The Way Of The Shias

In consonance with the traditions of the Holy Prophet (S.A.W.):

"I am leaving among you two precious things, Qur'an and My Progeny" - the Shias have adopted the Qur'an and the teachings of the Infallibles (Masumeen) as their way of living because these two shall never be separated from each other. As the Holy Prophet (S.A.W.) continues in his saying:

"Never shall they separate till they reach the Hawz (Pool) of Kausar. It is evident that the parting of these two would mean the disintegration of the religion of Islam. Thus the Islam that remains would no more resemble the Islam of Mohammad (S.A.W.). It would be some other religion.

The Exemplar For The Shias

The exemplar for the Shias is that family which was the centre for receiving revelation and the descent of the Qur'an. The place frequented by the Holy prophet (S.A.W.) himself and the angels. This was the house where the perfect Islam and the perfect belief was kept safe. In the house of Amirul Momineen (A.S.), the Holy Prophet (S.A.W.) and Ali (A.S.) are the example (model) for the Shia fathers. Janabe Fatema Zahra (S.A.) was a perfect example for Shia mothers. The example for Shia children was set by Imam Hasan (A.S.), Imam Husain (A.S.) and Janabe Zainab-e-Kubra (A.S.). The Shia have always endeavored to view these respected personalities as their ideals and to follow in their footsteps.

The Shia keeps in mind all the aspects of the Islamic religion but he is distinguished from the other sects due to the following two points:

(1) Justice of Allah

The Shias consider Adl (Justice) to be a necessary part of the Usool-e-Deen (Roots of Religion) and the reason for the advent of the Prophets was for the establishment of justice. As the Shia considers himself to be the heir of these Prophets he makes it his duty to propagate and support justice. He remains busy in informing the world about the necessity of the universal just government. In order that the establishment of the world government through Imam-e-Zamana (A.T.F.S.) may bring about the end of the injustice and oppressions prevalent on the earth.

(2) Imamat

Another of the Roots of Religion of the Shias is 'Imamat. So that the continuity of the Prophet hood would be maintained through the institution of Imamat, in such a way that after the end of Prophet hood the commands and the laws of Allah shall be supervised and protected by such personalities who are similar to the Prophets of Allah. Thus, the practice of the Prophets (peace be upon them) and their way of living shall continue so that the aim of the Prophets is not defeated and the efforts they had put in shall not he wasted. One who accepts this great responsibility of Imamat is the infallible Imam (A.S.). He is infallible and purified from all kinds of sins like the Prophets were. From among such personalities, is present even today, the last guide and master, the beloved of Imam Hasan Askari (A.S.). Imam Mahdi (A.T.F.S.), the Imam of the timethe heir of the Prophets and the Messengers. He will, after his reappearance and uprising, give a new lease of life to the commandments of Allah. The uprising and revolution of Imam Mahdi (A.T.F.S.) would be the last link of the chain of the purpose initiated by the advent of the Prophets (A.s.). The eyes of the people await his coming expectantly.

Keeping in mind the above-mentioned 'Roots of Religion (Adl and Imamat) the duties of the Shias become apparent. How does a Shia carry the responsibility of the affair of Imamat upon his shoulders? How does he fulfill the duties of propagating justice and equity; and the eradication of injustice and oppression, so that the stage is set for the reappearance of Imam-e-Zamana (A.S.). This is because on one hand he is the protector of the affair of Imamat and Prophethood and on the other, the propagator of the commandments of Imamat and Prophethood and he endeavors to spread justice and peace.

In such a situation do we understand that even a small mistake on our part could be a slap on the face for our school of thought? That there would no remedy for this?

Hence it is impertinent for us to be aware of these duties and to bear more responsibility than ever before. Our duty is to reform our actions, to propagate the humanistic and Islamic way of life, to popularise the philosophy of justice and equity, to spread piety and abstinence (from sins), to make apparent the Islamic point of view, to protect the greatness, the glory and the superiority of Islam. We should not disgrace the Shia community by exhibiting unIslamic behaviour.