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A Few Words about ‘Principles of Religion’ (Usul al-Deen)

My son! May Allah guide you to the right path and protect you from all sins and mistakes. Remember, your first Islamic duty is to think and ponder deeply about the principles of religion (Usul al-Deen). Make the foundation of faith strong by forceful arguments, have implicit faith in the Creator of the Universe, prophets and walis. Human being is born from human being. He is not an animal.

This does not mean that man should delve deep into the realm of knowledge and wisdom and continue reading voluminous books. Masoomeen (a.m.s) have also warned against going too deep and I also warn you.

What I mean to say is that you should read such books like ‘Aqaaed-e-Majlisi’ by Allama Majlisi (a.r.). Strengthen your belief by arguments, e.g. to prove the existence of Allah, study the creation of the world and its wonderful objects, and ponder that the creation cannot be any creation without a creator.

Amirul Mu’mineen Hazrat ‘Ali (a.s) has said in ‘Nahjul Balagah’.

“These people think that this grass is such that no one has grown it! This is such a picture for which there is no painter! These people do not put forward any proof in support for their claim. How I wish they would think that nothing could be created without a creator, or how is it possible to create something without a creator.”

Son! May Allah save you from ‘Shirk’ (equating someone else with Allah). To prove that there is only one God, suffice is to say that if there were more than one god then they would have destroyed the world. Allah has said that if there were two gods, then both the earth and sky would have been destroyed.

Amirul Mu’mineen Hazrat ‘Ali (a.s) has said:

“If there was another god except Allah, then that god also would have had his messengers and prophets.’

Son! To prove prophethood, suffice is to say that it is imperative for Allah's mercy, bounty and love that there should be a link between the creator and the creation – someone who can bring his 'Faiz' from there; and inform about good and evil, beneficial and harmful, who desists you from evil deeds and encourages you to do good deeds.

Therefore to make you understand the real benefits and harms, there is no other way except 'Wahi' and 'Ilham'. Human beings, who are immersed in worldly desires, cannot get Wahi or Ilham. They cannot reach that height. For that, it requires a 'Soul' who is above worldly desires, who is not a slave to Nafs al-Ammara (soul which is attracted towards worldly desires), and who deserves Allah's bounties and mercies by his spirituality and purity of soul.

It is essential to remember that each and every man cannot have knowledge of Wahi or Ilham. For that, miracle is necessary whereby prophethood is proved, and whereby special relation between Allah and his messenger can be understood.

To prove that fact that Hazrat Muhammad Mustafa (S) was the prophet of Allah, it is suffice to say that he proclaimed his prophethood in Mecca, announced that there is only one God and that he is His prophet and performed innumerable miracles. Now show anyone else, who can perform like him and who has his attributes! Allah never supports a liar nor does He give him any miracles.

Of all his miracles, the Holy Qur'an is sufficient to prove his prophethood, while it is very illogical to put miracle in the hands of a wrong claimant and it is tantamount to supporting a liar. Not only that, it is against the Justice of Allah.

From the prophethood of Hazrat Muhammad Mustafa (S), the prophethood of one hundred twenty four thousand prophets is also proved. He had given information about all these prophets. Prophet never gives wrong information and he does not lie.

The proof that the Holy Qur'an is a miracle is that the Holy Hazrat Prophet (S) put two options before the scholars of Arabic language: Either bring its reply or have faith in my prophethood; otherwise get ready for war which will result in all sorts of humiliations and insults. Though they were scholars of Arabic language, they bore all the hardships but did not reply to the Holy Qur'an. This means that they could not reply. They were not in a position to reply otherwise they would not have suffered all these hardships.

It is wrong to think that 'word' cannot be a miracle. 'Mojiza' is a name of everything to which people cannot reply and it becomes evident that the person has special relation with Allah. The fact that Mojiza is beyond the capacity of human beings is proved and accepted by those who specialize in this subject. The scholars of Arabic language have accepted the miracle of Holy Qur'an in the same way as the magicians of Firaun accepted the miracle of the Asa (Stick) of Hazrat Moosa (a.s.), and they removed the Kasidas (poems) hanging in the Holy Kaaba in deference to the Ayaats of the Holy Qur'an.

The argument that applies to 'Naboowate Mutlaqa' also applies to 'Vilayat-Mutlaqa'. There are clear Ahadith from the Holy Prophet (S) about 'Vilayat al-Khassa,' in which the Holy Prophet (S) has declared the "Khilafat" of Hazrat 'Ali (a.s.) and after him, his eleven progenies, as Imams. In addition, the deeds of these personalities are proofs in themselves.

The objections of the opponents are nothing but obstinacy. These objections have been replied in details in many books. This question has become so very clear that even the enemies have no doubts in their hearts, though they may deny it on the face.

As regards 'Qayamat' (Day of Judgment), it is the unanimous opinion of all sects of Islam that it should be accepted and cannot be denied. However, some scholars and philosophers have raised doubts about its details, but common man is not concerned with it in anyway. Suffice is to have faith in Qayamat which is clear from the many Ayaats and Ahadith. We have even been shown the way to argue about it. That a just ruler must reward or punish everyone according to his deeds and that too, to the one who performed these deeds.

Just because body is destroyed is no argument that a the body cannot be brought back to its original state. When the 'Creator can create Adam (from nothing), so what difficulty is there in creating it again when the 'Madda' (essence) is present in whatever state it may be. It is stated in the Holy Qur'an, "We will recreate you second time in the same way as We created you originally."

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