



REVEALING
THE TRUTH

Imamate; the perfection of deen

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In Surah Rum verse 43, Allah (swt) tells **"Then set your face upright towards the established religion before that day comes from God, when there will be no escape"**. We are told to turn to Deen before the Day of Judgement when people will be separated. The verse tells mankind to search for that perfect deen. It is not until we are able to identify perfect deen that we will be able to turn to it. What is the perfect Deen, we know that it is Islam. What is Deen? Deen is a way of life made up of rules / regulations, it does not present itself, it is identified through those persons whose actions define all aspects of deen, whose deeds act as practical commentaries to the Qur'an.

At a glance we know that the perfect example of Deen was Hadhrath Mohammed (saww), deen can be recognised through his Sirat (life). With the departure of Mohammed (saww) from the world, did Deen come to an end? Certainly not! Alhumdolillah deen will remain until the Day of Judgement, but it still requires recognition through individuals whose actions are practical definitions of deen, who follow the Prophet (saww) step by step. If such persons do not exist then deen will not be perfect, because we have no examples to turn to. Deen can only be recognised through individuals who are 100% practical reflections of deen, which is why Allah (swt) says in his Glorious Book **"Verily in the Prophet you have a perfect example"**. After the Prophet (saww) we argue that Allah (swt) continued to provide the Ummah with perfect examples, if we deny this then Allah (swt) is not just having bestowed an example to the Sahaba and ignored all generations that followed.

During his lifetime Islam was recognised through the Prophet (saww) and after him, Islam is recognised through his Imam. This is clear from the fact that the Prophet (saww) told his followers **'He who dies without giving bayah to the Imam of his time, dies the death of one belonging to the days of jahiliyya'**. [Munsub e Imamate (The position of the Imam), by Shah Ismail Shaheed]

Allah (swt) tells us in the Qur'an, that the sole reason for creating Man and Jinn is so that they worship Him. We are here to worship Allah (swt), who also says in the Qur'an **"Fear Allah and find a wasila to him (5:35)"**.

The wasila we need for true guidance will therefore have to be the 'perfect individual' who will not err, who you can put your faith in, which will act as source of guidance in everything that you do. We know that there is a wasila, and that there is a duty to recognise our Imam of our time. Clearly, these two must be interlinked, the Imam is the authorised guide who will act as the wasila to Allah (swt), but 'do we have any clear signposts which will help us to recognise these Imams'? Well what better guide is there than the hadith of the Prophet (saww): **"The religion will continue to be established till the**

hour comes as there are twelve Caliphs over them, everyone of them coming from the Quraish" [Mishkat al Masabih: (Vol 4 p 576), Hadith 5]

Think carefully, deen is attached to the ruling of 12 Khalifa's. The number 12 is of significance here, it can not apply to political leadership, Jalaladeen Suyuti in Tarikh ul Khulufa recounts that there were 4 Rightly guides khalifas', 14 khalifas' from Banu Ummayah and 49 Khalifas' from the Banu Abbasids. The number 12 does not fit anywhere here, because the Prophet (saww) was not talking about leaders appointed by men. The Prophet (saww) was referring to absolute religious leadership, through which deen can be identified, it started at Ghadhir Khumm when the Prophet (saww) declared before a gathering of 124,000 Sahaba **"Of whomsoever I am Maula (Master) Ali is his Maula"**. It was here that the succession to Prophethood, Imamate was declared. What is crucial is the verse which descended following the sermon declaring Ali (as)'s Wilayat.

"Today, I have perfected your religion and completed my bounty upon you, and I was satisfied that you religion be Islam" (Qur'an 5:3).

This verse makes it clear Allah (swt) did not declare the perfection of religion, the completion of his bounties and his satisfaction until Hadhrath Ali (as)'s Imamate was formally declared at the end of the Prophetic mission.

It is incumbent that we search for that wasila through which deen can be recognised. Allah (swt) tells us in his glorious book **"Guide us to the right path, the path of those you have favoured"** (1:6-7) and your priority should be to seek those persons on the right path who will likewise guide you to it. This point can not be ignored; particularly when Rasulullah (saww) warned that the Ummah would be divided in to 73 sects and that only one would be saved. At the same time the Prophet (saww) told us which party would be saved, when he said **"I am leaving amongst you two things, the Qur'an and my Ahl'ulbayt, if you follow them you will never go astray"**. [Sahih Tirmidhi, v5, page 662-663]

The Prophet recounted this tradition to his Sahaba, which proves the Sahaba could go astray if they turned away from these two sources of guidance. Muslims are dependent on Islam while Islam is dependent on the Ahl'ulbayt, that is why when a prominent sahabi advised Imam Hussain (as) to pledge allegiance to Yazid the reply from the Imam was **"by my doing so do you think Islam will remain on the earth?"**.

It is the Party which has taken hold of both the Qur'an the Ahl'ulbayt who are on the right path, for they have grasped the Qur'an which sets out deen and the Imams from Ahl'ulbayt who are walking commentaries of deen, through which Islam can be recognised.