



## Review and Analysis of the Opinions of the Commentators of Fariqayn About the Word “Imam” in the based on the Verse (Al-Isra; 71)

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### Abstract

The commentators interpret the Qur'an according to their knowledge, tendencies and scientific ability. One of the verses about which the commentators have given different opinions is the verse:

«يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ فَمَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ فَأُولَئِكَ يَرْعُونَ كِتَابَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا» (Al-Isra; 71)

The commentators have stated different meanings for the word “Imam” such as: 1- The Prophet of each nation, 2- The Divine Book, 3- The letter of deeds, 4- Whoever followed, 5- Religion, 6- The Imam of the time of every person. It should be noted that some commentators have considered two or more possibilities of the above to be correct. The present research examines these ideas and expresses the drawbacks of some ideas and identifies the correct opinion. This research has been carried out via library research and descriptive-analytical methods. In this study, by examining different opinions, it was found that most of the opinions have some drawback if they are considered regardless of other opinions. For example, limiting the meaning of Imam to Nabi, the incompatibility of the meaning of Imam with the divine book, and not summoning the nations without divine book on the resurrection day is one of the criticisms applied to those believe imam exclusively means Nabi, or the book or the letter of deeds. The more correct view confirmed by the traditions is that special Qur'anic meaning of imam, that is, the Imam of Truth and the Imam of Falsehood, and also includes both the Prophet and the non-Prophet, and it may include non-human beings.

**Keywords:** *Comments of Fariqayn; Imam; Imam of Guidance; Imam of Misguidance; Al-Isra':71*

## Introduction

### 1. Statement of the Problem

The Holy Quran revealed by God is to guide human beings. Finding the exact meaning of the verses is essential to guidance. The text of the Qur'an is sacred and without any problems, but regarding the verses, the commentators express various opinions, some of which are acceptable and some of which can be rejected, and in some cases the conclusion can be made by combining the words of the commentators; The opinions of commentators are not as flawless as Quran and it is possible that they are wrong or incomplete, that one has to choose the right opinion or complete the incomplete opinions through sound reasons. Without accurate and complete understanding, the Word of God cannot be fully used. One of the verses for which the commentators have offered different opinions is verse 71 of Surah Al-Isra'. God says in this verse,

: «يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ فَمَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ فَأُولَئِكَ يَقْرَءُونَ كِتَابَهُمْ وَ لَا يُظْلَمُونَ فَتِيلًا»

“On the day when We call every nation with their leaders, those whose record of deeds are given to their right hands will read the book and the least wrong will not be done to them.”

Concerning this verse, the commentators expressed different opinions about the meaning of the Imam. The present article evaluated more than a hundred Shia and Sunni Tafsir (commentary book) and found the following as the most frequent comments given by commentators: the book of deeds, the heavenly book, the prophet and Imam of truth and Imam of misguidance.

The Question of This Research is What Does Imam Mean in This Verse?

### 2- Background

It is worth mentioning that no independent article or research has been done regarding this verse so far and the present research is a new work in this field.

### 3- Examining the Important Words of the Verse:

In this verse «يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ فَمَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ فَأُولَئِكَ يَقْرَءُونَ كِتَابَهُمْ وَ لَا يُظْلَمُونَ فَتِيلًا» (Al-Isra';71) there are important words that are explained in the following:

#### 3-1- The Word يَوْمَ (day)

The commentators agree on the meaning of the word يَوْمَ and consider it as the Day of Judgment. (Sayyid Qutb, 1425 AH: vol. 4 / p. 2241; Tabatabai, 1417 AH: vol. 13 / p. 165; Fadlullah, 1419 AH: vol. 14 / p. 185) فضل الله، 1419ق: ج14/ص185 (سيدقطب، 1425ق: ج4/ص2241؛ الطباطبائي، 1417ق: ج13/ص165؛ فضل الله، 1419ق: ج14/ص185)

#### 3-2- The Word نَدْعُوا (Calling)

نَدْعُوا from دعو meaning calling and addressing (Farahidi, 1409 AH: vol. 2 / p. 221; Ibn Faris, 1404 AH: vol. 2 / p. 279; Ibn Sidah, 1421 AH: vol. 2 / p. 325; Ibn Athir, 1988: vol. 2 / p. 121) (الفراهيدي، 1409ق: ج2/ص221؛ ابن فارس، 1404ق: ج2/ص279؛ ابن سيده، 1421ق: ج2/ص325؛ ابن اثير، 1367ش: ج2/ص121؛ Raghīb (1409ق: ج2/ص221؛ ابن فارس، 1404ق: ج2/ص279؛ ابن سيده، 1421ق: ج2/ص325؛ ابن اثير، 1367ش: ج2/ص121؛ Raghīb has explained the difference of ندا and دعا as follows: ندا is like دعا which means calling and addressing someone. The only difference is that ندا is without adding that person's name like hey. But دعا is that calling and addressing which is always accompanied by a person's name, like oh Mr. X! But sometimes these two words are used instead of each other. (Raghīb, 1412 AH: p. 315) (315ق: ص315) (راغب، 1412ق: ص315)

Regarding the meaning of this word in the verse, two meanings have been proposed. Ibn 'Atiyah has suggested both of these two meanings feasible. (Ibn 'Atiyah, 1422 AH: vol. 3 / p. 473) (ابن عطيه، 1422ق:ج3/ص473)

3-2-1- Most commentators have taken it to mean naming and calling. (Abul-Futuh Razi, 1408 AH: vol. 12 / p. 252; Meybudi, 1371 Sh: vol. 5 / p. 590; Zamakhshari, 1407 AH: vol. 2 / p. 682; Fakhr Razi, 1420 AH: vol. 21/P. 376). (ابوالفتوح رازی، 1408ق:ج12/ص252؛ الميبيدي، 1371ش:ج5/ص590؛ الزمخشري، 1407ق:ج2/ص682؛ فخر الرازي، 1420ق:ج21/ص376؛ 1407ق:ج2/ص682؛ فخر الرازي، 1420ق:ج21/ص376).

3-2-2-Some people believe it means to summon. Therefore, the meaning of the verse is as follows: "We summon every group of people, along with their Imams, while paying attention to their witness of their deeds and his merits and virtues. (Ibn 'Arabi, n.d.: vol. 1 / p. 383; Tabatabai, 1417 AH: vol. 13 / p. 166) (ابن عربي، بی تا:ج1/ص383؛ طباطبای، 1417ق:ج13/ص166)

Considering the content of the verse, it can be understood that what is meant by "ندعو" is not just calling, but something more. Because with the word "ندعو" God somehow clarifies the destiny of His servants of various walks of life in the world. Obviously, by summoning a person accompanied by his Imam, the presence of this person in that group becomes certain, undeniable and influential in his destiny. As follows, the result of "ندعو" is expressed with the phrase "فَمَنْ أَتَى كِتَابَهُ بِمِثْلِهِ". Therefore, it seems that the sound opinion in this regard belongs to the interpretations that interpret it as to summon.

### 3-3- The Word امام (Imam)

Imam is derived from the root أمم and means intended (Ibn Durayd, 1988 AD: vol. 1 / p. 59; Ibn Sidah, 1421 AH: vol. 10 / p. 571) (ابن دريد، 1988م:ج1/ص59؛ ابن سيده، 1421ق:ج10/ص571) or anything attaches to it whatever comes in its following. (Kitab al-'Ayn, 1409 AH: vol. 8 / p. 426) or a person whose leadership is accepted. (Juhari, 1376 AH: vol. 5 / p. 1865; Azdi, 1387 AH: vol. 1 / p. 70; Ibn Manzur, 1414 AH: vol. 12 / p. 25) (الجوهري، 1376ق:ج5/ص1865؛ الأزدي، 1387ش:ج1/ص70؛ ابن منظور، 1414ق:ج12/ص25) and such a person can be prior to any one in any thing. (Farahidi, 1409 AH: vol. 8 / p. 428; Ibn Faris, 1404 AH: vol. 1 / p. 28) (الفراهيدي، 1409ق:ج8/ص428؛ ابن فارس، 1404ق:ج1/ص28) The Imam can be a person who is followed in words and deeds or can be a book or an object, and can be right or wrong. (Raghib, 1412 AH: p. 87) (راغب، 1412ق:ص87)

### 3-4- The Word كتاب (Book)

The root of "كتب: books" means to collect and attach something to something else. (Azhari, 1421 AH: vol. 10 / p. 87) (الأزهري، 1421ق:ج10/ص87) "Book: كتاب" originally was infinitive means writing, then it applied to the writings inside a book and also كتاب is originally a name for صحيفة (Raghib, 1412 AH: p. 699) (راغب، 1412ق:ص699) mostly means the Qur'an (Baqarah / 89; Ma'idah / 48) and other divine books (Hood / 17; Ahqaf / 12; Qalam / 37). In some verses, كتاب means predestined event (Qada') (Anfal / 68; Ra'ad / 38), unchangeable destiny (Mutafifin / 7), presumed and obligatory command (Nisa' / 103), letter of deeds (Mu'minin / 62; Naml / 29), the book of the ummah (Hajar / 4), the book of Genesis (Tubah / 36) and the protected tablet (Qaf / 4) are mentioned.

كتاب in verse 71 of Surah Isra' means the letter of one's deeds and the commentators have explicitly expressed it. (Maqatil ibn Sulayman, 1423 AH: vol. 2/p. 542; Tabari, 1412 AH: vol. 15/p. 86; Tabarani, 2008 AD: vol. 4/p. 125; Shinqiti, 1427 AH: vol. 3 / p. 450) (مقاتل بن سليمان، 1423ق:ج2/ص542؛ طبرانی، 1412ق:ج15/ص86؛ الشنقيطي، 1427ق:ج3/ص450) and there is no difference that كتاب in this verse means the letter of deeds.

### 3-5- The Word فُتَيْلًا

The word فُتَيْل from the root of فتل means to twist the string (Azhari, 1421 AH: vol. 14 / p. 205) 205 ((الآزهرى، 1421ق: ج 14/ص 205)) or The thin thread between the slits of the palm kernel, which is in the form of thread and string, is called فُتَيْل..(Raghib, 1412 AH: p. 623; Firuz-Abadi, 1415 AH: vol. 3 / p. 587) 587 ((راغب، 1412ق: ص 623؛ فيروزآبادى، 1415ق: ج 3/ص 587))

### 4- Studying the Meaning of Imam in the Quran

Considering that the basis of our discussion in the verse in question (Al-Isra'71) is on the word Imam, so it is necessary to explain the meaning of Imam in the Qur'an before in the verse.

The word امام and the plural of it ائمه are mentioned 12 times in the Qur'an. Damghani believes that امام in the Qur'an has these meanings: the protected tablet لوح محفوظ, the letter of human deeds, the leader, the book of the Torah, the clear way. (Damghani, 1416 AH: vol. 1 / p. 118) /1416ق: ج 1/ (الدامغانى، 1416ق: ج 1/ص 118). We deal with the meaning of Imam in the Quran.:

#### 4-1- Protected Tablet (لوح محفوظ) and Book (كتاب)

Most commentators believe that the Imam in the verse «وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ» (Yasin / 12): " We have counted everything in a Clear Book.!" means protected tablet. Commentators such as Sheybani, Ibn Juzayy, Sayyid Qutb, Qasimi, Ha'iri Tehrani, Al-Ghazi, Khusravani, Shinqiti, Nawawi, Nahavandi, Siddiq Hassan-Khan, Fadlullah, Sabzevari and Zuhayli have considered the meaning of Imam in this verse as protected tablet (Shinqiti, vol. 6, p. 426; Nawawi, 1417 AH: vol. 2, p. 285; Nahavandi, 1386 Sh., vol. 5/ p. 255)؛ 255ص/ ج 5/ص 255؛ الشنقيطى، ج 6/ ص 426 ؛ النووى، 1417ق: ج 2/ص 285؛ ألنهاوندى، 1386ش، ج 5/ص 255؛ (الشنقيطى، ج 6/ ص 426 ؛ النووى، 1417ق: ج 2/ص 285؛ ألنهاوندى، 1386ش، ج 5/ص 255)؛

#### 4-2- Books of Deeds (صحيفه)

Some commentators such as Qurtubi, Ibn Juzayy, Abu Hayyan, Siddiq Hasan-Khan regard the meaning of books of deeds as the book and the protected tablet as their preferred meanings. (Qurtubi, 1364 AH, vol. 15 / p. 13; Abu Hayyan, 1420 AH: vol. 9 / p. 52) ؛ 13ص/ ج 15/ص 13؛ (القرطبي، 1364ش، ج 15/ص 13؛) (ابوحيان، 1420ق: ج 9/ص 52؛) It is worth mentioning that some commentators have suggested two or more possibilities concerning this verse and have considered them all correct. Some commentators, such as Maqatil Ibn Sulayman, Ibn Qutaybah, San'ani, and the Teymi in have considered imam in the verse (Al-Isra' / 71) having this meaning. (Maqatil Ibn Sulayman, 1423 AH: vol. 2 / p. 542; Qurtubi, 1364 AH, vol. 11 / p. 296)؛ 296ص/ ج 11/ص 296؛ (مقاتل بن سليمان، 1423ق: ج 2/ص 542؛ القرطبي، 1364ش، ج 11/ص 296)؛ Damghani also considers this verse as an example of Imam when it means the book of deeds knows which demands more research and study. The present study is devoted to this and examines various perspectives in detail.

#### 4-3- The Leader of the Right

In five verses, Imam also means a person who is the leader of the truth, a person who calls for good and deserves to be followed by others.

##### 4-3-1-The Verse «قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا» (Al-Baqarah / 124)

Commentators such as Jassas, Tha'labi, Vahidi, 'Alamul Huda, Tabarsi, Kiyaharasi and Ibn Kathir have said that the meaning of Imam is a person who is the leader of the truth (Tha'labi, 1422 AH: vol. 1, p. 268; Ibn Kathir, 1419 AH.vol.1/p.284)284ص/ ج 1/ص 268؛ ابن كثير، 1419ق: ج 1/ص 268؛ (الثعالبي، 1422ق: ج 1/ص 268؛ ابن كثير، 1419ق: ج 1/ص 284)؛

##### 4-3-2- Verse " وَ اجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا " (Furqan / 74)

Commentators such as Maqatil, San'ani, Samarqandi, Tabarani, Maturidi, Jassas, Tusj, Qusheyri, Ibn 'Ashur, Seyed Qutb, Nahavandi, 'Allameh Tabatabai and Fadlullah in this verse have also said that the meaning of Imam is the person who is the leader of the truth which means a person who is followed. (Ibn 'Ashur, 1420 AH: vol. 19 / p. 102; Tabatabai, 1417 AH: vol. 15 / p. 245; Fadlullah, 1419 AH: vol. 17 / p. 81) 17ص/17ق: فضل الله، 1419ق: ج 245؛ الأطباطبايي، 1417ق: ج 15/ص 245؛ فضل الله، 1419ق: ج 17/ص 81 (ابن عاشور، 1420ق: ج 19/ص 102؛ الأطباطبايي، 1417ق: ج 15/ص 245؛ فضل الله، 1419ق: ج 17/ص 81)

#### 4-3-3- The Verse 5 of Surah Qisas «وَجَعَلْنَاهُمْ أَيْمَةً»

Some commentators have also considered ائمه (imams) in this verse means the leader of the truth. (Fakhr Razi, 1420 AH: vol. 24 / p. 578; Baydawi, 1418 AH: vol. 4 / p. 171) /24ق: 1420ق: (فخر الرازي، 1420ق: ج 24/ص 578؛ البيضاوي، 1418ق: ج 4/ص 171؛

#### 4-3-4- The Verse 73 of Surah Anbiya «وَجَعَلْنَاهُمْ أَيْمَةً يَهْدُونَ بِأَمْرِنَا»

Some commentators, such as Maqatil, Tabari, Maki ibn Hamush, mentioned concerning this verse that this verse is about people who are the leaders of the truth. (Maqatil ibn Sulayman, 1423 AH: vol. 3 / p. 86; Tabari, 1412 AH: vol. 17/p. 36)؛ 36ص/17ق: ج 3/ص 86؛ الطبري، 1412ق: ج 17/ص 36 (مقاتل بن سليمان، 1423ق: ج 3/ص 86؛ الطبري، 1412ق: ج 17/ص 36)

#### 4-3-5- The Verse 73 of Surah Sajdeh «وَجَعَلْنَا مِنْهُمْ أَيْمَةً يَهْدُونَ بِأَمْرِنَا»

Also, the commentators have considered the ائمه (Imams) as the leaders of the truth. (Samarqandi, 1416 AH: vol. 3 / p. 39; Tabatabai, 1417 AH: vol. 16 / p. 266.; Ibn 'Ashur, 1420 AH.: vol.21/p.168; Abul-Su'ud, 1983 AD. Vol.7/p.87)؛ 266ص/16ق: ج 3/ص 39؛ الأطباطبايي، 1417ق: ج 16/ص 266؛ (ابن عاشور، 1420ق: ج 21/ص 168؛ ابوالسعود، 1983م: ج 7/ص 87)

#### 4-4-- Torah

In the Qur'an, in two verses Torah is interpreted as Imam because it was followed by the children of Israel and every leader is the Imam of his followers.

#### 4-4-1- The Verse 17 of Surah Hud «وَمِنْ قَبْلِهِ كِتَابُ مُوسَى إِمَامًا وَرَحْمَةً»

The commentators have stated the meaning of Imam here is Torah. (Ibn 'Arabi, 1422 AH: vol. 1 / p. 296; Abu al-Su'ud, 1983 AD: vol. 4 / p. 195; Alusi, 1415 AH: vol. 6 / p.230) (ابن عربي، 1422ق: ج 1/ص 296؛ ابوالسعود، 1983م: ج 4/ص 195؛ الألوسي، 1415ق: ج 6/ص 230)

#### 4-4-2- The Verse 12 of Surah Ahqaf «وَمِنْ قَبْلِهِ كِتَابُ مُوسَى إِمَامًا وَرَحْمَةً»

In this verse, the Imam is also meant the Torah. (Baghawi, 1420 AH: vol. 4 / p. 194; Abu Hayyan, 1420 AH: 9 / p. 438) 438ص/9ق: ج 4/ص 194؛ ابوحيان، 1420ق: ج 9/ص 438 (البيغوي، 1420ق: ج 4/ص 194؛ ابوحيان، 1420ق: ج 9/ص 438)

#### 4-5-- Way

The word Imam in verse 79 of Surah Al-Hijr also means way. The Qur'an states in this verse: «فَأَنْتَقَمْنَا مِنْهُمْ وَانْتَقَمْنَا مِنْهُمْ وَانْتَقَمْنَا مِنْهُمْ» (15:79) "On them, too, We took vengeance, and they are both on a clear roadway." The commentators say the Imam in this verse means path. (Jurjani, 1430 AH: vol. 2 / p. 177; Ibn 'Atiyah, 1422 AH: vol. 3 / p. 372; Shabbar, 1410 AH. p.266; Seyed Qutb, 1425 AH: vol. 4 / p. 2151) (الجرجاني، 1430ق: ج 2/ص 177؛ ابن عطية، 1422ق: ج 3/ص 372؛ الشبر، 1410ق: ص 266؛ سيدقطب، 1425ق: ج 4/ص 2151) Because the way is intended and followed (Tarihi, 1375 Sh., vol. 6 / p. 10) Of course, in a commentary in addition to the meaning of the way, the meaning of the book is also mentioned. (Ibn Jawzi, 1422 AH: vol. 2 / p. 540)

#### 4-6-False Imam of Misguidance

In two verses, the word Imam means the leader and commander of infidelity, polytheism, misguidance, and those who call for evil and Fire.

##### 4-6-1-Verse «وَجَعَلْنَاهُمْ أَيْمَةً يَدْعُونَ إِلَى النَّارِ» (Qisaṣ / 41)

The commentators in this verse have considered the Imams to mean the leader towards sins and Fire (Tabarsī, 1372 Sh.: vol. 7 / p. 398; Abul-Futuh Razi, 1408 AH: vol. 15 / p. 137) : (الطبرسي، 1372ش: ج7/ص398؛ ابوالفتوح الرازي، 1408ق: ج15/ص137)

##### 4-6-2- Verse «فَقَاتِلُوا أَيْمَةَ الْكُفْرِ» (Al-Tawbah / 12)

In this verse, the Qur'an states to fight against the leaders of disbelief. Commentators also asserts this meaning for imam in this verse. (Tha'labi, 1418 AH: vol. 3, p. 165; Shabbar, 1407 AH: vol.3/p.56; Rida, 1414AH:vol.10/p.191) 191ص / 10ج : (الثعالبي، 1418ق: ج3/ص165؛ الشبر، 1407ق: ج3/ص56؛ رضا، 1414ق: ج10/ص191) According to these two verses in the culture of the Qur'an, the word Imam has not been used only in a positive sense. The leader of infidelity and evil is also called Imam.

Based on the two verses where the Imam has come to mean the false Imam and the verses where the Imam has come to mean the leader of the truth, it can be claimed that the Imam is the one people follow; Whether this person is worthy and appointed by God, or this person lacks this merit and the people have chosen him. The first case is Imam al-Haqq, who according to the verses, God Almighty has chosen him in his time to guide the people of that time and is superior to the prophet (رسول rasul) because Ibrahim became an imam after his prophethood and success in divine tests. The second type is the false Imam who calls for disbelief and polytheism and some people, under the influence of his promises, follow him and are led to the fire.

#### 5- Examining the Examples of "بأئامهم" in Verse (Al-Isra' / 71) from the Point of View of the Commentators

There are various opinions about the concept of Imam in the mentioned verse which are examined and analyzed in the following:

##### 5-1- The Prophet of Every Nation

According to this view, every nation will be called with its prophet and will be called on the Day of Judgment, "Bring the followers of Ibrahim or the followers of Moses or the followers of Muḥammad (PBUH)." Then there will be said, "bring the followers of misguided and rebellious leaders." This has been quoted from Anas, Mujahid and Qitadah. The meaning of this has been quoted by Sa'id Ibn Jubayr from Ibn 'Abbas. Some other interpretations have pointed to the same meaning. (Ibn Abi Ḥatam, 1419 AH: vol. 7 / p. 2339; Suyuti, 1404 AH:vol.4/p.194) 194ص / 4ج : (ابن أبي حاتم، 1419 ق: ج7/ص2339؛ السيوطي، 1404ق: ج4/ص194) (ص194)

##### 5-1-1- Review and Evaluation

In several verses, the Prophet has been called Imam (Baqarah / 124; Anbiya' / 73) It is obvious that in these verses a separate status is considered for these prophets apart from their prophecy. In this verse (Baqarah / 124) Hazrat Ibrahim (PBUH) reached the position of Imamate while he was a prophet and messenger before that (Ḥusayni Hamdani, 1404 AH: vol. 10/pp.119-120) 120-119ص / 10ج : (الحسيني الهمداني، 1404ق: ج10/ص119-120) therefore, it is understood the position of imam is different from prophethood whether imam is a prophet or not, and Imam as being exclusively Nabi, is contrary to the verses of the Qur'an. Now, if we accept that in the Qur'an, Imam also means prophet, this view should also be examined. Because in the verse the phrase " كل اناس " is mentioned. Considering that there was no prophet in some

periods of history, the meaning of Imam cannot be merely considered as prophet. Also, according to the verses that express Imam of Nur (نور) and Imam of Fire (نار), it can be said that Imam means leader, whether he is right or wrong, whether he is a Nabi نبي or a not. Thus, limiting the Imam to the Nabi is incorrect and has no Qur'anic confirmation. Finally, the explanation of commentators such as Maavardi and Tabarsi who have suggested a number of sayings in which the Prophet's saying is also among them is acceptable. (Ref: Kashani, n.d.: vol.5/p.292; Qumi Mashhadi, 1368 Sh:vol.7/p.455; Shukani, 1414 AH:vol.3/p.292) (رك: الكاشاني، بي تا: ج 5/ص 292؛ القمي المشهدي، 1368 ش: ج 7/ص 455؛ الشوكاني، (1414 هـ: ج 3/ص 292) but it is not justifiable to limit the Imam exclusively to the Prophet. As Allameh Fadlullah proposes three aspects for the Imam from Tabarsi's words; The first aspect, the Prophet, on the basis that every prophet is the Imam and leader of his nation. The second aspect, the divine book, on the basis that it is followed by the believers, and the third aspect, every person who is followed, including the imams and 'Ulama. In his opinion, all three meanings seem to comply with each other. (Fadlullah, 1419 AH: vol. 14 / p. 187) 187/ص 14: ج 1419: ق: فضل الله، 1419 هـ)

## 5-2- The Heavenly Book

This view has been expressed by some commentators such as Tabarsi, Maavardi, Zamakhshari, among other views. These commentators have suggested several possibilities for the Imam, one of which is Imam meaning the divine book. According to this view, Imam means the heavenly book that is followed and on the Day of Resurrection it will be called, "O followers of the Qur'an, O followers of the Torah! (Zamakhshari, 1407 AH, vol.2/p.682; Huveyzi, 1415 AH: vol.3/p.190) (الزمخشري، 1407 هـ: ج 2/ص 682؛ الحويزي، 1415 هـ: ج 3/ص 190؛

### 5-2-1- Review and Evaluation

This view has several shortcomings; First, the style of the verse indicates that all people - including the first and the last - will be present along with their Imam on the Day of Resurrection. But if Imam means the heavenly book, it is necessary that those nations answer in the divine call who have the book, and the nations of the prophets before Noah should not participate in this gathering because they do not have divine book. But the appearance of the verse asserts all human beings and indicates that the tribes before Noah, although they did not have a book, will be present with their Imam as some commentators have pointed out this point in rejecting this view. (Ref: Tabatabai, 1417 AH: vol. 13 / p. 166) 166/ص 13: ج 1417: ق: (رك: الأطباطبائي، 1417 هـ: ج 13/ص 166) Secondly, the followers of the heavenly book are in fact the followers of the prophets who are the owners of those books, so the books are not independent of the prophets and people will not be called by their book on the Day of Judgment apart from the prophets. Thirdly, by summoning the nations with their imams what comes to mind is summoning them with their leaders and not with the scriptures. As we have seen, this meaning is not based on its specific Qur'anic meaning, and this interpretation has an angle with the Qur'anic term of this word.

## 5-3- Letter of Deeds

A group of commentators, who are mainly first commentators, noticing the words of Hasan Basri, believe that the Imam means letters of deeds in this verse; According to this saying, Imam means a book in which the good and evil deeds of the people are recorded. Therefore, on the Day of Resurrection, it will be announced: O companions of the Book of Good and O companions of the Book of Evil! (Qurtubi, 1364 SH; vol.11/p.296; Zuhayli, 1411 AH.vol.15/p.129) (القرطبي، 1364 هـ: ج 11/ص 296؛ زحيلي، 1411 هـ: ج 15/ص 129) Zuhayli preferred this opinion.

In justifying this view, it is stated that the letter is called Imam's deeds because people are subject to its ruling. Therefore, whether he rules in heaven or in hell, people have no choice but to obey him. Some commentators who have accepted this promise know that the reason for its preference is the phrase "...فَمَنْ أُوْتِيَ كِتَابَهُ بِبَيِّنَةٍ" (Ref: Suyuti, 1404 AH: vol. 4, p. 'Ashur, 1420 AH: vol. 14 / p. 133; Maraghi, n.d: vol. 15 / p. 77) (رك: السيوطي، 1404 هـ: ج 4/ص 194؛ ابن عاشور، 1420 هـ: ج 14/ص 133؛ المراغي، بي تا: ج 15/ص 77) (77 / p. 77)

Some, such as Sa'id Havvi, have proposed this view as one of its possible meanings. ( Havvi, 1424 AH: vol. 6 / p. 3103) (الحوى، 1424ق: ج6/ص3103)

### 5-3-1- Review and Evaluation

It is certain that the Imam is followed and others are followers. While the letter of deeds is not a subject followed; in contrast, the letter of deeds and the record of people's lives, is the result of human deeds and not a thing man follows. (ref. Tabatabaei, 1417 AH: vol. 13/p. 167) (رك: الطباطبائي، 1417ق: (ج13/ص167). Thus, we should consider the letter of deeds as an outcome not a cause ( leader). Due to this, the justification of the followers of this view is not accepted. Because on that day, the letter has no ruling and only depicts our deeds, and the internal witnesses (organs, joints, skin) and external witnesses (earth, Quran, etc.) testify according to the same book, and the ruling is only for God.

Therefore, the book of deeds has no ruling and only expresses human deeds, and the witnesses of the Day of Judgment also testify to its trueness. In addition, shortcoming of previous views are also present here. That is, this meaning is not in accordance with the Qur'anic term of this word and is contrary to origin.

### 5-4- Anyone Who Is Obeyed in the World

Imam means the one who is obeyed (Zamakhshari, 1407 AH: vol. 2 / p. 682; Baydawi, 1418 AH: vol. 3 / p. 262) (262/ص3/ج3ق: 1418ق: ألبیضاوی، 1418ق: ج2/ص682؛ ألبیضاوی، 1418ق: ج3/ص262) like scholars and leaders, and this promise is from Abi Ja'far and Abi 'Abdullah (peace be upon them). (Tabarsi, 1372: J6 / p. 663; Tusi, n.d.: vol. 6 / p. 504) (504/ص6/ج6ق: 1372ش: ج6/ص663؛ ألتوسی، بی تا: ج6/ص504) ( (ألتبرسی، 1372ش: ج6/ص663؛ ألتوسی، بی تا: ج6/ص504) )

Tabari prefers this meaning. He says: The Imam is the one who is followed and he is selected to be leader in the world because the Arabs mostly use the word Imam for such a person and it is better to explain the word of God as it is more famous, as long as, they are not in discordance. (Tabari, 1412 AH: vol. 15 / p. 86) ( (ألتبرسی، 1412ق: ج15/ص86) )

According to this view, every follower is called accompanied with his leader and every lover with his beloved. (Salami, 1369 Sh: p. 119) (119ش: 1369ش: ص119) (ألسلمی، 1369ش: ص119) And the leader can be a man, a stone or wooden idol , or a method. (Karami, 1402 AH: vol. 5 / p. 220) (220/ص5/ج5ق: 1402ق: ج5/ص220) (ألكرمی، 1402ق: ج5/ص220)

### 5-4-1- Review and Evaluation

This view based on the literal meaning of the Imam is true: in the literal meaning, the absolute leader مقتدا, is called the Imam, whether human or non-human, wise or insane, right or wrong, in this view there is a kind of comprehensiveness. As the Qur'an speaks of the Imam of Truth and the Imam of Falsehood - the Imam of Truth should lead to the command of God, but the Imam of Falsehood invites to disbelief, misguidance and Fire - it seems that Imam as a person sounds more correct. After all, in the world, everyone has been looking for a role model or an imam for himself. No one has been without a role model except Adam. If a person does not have a person as his Imam, whatever he chooses as his belief and practical basis is his Imam and he is resurrected by it. The Quran says: " وَ مَنْ أَضَلُّ مِمَّنْ يَدْعُوا مِنْ وَ إِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَ كَانُوا بِعِبَادَتِهِمْ ( Ahqaf / 5) ذُنَّ اللهُ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَ هُمْ عَنْ دُعَائِهِمْ غَافِلُونَ كَافِرِينَ ( Ahqaf / 6) )

### 5-5- Religion

Some commentators have referred to this interpretation while expressing other views. With this assumption, on the Day of Judgment, each group will be called with the name of its religion, such as either Muslim or Jew or Magian! (Maavardi, n.d.vol.3/p.258; Zamakhshari, 1407 AH.vol.2/p.682) (682/ص2/ج3ق: 1407ق: ألتبرسی، 1407ق: ج3/ص258؛ ألتبرسی، 1407ق: ج3/ص682)



### 5-5-1- Review

This view has been mentioned in some interpretations, but it seems it returns to the first view, because following a religion is in fact following a prophet of that religion, and the drawbacks of that view exist in this view as well. Therefore, there is no point in expressing this view independently. Moreover, this view is compatible only with "ندعو" meaning "calling" and is not compatible with "summoning with a person."

### 5-6- Imam of the Time of Every Person, Including Imam of Guidance and Imam of Misguidance

Imam means someone who is the leader of the people and the people have accepted his leadership, whether inviting them to good or evil, whether he commands from the intellect or from lust. So, Imam is of two types, Imam of guidance and Imam of misguidance or Imam of good and Imam of evil. This promise has also been narrated from Imam Ali (as). Some commentators have expressed this view independently, and some have mentioned it among other views like Maavardi. (Shinqiti, 1427 AH: vol.3/p.449; Tabataba'i, 1417:vol.13/p.166) (ج13/ص166؛ 1417:vol.13/p.166) (ألسنقيطي، 1427ق:ج3/ص449 ألباطبايي، 1417:ج13/ص166)

According to this view, every group and tribe will be present with their Imam and leader, so every group will be present in the presence of God with the Imam of their time. As a result, a group of Shiite narrations confirm this view, i.e. narrations that assert accompany of people with the Infallible Imam of their time. Various narrations have been quoted concerning the mentioned verse which help interpreting the verse. Therefore, it is necessary to study these narrations.

#### 5-6-1-Narrations Concerning the Verse

In short, there are about twenty narrations in the narrative and non-narrative interpretations for the interpretation of the verse, and each narration has been expressed in several interpretations. The content of many of these narrations is consistent and has one message, so the narrations can be combined. In general, from the point of view of narrations, the Imam in the mentioned verse, has come in several forms:

#### 5-6-2- Imam of Every Time, Holy Quran, Sunnah of the Prophet of Every Time

«رواية ابن أبي نجیح عن مجاهد و عن علي بن الحسين بن علي المرتضى (عليهم السلام) عن جده قال: قال رسول الله صلى الله عليه وسلم: يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ قَالَ: «يُوتَى كُلُّ قَوْمٍ بِإِمَامٍ زَمَانِهِمْ وَ كِتَابِ رَبِّهِمْ وَ سُنَّةِ نَبِيِّهِمْ»

The narration of Ibn Abi Najih on the authority of Mujahid and on the authority of Ali ibn al-Husayn ibn 'Ali al-Murtada (peace be upon them) on the authority of his grandfather saying: The Messenger of God, may God bless him and grant him peace, said: "يُوتَى كُلُّ قَوْمٍ بِإِمَامٍ زَمَانِهِمْ وَ كِتَابِ رَبِّهِمْ وَ سُنَّةِ نَبِيِّهِمْ." "The imam means the imam of their time that they follow and the divine book and sunnah of prophet." This view is effective and has been narrated from Ali ibn Musa (as) through Khassih or 'Ammah عامه sources with authentic documents from their fathers. (Tha'labi, 1422 AH: vol. 6 / p. 115; Mughniyah, 1424 AH: vol. 5, p. 69) (ج5/ص69؛ 1424ق:ج5/ص69) (ألمغني، 1422ق:ج6/ص115؛ 1424ق:ج5/ص69)

#### 5-6-3-The Messenger of God (PBUH) and Every Leader after Him, Whether the Imam of Guidance or the Imam of Misguidance.

It is narrated from Imam Sadiq (as) that the Prophet and the Ahl al-Bayt (as) are Imams, but this position (imat position) is not limited to the Imam of guidance, but also applies to the Imam of misguidance, who is cursed.

عَنْ بَشِيرِ الدَّهَّانِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ أَنْتُمْ وَ اللَّهُ عَلَى دِينِ اللَّهِ ثُمَّ تَلَا «يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ» ثُمَّ قَالَ: عَلِيُّ إِمَامُنَا وَ رَسُولُ اللَّهِ ص إِمَامُنَا. كَمْ مِنْ إِمَامٍ يَجِيءُ يَوْمَ الْقِيَامَةِ بِلُغْنِ أَصْحَابِهِ وَ يُلْعَنُونَ. وَ نَحْنُ ذُرِّيَّةُ مُحَمَّدٍ وَ أُمَّنَا قَاطِمَةٌ صَلَوَاتُ اللَّهِ عَلَيْهِمْ.

Bashir, the oil seller, narrated from Imam Sadiq (as) saying: I swear by God! You are on the religion of God. Then he recited: *يَوْمَ نَدْعُوا كُلَّ أَنَسِ بِإِمَامِهِمْ*, then he said: "Ali (pbuh) is our Imam and the Messenger of God ( Prophet Muhammad ) (pbuh) is also our Imam. On the Day of Judgment there are leaders who curses their companions and their companions curse them. We are the children of Muhammad (peace be upon him) and our mother is Fatima (peace be upon him)." (Bahrani, 1415 AH: Vol. 3 / p. 554; Qumi Mashhadi, 1368 Sh.vol.7/p.460) ( البحراني، 1415ق:ج3/ص554 ؛ (قمي المشهدي، 1368ش:ج7/ص460) As it is obvious this saying of imam Sadiq (AS) is about the time of the Prophet (PBUH) and after him, and the Imams and every leader before the Prophet will be called to the scene of resurrection with their people.

### 3- The Imam of Every Time Who Is Qa'im of That Time

عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «يَوْمَ نَدْعُوا كُلَّ أَنَسِ بِإِمَامِهِمْ» قَالَ: إِمَامِهِمُ الَّذِي بَيْنَ أَظْهُرِهِمْ وَ هُوَ قَائِمُهُمْ أَهْلُ زَمَانِهِ.

Ibn Sinan said: I told Imam Sadiq (as): what does *يَوْمَ نَدْعُوا كُلَّ أَنَسِ بِإِمَامِهِمْ* mean"? He said: "It means the Imam who is among them and he is Qa'im of the people of his time."

(Bahrani, 1415 AH: vol. 3 / p. 553; Qumi Mashdi, 1368 Sh: vol. 7 / p. 457) ( البحراني، 1415ق:ج3/ص553 ؛ (قمي المشهدي، 1368ش:ج7/ص457)

And in another narration:

Fudayl said: I asked Hazrat Abi Ja'far (peace be upon him) the meaning of the verse *يَوْمَ نَدْعُوا كُلَّ أَنَسِ بِإِمَامِهِمْ*. He said, "on that day the holy Prophet and Ali (pbuh) will come with their people and whoever dies in the age of any Imam will be reunited with that Imam on that day. (Ayashi, 1380 AH: vol. 2 / p. 302) (أعياشي، 1380ق:ج2/ص302) There are many similar narrations in Shiite interpretive sources. (Tabatabai, 1417: vol. 13 / p. 170; Burujirdi, 1366 Sh: vol. 4 / p. 141) ( الطباطبائي، 1417ق:ج13/ص170 ؛ (البروجردي، 1366ش:ج4/ص141)

In accordance with tradition, we have another tradition in interpretation books.

و عَنْ الصَّادِقِ (عَلَيْهِ السَّلَامُ): «أ لَا تَحْمَدُونَ اللَّهَ أَنَّهُ إِذَا كَانَ يَوْمَ الْقِيَامَةِ يُدْعَى كُلُّ قَوْمٍ إِلَى مَنْ يَتَوَلَّوْنَهُ، وَ فَرَعْنَا إِلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ)، وَ فَرَعْنَا أَنْتُمْ إِلَيْنَا»

Imam Sadiq (as) said, "Do you (Shiites) not praise God? When the Day of Judgment comes, God will call every group with the one whose guardianship they have accepted, and we (Ahl al-Bayt) will seek refuge in the Messenger of God (peace be upon him) and you will seek refuge in us. Where do you think they will take you? And he said three times: "I swear by God of the Ka'bah to Paradise."

(Feyd Kashani, 1415 AH: vol. 3, p. 207; Huveyzi, 1415 AH: vol. 3, p. 192) (الفيض الكاشاني، 1415ق:ج3/ص207؛ الحويزي، 1415ق:ج3/ص192)

4. Muqtada leader of everyone (human or non-human, Imam of guidance or Imam of misguidance, sun or moon)

قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ فِي قَوْلِهِ: «يَوْمَ نَدْعُوا كُلَّ أَنَسِ بِإِمَامِهِمْ» قَالَ: ذَلِكَ يَوْمُ الْقِيَامَةِ يُنَادِي مُنَادٍ: لِيَقُمْ أَبُو بَكْرٍ وَ شِبَعَةُ وَ عُمَرُ وَ شِبَعَةُ، وَ عُثْمَانُ وَ شِبَعَةُ، وَ عَلِيٌّ وَ شِبَعَةُ.

Ali Ibn Ibrahim (may God have mercy on him) said about *يَوْمَ نَدْعُوا كُلَّ أَنَسِ بِإِمَامِهِمْ* " On the Day of Judgment, a herald will call: "Abu Bakr and his companions, 'Umar and his companions, 'Uthman and his companions, and 'Ali (pbuh) and his companions all approach."

(Bahrani, 1415 AH: vol. 3 / p. 557; Qumi Mashdi, 1368 Sh: vol. 7 / p. 458) (البحراني، 1415ق:ج3/ص557؛ قمى المشهدى، 1368ش:ج7/ص458)

In another tradition we read:

سَأَلَ رَجُلٌ يُقَالُ لَهُ بِشْرُ بْنُ غَالِبٍ أَبَا عَبْدِ اللَّهِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ فَقَالَ: يَا بْنَ رَسُولِ اللَّهِ أَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: «يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ» قَالَ: إِمَامٌ دَعَا إِلَى هُدًى فَأَجَابُوهُ إِلَيْهِ، وَ إِمَامٌ دَعَا إِلَى ضَلَالَةٍ فَأَجَابُوهُ إِلَيْهَا، هُوَ لَاءٌ فِي الْجَنَّةِ، وَ هُوَ لَاءٌ فِي النَّارِ، وَ هُوَ قَوْلُهُ عَزَّ وَجَلَّ «فَرِيقٌ فِي الْجَنَّةِ وَ فَرِيقٌ فِي السَّعِيرِ»

A man named Bishr Ibn Ghalib came to Imam Sajjad (pbuh) and said: "O son of the Messenger of God (pbuh)! "Tell me about the words of God Almighty: «يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ» He said: "The Imam who invited to the truth and he is obeyed, and the Imam who invited to misguidance and he is obeyed, they are in Paradise and they are in Hell, and that is why God said: فَرِيقٌ فِي الْجَنَّةِ وَ فَرِيقٌ فِي السَّعِيرِ (A group in Paradise and a group in the burning fire!) (holy Quran, 42:7)

(Feyd Kashani, 1415 AH: vol. 3 / p. 206; Huveyzi, 1415 AH: vol. 3 / p. 192) (الفيض الكاشاني، 1415ق:ج3/ص206؛ الحويزي، 1415ق:ج3/ص192)

Also

عَنْ أَبِي بصيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنْ قَوْلِ أَمِيرِ الْمُؤْمِنِينَ عِ الْإِسْلَامِ بَدَأَ غَرِيبًا وَ سَبَّعُودُ غَرِيبًا كَمَا كَانَ، فَطُوبَى لِلْغُرَبَاءِ، فَقَالَ: يَا أَبَا مُحَمَّدٍ يَسْتَأْنِفُ الدَّاعِيَ مِنَّا دُعَاءَ جَدِيدًا- كَمَا دَعَا إِلَيْهِ رَسُولُ اللَّهِ ص.- فَأَخَذْتُ بِفَخْذِهِ فَقُلْتُ: أَشْهَدُ أَنَّكَ إِمَامِي، فَقَالَ: أَمَا إِنَّهُ يُسْتَدْعَى [سْتَدْعَى] كُلُّ أُنَاسٍ بِإِمَامِهِمْ، أَصْحَابُ الشَّمْسِ بِالشَّمْسِ، وَ أَصْحَابُ الْقَمَرِ بِالْقَمَرِ، وَ أَصْحَابُ النَّارِ بِالنَّارِ، وَ أَصْحَابُ الْحِجَارَةِ بِالْحِجَارَةِ.

Imam Sadiq (pbuh) - Abu Basir says:... I took the foot of Imam (pbuh) and said: "I bear witness that you are my Imam (pbuh)". He said: "God certainly calls everyone with his Imam and his leader, the sun-worshippers with the sun, the moon-worshippers with the moon, the fire-worshippers with fire and the idolaters with their idols and stones."

(‘Ayashi, 1380 AH: vol. 2 / p. 303; Feyd Kashani, 1415 AH: vol. 3 / p. 206; Huveyzi, 1415 AH: vol. 3 / p. 194) (العياشي، 1380ق:ج2/ص303؛ الفيض الكاشاني، 1415ق:ج3/ص206؛ الحويزي، 1415ق:ج3/ص194)

## 5-6-2-Review

This view is in harmony with the Qur'anic and usual meaning of the Imam, and the drawback mentioned for some of the previous cases do not apply to it, so this view, which has similarities to forth view (whoever is followed in the world), is a superior and better view and is emphasized by many Shiite and Sunni commentators. That is, if a group has an Imam as a person, whether right or wrong, he will be brought. Whatever is followed will be brought as their imam.

Also, according to the text of the narrations and the application of words such as «يُوتَى وَ يَجِيءُ»، these narrations can be considered as proof of this claim. As stated, نَدْعُو does not mean just calling, but summoning. The word used in the narrations to interpret this verse is "coming and being brought", which is appropriate for summoning, not calling.

## Summary

The word Imam was studied in many authentic interpretations of the two sects (Fariqin) and different views were explained and evaluated. Considering the meaning of Imam and its application in the Holy Quran, it can be said that an Imam is a person who has been the leader of his people of his time, whether he is right or wrong, whether a prophet, or a non-prophet, a person or an object. Of course, limiting the concept of Imam in this sense cannot be justified. Therefore, the combination of several meanings, such as prophet, religious leader, heavenly book, and religion, does not contradict the verse,

and the narrations have been cited in its confirmation. In this way, all human beings (كل اناس) of all eras are meant by the verse, whether they lived in the time of the divine prophets or in the time of their executors. Accordingly, the meaning of this verse is:

On the Day of Judgment, each nation will be brought with the Prophet, the leader or the Imam of its time, the same person who followed him in their life and adhered to his Sunnah, or will be brought with their book and their deeds will be judged. Whoever is a benefactor and a follower of Imam al-Haqq or his divine book, the letter of his deed will be given to his right hand and he will not be oppressed even as much as a string between the grooves of a palm kernel!

### **Conclusion**

According to what was stated in this study, it can be concluded as follows:

1. Imam is used in the Holy Quran in a special meaning, which is; One whom people have chosen as their leader and has two kinds; Imam of Truth and Imam of Falsehood. The Imam of Truth is the one whom God has chosen at any time to guide the people of that time, whether he is a prophet like Ibrahim and Muhammad (peace and blessings of Allah be upon him), or a non-prophet. And the false Imam is the one who invites to the path of disbelief and misguidance. Of course, in one verse it means لوح محفوظ protected tablet and in one verse it means the way, which is in harmony with its literal and customary meaning.
2. Different interpretations under verse 71 of Surah Al-Isra' have expressed different views about the word Imam. Nabi, the Holy Book, the Book of deeds and the Absolute Muqtada (leader) are among them. However, each of these comments have drawbacks.
3. The inaccuracy of limiting the concept of Imam to Nabi, the inconsistency of the concept of Imam with the book and its far distance with the concept in mind from the Imam and not-summoning the nations without books are among the drawbacks concerning the followers of the concept of Nabi, book and letter of deeds.
4. Various narrations have been mentioned concerning the verse, each of which has explained the meaning of the Imam. In short, the meaning of Imam in the narrations regarding this verse is as follows:
  - A. Imams of each time, the Holy Quran, the Sunnah of the prophet of each time;
  - B. The Messenger of God (PBUH) and every Muqtada (leader) after him, whether Imam of guidance or Imam of misguidance;
  - C. The present Imam of any time who is the Qa'im of that time;
  - D. Absolute Muqtada (leader), whether he Imam of guidance or Imam of misguidance, whether he is human or non-human.
5. Mukhtar's view is a view that is confirmed by the narrations. According to this view, the meaning of Imam is the specific Qur'anic meaning intended by Quran, i.e. Imam of Truth and Imam of Falsehood, and includes the prophet and the non-prophet, and there is no conflict if it includes non-human beings.

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