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**Explanation of Theory of Imamyah Ethics in Shia Islam**

Generally speaking, ethics is composed of four major branches: divine ethics, individual ethics, social ethics and environmental ethics. Divine ethics discusses an individual’s relationship with God and those actions that man takes within the framework of this relationship. Individual ethics deals with human activity and action within the context of his relationship with himself. In social ethics we are concerned with all types of relationships that the individual establishes with others and society and this is in fact the same context in which man is considered to be a social creature by nature. In environmental ethics, human relationship with his environment and the nature in which he lives is discussed. It is needless to say that in these four types of ethics such issues as individual rights, responsibility, obligations and tasks before four creatures (individual, other humans, God, nature) are debated. Moreover, virtues and vices hidden in these four domains are also part of the discussion. The author believes that in addition to the aforementioned four domains, in Shia Islam there is another domain in which man has both specific rights and obligations. This domain is “Imam” who has certain rights. In the present article this domain is referred to as “Imamyah Ethics”. No doubt, Imamyah Ethics has a clear difference with divine ethics and social ethics. Imamyah Ethics is not a divine ethics; because although Imam is the caliph of God who serves as a bridge between man and God, the rights that God has in His relationship with man and the obligations that man has before God are diametrically different from the rights and obligations of man before Imam. For example, “worshipping and servitude” are among the divine rights and by no means they have any occasion in the domain of the relationship between man and Imam. Imamyah Ethics is not also the social ethics; because although Imam lives in the society, the rights that Imam has as the Immaculate Leader of humans are very different from the rights that exist among the ordinary people. On the other hand, the responsibility of Imam before man as the Guider of the nation and the obligations of man as the servant of Immaculate Imam are very different. In the current essay we will seek to provide a definition of Imamyah Ethics along with features and qualities of this new domain. One of the results of this article is introduction and explanation of a new branch of ethics in Islamic world.