

## Islam or Disbelief

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

و صلی اللہ علیک یا ولیّ العصر أدركنا

Prophets Ibrahim (a.s.) and Yaqoub (a.s.) advised their sons thus:

وَوَصَّیْ بِهَا اِبْرٰهَیْمُ بَنَیْهِ وَیَعْقُوْبُ یٰۤاَبْنَیَّ اِنَّ اللّٰهَ اصْطَفٰی لَکُمُ الدِّیْنَ فَلَا تَمُوْتُنَّ اِیْلَآ وَاَنْتُمْ مُسْلِمُوْنَ

**And the same did Ibrahim enjoin on his sons and (so did) Yaqoub. O my sons! Surely Allah has chosen for you (this) faith, therefore die not unless you are Muslims. (Surah al-Baqarah, 2: 132)**

In another verse, Allah the Almighty addresses the believers,

یٰۤاَیُّهَا الَّذِیْنَ اٰمَنُوْا اتَّقُوا اللّٰهَ حَقَّ تُقٰتِهٖ وَلَا تَمُوْتُنَّ اِیْلَآ وَاَنْتُمْ مُسْلِمُوْنَ

**O you who believe! Be careful of (your duty to) Allah with care which is due to Him, and do not die unless you are Muslims. ( Surah Aali Imran, 3: 102)**

In another verse, He notifies,

اِنَّ الَّذِیْنَ یَكْفُرُوْنَ بِاللّٰهِ وَرُسُلِهٖ وَیُرِیْدُوْنَ اَنْ یُّفَرِّقُوْا بَیْنَ اللّٰهِ وَرُسُلِهٖ وَیَقُوْلُوْنَ نُوْمِنُ بِبَعْضِ وَنَكْفُرُ بِبَعْضٍ وَیُرِیْدُوْنَ اَنْ یَّتَّخِذُوْا بَیْنَ ذٰلِكَ سَبِیْلًا

اُولٰٓئِكَ هُمُ الْكٰفِرُوْنَ حَقًّا ۗ وَاَعْتَدْنَا لِلْكَٰفِرِیْنَ عَذَابًا مُّهِیْنًا

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِنْهُمْ أُولَئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرَهُمْ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

***Surely those who disbelieve in Allah and His Apostles, and (those who) desire to make a distinction between Allah and His Apostles and say: We believe in some and disbelieve in others; and desire to take a course between (this and) that.***

***These it is that are truly unbelievers, and We have prepared for the unbelievers a disgraceful chastisement.***

***And those who believe in Allah and His Apostles and do not make distinction between any of them – Allah will grant them their rewards and Allah is Forgiving, Merciful. (Surah an-Nisaa, 4: 150-152)***

In yet another verse, Allah the Almighty gives tidings,

ۗ آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ ۗ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۗ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

***The Apostle believes in what has been revealed to him from his Lord, and (so do) the believers; they all believe in Allah and His angels and His books and His Apostles; We make no difference between any of His Apostles and they say: We hear and obey, our Lord! Thy forgiveness (do we crave), and to Thee is the eventual course. ( Surah al-Baqarah, 2: 285)***

On paying attention to the above verses, it becomes amply clear that to accept Allah and whatever He has revealed, and to obey Him, is belief. On the flip side, refuting anything revealed by Him is disbelief and for the unbelievers, Allah the Almighty has prepared a painful chastisement.

## **True Islam**

We should strive to ensure that our lives end on Islam (i.e. we die as Muslims). For this, it is essential that we must subscribe to all that Allah the Almighty has revealed and the Messenger of Allah (s.a.w.a.) has conveyed.

It is easy to believe in something. Anybody can believe in anything. But only that creed can guarantee salvation, which has been endorsed by those whom Allah has chosen as witnesses over this nation. Allah the Almighty has appointed the Messenger of Allah (s.a.w.a.) and the infallible Imams (a.s.) as witnesses over this nation.

On the Day of Judgment, only those, whose belief and creed has been verified by these holy personas (a.s.), will gain deliverance.

## True Beliefs

Sayyed Abdul Azeem Ibn Abdullah al-Hasani (a.r.) was a highly revered personality from the progeny of Imam Hasan al-Mujtaba (a.s.), whose resplendent shrine is in Rayy, a suburb of present day Tehran, Iran. The reward of visiting his shrine is as much as that of going to the holy shrine of Imam Husayn (a.s.). He enjoyed an extremely great position and had attained a high level of perfection in knowledge and virtues.

He is the pride of the family of Prophethood and Imamat. Fountains of guidance have gushed out from his clan. But concerning truth and correctness of his belief, he does not rely on his knowledge and pre-eminence. Rather, he goes to the Imam of his time, Imam 'Ali Naqi (a.s.), presents his beliefs to him (a.s.) for verification and deems him (a.s.) to be a witness over his creed. Come, let us hear it from the source himself.

"I went to the presence of my blessed master, Imam 'Ali Naqi (a.s.). On seeing me, he (a.s.) remarked, 'Welcome, O Abul Qasim! You are our true friend.' I requested, 'O son of Allah's Messenger! I want to present my beliefs and creed before you. If you declare these beliefs to be correct and are satisfied with them, I will remain steadfast on them and meet the Lord with them.' He (a.s.) ordered, 'Go ahead, explain them.'

I declared, 'I believe that.

## Tawhid (Divine Monotheism)

Allah, the High and the Almighty, is only One. None is like Him. He is between the two limits, the limit of denial and the limit of immanence (similarity). He is neither body nor form nor accident nor essence. Rather, He is the Creator of bodies, the Maker of forms, the Originator of accidents and essences. He is the Lord of everything and their Master. He is their Originator and He is the One to grant them existence from non-existence.

## Prophethood

I deem Hazrat Muhammad Mustafa (s.a.w.a.) to be the slave of Allah, His Messenger and His last Prophet. There will be no prophet after him till the Day of Judgment. His Shariah is the last Shariah and there will be no other Shariah till the Day of Resurrection.

## Imamat

I believe that after Hazrat Muhammad Mustafa (s.a.w.a.), the Imam, the Caliph, and the one in authority (Wali al-Amr) is Ameerul Mu'mineen 'Ali Ibn Abi Taalib (a.s.), followed by his two sons, Imam Hasan al-Mujtaba (a.s.) and Imam Husayn (a.s.), the Chief of the Martyrs. Thereafter, Imam 'Ali Ibn Husayn

(Zainul Aabedeen) (a.s.), Imam Muhammad Ibn 'Ali (Baqer) (a.s.), Imam Ja'far Ibn Muhammad (Sadeq) (a.s.), Imam Moosa Ibn Ja'far (Kazem), Imam 'Ali Ibn Moosa (Reza) (a.s.), Imam Muhammad Ibn 'Ali (Taqi) (a.s.), and after him, you, O master!

## Mahdawwiyah

{On hearing this} Imam (a.s.) remarked, 'After me, my son Hasan (Askari) (a.s.), followed by his successor. What will be the condition of the people concerning his successor?'

I asked, 'Master! What will be this condition and what will happen?'

He (a.s.) informed, 'He will not be seen. It will not be permitted to remember him by his name till he reappears and fills the earth with justice and equity as it would be fraught with injustice and tyranny.'

Tawalla (Loving the Ahlul Bayt (a.s.)) and Tabarra (Expressing Disgust Against their Enemies):

I said, 'Master! I acknowledge their Imamate and believe that their friend is Allah's friend and their enemy is Allah's enemy. Their obedience is tantamount to obeying Allah and disobeying them is defying Allah.'

## Day of Judgment

I believe that the ascension (Me'raaj) is truth, questioning in the grave is truth, paradise is truth, hell is truth, the bridge (Seraat) is truth and the weighing scale (Mizan) is truth. Certainly, the Day of Judgment is bound to arrive and there is no doubt or reservation about its advent. And most surely, Allah, the Powerful, will raise the dead from their graves.

## Branches of Religion

I subscribe to the creed that after Imamate and Mastership of the Ahlul Bayt (a.s.), the following obligations exist: Prayers, Fasting, Hajj, Struggling in Allah's way, Enjoining Good and Forbidding Evil.'

After hearing all these, Imam 'Ali Naqi (a.s.) exclaimed,

***"O Abul Qasim! Surely this is the very religion that Allah has chosen for His servants. Be steadfast on it. May Allah keep you committed on this in this world as well as the Hereafter!"***<sup>1</sup>

## Another Chain

There is a very important ziyarat of Imam az-Zaman (a.t.f.s.) called Ziyarat Aale Yaseen. Renowned traditionalist Shaikh Abbas Qummi (r.a.) has mentioned it as the very first ziyarat of Imam Mahdi (a.t.f.s.) in his celebrated work, 'Mafaateeh al-Jana'an'. It is highly recommended to recite this ziyarat on Mondays and Fridays.

These beliefs have been stated in this ziyaarat as well and Imam az-Zaman (a.t.f.s.) himself is made as a witness over these beliefs.

***"Then you be a witness on what I have made you as a witness."***

1. Kamaal al-Deen, vol. 2, p. 379-380

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