THE TRUTH OF VILLAYAH

Imam Mousa Sadr

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Abstract: *The following text is from an inscription written by Imam Mousa Sadr, on the request of the translator of Henry Corbin's book, The History of Islamic Philosophy.*

Key words*: Ahkam, Fiqh, Shia Imams, Villayah*

According to Shia faith, Imam is not a reference for interpreting Qur'anic secrets as there are no secrets to be found in it. Furthermore, as Henry Corbin puts it, Imam is not "the administrator and guardian of the Book of Allah) . For Shia, Imam is the complete exemplar for leadership and Imamate, whom people can turn to. Religion consists of all dimensions of human personality in all his believes. Imam is imam in all Humanistic

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characteristics and aspects. Therefore he is leader and a complete model in speech, attitude, thought and sentiments. Also, his views regarding creatures, the whole world and all creeds are role models and complete exemplars. Imamate can only be reached by a few people and only after going through harsh experiences and spiritual structures (Surah Baqarah/124).

The view of this Imam regarding the interpretation of Quranic verses is the leading one; as he is the complete exemplar for understanding the words of God and the heir to the knowledge of the Prophet of Islam (Peace be upon him and his Progeny). Imam Jafar Al-Sadeq (AS) said, "What I narrate for you is from my father Baqer, and he [narrates] from his father, Ali ibn al-Hussain, and he from his father, Ali ibn Abitaleb, and Ali from Rasulallah (PBUH)". The narration of Imam regarding interpretation of Quran and *Ahkam* is valid according to what the Prophet (PBUH) has said; "the liking of my Ahlul-Bayt is like the ark of Noah, whoever embarks it will be saved, and whoever turns away will drown", "I leave two heavy weighs among you, the book of Allah, and my Etrah; my Household. You will not go astray as long as long as you hold on to these two."

During a debate with a theologian scholar from Damascus, Imam Sadeq (AS) clarified the role of Imam in interpreting the verses of Quran, which resembles what we earlier discussed. Imam Sadeq (AS) asked the scholar, "If an argument takes place between the Muslims after the death of Prophet Mohammad (PBUH), who can they refer to and who issues an order?" The theologian answered, "Truly, Quran judges between Muslims when they have a disagreement, it is the reason and guide so they do not go astray." Then Imam Sadeq (AS) continues on and asks, "When Muslims disagree on a verse of Quran, who is their reference in solving their problems and arguments?" It is clear that he couldn't refer to Quran again to solve this question as the answer would be self-contradictory. It was then that he admitted to the necessity

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of a person who could interpret the Quran and through this way bring an end to the disagreements of the Muslims.

The Shia Imams always encouraged their students to learn the interpretation of the Quran. When one of the followers of Imam Sadeq (AS) asked about the wiping of the foot during ablution, when the foot is covered with a cloth for treatment purposes, the Imam said, "wipe [your hands] over the cloth". Then he added that these problems and the ones similar to these can be understood from the Quran.

Imam has a fundamental role in explaining the Islamic rules. This profound role has made a great distance between *Jafari Fiqh* and other Islamic sects. This paramount role of the Imam has caused Henry Corbin to write, "Ahkam, is not the religion, rather it is truths and hidden meanings that cannot be reached in anyway other way than the knowledge that the Twelver Imams, as the heir to the Prophets, have inherited."

The truth is that the twelver Imams have a great role in spreading jurisprudence and explaining the *Ahkam,* and different time phases have contributed to this fact greatly. This is because the Imams (AS) lived at a much different period of time compared to that of the Prophet (PBUH & HP), *Sahabah* and *Tab'een*. They lived at a time where important events took place and novel issues and concerns emerged. These events and proceedings were the results of the relations between the Arabs and other nations and their connections with Greek, Persian, Indian ... civilizations and cultures. The traditions of the Imams are full of novel issues, and the rules for new subjects. The contribution of Imam Sadeq (AS) alone to the Shia jurisprudence, was to the extent that the entire Shia jurisprudence is known as the *Jafari Fiqh.* These endeavors did never include making discoveries about the hidden meanings of Ahkam or revealing the truths; rather they were narrations of Islamic opinions and Prophet's *sunnah* which they revised and then narrated from the Messenger

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of God (PBUH). These traditions were in the hands of Imam Ali (AS) as clear injunctions (*Nas*) and he narrated them to his children or those followers of him who believed in acquiring the traditions and *sunnah* from Imam. Although others because of political or non-political reasons chose not to relate the sources of the traditions and *sunnah* of the Prophet (PBUH) to Imam Ali (AS) Then a question would be asked from Imam Ali (AS) and he would narrate what he heard from the Prophet (PBUH). They too would accept what he had to say as an Islamic theory and had trust in it. Imam Ali's (AS) lifestyle and constant and continuous method of acquiring the religious teachings from the Prophet (PBUH) reminds us of his important saying. Therefore Imam Ali (AS) had the opportunity to record, preserve and transfer many Islamic laws and opinions and in this path he reached to a level where the Prophet (PBUH) said in a recurrent tradition that "I am the city of Knowledge and Ali is its gate."

I do not see any reason why I should interpret Knowledge as mysticism here; rather the knowledge of the Prophet (PBUH) is same as Islam and Islam in all its diverse dimensions is no less than the division of gnosis. Therefore the knowledge of the Prophet (PBUH), i.e. the Islamic *Shari'ah* is achieved through the *gates of the city*, i.e. Ali (AS). In this path Ali played his part very well and has conveyed the Islamic scriptures to whoever had asked for it, whether it be his children or his followers. The Imams in part narrated these Islamic resources from Imam Ali (AS), and in turn he from the Messenger of Allah (PBUH & HP). They understood the Quran and the *Sunnah* very well as Islamic models and then collated them to novel issues. Thus according to what we formally said about the Prophet (PBUH) considering them as one of the two weighs and also comparing them to the Noah's Ark, what the Imams have said are considered as Islamic reasons during history.

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The Endurance of Human's Religious History

Henry Corbin puts up a question in his book and proud of such a discovery asks, "How is the endurance of humanity's religious history possible after the death of the Last Prophet? The collection of this question and answer form the Shia version of Islam." We also confirm this question and answer, however not because of the reasons that this author has put to the front, but because the Messenger of God himself, points to it; "I leave two heavy weighs among you, the book of Allah, and my Etrah; my Household. You will not go astray as long as you hold on to these two and they will not be separated from each other, till they come back to me next to the Kowthar Pond.

The Quran is the book and words of God, and in this version it is an existential reality, thus its words are completely different from those of mankind and it is notable that this existential truth will reveal itself in pace with man's achievements and improvements and in turn will improve his cultural capacity.

Existence is the subject of all civilization and cultural development and man is their bearer. Thus man and the world are two realities which manifest in all levels of civilization and in turn new discoveries are found by man during all ages. The harmony between the world, man and God is an innate one which reveals itself in the levels of comprehending Quran. According to this basis, the Quran, the divine legislative book, reveals a level of transition with every era and thus reveals the existential reality.

They have also relied on the pure prophetic tradition of the Doors, the Prophet (peace be upon him) and his caliphs, and the king's narration and lamentations, and this is only a small part of the Salat, since then, from Evin and the Celts of the Prophet The prohibition was made. Such jurisprudence rests on the aristocratic nebulae that have all lived in a single age and understood only one kind of life that was far from the

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developments and developments and events arising from the interconnectedness of civilizations, so double then Who observed their jurisprudence in the face of new and massive events, came to their own, Qur'anic conceptions of existence and a little bit of tradition to respond to armed currents and issues and then trusted the Sahabah, but nevertheless for many The questions are answered properly and they have not been successful in solving all the problems. Therefore, they had to look at all the similarities, the ninth and the incoming copper, and establish the analogy as a source of ijtihad, but sadly, the failure of such jurisprudence to deal with your issues and new issues, events and developments. Developments remain in place and many new issues emerge from the DIA. Sometimes the religious ruler leaves no answer. In such circumstances, such jurisprudence had to deal with the daily expediencies that were largely similar to the laws and the law, thus enabling it to transform itself and solve its problems; Another observed the problem of unity of jurisprudence and proximity and unity within the proper religious framework, as jurisprudence diverged and increased, some of them distant from others as far as the Muslim community was torn. Here the jurists have inevitably and impulsively blocked the ijtihad, a common denominator between the four jurisprudential religions, in terms of resources and in terms of history, fate and purpose, before the Shiite jurisprudence divided the religions. Shi'a jurisprudence is opposed to Sunni jurisprudence, but then Sunni jurisprudence is divided into four jurisprudential religions.

Villayah

For the first time the word velayat, in its religious form, appeared in the Shi'a tradition in the hadith of Ghadir, the hadith of Ghadir, which the Prophet (peace be upon him) made on his way back from Hajj al-Wada to Medina, at the place of Ghadir Khum in Jahfah. He gave a detailed sermon while addressing the Muslims, saying: "Am I the first to breathe? Qalaawah, Ali, Mal, I Kallah Mullah Mullah

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Fawza Ali Mullah Mullah "Then prayed to Ali and the Muslim people:" Allah my Wal Walad and my Adad my Nusra and my Nusra and my catching up, "the word Molly in this The Prophet's sermon refers to the Word of God: "Al-Nabi I Balmainin I Amfseh (parties); »
The noble verse explains the word molly in the sermon. To explain this principle, it is necessary to return to Islam's view of "different hegemony. Man has reached the age of freedom and independence when he has reached the age of development and maturity, and is a mental entity to rule and govern. He follows in his policy the divine law that the Prophet (peace be upon him) has conveyed to him, because the Prophet (peace be upon him) does not speak on the air: "And we are according to Allah" (Najm, 2)) "Even though Elina was somehow al-Qa'awil, so was Manhattan Baliman, so was Manhattan: if the Prophet had partially uttered words to Officer Abram, we would have plunged him with power, then we would have broken his vein." 1)

The noble verse "The First Believers in My Beliefs I have enshrined" introduced a new principle, namely the existence of authority and rule for the Prophet (peace be upon him) to enable him to nurture the faithful on the path to attaining the full human rank that is the caliph. Allah is on earth and no guidance or dominion is allowed to guide them. The rule of the Prophet is the same as the executive and judicial authority and the same leadership of the Muslims as the Qur'an reads: "Luqman ki lakkam fi Rasulullah Aswah: For you Rasoolullah is a good Muqtada" (Parties, 1) and in the explanation of the verse
He says, "And we are Atikam al-Rasul Fakhlouh and we are Nihikam Anah Fantahwa: Praise whatever the Prophet has given you and refrain from forbidding you" (Hashar, 2): Nabi Akram has been given such years to build a divine community and model in which all people can enjoy the opportunities of a healthy life, enjoy the benefits of life, and develop their abilities and continuous progress because they are the most powerful factor in education. And one's

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guidance is the awareness and cognition that develops and develops with the righteous community. Such a dynasty, because of its profound influence on the ends of Islam and its high purposes, is one of the attributes of the Prophet (peace be upon him), so that only one person can be in charge of such a state that God will save him from error and deviation and interactions. The various have kept the infinite and immunity of the soul. In addition, the individual must know all the principles of the Shari'ah and its principles.

The practice and continuity of this dynasty requires the establishment and development of a set of basic executive regulations. On the other hand, one must trust a set of strategic principles of judgment and judgment. These requirements, in addition to all other positions of prestige and sensitivity of the official, make the accuracy and position of the holder of such a position more and more extensive. As history says, the Holy Prophet of Islam (PBUH) took over after migrating from Mecca to Medina and provided for it rules, principles, principles, practices, and practices that were deeply divine. The government is full of believers. It is undoubtedly helpful to discuss the authority of the Holy Prophet (peace be upon him) and to clarify the path of the Prophet (peace be upon him) and how to establish and implement it. So, in the interpretation of Henry Carbon, then, the province is a supreme and supreme divine authority; but in the sense that we have enumerated, it is a way of divine domination to enforce and enforce the Shari'a and to conform Islam to the human-dominated society. That is given only to the Prophet (peace be upon him), or the person who has been transformed in his personality and thought and melted in his essence, as the Prophet's right to exist, but the interpretation of the guardianship means that "Province is the essence and essence of prophecy" or "The beginning of the province is the end of the role of prophecy" are specific ideas and beliefs that the Shiite religion and Islam do not believe in. However, according to the beliefs and beliefs of some of the

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elders, according to the Shi'a belief, the province of domination is in need of 'Nas' and has been settled in this regard.

A province is a great place, which cannot be achieved unless one acts as the prophet says, thinks, and God has tested his heart, and in the face of the sacred nature of Rabbi and the interests of Islam, he forgets himself and for all his sake. Islam has lived. In our opinion, the great effort that the Imams' traditions and the words of the Islamic scholars have brought to the issue of provincialism has led carbon to some of the conclusions, saying about the province: "The province is the essence of the prophecy and the truth of the law Provincial theory resolves the conflict between Shi'ism and Sufism, insofar as it considers Shi'ism as the source of the Sufism and the principle of Sufism and gives rise to some other inferences; Higher and higher than all officials, it is different from the root, in general, of what carbon is harvested. Provincialism is a form of domination and rule to build a divine society that is the only way to fully cultivate a Muslim and this is the ultimate goal of the mission of Islam. So in fact, the province is the only way for Islam to achieve its ultimate and ultimate goals. Therefore, the Shiite hadith says: "Bani al-Islam Ali Khums: Al-Salwu Valzkou, Wassoum Walhaj Valu'liyyah, and we should be like Nudiyyah Balwaliyyah." The favorable and effective areas and the real impact of Islamic worship, economics and politics are on the rise, so the province is ushered in and it is first and foremost questionable on the Day of Judgment. We can also consider it to be the fundamental basis of all Islamic precepts. The Prophet (peace be upon him) summoned the prophetic and provincial authority, both prophets and wali; but the successors after him were only provincial and did not benefit from the prophetic status;

The Holy Quran prescribes the principle of the unity of the divine religions and their gradual decline in the sense that the prophets and the

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apostles were aroused, and that Muhammad (pbuh) brought the most complete divine religion at the last step. So if we look at complete Islam as a set of individual and social laws and know that it came to perfection after the Prophet's (pbuh) exile and the fulfillment of his guardianship, we should also consider Muslims the Day of Exile. The origins of Islamic history are laid down, not for example Mabas day, if we consider all of these considerations, we will find the position and value of the great and supreme authority of the province. We will also be able to apply the same interpretations of Shiite hadiths and the words of the scholars of this religion to this great and precious authority, without the slightest exaggeration or interpretation that the owners of the hadiths and companions of the above narrations have not satisfied. Such arguments, words, and interpretations have led Carbon to some of the conclusions, but the truth is that his conclusions have no bearing whatsoever on aspects of the dual Shiite religion. Imams do not possess revelation. They are the cloud of the facts of the Universe, but they do not have the power to change the Divine. There is no commentary on the symbolic and cryptic verses.

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