning of the *clear proof* mentioned in the noble verse is the Qur'an, for it is the everlasting miracle, as in His saying: *“Say: Indeed, I am upon a clear proof from my Lord, and you have denied it. I do not have what you are impatient for. The decision is only for Allah. He relates the truth, and He is the best of judges.”* (Al-An'ām 6:57).

From this, it becomes clear that the relative pronoun refers to the one possessing the clear proof—that is, the Prophet (peace be upon him and his family).

The meaning of the verse is: the one who stands upon a clear proof, which is the Qur'an, and is followed without separation by a witness from him—that is, from the Prophet himself (peace be upon him and his family). This is an honor and identification of the witness as being from the Messenger of Allah (peace be upon him and his family), meaning part of him and of his rank.

There are many narrations in this context clarifying that the witness who follows the Messenger of Allah (peace be upon him and his family) is the Commander of the Faithful, Ali ibn Abi Talib (peace be upon him). We mention some of them:

*“Is he who stands upon a clear proof from his Lord”* refers to the Messenger of Allah (peace be upon him and his family), *“and a witness from him follows him”* (Hud 11: 17), refers to the Commander of the Faithful (peace be upon him); Narrated by Burayd ibn Mu'awiyah al-'Ajali from Abu Ja'far (peace be upon him), who said...

The one who is *“upon a clear proof from his Lord”* is the Messenger of Allah (peace be upon him and his family), and the one who follows him as a witness from him is the Commander of the Faithful (peace be upon him), followed by his successors one after another. (*Tafsir al-'Ayyāshī, Mohammad ibn Mas'ūd, Vol. 2, p. 142*).

And from Jābir, from 'Abd Allāh ibn Yaḥyā, who said: I heard 'Alī (peace be upon him) say: *“There is no man from Quraysh except that a*



verse or two from the Book of Allah has been revealed about him.” A man from the group said to him: “What was revealed about you, O Commander of the Faithful?” He replied: “Do you not read the verse in (Hūd: *‘Is he who is upon a clear proof from his Lord, and a witness from him follows him’* (Hūd 11:17)? Mohammad (peace be upon him and his family) is upon a clear proof from his Lord, and I am the witness.” (*Al-Bihār, Vol. 9, p. 73; Al-Burhān, Vol. 2, p. 213; Al-Ṣāfi, Vol. 1, p. 782; Tafṣīr al-‘Ayyāshī, Vol. 2, pp. 142–143*).

### **Chapter Two: Imamate in the Qur'an**

Imamate is mentioned in the Qur'an in many blessed verses, including:

*“And [mention] when Abraham was tested by his Lord with words, and he fulfilled them. He said, ‘Indeed, I will make you a leader for the people.’ [Abraham] said, ‘And of my descendants?’ He said, ‘My covenant does not include the wrongdoers.’”* (Al-Baqarah 1:124).

#### **This noble verse clarifies the following points:**

**First:** Abraham (peace be upon him) was a prophet before the birth of his children, as in His saying: *“Praise be to Allah, who has granted me in old age Ishmael and Isaac.”* (Ibrāhīm 14:39) And Allah, the Exalted, said about Abraham’s wife: *“She said, ‘Woe to me! Shall I give birth while I am an old woman and this, my husband, is an old man? Indeed, this is an amazing thing!’”* (Hūd 11:72).

**Second:** Allah made Abraham (peace be upon him) an Imam after he had offspring. The evidence is that he asked for Imamate for his descendants. This proves that Imamate is a covenant from Allah, the Exalted, and a divine position granted to whomever He wills among His servants. It is not something appointed by people, nor is it subject to human selection or consultation (*shūrā*).

Imamate is confined to the righteous, infallible servants of Allah whom He has chosen to carry the message of the heavens. It is restricted to the progeny of the Prophet of Allah, Abraham (peace be upon him), and it is not granted to the wrongdoers.

As the Qur'an has clarified and explicitly stated in the blessed verse: *“He said: And from my descendants? He said: My covenant does not include the wrongdoers.”* (Al-Baqarah 1:124).

**And among them is:** *“And We made from among them leaders guiding by Our command when they were patient and [when] they were certain of Our signs.”* (Al-Sajdah 32:24).

#### **This blessed verse clarifies the following:**

**First:** Imamate is a divine position, as it is a designation from Allah, the Exalted. No human has any role in appointing the Imam—it is neither consultation (*shūrā*) nor human selection.



**Second:** The role of the Imam is to guide by the command of Allah, the Exalted.

**Third:** Among the qualities that qualified the Imam for this divine position are patience and certainty.

And among them is: “*And [mention] when your Lord said to the angels, ‘Indeed, I will make upon the earth a successor.’ They said, ‘Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?’ He said, ‘Indeed, I know that which you do not know.’* (Al-Baqarah 2:30).

**This verse clarifies the following:**

**First:** This successor is earthly and exists in every era. The indication of this is His saying: “*I will make*” (*jā’ilun*), because the nominal sentence and the predicate in the form of the active participle—which is akin to the present tense verb—indicate continuity and permanence. That is, the succession continues until the Day of Resurrection, from Adam to the Seal of the Prophets (peace be upon him and his family), and after him comes the turn of his progeny—the Imams (peace be upon them all)—about whom he (peace be upon him and his family) informed in the Hadith of the Two Weighty Things (*ḥadīth al-thaqalayn*): “*Indeed, I am leaving among you two weighty things. If you hold fast to them, you will never go astray after me: the Book of Allah and my progeny, the people of my household.*” (*Wasā’il al-Shī’ah: Vol. 27, p. 33*).

The progeny remains until the Day of Resurrection, and they are the proof over the servants. The earth is never devoid of them, as the Ahl al-Bayt (peace be upon them) stated: “*The earth is never without a proof.*” (*Awālī al-La’ālī: Vol. 4, p. 127*), And: “*If the earth were to be void of a proof for even the blink of an eye, it would sink with its inhabitants.*” (*Ilal al-Sharā’i’: Vol. 1, p. 198*). And so on.

**Second:** This successor is not just any human being, as in the verse: “*It is He who made you successors upon the earth. So, whoever disbelieves—his disbelief will be against him.*” (Al-An’ām 6:165). Rather, the intended meaning is a specific human being, as indicated by the subsequent verses which affirm that this earthly being deserved divine succession because: “*And He taught Adam the names—all of them.*” (Al-Baqarah 1:31), Then he became an intermediary between Allah and His angels: “*O Adam, inform them of their names.*” (Al-Baqarah 1:33).

It is clear that this cannot refer to every human being, especially those whom the Qur’an describes as: “*They are like cattle; rather, they are even more astray.*” (Al-A’rāf 7:179).

The names taught to Adam were the names of the messengers and their successors, specifically Mohammad and the family of Mohammad (peace



be upon them all), the successors of Allah on earth and his conclusive proofs.

### Chapter Three: Uses of the Term "Imam" in the Qur'an

The term *Imam* in the Holy Qur'an appears in various contexts and refers to different things. Sometimes it denotes:

**1 – A human being:** A person who bears the responsibility of leadership and guidance for a group of people. Allah says: *"Indeed, I will make you a leader for the people."* (Al-Baqarah 1:124).

At times, this Imam is beneficial and helpful to his followers, as in the noble hadith: *"Every follower has an Imam whom he follows and is illuminated by the light of his knowledge."* (*Nahj al-Balāghah: Letter 45*), This is also exemplified in the verse mentioned above.

At other times, this Imam is harmful to his followers, leading them to destruction and ruin in both this world and the Hereafter, as Allah says: *"And We made them leaders inviting to the Fire, and on the Day of Resurrection they will not be helped."* (Al-Qaṣaṣ 28:42).

Thus, the Imam—whether a rightful or wrongful one—is not limited to this world alone; rather, both bear the responsibility of Imamate in both realms. As Allah, the Exalted, says in a comprehensive statement: *"[The] Day We will call forth every people with their Imam..."* (Al-Isrā 17: 71).

And regarding the Imamate of Pharaoh, He says: *"He will precede his people on the Day of Resurrection and lead them into the Fire."* (Hūd 11:98).

**2 – The Book:** Allah says: *"...and before it was the Book of Moses as a guide and mercy..."* (Hūd 11:17).

**3 – The Path:** Allah says: *"So We took retribution from them, and indeed, both of them are on a clear Imam."* (Al-Ḥijr 15:79).

In this verse, the word *Imam* refers to the "path," because a traveler takes the path as a guide and leader, following it to reach the intended destination.

**4 – The Preserved Tablet (al-Lawḥ al-Maḥfūz):** As in His saying: *"...and We have enumerated everything in a clear Imam."* (Yā Sīn 36:12).

Since the Preserved Tablet is referred to as a "book," this category could be merged with the second. However, because the true nature and reality of the Preserved Tablet are unknown to us, we have mentioned it here independently. But if we interpret this verse as referring to the infallible Imam, then this category would fall under the first. (*Al-Fikr al-Khālīd, Shaykh Ja'far al-Subḥānī, Vol. 1, pp. 369–371*).

### Chapter Four: Qur'anic Indications of the Reality of Imamate

The concept of Imamate, from the Qur'anic perspective, is broad and comprehensive. It encompasses both religious and political authority. It is



a divine covenant granted to those who are worthy of it. It is also the essence of all Islamic commands, through which the guidance of all beings is realized. Here we point to some of its manifestations:

**1 – Imamate as a Divine Covenant:** Allah says in His decisive Book: *“And [mention] when Abraham was tested by his Lord with words, and he fulfilled them. He said, ‘Indeed, I will make you a leader for the people.’ [Abraham] said, ‘And of my descendants?’ He said, ‘My covenant does not include the wrongdoers.’”* (Al-Baqarah 1:124).

**2 – It is understood from the Holy Qur'an that the appointment of Imamate is by the command of Allah, and that He appoints it for those who are worthy of it, as the position of Imamate in the nation is distinguished and leading.** Allah says in the previously mentioned verse: *“Indeed, I will make you a leader for the people. (Al-Baqarah 1:124),* From this, it is clear that Allah attributes the appointment of Imamate to Himself.

The Qur'an also conveys the words of Prophet Musa (peace be upon him) when he said: *“He said: My Lord, expand for me my chest. And ease for me my task. And untie the knot from my tongue. That they may understand my speech. And appoint for me a minister from my family—Aaron, my brother. Strengthen through him my back. And associate him in my task. (Tāhā 20:25–31.*

Allah also says: *“And We made from among them leaders guiding by Our command when they were patient.”* (Al-Sajdah 32:24).

From these two verses and others, it is understood that Imamate has a meaning different from the commonly held understanding among the Sunnis.

**3 – Absolute obedience to the Imam because he is the guardian of Allah:** Allah says in His decisive Book: *“O you who have believed, obey Allah and obey the Messenger and those in authority among you.”* (Al-Nisā' 4:59).

Fakhr al-Rāzī says in his commentary on this verse: *“It is not possible for the one in authority to be other than infallible, because the command for absolute obedience to someone who is not infallible is impossible.”* (Tafsīr al-Fakhr al-Rāzī, commentary on verse 59 of Surah al-Nisā' 4).

**4 – Imamate is the essence of all Islamic commands:** Allah says in His decisive Book: *“O Messenger, convey what has been revealed to you from your Lord. And if you do not, then you have not conveyed His message. And Allah will protect you from the people.”* (Al-Mā'idah 5:67).

This verse was revealed on the Day of Ghadir and in reference to the Commander of the Faithful, Ali (peace be upon him), according to the consensus of Shia scholars and a large number of Sunni scholars. After its revelation, the Messenger of Allah (peace be upon him and his family)



informed the nation of the guardianship (*wilāyah*) of Ali (peace be upon him).

From the phrase: “*And if you do not, then you have not conveyed His message*”, it is understood that the Holy Qur’an refers to a specific meaning of Imamate—one that differs from the interpretation held by the general Sunni view regarding this verse.

The Shia school of thought considers Imamate to be one of the fundamentals of religion and the essence of all rulings of the Sharia. So, what is the meaning of Imamate such that if the Prophet (peace be upon him and his family) did not convey it to his nation, it would be as if he had done nothing and had not conveyed the message? Could this proclamation be anything other than informing the nation of the guardianship of Ali (peace be upon him)?

**5 – The Guidance of All Beings Through the Imam:** Allah says in His decisive Book: “*And We made from among them leaders guiding by Our command when they were patient and [when] they were certain of Our signs.*” (Al-Sajdah 32:24).

And He says: “*And We granted him Isaac and Jacob in addition, and all [of them] We made righteous. And We made them leaders guiding by Our command, and We inspired to them the doing of good deeds...*” (Al-Anbiyá’ 21:72–73).

Through this blessed verse, Allah the Exalted makes clear that He selected some prophets—after they had passed trials and shown patience in adversity—for the station of leadership and guidance. There is no doubt that this Imamate is an inner, ontological (*takwīnī*) Imamate, not a legislative (*tashrīṭī*) one, since the prophets (peace be upon them) already possessed legislative guidance and leadership before attaining the station of Imamate.

**Second: The Noble Hadiths:** The answer to this subject cannot be derived from the Qur’an alone, and no one can claim that all divine knowledge, beliefs, rulings, their details, components, and conditions must be found entirely in...

The Holy Qur’an is a book of guidance and instruction, and it must be accessible to people, easy to read, and beneficial in its meanings. The Qur’an addresses foundational principles, general rules, and essential matters.

As for the details, we must refer to the noble Prophetic Sunnah, which is conveyed through authentic and reliable narrations from the Ahl al-Bayt (peace be upon them), whom the Noble Prophet (peace be upon him and his family) made equal to the Qur’an in the well-known and widely accepted hadith among both groups:



From the Messenger of Allah (peace be upon him and his family): *“Indeed, I am leaving among you two weighty things: the Book of Allah and my progeny, the people of my household. If you hold fast to them, you will never go astray after me. They will never separate until they return to me at the Pond.”* (Previously mentioned)

The Qur’an commands us to refer to the Prophet (peace be upon him and his family), as in his saying: *“And whatever the Messenger has given you—take it; and whatever he has forbidden you—refrain from it.”* (Al-Hashr 59:7).

And his saying: *“Whoever obeys the Messenger has indeed obeyed Allah. But whoever turns away—We have not sent you over them as a guardian.”* (Al-Nisá 4:80).

And his saying: *“Nor does he speak from [his own] desire. It is but a revelation revealed.”* (Al-Najm 53:3–4).

And his saying: *“It is not for a believing man or woman, when Allah and His Messenger have decided a matter, to have any choice in their affair.”* (Al-Aḥzāb 33:36).

Then the Prophet (peace be upon him and his family) refers us to the purified progeny, as in the hadith:

**From Ḥanash al-Kinānī, who said:** I heard Abū Dharr (may Allah be pleased with him) say—while holding the door of the Ka‘bah: *“Whoever knows me, knows me; and whoever does not, I am Abū Dharr. I heard the Prophet (peace be upon him and his family) say: ‘Indeed, the example of my household among you is like the Ark of Noah among his people. Whoever boards it is saved, and whoever stays behind is drowned.’”* (Al-Mustadrak ‘ala al-Ṣaḥīḥayn, al-Ḥākim al-Naysābūrī: Vol. 3, p. 163).

The Holy Qur’an, which does not even mention the number of prayer units, nor its timings, nor the details of its conditions and components—how can it be said about it: *“Sufficient for us is the Book of Allah”*?

And the Qur’an that says: *“Among it are verses that are clear—they are the foundation of the Book—and others that are ambiguous. As for those in whose hearts is deviation, they follow what is ambiguous from it, seeking discord and seeking its interpretation.”* (Āl ‘Imrān 3:7).

How can we rely solely on it to establish all religious knowledge, rulings, and teachings, without referring to the authentic Sunnah for its interpretation and explanation?

Based on this, we say: the Qur’an refers to the matter of Imamate and guardianship, as in His saying: *“You are only a warner, and for every people there is a guide.”* (Al-Ra‘d 13:7).

Who is this guide? Is he not the Imam who is the successor to the Messenger (peace be upon him and his family)? It has been narrated in the



interpretation of this verse from both Shia and Sunni sources that the Prophet (peace be upon him and his family) said to Ali (peace be upon him): “I am the warner, and Ali is the guide. O Ali, through you the guided ones are guided.” (*Mir’āt al-‘Uqūl*, ‘Allāmah al-Majlisī, Vol. 2, p. 346).

### Conclusion

The evidence from the Qur'an and authentic narrations conclusively demonstrates that Imamate is a divine, infallible, and guiding authority established by God's covenant. It is essential for the correct interpretation and implementation of Islamic teachings, and its appointment is not subject to human discretion. The Imams from the Prophet's family serve as the divine guides, ensuring the preservation of faith and justice in the Muslim community. Recognizing the divine origin of Imamate is fundamental to understanding Islamic theology and jurisprudence.

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