

Wilayat (Guardianship)

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Six Speeches about Wilayat (Guardianship)

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Six speeches by Sayyid Ali Khamene'i about the various aspects of Wilayat and its deep meaning in light of the Holy Qur'an and traditions.

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Publisher's Preface

Publisher's 1 Preface***In the Name of Allah the Most Beneficent and Merciful***

In our everyday lives we use many such words that we do not fully comprehend. We speak such words; read such words; listen to such words whose source and broad meanings are not clear to us. "Wilayat" is one of those words. It is not a stranger to the Shi'ahs. It has been used profusely in our religious speeches, books and supplications and still is. But most of the people do not know its meanings. They are unaware of its true and broad sense. Almost all the people think of Wilayat as affection.

The term "Wilayat al-Faqih" became known in our society after the Islamic revolution and establishment of the government based on Wilayat al-Faqih in Iran. However, since not enough work was done on explaining the concept, the political, economic and communal aspects of Wilayat remained hidden and the association with Wilayat stayed limited to reverence for the Wali al-Faqih.

"Wilayat" is a term that carries extremely wide-ranging connotation covering government, sponsorship, attachment, relationship, linkage, intertwining together of two things and a group of people having Wilayat for each other, sticking together as if they are forming a steel wall.

This book on the subject of "Wilayat" is a collection of six speeches by Ayatullah Sayyid Ali Khamene'i, the leader of the Islamic revolution. The speeches were delivered in the month of Ramadan four months before the success of the Islamic revolution at Masjid Imam Hasan Mujtaba in venerated Mashhad.

The great leader has explained different meanings of Wilayat in these speeches. He has shed light on different manifestations of Wilayat in the society and has mentioned such meanings of Wilayat that are generally not talked about in our conversations. Furthermore, while expressing his opinion on the importance of Wilayat, its benefits and its absolute necessity in the Shi'ah and Islamic society, he has declared imperative, efforts to establish a society for Muslims that holds Allah's Wilayat instead of Satan's.

We hope that just like our other publications, this book will be well received by the people of knowledge. In the end as always, we look forward to useful opinions, advices, suggestions and donations from the readers.

1. This book was translated to Urdu from Farsi by Late Sayyid Saeed Haider Zaidi and published by Darus Saqalain, KaraCh.i, Pakistan in August 2007. It was translated from Urdu to English by Sayyid Saeed Haider Kazmi. For any queries about the English translation he may be contacted via email: skazmi.re@gmail.com [7]
For brevity's sake "peace be upon him and his progeny" has been omitted from wherever the names of the fourteen Infallibles have been mentioned but it is implied.

Speech 1: Basic Understanding of Wilayat (Guardianship)

Our talk is on the subject of Wilayat. The way we extract the topic of Wilayat from Qur'an is seldom described. However, the ears of a shi'ah are very much in tune with the word, "Wilayat" (guardianship). The subject of Wilayat is there with all sanctity and respect in our supplications, hymns for Allah, our traditions and the prevalent generally accepted thoughts. As a shi'ah we always consider ourselves holders of Wilayat and pray that Allah keeps us on Wilayat and that we die while believing in Wilayat.

We wish to discuss the basic understanding of Wilayat. We will certainly come to the Wilayat of Ali Ibn Abi Talib; but for the time being our talk is about the earlier stages.

We want to extract the meaning of Wilayat from the magnificent verses of the glorious Qur'an so you can see how broad and fascinating the principle of Wilayat is. And how a nation, a group or the followers of a certain faith can fall into chaos and disunity if they do not practice the principle of Wilayat.

In light of this discussion you will also see and understand very well that the prayer of a person not believing in Wilayat is not real prayer, his fast is not real fast and his worship is not true worship.

We also come to realize from this discourse that a society or a nation devoid of Wilayat may spend all their lives in prayers and fasting and give all their wealth in charity, yet not be entitled to the pleasure of Allah.

To summarize, in light of this discussion the meanings of the traditions about Wilayat can be comprehended. We repeatedly state sentences and words from one well known tradition:

لَوْ أَنَّ رَجُلًا قَامَ لَيْلَهُ وَصَامَ نَهَارَهُ وَتَصَدَّقَ بِجَمِيعِ مَالِهِ وَحَجَّ جَمِيعَ دَهْرِهِ وَلَمْ يَعْرِفْ وِلَايَةَ وَليِّ اللَّهِ فَيُؤَالِيهِ وَيَكُونُ
جَمِيعُ أَعْمَالِهِ بِدَلَالَتِهِ إِلَيْهِ؛ مَا كَانَ لَهُ عَلَى اللَّهِ عَزَّوَجَلَّ حَقٌّ فِي تَوَابِهِ

*If someone prays the whole night while standing, not just in the month of Ramadan but his whole life; fasts all year long; gives away all his possessions in the name of Allah; and performs Hajj every year his whole life; but he does not know the Wilayat of the Wali (guardian) from Allah so that he could follow him after knowing him and as a result all his deeds could be performed under the guidance of this Wali from Allah, then whatever this person does, goes to waste; it is of no use.*¹

If you contemplate on this discourse well and think about the conclusions drawn from the Qur'anic verses, you will realize that Wilayat is continuation of Prophethood; it is not something detached from it; rather it is a supplement and completion of Prophethood.

Now we will see that in the absence of Wilayat, Prophethood is rendered deficient. So it is important that there should be a short discussion on the subject of Prophethood. We should discuss its principles and with this context we gradually enter the subject of Wilayat. However, it is important to mention that it is extremely difficult to talk on this subject and to elaborate on it is even harder.

The reason is that on the subject of Wilayat an average person's mind is so cluttered with weak, hollow and illogical ideas that when we present the correct material in line with Qur'an and Hadith, there will arise one of two situations – either the things we discuss will muddle up with the stuff they already have in their minds or whatever is presented people will feel alien to. So this discussion is very tricky but we seek divine guidance from Allah (swt) and will try to complete this discussion in a few days, God willing.

What was the purpose of coming of Allah's Prophet?

The Prophet came to take the human beings to the zenith of humanity; he came to endow people with Allah's virtues; he came to push the morals to perfection and according to the tradition²:

إِنِّي بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

The Prophet came to build up people. He came to develop and enhance this creation called human

being.

Now what is to be seen is the methods the Prophet employs to build up people; what means he exploits and how he develops people.

- Does he establish a school (madressa)?
- Does he set up an institution of philosophy?
- Does he build a monastery and a place of worship?

The Prophet sets up a factory for manufacturing human beings. He prefers that even if it takes ten or twenty years, a plant should be built that automatically produces perfect human beings to his liking.

So to produce such humans the Prophet uses the human-building factory and this factory is the Islamic society and system. This is the basic point that will be the focus of our discussion.

Everyone says that the Prophet wants to make humans. They all say that the Prophet came to educate and train and they fully understand it. However, what needs to be carefully understood is that the Prophet did not take every individual by his hand to a corner and sing songs of Allah's love. The prophets did not set up institutions of knowledge and philosophy to train a few pupils and then sent them to the far corners of the earth to guide people. The work of the Prophet was much more robust and deep. He establishes a factory that only produces humans and that factory is the "Islamic Society".

What is an Islamic society? And what is its composition?

This is a separate discussion and is not part of our talk. However, we find it necessary to shed a brief light on this subject for some elaboration.

Islamic society is a society and culture whose ultimate reign is in the Hands of God; the laws of this society are from Allah; the boundaries in this society are decreed by Allah; positions and status in this society are awarded in light of Allah's teachings; and based on the same teachings the positions and status can be taken away.

As is the norm with some people knowledgeable about societies, if we draw a society in the shape of a triangle, God is at the top of the Islamic society triangle and all humans are below Him. The institutions in this society are set up on the basis of religion; the laws of war and peace are created according to Allah's decrees; God's religion dictates communal relationships, economy, governance, rights and everything else; all are promulgated according to Allah's religion and Allah's religion is in the back of all these laws. This is called Islamic society.

This is how the Prophet formed a society in Madina on his arrival. God ruled in this society and in practice the governance was by God's representative, the Prophet. The Prophet legislated and

implemented the laws. The Prophet had the responsibility of guiding and governing in the society.

In a society that is fully in the hands of God, communal prayers, speech (khtuba) after the prayers and the battlefield songs all take on the same flavor. In the same mosque where Allah's Prophet established communal prayers, he would go on the pulpit to address people, he would teach, train and cleanse their inner selves. The standard of war (jihad) was brought here; the Prophet would raise it and give it to Usama Bin Zaid or some other believer commander and say:

اِنطَلِقُوا عَلَي اسْمِ اللّٰهِ

"Go on in the name of Allah," and would give instructions for victory over the enemy. In the same mosque Allah's Prophet would issue Allah's orders; in the same mosque the Prophet would set up court; from the same mosque the Prophet ran governance and economy of the society; charity was collected and distributed in the same mosque. In the same mosque lectures were given; prayers and supplications were held; war songs were sung; financial and economic problems were solved; in short, affairs of this world and the next were managed in the house of Allah under the guidance of the Prophet. This is Islamic Society.

The prophets come to establish such a society. Every person living in such a society becomes a human being. Even if he cannot become a perfect human being, he is forced to adopt ways of human beings. Anyone who wants to become a good person, he can in a society established by the Prophet, whereas, it becomes a challenge in a non-God-centered society.

In non-Islamic and non-God-centered societies people want to become good but they have hard time. They want to be religious but they have difficulty. They don't want to give and take usury but you see that they cannot avoid it.

In such a society a woman wants to protect her chastity just the way Islam stipulates it but the environment does not let her. The common practices in such a society take a person away from remembrance of God. Pictures, movies, liberal interaction and conversation – all these things – move people away from God and alienate their hearts from remembrance of God. However, the situation is opposite in an Islamic society.

In an Islamic society the market, the mosque, the government institutions, friends, relatives, head of the family, the young of the household – all of them – remind a person of God; they pull him towards God; align him with God; establish relationship with God; make him a servant of God and move him away from serving anyone other than God.

If the Islamic society of the Prophet's time had stayed for another 50 years and his leadership had continued or after the Prophet Ali Ibn Abi Talib, the same leader and guardian who was appointed by the Prophet, had become the heir to the Prophet, believe me there would not have been a single hypocrite

after 50 years. All the members of the society would have become real believers. If Ali's government had been established after the Prophet's government, this human-making society would have converted all phonies to pure hearted people for sure; it would have turned hypocrite hearts to believers; all those people whose souls were ignorant of true belief would have gotten to know God and belief. Islamic society bears such characteristics.

The prophets come to establish such societies. Once the society is in place, just the way a factory produces large quantities, people come out of this human-making factory in droves of Muslims – on the surface and at heart; true Muslims and believers. So the prophets come to perform this task.

We had submitted that we would start the Wilayat discussion from its root.

When the Prophet came with the Islamic thought and started inviting people towards it, could he have run the affairs of the society on his own? Does the society not need institutions to run it? Aren't some people needed to run these organizations? Isn't there a requirement for an army to defend this society against enemy's designs? Isn't there a need for such people who would side with the Prophet and spread his message?. Most definitely such people are needed and all this work is done in the usual way with ways and means. The prophets in most of their activities make use of the resources normally available.

The Prophet comes to build his desired society – a society that is a factory for human-making. There is a need for a united and focused group – that has belief and faith in this school of thought from the deepest of hearts and moves towards the goal with steadfastness and zeal. The Prophet understands the need for such a group right from the beginning so his first task is to prepare and launch a united and mutually agreeable group. The Prophet acting on the Qur'anic verses creates such a group by adopting a soft counseling manner.

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ

Invite people towards your creator through wisdom and fine counseling.[3](#)

The Prophet through virtuous counseling, Qur'anic verses and the effect of his speech pulls people's hearts towards God's religion and gathers them around him in the first phase. This gathering of people around the Prophet creates the first group. So first of all through his invitation, the Prophet brings into being a group – a rank of people. He creates a front against the forces of infidelity.

What people compose this group?

They are the believing, faithful and persevering Muslims. This group is formulated through accumulation of those:

لَا تَأْخُذُ هُمْ فِي اللَّهِ لَوْمَةً لَّائِمٌ

"Who cannot be swerved from the path of Allah by the censure of the censurers." [4](#)

These are the early Muslims who put together a front in the ignorant society. In other words they are the Muslims from the bosoms of Islam living in the ignorant society. If we want to keep alive this weak and frail force – that came into being in the name of Islam and Muslims – in the ignorant society full of trials and tribulations; if we want that this group, this front does not disappear or vanish, it is imperative that this group of Muslims stays together like a steel wall. These Muslims should be connected together in such a way that nothing could separate them from each other. In today's language a strong party discipline should be set up among the Muslims. They should be tied together with a strong force and they should be kept far away as much as possible from other fronts, other movements and the opposing forces.

Why?

Because they are in a minority.

It is possible that the ideology of a group that is in minority may be affected by the majority's ideology; the group's actions, its status and its personality may merge and vanish into the status, personality and actions of the majority.

So in order to protect them from dissolving and disappearing and keeping them intact as a group, they are linked together as tightly as possible and kept away from other fronts and ranks in every possible way; so that an Islamic society could be built through their strong hands in future that they grasp the reigns of and take it forward. They become the helpers of the Prophet. Just like a group of mountaineers who are crossing a very difficult mountain pass, ten people holding staffs are crossing a narrow and dangerous path and are going through twisting and turning valleys *en route* to the mountain top.

These people are told to link up, tie to each other and not move individually. If they are left alone, there is danger of stumbling so they are tied together with a strong force. In addition to linking together they are instructed not to carry too much weight, not to look around, just focus on the track ahead and the senses should attend to only the task at hand. These people strongly tie their backs and hands together so in case one of them starts to fall, the others would catch him.

This strong tie between the mountaineers depicts the linkage among the Muslims of the early Islam.

Have Qur'an and traditions (hadith) given a name to this strong linkage and bond?

This union among the Muslims of the early period of Islam that ties them together in such a way that it is not possible to break it; the bond that separates them from other ranks in the society; the bond that results in the Muslims holding each other's hands; what name has been given to it by Qur'an and hadith?

This bond is called Wilayat (guardianship).

So in the early terminology of Qur'an Wilayat is the tie, the unification in the ranks, the same exact thought process, being in search of a single purpose and a strong linkage between a group of people with the same faith and belief aiming for the same goal.

The people belonging to this group should be connected to each other as much as possible and should stay away from other ranks, centers and elements.

Why?

So that they are not finished and do not dissolve into others. It is called Wilayat in the glorious Qur'an.

The Prophet of Islam, Muhammad, unites and ties the first group of Muslims; he turns them into brothers; he moulds them into a single body; through them he develops the nation of Islam and brings into being the Islamic society.

God willing as we go forward you will see in the verses of Qur'an that the Prophet through the unity and bond between the Muslims of early Islam blocks the path of arch enemies and opposing forces. He separates his hand-crafted group from other groups present in the society. He stops them from melting into the group of Jews, Christians and polytheists and tries hard to keep their ranks connected and united. It is done because if the Muslims are not in this state; if Wilayat does not exist between them; if they are not fully bonded together and if differences arise between them, they will not be able to carry the weight of this charge on their shoulders to the final destination.

Even afterwards when the Islamic society turns into a great nation, the need for Wilayat persists.

What kind of Wilayat is essential for a nation and why is it so important, we will explain later. However, if we stop to reflect, some gist of the Wilayat the Shi'ahs talk about will become clear to us.

In a world filled with darkness, in an ignorant society, a small group needs to stay bonded for its survival. If that group is not tied together, it would be very difficult to stay alive. As an example, we mentioned the group of Muslims from early days of Islam in Makka's ignorant society or the first group of Muslims who migrated to Madina. Another example is the small faction of Shi'ahs during the times of caliphates opposed to Shi'ahs and Islam.

Could the Shi'ahs have survived easily?

Did the propaganda tactics, restrictions, prisons, torture and murder allow them to exist? To make matters worse this was a group that had certain ideology and was totally opposed to the governments at the time and a headache for them.

In spite of all this, how did this group live on?

It endured because Wilayat created an astonishing bond and unity among the Shi'ahs so that the Shi'ah movement under the auspices of Wilayat could endure among the other movements of the time.

Imagine a big river. Streams of water are entering from different directions. These streams are moving very fast and the river surface is turbulent with whirlpools forming. The different streams are crashing and melting into each other with the river advancing.

Amidst all the polluted and dirty streams there is one stream of clean, sweet and exquisitely translucent water moving along in a bizarre manner. This water is safe and whole. What is surprising is that the color of this water does not degrade in any way; it does not acquire the rancidity and brackishness of other waters; it keeps its sweet taste, translucency and purity intact while moving forward.

Consider an analogy of this river with the Islamic world during the reigns of Umayyads and Abbasids. All sorts of ideological, political and active movements were co-existing. You take a look from the beginning to the end. You will find the Shi'ah movement as very ordinary and almost non-existing like a thin line in this peculiar storm; however, it has kept itself protected and unpolluted. Neither its taste has deteriorated nor it has lost its lucidity. It did not acquire the color, odor and taste of the other waters at all; it survived and kept its forward momentum.

What is it that shielded it?

What caused the continued existence of the Shi'ah movement?

It is the presence of the Wali (Guardian) who preaches Wilayat to the people and his followers; he binds them together; makes them kind to each other; he promotes Wilayat; and protects unity, agreement and harmony among the people in the ranks.

This is one of the facets of Shi'ah Wilayat that has been emphasized a great deal. There are several other aspects that we will be taking a look at.

So Wilayat is a bond.

The glorious Qur'an declares believers to be guardians of each other and considers the true believers connected and tied with each other. In our traditions a Shi'ah is called a believer. In that respect belief implies a specific Shi'ah ideology based on Wilayat. It means adopting Islam from Shi'ah point of view and validating Islam with the logic that Shi'as attest to.

We see that in the days of our Imams, this kind of Shi'ahs were linked together; they were declared brothers so that they could keep the Shi'ah movement alive in history. If such an action was not taken, Shi'ahs would have vanished; their ideology would have become extinct just the way it happened to many other sects that lost their personality and were totally wiped out.

Wilayat (Guardianship) of the Wali (Guardian) of Allah

In any case this is one of the several aspects of Wilayat. Now God willing we will present another side of Wilayat that is probably more important in some respects and that is the Wilayat of Allah's Wali.

We have understood the mutual Wilayat of people. What does the Wilayat of Allah's Wali represent? What is the meaning of Ali Ibn Talib's Wilayat? What does the Wilayat of Imam Ja'far As-Sadiq signify? Why is it important for us to have Wilayat of Imams?

Some people think that Wilayat of Imams means that we simply love them. These people have a big misconception. Wilayat is not just loving them.

Is it possible to find one person in the Muslim world who does not love the fourteen Infallibles and the family of the Prophet? Do all these people have Wilayat?

Is there anyone who is an enemy of the Imams?

Were all those, who fought against them in the early days of Islam, their enemies?

No, many of them loved the Imams. However, they succumbed to the worldly desires to fight against them in spite of the fact that they knew the station of these personalities.

When the Abbasid Khaleefa Mansoor was told about the demise of Imam Ja'far As-Sadiq he started crying profusely. Do you think he was just pretending? Was he just shedding crocodile's tears in front of his servants? Was he just acting in front of Rabi Hajib? This was not just a show; in actuality he felt sorrow. He was really sad on Imam Ja'far As-Sadiq's passing away.

But who martyred Imam?

Imam Jafa Saqiq was poisoned on the orders of Mansur himself.

However, when he was told that the job had been done, his heart trembled.

So did Mansur have Wilayat?

Some people who say that Abbasid Khaleefa, Mamun Abbasi, was a Shi'ah, are misconceived.

Do we know what the word "Shi'ah" means?

Will we call someone a Shi'ah who recognizes that Imam Reza was right?

Will only his knowledge of this fact render him a Shi'ah?

If such is the case, then Mamun Abbasi, Haroon Rasheed, Mansur, Mu'awiyah and Yazeed, all of them were Shi'ahs of a higher grade than others.

Did those who fought against the Master of Believers, Ali, not love the Imam? Why not? Most of them loved Imam Ali.

So then, were they Shi'ahs? Did they have Wilayat?

No, Wilayat is something else. Wilayat is above these things.

Once we understand the Wilayat of Ali Ibn Abi Talib and that of other Imams and know what Wilayat is, then we should revert to ourselves and see if we really have Wilayat.

At this juncture if we find that we do not have Wilayat, then we should pray to Allah (swt) to seek Wilayat and we should struggle in its pursuit.

Some people think that they have Wilayat for the Household of the Prophet, just because they have love and respect in their hearts for the Imams.

No, this is not Wilayat. Wilayat is something beyond.

Later we will explain the meanings of Wilayat of the Imams; how we can declare the Imams our Wali and how we can claim to possess their Wilayat. After this explanation we will realize how our assertion about the Wilayat of the Imams is unreal and based on ignorance.

During the days of Eid-Ghadeer people supplicate:

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَنَا مِنَ الْمُتَمَسِّكِينَ بِوِلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ

Praise be to Allah who made us adherents of Wilayat of Ali Ibn Abi Talib.

We tell our friends that we should not say:

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَنَا

Praise be to Allah who made us.

As it might be a lie. Instead we should say:

اللَّهُمَّ! جَعَلْنَا مِنَ الْمُتَمَسِّكِينَ بِوِلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ

O' Allah! Make us adherents of Wilayat of Ali Ibn Abi Talib.

Because we should check if we really are devotees of Wilayat or not.

God willing, this point will become clear to us that it is one of the characteristics of Wilayat.

The gist of our discussion today is that for a group of people who are struggling in God's way and Wilayat in the Muslim nation, their Wilayat implies that there should be maximum nearness and

connection between the group members; their hearts should be bonded together; and as much as possible they should stay away from their rival centers and those whose thinking is opposite to their own and who act against them.

This is the meaning of Wilayat.

This fact has been described in the early verses of Surah Mumtahina⁵ so we think that from the perspective of this topic, the surah could even be labeled Surah Wilayat.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ

In some translations it says, **"O' those who believe don't befriend My enemies and your enemies."** These are incomplete meanings. It is not a question of only friendship and love; it is more than that. Don't make them a Wali (guardian); don't consider them part of your group and don't consider yourself part of their ranks. Don't give space next to you to someone who is an enemy of God and yourself; instead consider him your rival, your enemy and adversary.

تُلْقُونَ إِلَيْهِمْ بِالْمَوَدَّةِ

Don't consider them part of your ranks so as to start sending them messages of friendship.

وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ

When you know that they have denied the truth that has been sent down by your Lord.

يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ

These people are evicting the Prophet and you out of your land.

أَنْ تُوْمِنُوا بِاللَّهِ رَبِّكُمْ

Only because you believe in your Lord, Allah.

إِنْ كُنْتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي

If you have come out to fight (jihad) in My way and for seeking My pleasure, then don't seek

friendship and help from My enemies and your enemies.

If you really are truthful and struggling in My way, then you do not have the right to put Mine and your enemies in your ranks and to make them your friends and helpers.

However, the later verses further clarify who are infidels in the eyes of God and then the infidels have been divided into groups in these verses.

تُسِرُّونَ إِلَيْهِمْ بِالْمَوَدَّةِ

You love them secretly.

وَأَنَا أَعْلَمُ بِمَا خَفَيْتُمْ وَمَا أَعْلَنْتُمْ

And whatever you do openly and secretly I know very well.

وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ

And whoever among you extends a hand of friendship and cooperation towards the enemies of God and thinks and shows himself to be one of them, has gone astray from the path of moderation.

It is important to mention that these verses were revealed because of one individual, Hatib Bin Abi Balt'a. Hatib was a Muslim with weak faith. When the Prophet of Islam decided to fight with the Quraish infidels, Hatib thought that the Prophet might be defeated in the battle and those of his relatives who were living among infidels might come in harm's way while he was in the army of the Prophet. He tried to play a trick. He thought while he was fighting alongside the Prophet and earning the rewards of fighting in the name of Allah, as a precautionary measure might as well write a letter to the infidels and express his love and loyalty to them. What is the harm? When I face them in the battlefield I will not act on this letter. But it does not hurt to create a soft corner in the hearts of the infidels and get their sympathies by writing this letter. God will be pleased and my interests will not suffer.

There is an anecdote. There happened to be a quarrel between an influential person and the chief of an area. One of those watching the scene asked another one, "who is right?" The other one replied, "both are right as we have to stay on good terms with both."

So Hatib wrote the letter to the chiefs of Quraish and signed it as well so they know that Hatib was their well-wisher and a friend. Then he sent this letter to Makka through a woman. The Prophet found out about this letter through revelation and he sent Imam Ali and a few others who got hold of the woman.

They forced her to produce the letter.

The Prophet asked Hatib, "why did you do that? Why were you disclosing the battle and strategy secrets to the enemies?" He replied, "O' Prophet of Allah! I have some friends and relatives there. I was concerned that they might suffer some harm so I tried to create a soft corner in the hearts of the polytheists for myself."

In response the verse says, "don't fall prey to misconceptions; their hearts will not be soft for you. Those who are opposed to your ideology; those who suffer because of your religion and faith; those who are determined to destroy your religion and faith, will never be your friends."

The next verse while explaining this point says:

إِنْ يَتَّقُواكُمْ يَكُونُوا لَكُمْ أَعْدَاءً

If they overpower you, they will turn out to be your enemies.

O' Hatib Bin Abi Balt'a! don't think that if you help them, they will take care of you. This is not going to happen. As a matter of fact, if you help them, they will overpower you even more and subject you to extreme oppression.

وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُم بِالسُّوءِ

And they will use their hands and tongue against you.

They will suppress you even more; ridicule you; mock you and treat you like nobody; they will not think of you as a human being.

Don't think that this help will serve you.

وَدُّوا لَوْ تَكْفُرُونَ

They will want you to be infidels.

If they overpower you, they will not allow you to have an iota of faith in your heart. Don't think that they will let you free to stay a Muslim and practice the Islamic duties.

The next verse is about the relatives of Hatib Bin Abi Balt'a and those of the other Hatibs of the history. It says point blank, "For the sake of your children and your relatives you are prepared to strike a deal with God's enemies; you are ignoring God's orders to seek the love of His worthless servants and to protect

yours and your relatives' interests; and you are befriending God's enemies.

After all how are your children and relatives going to benefit you?

How is this young man for whose employment you are willing to make a deal with Quraish going to help you? Will he be able to save you from God's punishment?

This ignorant Hatib was cooperating with the infidels and the enemies of the Prophet to protect his friends and relatives from harm. How much can the friends and relatives be of help to a person who is willing to invite the Lord's wrath and severe punishment?

لَنْ تَنْفَعَكُمْ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ

Your offspring and relatives do not give you any benefit.

يَوْمَ الْقِيَامَةِ يَفْصِلُ بَيْنَكُمْ

On the day of judgment you will be separated from them.

Or if we read and interpret it as follows:

لَنْ تَنْفَعَكُمْ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ يَوْمَ الْقِيَامَةِ

On the day of judgment your offspring and relatives will not be able to offer you any benefit.

يَفْصِلُ بَيْنَكُمْ

God will put a distance between you and them.

As the God of the universe says in Surah A'bas:

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ وَأُمِّهِ وَأَبِيهِ وَصَاحِبَتِهِ وَبَنِيهِ

That day a person will avoid his brother, his parents, his kind wife and his beloved children⁶.

Keep in mind that the same children for whom you are so worried today, you will run away from on the Day of Judgment and they will flee from you; and both will run away from other people; every human being will take flight from another human being; none of them will have the nerve to ask another person

of his well-being.

لِكُلِّ امْرِي مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ

Everyone will be so desperate for himself that he will be of no benefit to anybody else. [7](#)

Those people, who in order to provide comfort and luxury to their children are willing to turn away from success in this world and the hereafter and to accept wretchedness, disgrace and animosity, should be aware of this logic of Qur'an; maybe they will come to their senses.

God of the universe says in Surah Mumtahina as well:

لَنْ تَنْفَعَكُمُ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ يَوْمَ الْقِيَامَةِ يَفْصِلُ بَيْنَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

O' believers! understand that on the Day of Judgment your offspring and relatives will be of no benefit to you; there will be total separation between them and you; and God knows very well what you do. [8](#)

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ

For you believers Abraham and his followers are best of role models. [9](#)

See what Abraham and his companions and followers have done. Just do the same.

What had they done?

They told the misguided people of their time, the big satan and the false gods, "we are disgusted with you and your gods; we deny you and turn away from you; there will always be enmity, hatred and malice between us."

حَتَّىٰ تَوَمُّنُوا بِاللَّهِ وَحَدَهُ

The only way to friendship and peace between us is for you to come and accept our faith.

So it is being explicitly stated, "O' believers! act like Abraham".

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ

Abraham and his followers are best of role models for you believers.

إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرْهُؤُنَا مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ

When he told his people, "We loathe you and everything that you worship other than God."

كَفَرْنَا بِكُمْ وَ بَدَا بَيْنَنَا وَ بَيْنَكُمْ الْعَدَاوَةُ وَ الْبَغْضَاءُ أَبَدًا

We have denied you and malice and enmity between us have become evident.

حَتَّى تُؤْمِنُوا بِإِلَهِ اللَّهِ وَحْدَهُ

Until you believe in one God.

إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ

Except what Abraham told his uncle [10](#).

This was an exception where Abraham did not completely disconnect from the infidels. This exception was when he told his uncle:

لَأَسْتَغْفِرَنَّ

I will pray for your atonement.

وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ

I have received no means from God to defend you with.

In other words he told his uncle, "don't think that just because I consider myself God's servant, you will enter paradise for being my uncle. No, such is not the case. I cannot take you to heaven. I can beseech to God for you that He may forgive your sins and you become a believer.

رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَ إِلَيْكَ أُنَبْنَا وَ إِلَيْكَ الْمَصِيرُ- رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَ اغْفِرْ لَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

He prayed, **"Our Lord! in Thee do we trust, and to Thee do we turn in repentance; to Thee is our final goal. Our Lord! make us not a trial for the unbelievers; but forgive us, our Lord! for Thou is the Exalted, the Mighty and Wise."** [11](#)

These were the supplications of Abraham.

Then the Glorious Qur'an says:

لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ

For you believers Abraham and his followers are best of role models.

لِمَنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ

For those who have hope in God and the Day of the Judgment.

وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْعَنِيُّ الْحَمِيدُ

And for the one who disobeys, turns away from the Word of the Lord and is neglectful, God is independent and praiseworthy and no harm will be done to His Grandeur.

If you make a deal with the enemies, your name and humanity will be defiled and no harm will be done to the Lord. You should keep in mind this sentence of Abraham. Abraham and his companions told the infidels and the misguided of the time:

إِنَّا بَرِئُوا مِنْكُمْ

We are disgusted with you.

Imam Sajjad and his companions had similar conversations with the misguided of their time. There is a tradition in Biharul Anwar that says, "Yahya Ibn Umme Tavi, a companion of fourth Imam Zainul Abideen, used to come to Nabavi Mosque and stand facing the people; some people who were apparently lovers of the family of the Prophet; some people among whom Imam Hasan and Imam Husayn had spent twenty years of their lives; some people who were neither Umayyads nor affiliated with Umayyads."

What sort of people were they?

They were cowards. They were frightened by the scary environment created by the Umayyads and

deserted the household of Muhammad in Karbala on the day of Ashura. But they had love and respect for the family of the Prophet.

Yahya Ibn Umme Taviil used to stand in front of such people and repeat this Qur'anic verse:

كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ

We have turned away from you and malice and animosity have become apparent between you and us.

He said the same thing that Abraham used to say to the infidels, polytheists and misguided of his time.

You see, it is the same Wilayat. Abraham had Wilayat. The Shi'ahs of Imam Sajjad also had Wilayat at that time. We should stick with each other and away from enemies. If any of Imam Sajjad's Shi'ahs joined the enemy due to greed or fear, he stepped out of the Wilayat of Imam Sajjad. He was no longer a part of Imam Sajjad's group. So a close pupil of Imam Sajjad told these people:

كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ

We have turned away from you and malice and animosity have become evident between you and us.

Yahya Ibn Umme Taviil was one of the best and highly acclaimed companions of Imam Sajjad. What happened to this great Muslim was that Hajjaj bin Yusuf captured him, cut off his right hand, then his left hand, then his left foot, then his right foot. However, he continued to praise the family of the Prophet. His tongue was severed; ultimately he left this world. Even under such circumstances he organized the Shi'ahs, built the palace of Shi'ah after Imam Sajjad and strengthened and fortified it.

[1.](#) Usul al-Kafi, Ch. Daa'imul Islam, Tradition 5.

[2.](#) "Indeed I was sent[by Allah] to perfect the morals and ethics". Bihar, vol.16, pg.210.

[3.](#) Ch. 16, Nahal, verse 125.

[4.](#) Nahjul Balagha, speeCh. 190.

[5.](#) All the following verses are of Ch. 60, Mumtahina.

[6.](#) Ch. 80 A'bas, verses 34–36.

[7.](#) Ch. 80 A'bas, verse 37.

[8.](#) Ch. 60 Mumtahina, verse 3.

[9.](#) Ch. 60 Mumtahina, verse 4.

[10.](#) Here "ab" means uncle and not father; "ab" alludes to the uncle of Abraham or his mother's husband; in any case this person addressed here was Azer.

[11.](#) Ch. 60 Mumtahina, verses 4–5.

Speech 2: Relationships of Muslim Nation (Ummah)

Internal and External Relationships

Islamic society has been designed to act as the Nation of Islam and is to be run according to divine thought and laws under the delegated authority of God through enactment and implementation of these laws. If this Islamic society aspires to be driven by Wilayat in the Qur'anic context and wants to manage it as we discussed in the previous speech, then it is imperative that it takes care of two relationships – one: the intra Islamic society and the other: between Islamic society and the other nations of the world.

In regards to the intra relationships the Islamic Nation will be a bearer of Wilayat in the Qur'anic context when it has adhesion and bonding between its ranks; there is total unity and agreement between its various members and groups; there is no disunity and conflict in the Nation of Islam and there are no groupings within the Nation.

If two groups within the Nation of Islam are at loggerheads with each other, Quran says that the remaining Muslims should try their best to create peace and harmony between the warring groups.

If they find that one of the combating groups is ready for peace but the other is not; or one is just and the other is not; and the group at fault is not ready to accept what is right, then at this point the whole World of Islam should unite against the oppressor and fight against it until it throws in the towel.

In the 9th verse of Surah Hujarat¹ Lord of the universe says:

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا

If two groups of Muslims fight, you make peace between them.

فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي

If one of the two groups has oppressed the other, fight against it.

حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ

Until it is forced to accept the writ of God.

This order from God of the universe is to preserve unity and harmony within the Islamic society.

In the context of external relationships the Nation of Islam should develop liaison with the non-Muslim world and the people outside the Islamic World in such a way that it is absolutely not under their control and must not be influenced by their ideology; and it must not surrender its independence by accepting even slight influence of their politics.

It is prohibited for Muslims to join their camp and develop ties with them as a nation.

There is a famous legend that has been mentioned in reliable Shi'ah books and belongs to the era of Imam Ja'far As-Sadiq or Imam Muhammad Al-Baqir. At that time the coin of Islamic world used to be minted in Rome. In this context Rome made some threats that created a problem for Muslims. At this juncture the Imam guided the khalifa (ruler) of the time. It is odd. We have seen only one or two instances where the Imams have extended cooperation to the rulers. This is one of those occasions where the Imam guided the administration on how to mint the coin as those people did not know how to mint silver coins.

So in the context of external relationships it is prohibited to accept even slight influence from the enemies of Islam. The Islamic society and the Nation of Islam has no right to establish relationships with non-Muslim world except one of dominance over them. In other words if there is such a contact between the Nation of Islam and the non-Islamic government that results in subjugation of the Islamic nation as happened in the tobacco case you have all heard and read about, then the Islamic World does not have the right to establish such an association. Similarly the kings and Mughal Emperors of India allowed foreign countries to come and establish their companies in India; this act was wrong and against the Wilayat of Islamic World. They should have known and everyone should know that when companies like East India Company enter their land what calamities they bring upon the local residents and establish imperialism in the veins of this great continent. The World of Islam has not been allowed to develop this sort of relationships and associations.

We should keep in mind that when we talk about not establishing relationships with the non-Muslim governments and nations it does not mean that the Islamic World should be detached politically from the rest of the world. This is a not a matter of political isolation. One should not think that the World of Islam should neither have trade relations with others nor political nor diplomatic; neither should it send its ambassadors to other countries nor accept theirs. No, this is not it. It should maintain its liaison with others but should not have Wilayat with them; should not have bondage with them; should not have such a relationship that will allow others to have sway over the Islamic World.

So the Qur'anic Wilayat has two manifestations. One is that all elements in the Islamic society should have one purpose, one direction and one path. And the other is that the Nation of Islam should break ties from all external elements and groups opposed to Islam.

At this moment there is a subtle point that tells us that the interpretation of Wilayat according to Qur'an is

the same as what Shi'ahs believe in.

The importance given in Shi'ah to the association with Imam; the way we enforce order of an Imam in all facets of social life; what is it for and what is the basis for it?

Here the Glorious Qur'an tells us that if a society and a nation wants to practice Qur'anic Wilayat; in other words if it wants all its internal powers focused in one direction, one purpose and one path; if it wants all its internal powers ready to combat with the external forces opposing Islam; then it needs to have a central point of power in the Islamic society; it needs a focal point that all the internal powers are linked to and from whom they seek guidance, listen to and follow. Furthermore, that focal point should be mindful of what is good for the nation and what can be harmful to the nation so that as a strong, far-sighted and sagacious commander he can assign his troops on the battlefield for the right tasks.

There needs to be a guardian, a commander and a central power who knows what you can do, what I can do and what others can do, so he can assign responsibilities based on capabilities. As an example, have you seen a carpet-weaving factory? A number of people work in the factory. Every young and old weaves with a thread. If all of them are not in sync with each other; if there is no one authority supervising them, who tells them about the design of the carpet, who issues instructions so they know what thread to use, how to weave and how to move forward, can you imagine what sort of a carpet will come out?

You will see that the right portion will be of Eastern style, the left portion Western style; one side will be Kurdish and the other Turkish. The outcome will be a disorderly ugly thing with strange features. A specific style, balance and order you see in a carpet is because clear instructions were in place for its preparation and there was someone continuously directing the workers towards these instructions.

The Qualities of a Wali (Guardian)

If a society wants to have all its powers focused on one point and does not want its energies wasted, it needs to have one central power – one heart.

However, this focal point or the heart needs to have certain qualities. He should be extremely wise; should have a strong willpower; should have a certain ideology; should not be afraid of anything in the path of God; and if need arises, be willing to sacrifice his life.

What do we call such a personality?

We call him Imam.

Imam, a ruler and a guardian, who has been appointed by the Lord of the World for this society. It is just like the Sublime Master says about Abraham:

إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا

I have appointed you Imam for people. [2](#)

When we say that the Imam should be appointed by God, there are two aspects to it. Either He appoints an Imam by name and qualities just the way the Prophet of Islam appointed the Commander of the faithful – Ali –, Hasan, Husayn and others as Imams; or the Sublime Master does not appoint by name but only by qualities. As Imam says:

فَأَمَّا مَنْ كَانَ مِنَ الْفُقَهَاءِ صَائِنًا لِنَفْسِهِ حَافِظًا لِدِينِهِ مُخَالِفًا عَلَيَّ هَوَاهُ مُطِيعًا لَأَمْرٍ مَوْلَاهُ فَلِلْعَوَامِ أَنْ يُقَلِّدُوهُ

Among the scholars of religion one who controls his inner self, defends his religion, has crushed his carnal desires and obeys God's commands, people should follow him. [3](#)

In this tradition the Imam has prescribed the qualities and signposts of a guardian and a leader; whoever meets this criterion, will be the guardian and the leader.

We wish to explain the meanings of the word, "Imam". Imam is a guide, a ruler, someone people should follow; someone from God; who is just; who is a judge; who is religious; who has a strong willpower; and other similar characteristics pertaining to the Imam that we do not have the time to delve into in detail.

According to the Qur'anic principle of Wilayat the presence of an Imam is imperative. If this great entity called the Nation of Islam needs to stay alive, successful, and always strong and powerful, then it has to have a link with this vibrant, exciting, always strong and resourceful core.

The second aspect of Wilayat is that every member of the Islamic Nation must have a strong link with this nucleus of the nation. This link should be based on ideology and practice. Declaring the Imam as a role model, adopting his ideology and exactly following his footsteps in all matters and activities is Wilayat.

So having the Wilayat of Imam Ali implies that in your ideology and actions you are a follower of Ali; there is a strong and unbreakable bond between you and Ali; you are not detached from Ali; these are the meanings of Wilayat. At this point we can understand the following tradition:

وَلَايَةُ عَلِيِّ ابْنِ أَبِيطَالِبٍ حِصْنِي فَمَنْ دَخَلَ حِصْنِي أَمِنَ مِنْ عَذَابِي

The Wilayat of Ali is a fort; whoever gets in will be safe from the wrath of God.

This is an exquisite tradition. If the Muslims and followers of the Glorious Qur'an are attached to Ali in their ideology, actions, struggles and activities, they will be safe from God's punishment.

How can someone who thinks that Qur'an is incomprehensible claim that he has Wilayat of Ali Ibn Abi Talib and is affiliated with Ali's ideology? Imam Ali says in one of his sermons in Nahjul Balagha:

وَأَعْلَمُوا أَنَّ هَذَا الْقُرْآنَ هُوَ النَّاصِحُ الَّذِي لَا يَغْشَى، وَالْمُحَدِّثُ الَّذِي لَا يَكْذِبُ، وَمَا جَالَسَ هَذَا الْقُرْآنَ أَحَدٌ إِلَّا قَامَ عَنْهُ بِزِيَادَةٍ أَوْ نَقْصَانٍ، زِيَادَةٌ فِي هُدًى وَنَقْصَانٍ مِنْ عَمَى

You should know that Qur'an is such a counselor that does not deceive; is such a guardian who does not make you go astray; is such a speaker who does not lie. Whoever sat with this Qur'an, got up with a boost in guidance and a decrease in ignorance. [4](#)

Ali introduces Qur'an in such a fashion and draws people towards it. If someone says that Qur'an is incomprehensible, does he have Wilayat of Ali Ibn Abi Talib? Of course not.

Ali is ready to sacrifice his life in the path of Allah (swt). Such is the character of Ali. When someone is not willing to sacrifice his wealth, his life, his stature in the society, his comfort and his leadership, does he have Ali's Wilayat?

An individual who possesses Ali's Wilayat is someone who maintains an unbreakable tie with Ali in both ideology and practice.

If you ponder correctly, the meanings we have provided for Wilayat are the deepest and the most lucid.

We are presenting a few verses from Chapter al-Ma'idah [5](#) for you to reflect on. These verses address the establishment of internal relationships as well the breaking of external relationships as viewed by Wilayat.

Furthermore, these verses describe the bond and connection with the Wali – the hub, the heart, the ruler and the Imam.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ

O' believers! Don't make the Jews and Christians your guardians (aulia).

أَوْلِيَاءُ Aulia is the plural form of Wali. The word Wali comes from Wilayat. As explained before Wilayat means a bond. Don't develop a bond with Jews and Christians. Don't connect with them. Don't adopt their ways for yourselves.

بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ

They are connected to each other.

Don't think that they belong to separate groups. In the language of Qur'an they are one in opposing your religion.

وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّ مِنْهُمْ

Whoever affiliates with them, indeed will become part of them.

Tawalla – accepting Wilayat. Whoever will enter the circle of their Wilayat and will connect with them, will become part of them.

إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

Indeed God will not guide the oppressors

External Relationships

فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسَارِعُونَ فِيهِمْ

You see these people whose hearts are diseased; they run to join the camp of your religion's enemy.

They do not contend with just a normal walk, they run to it. It is not enough for them to just get close, they join their ranks. If you ask them, "why are you mingling so closely with the enemies of the religion and why are you displaying such affection with them instead of animosity?" They respond with an excuse:

نَخْشَى أَنْ تُصِيبَنَا دَائِرَةٌ

We are afraid that there may be hardships for us.

Have we not heard such words before?

God responds:

فَعَسَى اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِنْدِهِ

There is hope that God will bring victory to the believers or will make some incident happen in

their favor.

And when that happens:

فَيُصْبِحُوا عَلَىٰ مَا أَسْرُوا فِي أَنْفُسِهِمْ نَدِيمِينَ

At that time these cursed people who joined the enemy will regret.

They will be ashamed. They will say, "What a folly we committed? If we had known that the believers will garner such success and power, we would not have joined the enemies of the religion and God; we would not have disgraced ourselves."

When they had debased themselves by conspiring with the enemies of God:

وَيَقُولُ الَّذِينَ آمَنُوا هَؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ إِنَّهُمْ لَمَعَكُمْ

The faithful will say, "Were they those believers – the good appearing and good looking people – who had sworn big time that they were with us?" Or whenever we said something, they would say, "We are with you; we have no difference of opinion with you. We say the same thing as you do." These people make such statements but later it becomes apparent that their hearts were sick. Their appearance looks good but their hearts are polluted, black and tainted with hypocrisy. That day the faithful say, "How bizarre? How these people used to vow? Are they the same people?"

أَهْؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ

Are they the same people who swore so strongly in the name of God?

إِنَّهُمْ لَمَعَكُمْ

Verily we are with you.

They used to swear that they were with you – in thought and ideology.

حَبِطَتْ أَعْمَالُهُمْ فَاصْبِرُوا خَيْرِينَ

Their deeds are destroyed and they are among the big losers.

So far these verses⁶ were about the external relationships.

Internal Relationships

In continuation of the same verses ponder over the internal relationships:

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ

O' believers! If some of you revert from your religion

You had accepted the responsibility of propagating God's religion when you accepted faith in God; if you want to renege and avoid carrying this responsibility to its destination, don't think that this consignment will not reach its destination. This is a misconception you have; this honor will go to some other nation.

مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ

If someone among you regresses from the religion and becomes an unbeliever, God will create such people who will be loved by God and they will love God.

Are we among those who love God?

Many times we utter such words that express our love for God. Do these words prove that we love God?

In this context the Glorious Qur'an makes a point. Exalted Allah says,

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحِبُّكُمْ اللَّهُ

"O' Prophet! Say, "if you love God, obey me so that God will also love you." 7

يُحِبُّهُمْ وَيُحِبُّونَهُ

He loves them and they love Him.

They will show their love to God by being completely subservient to the commands of Allah and Allah will also love them; it will go both ways.

أَذَلَّةً عَلَى الْمُؤْمِنِينَ

They are humble towards the believers.

One of the qualities of these people is that they show humility towards the believers. This is a sign of their extremely deep bond and relationship with the believers. These people do not have any vanity, eccentricity and undue pride in front of Muslims. When they come to the people, they become a part of them; they stand shoulder to shoulder with them; they become their companions and do not isolate from them. It is not like they keep a distance and show occasional sympathy.

أَذَلَّةٌ عَلَى الْمُؤْمِنِينَ

They are humble towards the believers.

أَعَزَّةٌ عَلَى الْكُفْرِينَ

They stand up to the enemies of Islam and Qur'an.

In other words they are not impressed by them. They keep their heads high in front of them and they have drawn such a circle of Islamic ideology around them that they are never awed by the non-believers.

يُجَادِدُونَ فِي سَبِيلِ اللَّهِ

They fight in the path of Allah.

One of their qualities is that they fight in the path of Allah with extreme valor and bravado. As the verse says:

وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ

They are not afraid of someone censuring them.

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

This is a blessing from Allah that He bestows upon whoever He pleases; He encompasses all and He knows everything. [8](#)

The latter verse addresses the relationship between different parts of the Islamic society and the nucleus – the Imam and the leader.

Ponder hard so you know that the issues considered not Qur'anic, are being articulated by Qur'an in such eloquence and clarity.

The Glorious Qur'an discussed the external and internal relationships. Now it talks about the core of the internal relationships – the Imam, the Leader and the Guide.

إِنَّمَا وَلِيُّكُمُ اللَّهُ

Most certainly Allah is the Guardian and Owner of commandments.

Allah has to be the Hub of all activities of the Islamic nation and society and all instructions related to the Islamic society and the nation should be sought from Him. There is God but God cannot acquire a body and come in the middle of people to stop them from doing evil and exhort them to do good. Then who is this nucleus?

وَرَسُولُهُ

And the Prophet

It is obvious that there is no strife between Allah and the Prophet. The Prophet is the representative of Allah.

But as Qur'an says:

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ

O' Prophet! You are going to die and verily they are all going to die. [9](#)

Prophet will not be there forever. So it should be made clear who will be responsible after the Prophet. The Lord of the World introduces those personalities:

وَالَّذِينَ آمَنُوا

And those who believe.

Is it enough to declare faith? The answer is in the negative. He must have other qualities.

الَّذِينَ يُقِيمُونَ الصَّلَاةَ

Those who establish prayer.

وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ

Those who pay alms while kneeling (during prayer).

Imam Ali, the Role Model

Based on the sum of the above-mentioned signs, Imam Ali has been appointed as the Guardian (Wali). However, if there is a doubt that Ali is not the intended personality in the verse and the verse points to all believers who possess these qualities, then the question arises, "who among them can be chosen as the role model for this school of thought?" In Islamic society we cannot find any personality other than Ali Ibn Abi Talib. Let us suppose that the verse is not referring to Ali, even then there was no example of such strong faith other than Ali Ibn Abi Talib in the Islamic society of the time.

It is important to point out at this point that when we talk about Wilayat with Shi'ah in mind, we are looking at the positive aspect and not the negative one. And as we have stated several times, we consider it important that Shi'ahs recognize themselves; get to know their ideology and fortify their belief. At the same time we believe that Shi'ahs should stop confronting with Sunni brothers as there exists an external enemy of Muslims.

In this conversation we want to support Shi'ah but do not intend to negate others. We do not wish to advance the differences in beliefs and practices for no reason. However, it is important for you to understand how you know Shi'ah. The Shi'ah we are talking about is not an entity separate from Islam. Shi'ah is not alien to Islam. The viewpoint Shi'ah holds about Islam and Qur'an is correct, logical, just and sensible.

Please pay attention to the fact that we are describing an Islamic principle and our conversation is about Islam's ideological principle. We don't think that you would have a different opinion and we are focusing only on the positive aspect of the issue. We are describing Islam the way the School of Shi'ah understands it. There may be other groups of people who may have different ideas and we are not concerned about that and we are not interested in discussing that; we have no quarrel with them. We are all brothers and we extend a hand of friendship towards them. Why? Because we have a common enemy in front of us; because the enemy is upon us. In such circumstances we have no right to insult each other. This is also our creed that we wanted to relate.

The purpose of conversation about Shi'ah is due to its truthfulness and virtue; because we are believers in Shi'ah and look at Islam through the lens of Shi'ah. It is not to invent differences between Shi'ahs and Sunnis; absolutely it is not our purpose; we consider promoting differences unlawful (haram).

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ

Your Guardian and Owner of commandments is God, His Prophet and the believers who establish prayers and give alms while kneeling in prayers. [10](#)

This verse has been explained in detail and here it has been reproduced again.

Now we should see that if we keep Wilayat in our mind what is going to happen; is it going to have an impact on us?

We have recounted three features of Wilayat – protecting internal relationships, breaking affiliation with the opposing external centers of power and guarding the everlasting and deep bond with the heart of the Islamic body and nation – the Imam and the Guide.

If we stick to these characteristics, what may happen? The Glorious Qur'an in the next verse responds:

وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ

Those who will accept the Wilayat of God, His Prophet and the believers; take care of this relationship and defend it; they will succeed and dominate; and they are the most successful of all and they will subdue other groups. [11](#)

- [1.](#) Al-Hujurat, Ch.apter 49.
- [2.](#) Ch. 2 Sura Baqara, verse 124.
- [3.](#) Wasayl ush-Shi'a, vol 18, p 95.
- [4.](#) Nahjul Balagha, sermon 174.
- [5.](#) Ch.apter n. 5.
- [6.](#) Ch. 5 Ma'idah, verses 51–53.
- [7.](#) Ch. 3 Aale Imran, verse 31.
- [8.](#) Ch. 5 Ma'ida, verse 54.
- [9.](#) Ch. 39 Zumar, verse 30.
- [10.](#) Ch. 5 Ma'idah. verse 55.
- [11.](#) Ch. 5 Ma'idah. verse 56.

Speech 3: Paradise of Wilayat

The Wilayat of An Individual

While discussing Wilayat there are two points worth noting:

- a. Abridged awareness of people and society holding Wilayat
- b. The character and manifestations of a society holding Wilayat

Based on reflections on Qur'anic verses and the struggle of Ahlul Bayt (household of the Prophet) regarding Wilayat and the consequences, we have concluded that there are several manifestations of Wilayat. One is that Islamic society should not be affiliated with elements foreign to its own existence and the non-Muslims. We have already explained that it is one thing not to be affiliated and it is another to have no contact. We are not at all saying that the world of Islam should isolate itself politically and financially from the rest of the world and should have no links with any non-Muslim nation, country and power. What we are saying is that it should not be bonded and subjugated to them. It should not merge with the other powers. Instead, it should stand on its own feet and defend its sovereignty.

The other sign of Wilayat is the deep internal unity and affiliation between different elements of Muslims; in other words, being united and one and only one. As is narrated in the traditions of the Prophet and the Infallibles:

“مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِهِمْ وَتَرَاحُمِهِمْ كَمَثَلِ الْجَسَدِ إِذَا شَكَى بَعْضُهُمْ تَدَاعَى سَائِرُهُمْ بِالسَّهْرِ وَالْجَمِي-”

The believers are like a single body and a single building. They should be fused together and be united against the obstacles and enmities from others. [1](#)

Same point is inferred from the verse:

أَذَلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكُفْرِينَ

Humble with believers and dignified in front of infidels[2](#)

Another Qur'anic verse elaborates it further:

“مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ-”

Muhammad is the Prophet of Allah and those who are with him are extremely harsh with infidels and very kind to each other. [3](#)

When they are in front of the external opponents, you will find them strong, sturdy and not willing to accept any external influences; yet, they are very kind to each other as there are no groupings among them. The different organs of this great body of Islam inspire each other and affect each other. They summon each other to goodness and beneficence; they advise each other to follow the truth; they

counsel each other to persevere in truth's way. They take care of each other.

Just like the example we gave earlier of ten mountain climbers who are busy in climbing a mountain. They are scaling treacherous mountain tops. If any of them loses a rock under his feet, it would be enough to toss him head first down deep in the crevice. In such circumstances there is only one way of surviving for all of them. They tie their waists securely with one rope; hold each other's hands and keep calling from time to time, "are you OK; you are not lost, are you? Have you fallen back? Are you hungry".

Similarly the members of Islamic society stay fully aware of each other. They stay vigilant to ensure that none of their members is weak ideologically, materially and in recognizing the truth. If they find someone like that among themselves, they try to guide him and put him back on the right track. In short, put together a household where everyone is totally sincere to the other person.

This was one of the manifestations of Wilayat found in an Islamic society.

Need for a Wali (Guardian) in an Islamic Society

Another manifestation of Wilayat that is the most important and that ensures the existence of Wilayat itself, is the presence of a strong central leadership in the society. The rationale is that the Islamic society should be like a single body whose different organs are connected and bonded to each other and act like a closed fist against external elements. Such unity and focus cannot be achieved without a central force that organizes them.

So if different segments of the Islamic society are governed by different and independent forces, the organs of this body will be separated from each other and will cease to stay focused on one path. It will be as if the nervous system of a human body is controlled by two centers – one for the right side and the other for the left side. In this situation to achieve anything the right and left sides will not work together. As an example, to lift a weight, right hand will be ready but left hand may not be ready and it may clench its fist. Hence, if the human nervous system receives commands from two separate controls, the body will be disturbed and to do anything or to survive an enemy's attack, it will acquire a humorous posture and will not be able to stay safe from an enemy's wickedness.

Similarly if Islamic society wants to survive an enemy in a timely manner, its command center must be secure. And if the society wants to fight the enemy, it behooves on all the groups of this society to become one to face it and be united to hit the enemy hard. It must not happen that every group works on its own, because in such a situation what will take place is like the three people going to a grape orchard as related by Mulla and the enemy will conspire to finish them off – just like it has happened so many times in history and the Islamic history.

So if the Islamic society wants to safeguard its interests and is desirous of staying out of harm's way, its different organs need to be mellow to each other and be united; and they should become a clenched fist

and a single body while facing the enemy.

In short, if the Muslims want to live with the two manifestations of Wilayat mentioned above, it is imperative that they should have a strong command center so that all the active elements of the society seek their ideological, workable, enemy-bashing and friend-kind action plan from this center. This center should organize all the groups in the Islamic society; assign responsibilities to each one based on their capabilities; preclude any confrontation between them; and direct all forces in one direction.

Such a center and personality should come from God. He should be learned, aware and infallible. He should be someone who captures all the constructive elements of Islam. He should be a manifestation of Qur'an. Such a personality in our Islamic teachings is called a Wali (super guardian).

So based on the two above-mentioned aspects the Wilayat of an Islamic society demands the presence of a Wali.

This is another aspect of Wilayat.

Who possesses Wilayat?

The next questions arises. Do you and I hold Wilayat? It is possible that you and I have Wilayat. But does our society as a whole have Wilayat or not?

Someone may ask, "aren't the two – individual and the society – one and the same? Are they different from each other?" We will say, "First of all if an organ is intact on its own, it does not imply that the whole body is in one piece and secondly, if a whole organ is part of an incomplete body, it will not have all the qualities of a whole organ."

First we need to see what sort of a person possesses Wilayat so that we know, if you and I are holders of Wilayat or not. Once it is proven and clear that you and I have Wilayat, then we need to find out how the society should look like so it can become a holder of Wilayat.

Nothing stops a society, devoid of Wilayat, from having an individual who possesses Wilayat.

Now we come to the issue. Is a person's responsibility over once he holds Wilayat? Is it enough that the individual possesses Wilayat even though the society is devoid of Wilayat? Is such a life a desired and likable life?

If someone personally holds Wilayat but lives in a society that is free of Wilayat and he does not feel any responsibility due to the Wilayat-free nature of the society, does his not feeling the responsibility not damage his own Wilayat and harm him as well?

These are the points that all Muslim men and women, especially, young Muslims need to ponder on. I probably will not have enough time. If I want to explain each and every point so it becomes clear, every

point will require hours of discussion. I am sorry I just do not have the time. This is precisely why I am mentioning these points briefly and leaving them up to you to reflect on.

Now we will discuss first what sort of a person is someone who possesses Wilayat? Secondly, what should be the collective profile of people living in a society so that we could become the bearers of Wilayat? And under what condition will we not be the holders of Wilayat? Under what situation does a society become Islam's desired Wilayat–possessing society and under what condition and circumstances does it stay bereft of Islam–instructed Wilayat?

The third issue is – does the responsibility of a person who possesses Wilayat end with owning Wilayat by himself? And is he not responsible for making a society holder of Wilayat now?

The fourth problem is – if a person himself is holder of Wilayat but lives in a Wilayat–bereft society and does not feel responsible for making the society Wilayat–bearer, wouldn't his not feeling this responsibility harm his own Wilayat? Hasn't the fact that he does not have the mind–set to make others holders of Wilayat not weaken his own Wilayat?

These are some of the issues that we need to discuss and ponder.

Now we will describe some of these issues.

At the completion of this discussion you should compare the lofty and intellectual meanings of Wilayat told by Qur'an and Hadeeth with those imagined by lazy and ease–loving people who do not want to act, so that you notice the big difference between the two.

Some people think that a sign of someone having Wilayat is that when he hears a name from the Ahlul Bayt he says, "alahessalam (peace be on him)". They believe that holding Wilayat implies having love of Ahlul Bayt in their hearts. Indeed, it is obligatory to have love of Ahlul Bayt, to give utmost respect to their names, to hold congregations in their names, to learn from their happiness and sorrow; to recite their trials and tribulations; to narrate their sad and happy events; and to shed tears on their persecution. However, all these things are not Wilayat. Wilayat is something higher than this. When someone sheds tears at a congregation of the Leader⁴ of the martyrs, he does a good deed but he should not consider this shedding of tears sufficient to claim possession of Wilayat.

Those whose minds have been influenced by the ignorant or intentional teachings and instructions of either foreign agents or certain interest groups' elements, should pay close attention so that later they may not say that someone is opposed to crying for the Leader of the martyrs.

We say that many a times weeping for the Leader of martyrs can be a source of salvation for a nation, just the way the *tawwabeen*⁵ went to the grave of Imam Husayn and did nothing but shed tears for two to three days. The outcome was that they pledged to die together in the battlefield and not come back alive. This is the result of shedding tears for Imam Husayn; no one is opposed to such weeping.

No human being is against narration of the greatness of Husayn Ibn Ali and Ali Ibn Abi Talib. Anyone who knows them testifies that their name should be taken with utmost respect. This is a house whose inheritance is martyrdom; whose dearest asset is self-sacrifice; and whose total existence is for God. One should mention this house with reverence. This matter has nothing to do with being Shi'ah or non-Shi'ah. I can assure you that if you go to Europe, America or any other non-Muslim land and relate the life of Ali Ibn Abi Talib in front of people, you will see that they will be proud of this man who garnered all possible honors in his life; they will clap for him, give him respect and will save his name in their minds as a gift from you.

It is not exclusive to Shi'ahs based on which one might think that Wilayat is nothing more than love for Ahlul Bayt; however, this is one segment of Wilayat that can lead one to paradise and is counted as a very important aspect of Wilayat.

There are some people who, based truly on ignorance and God willing not based on some vested interest, limit Wilayat to crying over Imam Husayn and other superficial issues regarding Shi'ah and it is odd that they criticize those who truly understand and possess Wilayat for these very issues.

The meaning of Wilayat found in man's nature is that he is closely associated with the Wali in ideology as well as practical matters and his attachment keeps growing.

Search for the Wali. Identify the Wali of God. Get to know the true Wali of the Islamic Society. Then on individual basis, bond with him in ideology, in practice, in emotions and feelings in such a manner that your efforts become his efforts; your struggle becomes his struggle; your friendship becomes his friendship; your enmity becomes his enmity; your ranks become his ranks. Such a man is the true bearer of Wilayat.

A person, who recognizes a Wali; who understands the ideology of the Wali and associates with it; who identifies the actions of the Wali and matches his own actions with those of the Wali; who follows the Wali and who bonds himself with the Wali in ideology and practice is the possessor of Wilayat.

The truth of the matter is that we have limited Wilayat to just having love of Ali in our hearts and shedding a few tears for the Commander of the believers; whereas, our actions are opposite to the actions of Imam Ali and our thinking is contradictory to the thinking of Imam Ali. We have turned Wilayat into a myth and an antiquated story while soothing our hearts with the belief that we are holders of Wilayat; and we are happy that we absolutely and truly deserve the accolades reserved for those who have Wilayat.

God knows that it is an extreme tyranny and cruelty to Ali Ibn Abi Talib. It is an injustice to Islam because Wilayat has a relationship with Islam.

In the eyes of Imam Ja'far As-Sadiq action is important for Wilayat. He says, "The one who acts is our Wali (friend) and the one who does not act is our enemy."

This is how Imam Ja'far As-Sadiq explains the meanings of Wilayat because his view of Wilayat is different from that of an ignorant person or someone driven by vested interest who is after worldly gains in the name of the Imam. We should go deep into the meanings of Wilayat; otherwise, while hoping for paradise all our lives, we will not get close to even smelling it after death. A man's holding Wilayat implies complete attachment and bonding with the Wali.

Wilayat-Bearing Society

How does an Islamic society with Wilayat look like?

A Wilayat bearing society is one that has first identified a Wali; secondly, the Wali is the center of all powers, practices and activities in the society and is the source of guidance. He is a point where all the streams of the society meet; he is a center from where all orders and commandments are issued; he is the creator and enforcer of all laws; all eyes are on him; all obey him; he starts the engine of life and he is the commander-in-chief of the life's caravan. Such a society will be called Wilayat-bearing society.

For 25 years after the demise of the Prophet (SWS) the reins of power were not in the hands of the Commander of the faithful, Ali Ibn Abi Talib. For 25 years the Islamic Society was without Wilayat. There were a few people who had Wilayat. As an individual Abu Dharr was a holder of Wilayat; so was Miqdad. There were a few more possessors of Wilayat. However, the Islamic society was Wilayat-less until Imam Ali assumed the reins of power and the Islamic society became Wilayat-bearing.

When the Imam is the source of "enjoin what is right and forbid what is wrong" in the society; when he has control over all matters; when in practice the management of the society is in his hands; when he is the one who issues battle orders; when he is the one who signs peace treaties; only then the society becomes Wilayat-bearing; otherwise, there is no Wilayat in this society.

If you live in such a society, then be grateful to Allah. If you have been bestowed with this blessing, then thank Allah as there is no blessing superior to Wilayat. If you do not live in such a society, try to establish it and set up Wilayat in your own personality as well as the society.

We should try to live like Ali; we should try to follow the footsteps of Ali; we should try to create a link with those Walis of God who are between us and Ali.

It takes effort; it takes struggle; it takes blood and sweat just the way our other Imams struggled and suffered after the martyrdom of the Commander of the faithful.

The Imams put in great effort to resuscitate Wilayat and to breathe life into the Islamic society so that what was planted in the name of human being on this earth and garden can be nourished with the life-giving water of Wilayat. The Imams struggled for this cause. Our struggle in order to establish Wilayat in the society should be to examine what we need to do to give strength to Islam's Wali.

As has been stated before, sometimes from Ali Ibn Abi Talib, Hasan Ibn Ali, Husayn Ibn Ali, Ali Ibn Husayn, all the way to the last Imam the Imams are identified by name and their qualities; and other times a Wali is not spotted by name but is recognized either through another Wali or through association of certain qualities. As state by an Imam:

أَمَّا مَنْ كَانَ مِنَ الْفُقَهَائِ صَانِتًا لِنَفْسِهِ حَافِظًا لِدِينِهِ مُخَالِفًا عَلَيَّ هَوَايَ مُطِيعًا لِأَمْرِ مَوْلَاهُ فَلِلْعَوَامِ أَنْ يُقَلِّدُوهُ

When there is a theologian who is in control of his inner self, is protective of God's religion, opposes his carnal desires and obeys Allah's commandments, people should follow him. [6](#)

A Wali has been identified by describing these qualities. And this identification comes from God. Yes, that Wali (Imam Ali and other Imams) was identified by name and this Wali has been pinpointed by his qualities. You must have figured it out, guessed it and searched a role model – we see Grand Ayatullah Brujardi.

When someone makes it his purpose in life to bring to life Islamic laws and Allah's commandments in the society just the way Wilayat demands it, he strives for this purpose and looks for ways and means. At this point our discussion does not cover the ways and means.

A society that adopts Wilayat is like a dead body that has been brought to life. Imagine a dead body. It has a brain that does not function; has eyes that cannot see; has a mouth that cannot swallow food; has a stomach and a digestive system that cannot digest food; has veins with blood but the blood does not run; has hands but cannot even remove a small ant from the body.

How is it so?

It is because the body is lifeless. But when life is breathed into it, its brain starts working; senses start functioning; hands start grabbing things; mind starts to act; stomach starts digesting; the digestive system starts absorbing food; blood starts to run, provides energy to the whole body, keeps it warm and puts it to struggle and strife; man walks; fights with his enemy; pulls friends towards him and makes him as perfect a human being as possible.

Keep this example in mind to understand the importance of Wilayat in a society. Replace the dead body with the society. Put Wilayat in place of life and soul. A society that is bereft of Wilayat has abilities but of no use; they go waste; become extinct or worse they work to harm the person.

There is a brain; it thinks but about creating trouble, about destroying humanity, about annihilating this world, about ruining people, about exploitation, tyranny and conceit. It has eyes but sees what it should not see and does not see what it should see. It has ears but does not listen to what is right. Its senses provide the right stuff to its brain but the brain does not direct its organs to act based on what is right. The organs do not act based on truth. The worldly affairs do not allow the man to function based on

truth.

In a Wilayat-less society the flame in a lamp does not rise and its light does not spread; even if there is a drop of oil in it, it dries up. The lamps that were fueled by the Prophet started to extinguish and you saw how they dried out.

You saw that after the passing away of the Prophet of Islam the flames in the lamps were high for a while, spreading the light and illuminating the environment because the Prophet had oiled them. However, since there was no Wilayat hovering above these lamps, their oil went to the bottom and dried up; it started to smoke; its light went down until the reign of Mu'awiyah arrived who handed over the control of Islamic society to Yazeed and then you saw what happened.

The talks Fatima Zahra had with the ladies of Ansar (locals of Madina) and the Immigrants (from Makka), they ignored them; the prophecies she made, the ignorant people of the time neither listened nor understood, all came true. She had foretold about the blood-thirsty swords that were to butcher truth and nobilities; about the hands that were to strangle humans and humanity; as a matter of fact, before her the Prophet had informed about them. The people were watching, understanding, telling but the Islamic society did not get it; its ears were shut and deaf.

Today the voice of Fatima Zahra is echoing. O' sensitive and alert listeners listen! A society that has Wilayat becomes a society that nurtures human capabilities. All those traits that God has bestowed in man for his ascent to excellence and perfection are fostered by such a society. This society transforms the human sapling to a mighty tree; it takes humans to lofty heights; it gives strength to humanity. In such a society the Wali – the Ruler, the personality – that holds the reins of power puts the whole society on the path to God, makes remembrance of Allah an integral part of the society; distributes wealth fairly; strives to spread good in the society and uproot evil.

الَّذِينَ إِن مَّكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَآمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَإِلَيْهِ عَاقِبَةُ الْأُمُورِ

These people – whom We give power – establish prayer, pay elms, enjoy what is right, forbid what is wrong; with Allah rests the end of all affairs. 7

These people whom We give authority on earth, establish prayer. Prayer is a sign of remembrance of Allah and society's attention towards Him.

أَقَامُوا الصَّلَاةَ

Establish prayer. Take a step towards God; set their line of action according to the commands of Allah.

وَأَتُوا الزُّكَاةَ

Distribute wealth fairly; pay elms. According to Qur'an the spectrum of *zakat* (elms) is very broad. It covers all kinds of financial charity. This phrase as a whole demands balanced distribution of wealth in the society. There are other traditions regarding *zakat* that claim that it leads to equitable distribution of wealth in the society.

وَأْمُرُوا بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ

Proliferating good, fostering good deeds and eliminating evil are the qualities of these rulers.

Generally we think that "enjoining good and forbidding evil" only implies that I advise you to stay away from a certain bad deed and do a certain good deed; whereas, just advising is one of the many manifestations of "enjoining good and forbidding evil".

People asked the Commander of the faithful, Imam Ali, "Why are you fighting with Mu'awiyah?" Imam replied, "Because enjoining good and forbidding evil is obligatory". Listen carefully and then draw your conclusion. At the Battle of Siffin Imam is being told, "Why bother with Mu'awiyah? Just go to Kufa while he heads to Syria." Imam says, "God has made enjoining good and forbidding evil obligatory."

On leaving Madina Imam Husayn says, "I want to enjoin good and forbid evil."

Look, how broad the spectrum is of enjoining good and forbidding evil, whereas in our eyes the range is so small and narrow.

In any case, when there is Wilayat in a society, prayer is established there; elms are given; enjoining good and forbidding evil happens. In short, the dead body becomes alive.

[1.](#) Nahjul Fasaha, tradition 2712, p 561.

[2.](#) Ch. 5 Ma'ida, verse 54.

[3.](#) Ch. 48 Fath, verse 29.

[4.](#) Imam Husayn is called the Leader of the martyrs.

[5.](#) Tawwabeen were people who did not go to the battlefield with the Leader of the martyrs but repented afterwards for not doing so.

[6.](#) Wasayl ush-Shi'a, vol 18, page 95.

[7.](#) Ch. 22 Hajj, verse 41.

Speech 4: Practical Establishment of Wilayat

Different Aspects of Wilayat

In continuation of previous discussions our objective is to explain the expected difficulties related to Wilayat. Our discussion is about Wilayat. What is Wilayat; where does Glorious Qur'an talk about Wilayat; and what dimensions, angles and aspects does it consist of? We have described these things before. There are some subjects that are considered part of Wilayat, although each of these subjects has a principle and a dimension in its own right. We should benefit from these matters in order to set the direction of the society based on Islam and to point towards the line of action for the Islamic society. In the next few lines we will describe these topics one by one.

First of all we have proved through Glorious Qur'an that in order to preserve the internal unity and bonding of the Islamic society and to secure it from external affiliations it is imperative that there should be present a central force in the Islamic society. This force should oversee all the activities of the society; it should direct its direction in all fields as well as its policies; and it should organize and guide different groups and associations in the society. We had declared this force the Wali or the Ruler – in other words, a personality that all forces seek guidance from and who is turned to in all matters. In brief he is a person who controls the reigns of the Islamic society in both ideology and practice; he is called a "Wali".

Who can this individual be?

If you tell us, "we want to identify the Wali", do we have a short answer? We have answered this question several times in our previous talks and you know it. However, we wish to assess it from logical point of view and through the natural flow of this point.

In response to this question the Glorious Qur'an has a verse that says, "The real Wali of the society is God." There is no Ruler of the Islamic society except God. Monotheism tells us the same thing and prophethood also proves the same principle.

Now you see Wilayat tells us the same thing. Basically the principles of a school of thought and faith should be such that every principle produces the same result that others are providing. It should not be that the conclusion we draw from one principle should be contrary to what we draw from other principles.

It is a pity that the Islam currently in the minds of the simple Muslims, leads to opposing inferences from different principles. So the entity that has the right to *enjoin what is right and forbid what is wrong*, to set the direction of the Islamic society and to implement the commandments; in short has the right to rule in all aspects of the human life is God.

وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ

Allah is the Wali of the Faithful.

We have pondered over the verses that have the word Wali or Walis in them and have studied them all briefly. We have observed that **God is Islamic Society's Wali, there is no helper for the faithful other than God and God should be the Ruler over all affairs of mankind** is a subject that is consistently upheld in the Glorious Qur'an.

The meanings may be confusing to some people and we want to remind them that our discussion is not about Lord of the Worlds' Innate Rule i.e., Rule by Creation. It is a fact that the Lord manages the movement of the earth and the skies with His Controlling Will. Our talk relates to the fact that the laws in the peoples' lives and the individual and the community relationships in the Islamic society should be based on the Commandments from God. In other words the legal Ruler of the Islamic and Qur'anic society under the Islamic system and that of Imam Ali could only be God and only God.

Now a question arises, "what is meant by **the Ruler is God?**"

The Sublime Lord is not going to come to the people to implement His commandments.

Furthermore, only a human being can rule over other humans. It is vital that the control of people's affairs should be in the hands of a person. However, when we talk about a person, it does not imply that we are emphasizing a single individual and negating plural leadership. What we are saying is that there is a need for an individual who can take the reins of people's affairs in his hands, otherwise, if there is law in a society – it may even be God's law – but there is no commander, ruler or a committee; in short, if there is no administrator to implement the law in a human society, its systems will not function.

Who can such an individual be?

Who is that individual or individuals with the right to rule over the society; who have been recognized as the Wali of the society; who have to take the responsibility of Wilayat.

There have been several answers to this question. Historical facts also give several answers.

Some have said, *الْمُلْكُ لِمَنْ غَلَبَ* – *whoever takes charge will be the ruler of the state*. In other words, rule of the jungle. Some have stated *whoever is shrewd deserves to rule*. Others have decreed *one who has support of people should rule*. Still others have declared *one who belongs to a certain tribe is eligible to rule*. Some other people have expressed other logic and ideas.

The religion and school of thought has answered,

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ

verily Allah and His Prophet are your Walis.

So practically speaking the one who has been given the responsibility of enforcing the law and enjoining good and forbidding evil in the society is the Prophet. So when a Prophet arrives in a society, there is no room for anyone else to rule in his presence. Prophet is the one who should have the power in the society.

However, when the Prophet passes away just like others, who will be the next ruler?

The Qur'anic verse responds, وَالَّذِينَ آمَنُوا – **the believers are your walis.**

What believers?

Can every faithful who believes in the religion and the school of thought be the Wali and the ruler of the Islamic society? In this situation there will be as many rulers as the believers.

The Qur'anic verse in addition to identifying a known and appointed individual according to legislation as the rightful ruler, rationalizes the selection and provides a measure. It says, وَالَّذِينَ آمَنُوا – *those who believe*. And who really believe. These words are for those who have validated their belief through action. So وَالَّذِينَ آمَنُوا – the first condition is that they are truly believers. There are other conditions too. الَّذِينَ يُقِيمُونَ الصَّلَاةَ – *those who establish prayer*. It does not say, "those who pray." It is one thing to pray and another to establish prayer. If the objective was to just pray, then يَصَلُّونَ – *pray* would have been a short message. Establishing prayer in a society means that the soul of the prayer in the society is alive; praying is common in the society. And you know that praying society implies a society in which remembrance of God is present in all its corners.

You know that in a society that is filled with remembrance of God, no crime or evil happens. In such a society the human values are not debased. A society that has all its members remembering God has its compass pointed towards God and all peoples' deeds are for God.

The only reason for the presence of evil in a society and bowing to tyranny and oppression is forgetting God. A society in which God is remembered, has its ruler like Ali Ibn Abi Talib who does not oppress, rather eradicates oppression. It has commoners like Abu Dharr Ghaffari who do not bow to subjugation in spite of physical abuse, deportation, terrorization and helplessness. They do not leave the path of God. This is a society that remembers God. This is a society where prayer is established. A believer who establishes prayer in the society, i.e, directs the society towards God and fosters remembrance of God in the society is among الَّذِينَ يُقِيمُونَ الصَّلَاةَ – *those who establish prayer*.

The discourse does not stop here. Next وَيُؤْتُونَ الزَّكَاةَ – **they pay alms; they spend in the way of Allah; they distribute wealth justly.** Then He says, وَهُمْ رَاكِعُونَ – **in the state of bowing (pay alms).** This is an allusion towards a special event and an anecdote. Some commentators say that وَهُمْ رَاكِعُونَ – means that these people are always kneeling and it does not refer to any special incident.

However, knowledge of Arabic language discards this conjecture and tells us that this phrase means that someone likes equality so much; he is so eager to give in the way of God; it pains him so much to see poverty and a needy that he just cannot wait to finish his prayer. This person is so intensely inclined towards spending in the way of God and he is so involved in this activity that he just cannot wait; has no patience. When he looks at a poor person, he sees a picture that is not appreciated by God and he himself does not like it; at that moment all he has is a ring, so he just takes it off in the state of prayer and hands it over to the needy. This is a known historical incident that occurred in the hands of the Commander of the believers, Imam Ali: while he was praying, a needy person came and the Imam gave him his ring, at this point this verse was revealed.

So as you observed, this verse is hinting towards appointing Ali Ibn Abi Talib as the Wali. It is not doing it the same way as some individuals in history were forced upon people. As an example, when Mu'awiyah wants to appoint his son as his successor, he says, "My successor is my son and he is going to rule after me." The sublime Lord is not appointing the successor of the Prophet the same way. However, since the qualities in a head of the government – total faith in God, establishment of prayer and the fondness for charity to the extent of forgetting oneself – are found in Imam Ali Ibn Abi Talib, the magnificent Lord, while selecting the Imam as the Caliph, is explaining the yardstick and the wisdom behind the criterion for the caliphate. On these grounds the Wali in Islam is an individual sent by God and chosen by God.

The concept is that according to the makeup of this world no one individual has the right to rule over another individual and the only entity that has this right is God; so He can delegate this right to someone based on what is good for the people. And we know that God's work is for the welfare of human beings and not based on force. So He appoints and we should accept His appointments.

The Lord of the worlds appoints the Prophet and the Imams. He also defines certain characteristics for the rulers to come after the Imams and says that those who bear these qualities will be the rulers of Islamic society after the infallible Imams. So He appoints Walis. He Himself is a Wali; his Prophet is a Wali and the twelve Imams coming after the Prophet are Walis. The Imams have been appointed from the family of the Prophet and their count is twelve. For later time periods those who meet the specific criteria have been appointed as rulers.

This was one verse that we described for you. There are other verses in Glorious Qur'an, some of them we have referred to in our speeches and the others you should look for yourselves. There are scores of such verses.

Islam underscores the fact that the reign of people should not be in the hands of such people who would push the ordinary people into hell.

Has the history not pointed it out? Have we not seen what was done to the Islamic society after the glorious initial period of Islam? What tribulation it went through? It became such a society where pious

people were not appreciated. It became a society where people would change the measure of piety and goodness and would not recognize their well-wishers, true advisers and reformers. What amount of work was done to bring the members of the society to such a level?

The venomous propaganda by the tyrannical and oppressive rulers in the Islamic society changed the awareness and attitude of people so much that they started calling black white and white black. So when one studies the history of the second and third Hijri century and observes the apathy of people towards the atrocities committed by the repressive khilafat and government, he becomes a picture of hopelessness and desperation. He wonders if they are the same people who had lost patience with Uthman, had put a siege on him and terminated his khilafat in such a brutal manner. Are they the same people who sat motionless while huge sums of money were wasted on the wedding night of the Abbasid Khalifa – the money that could have been spent on improving the condition of a large portion of the Islamic populace. They watched the wealth being squandered on frivolous pleasures but did not utter a word. Money belonging to Muslims was being frittered away on personal affairs and they expressed no concern about its legitimacy.

If someone spends funds belonging to a thousand people on himself, not on luxuries but prayer and fasting, even then is it right?

People used to see such things happening in the midst of the Islamic society and would be least bothered.

We might have related this incident in the past in relevance to some other matter. The most favorite minister, Ja'far Barmaki, of Haroon Rasheed married at the age of 28 or 30. Since Haroon Rasheed loved him very much, the honorable guests at the wedding ceremony noticed that instead of sweets something else was being thrown to the poor above the heads of the bride and groom. All the guests jumped to grab as much as they could. When they looked closely, they found that these were small sachets of the size of one third of the finger made of pure gold. When they opened them, a very fine piece of paper came out. When they opened the paper, in total amazement they found that the paper was an entitlement to land in some part of the country.

In just one night entitlements to God knows 500, 800 or 1000 pieces of land written on exquisite paper packed in gold sachets were sacrificed for the bride and groom and were picked up by people whom the khalifa did not even know. Suppose that a certain orchard or a piece of land came in the hands of a child or a rascal or some other mean person. The khalifa did not know these people, he just threw the sachets. The pieces of land actually belonged to some innocent people. Just imagine the oppression committed; how much wealth was dissipated; rights of how many people were pummeled. It was not important for them and they did not think about these things.

In the same time period when such generosity was being committed, Yahya Alvi was fighting in the hills of Tabristan. His condition was such that he had only one piece of cloth to cover up for him and his

wife. Husband and wife would take turns in covering themselves with this piece of cloth during prayers. The family of the Prophet was fighting against oppression under such circumstances and the people at the time were indifferent while watching all this.

Our objective is not to complain about Haroon. If Haroon does not act like this, he is not Haroon. This is expected from the class of Haroon. As long as such a class is present, such deeds will be committed; so we have no grievance against them. Our grumble and moan is against those people who were no longer as sensitive as they were in the early period of Islam. They had given up the acumen and awareness that existed in the early days of Islam and had lost the sense of responsibility to face such a situation. They did not feel sorry about the circumstances.

What happened to these people?

The reason was that there was a constant barrage of extremely harmful, disturbing and mean propaganda from different centers that was working on the minds of people.

For years and years work was done on the minds, souls and psychology of people in different classes of the Islamic society and the state that culminated in this situation.

Now you see the importance a ruler in an Islamic society has. How important it is to decide who the ruler should be. The ruler of the Islamic society should be one appointed by God.

Another verse of Glorious Qur'an says:

أَطِيعُوا اللَّهَ وَ اطِيعُوا الرَّسُولَ وَ اطِيعُوا أُولِي الْأَمْرِ مِنْكُمْ

Obey God and His Prophet and those charged with authority among you. [1](#)

Who are the people charged with authority?

The ignorant and foolish Muslims of the time used to think that "those charged with authority" referred to anyone who became a ruler and who could issue commands.

We say, no; not every person is a holder of authority. If every ruler has this authority and has the legal status according to Qur'an, then there are examples of certain scoundrels ruling on certain lands with complete authority; have they been charged with authority by God?

The holder of authority Shi'ahs believe in, is a person who has been given the right to rule by God; he is an individual who is just like other human beings, except he has received Wilayat from God since God is the Owner of the Grand Wilayat.

Now with such behavior of unlimited grants, extravagant spending and killings of people (one day he

killed the same Ja'far Barmaki and a large number of his household; furthermore he killed many believers and performed other similar acts) can Haroon Rasheed be declared someone charged with authority (a Wali)?

The Mufti (grand cleric of the ruler's court) of the time used to say that Haroon was the holder of authority; and the source of quarrel between such people and Imam Ja'far As-Sadiq was that they used to question the Imam why he was against this holder of authority.

So in this case the viewpoint of Shi'ah is very solid and deep. Shi'ah in addition to proving with Glorious Qur'an that one charged with authority is appointed by God, provides standards so people don't get deceived. So the people won't say that Ali Ibn Abi Talib is close to our heart but Haroon Rasheed is also sacred to us. Mansoor Abbasi used to say, "I consider Imam Hasan a Caliph but (God forbid) he sold caliphate for money. And we have wrestled caliphate from those whom he had sold it to, so it is ours now." That is the sort of things they used to say. Apparently they believed in the caliphate of Imam Ali but accepted Mansoor Abbasi as his successor; they did not see any inconsistency.

However, Shi'ahs say that this is not right. If you accept Ali, then you have to accept the standard of caliphate and Wilayat. You have to accept the fact that since Ali Ibn Abi Talib met all the standards, he was selected as the Wali.

So if someone does not meet the standards or has contradicting qualities, you do not have the right to declare him a successor of Ali Ibn Abi Talib. Such an individual does not have the right to call himself a Wali of Shi'ahs and no one has the right to accept this individual in such a capacity. This is the very first point to be considered on the issue of Wilayat. However, we have pointed towards the second point as well and have recited a verse in this context.

If someone asks you on what grounds do you say that Wilayat is in the hands of God and it belongs to Him? The answer is that this claim is based on innate wisdom that lies in the Islamic view of the universe. According to the Islamic view of the universe the source of everything in the universe is the Power of God.

وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ

Whatever is there in the day and night is from God. [2](#)

When He is the owner of the whole creation and has real control over everything, then the administration according to the law of the land should also be in His jurisdiction. There is no other way around it.

This was the second point; now we come to some additional points.

Now let us look at the later verses:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا

Verily God orders you to return the trusts to their owners.

وَ إِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ

And when you rule over people or pass judgments or decide between them, do it with justice.

إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا

Verily, Lord gives you the best advice as no doubt He watches and listens. [3](#)

So the basis on what He orders is His Absolute Listening, Knowing and all Encompassing Knowledge and Wisdom. Since He is aware of your internal needs and wants as well as your future, whatever you need He provides.

In the first verse trusts have been discussed and it has been stated to hand over the trusts to their owners; and the truth of the matter is it lays the ground for the next verse.

We should be cognizant that a trust is not just that I give you a dollar and you return my dollar. The most important manifestation and example of a trust is that one should return God's possession that is currently among people to its rightful place and owner. "Obeying Lord" is the pact of a human being with God and must be acted upon in full. A man should obey God and obey one whom God has ordered mankind to obey. This is the best evidence of trustworthiness.

In the next verse [4](#) God says:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

O' believers obey Allah, obey Allah's Prophet and obey those who have been given the charge.

"Wali with the charge over Muslims" implements God's commandment

Here we see the distinction as well as difference of the Islamic ideology from other viewpoints. Islamic ideology does not say that there would be a day when no government will be required and does not predict a day when there will be no government in the society. Whereas, some other schools of thought foretell such a day when the society will become an ideal society and one of the qualities of such a

society will be that there will be no government. Islam does not envisage such a happening.

Khawarij raised the slogan "rule of Allah" and said that Ali Ibn Abi Talib should not be the ruler. They used to say, 'لَا حُكْمَ إِلَّا لِلَّهِ' – *Governing is the right of God only*. In response Commander of the Faithful used to say, 'كَلِمَةٌ حَقٌّ يُرَادُ بِهَا الْبَاطِلُ 5' – *What they are saying is correct but their purpose is evil*.

They are right and the real ruler is God. The One who defines the commandments and holds the reins of all affairs of life is God. Rule and law belong to God but who is going to execute the law? Are you saying that no one other than God should implement the law? In response Imam Ali said, 'لَا بُدَّ لَنَا مِنْ أَمِيرٍ' – *For a human society there is a need for a ruler*.

The human nature is such that it requires someone to put the law into practice for the communal life. It is not enough to have the law; it is essential to have someone who delivers the law and then keeps an eye on its proper execution and this individual is the "Wali with charge" from you.

However, does it allude to anyone who is in authority? Is it alright to have anybody who grabs power? It has been observed many a times that two people at the same place issue orders opposite to each other. In such a situation are they both Walis with charge? Or it has happened so many times that one individual has issued a command that defies logic; will this ruler be a Wali with charge? This is a place where there is a fundamental difference between us and the Sunnis. We say that the Wali with charge and ruler should be a person who meets the criteria laid down by God, whereas, Sunnis do not accept such a condition and do not act accordingly.

فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

If there is a conflict and difference of opinion on a certain issue, revert it to God and His Prophet if you believe in God and the Dooms Day. It is good for you and will produce the best result.

This verse draws people's attention towards the good results of the rule of competent rulers and the poor results of the rein of incompetent rulers. In a later verse those people who turned away from this command have been condemned.

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ

Have you not seen people who think that they believe in you and what has been revealed to you?

They think that they are believers, whereas, they commit such deeds that go against the faith in God.

يُرِيدُونَ أَنْ يُتَحَاكَمُوا إِلَى الطَّاغُوتِ

And in spite of that they turn to Satan for getting decisions.

In other words they look towards Evil for solutions to their problems; get Evil's opinion; seek orders from Evil and spend their lives according to the dictates of Evil. Their such action goes against faith.

وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ

Whereas they have been commanded to refute evil.

وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا

And this is Satan's wish to pull them deep into ignorance. [6](#)

In our opinion here Satan and evil are the same object.

These people want to follow evil and are ignorant of the fact that the Satan mentioned in Glorious Qur'an as evil pulls them away from the straight path and pushes them towards the valleys of ignorance. The Satan takes them so far away from the straight path that it is no longer easy for them to come back to it. As a matter of fact, it requires a lot of struggle and hardship to come back to the straight and guided path.

The latter point is about the Wilayat of God and the basis for accepting it is the wisdom set in the Islamic view of the world; so it is a natural phenomenon.

When we say that one should obey God and God is the Wali with Charge, there is a natural and clear wisdom behind it, because everything belongs to God and the Qur'anic verse **وَلَهُ مَا سَكَنَ فِي الْإِيلِ وَالنَّهَارِ** – ***Whatever is in day and night belongs to Him*** – explains this point clearly.

[1.](#) Ch.4, An-Nisa', verse 59.

[2.](#) Ch. 6 Al-An'aam, verse 13.

[3.](#) Ch. 4 Nisaa, verse 58.

[4.](#) Ch. 4 Nisaa, verse 59.

[5.](#) Nahjul Balagha, speeCh. 40.

[6.](#) Ch.4, An-Nisa', verse 60.

Speech 5: Wilayat of Someone Other than God

From all the discussion so far what we have understood is that every Muslim and every person who claims to be a servant of God, should declare his Wali, ruler and guide in all matters of this world

someone who has been appointed by God; he should hand over himself to the Lord's chosen Wali and should take his oath of allegiance on the hand of the God's Wali. In short for all his worldly activities he should consider Lord of the Worlds and His appointee his ruler.

However, we have discussed this point – who are those people who have been selected by God to represent Him – and that in the first phase it is the Prophets and then the Walis who deserve this station. The bottom line is that the Wali and the God appointed ruler is chosen by name or certain signs; or is appointed not by name but only by signs.

These were some of the points that we have already made clear.

The point to be addressed today is that if someone does not accept God's Wilayat and chooses the supremacy of someone other than God; the first thing is what is God's ruling for such an individual? What will this action be called? And thirdly, what will be the consequences of such an action?

These are the questions that come up in conversations regarding Wilayat. Once we accept them after debates and discussions and our minds agree on them, then they will be counted as the proven principles of Islam. Although these issues are included in the discussion about the principle of Wilayat, yet they stand on their own as principles.

The Glorious Qur'an renders every Wilayat other than that of God as the Wilayat of taghut and says that anyone who is not in the Wilayat of God is in the Wilayat of taghut.

What is meant by Taghut?

The source of the word, taghut, is tughyan – to rebel and get out of the physical and natural life cycle of a human being. As an example, suppose that a human being has been created to achieve perfection, if someone keeps an individual from achieving perfection then he is a taghut.

It behooves human beings to live their lives according to the laws of God. It is in line with the nature of human beings. If someone nurtures human beings in such a way and forces them to act in such a way that they spend their lives following a constitution other than that of God, then he is taghut.

Man should be constantly struggling to make his presence useful; hence, any action that incites him to non-seriousness, laziness, seeking excessive pleasure and prosperity is taghut.

Man should obey the Godly instructions. Everything that keeps him away from obeying God and makes him rebellious to God is taghut.

So taghut is not a proper noun. And it is incorrect to think that it is the name of an idol. Yes, there was an idol by the name of taghut. However, it is not a fixed entity. Sometimes we ourselves are taghut; sometimes it is our wealth; sometimes it is our luxurious lifestyle; sometimes it is our desires; sometimes it is someone whom we give our hand and close our eyes so he can take us anywhere he wants to;

sometimes it is gold and silver; and sometimes it is the collective system and the law. So taghut is not one specific thing.

Wilayat of Taghut and Wilayat of Satan

Whoever has left the Wilayat of God has definitely entered the Wilayat of Taghut and Satan. However, what is the relationship between Satan and Taghut?

There is more than a relationship between them; Satan is Taghut and Taghut is Satan. As Glorious Qur'an says:

الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ

The believers fight in the path of Allah.

وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ

And the non-believers fight in the path of Taghut.

Then it says:

فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا

So you fight with the Satan's companions; certainly, the tactics of Satan are very weak. [1](#)

In these verses we see that the names of Satan and Taghut have been used interchangeably. So Satan is an entity that instigates man from outside to create trouble, ruin, disgrace, oppression, evil and ignorance.

Satans are humans as well as jinns. There are satans who are among relatives, wives and ancestors. One example of a satan is Iblis who raised a standard against Prophet Adam and did certain things that we read about. All of us curse this particular Satan all our lives, whereas, he is not the only satan. Perhaps he may not be the only first and last satan. There are many satans in the world who can be felt through hands, eyes and sometimes they are even our companions. On the whole every Wilayat other than that of God is the Wilayat of satan and taghut.

Someone who is not spending his life under the rule of the real Wali should know that he is passing his life under the rein of Taghut and Satan.

You may ask what is wrong with living under the rein of Satan and Taghut and following their

commandments.

This is one of the points addressed in the verses. The Glorious Qur'an gives us some answers in this regard. The first answer is that if you accept the Wilayat of Satan, he will gain control over all your constructive, creative and useful powers. Once you willingly accept the subjugation of Satan and Taghut, then you will never be able to get rid of it. It does not matter what productive and creative capabilities you have, Taghut and Satan will take over you; and once he is in control, he will drag you to wherever he wants to. It is obvious that Satan and Taghut will not guide a man towards light, cognizance, goodness and spiritual existence; these are not his objectives. In fact, the primary goal of Satan and Taghut is his personal interests and he wants to achieve them; so he uses you for that purpose.

If you think about these few sentences, you will notice a hidden message that is verified by the historical facts.

حلقه ای در گردنم افکنده دوست

می کشد هر جا که خاطر خواه اوست

This friend has put a leash on my neck and drags me wherever he pleases.

The following verse of Chapter Nisa deserves our utmost attention and pondering.

“وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ-”

And if someone opposes the Prophet after clear guidance and follows a path other than that of the believers, we let him go wherever he wants to go. [2](#)

He will separate himself from the Muslims. Then we will tighten the leash he has put on. We will entangle him in the same Wilayat that he has accepted and the same group that he has joined.

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ

And the Lord does not change the condition of a nation until it changes itself. [3](#)

You have given your leash in the hands of the Satan, now it will remain there. This is the tradition of God or the law of creation.

So far in this verse it was related to this world; then moving forward it talks about the next world.

وَأَصْلُهُ جَهَنَّمَ وَ سَاءَتْ مَصِيرًا-

He will go directly from here to hell and receive the permanent punishment and wrath of God. [4](#)

When one looks over history, this is exactly what he finds. It is one of the very important communal issues. Very little work has been done about Qur'anic viewpoint on these issues and we have not overlaid them with the Islamic history. It would be so good if those interested in the Glorious Qur'an, those interested in the communal issues and, especially, those interested in the historical issues of Qur'an should deeply ponder on these issues and superimpose them with the historical facts.

In order to further elaborate on this verse we wish to go over some history.

A Look at the Kufi Society

Kufa is considered one of the strangest cities in the Islamic history. In your mind you will have a myriad of ideas about Kufa. Whatever we say will not be new to you.

Kufa is a city that the Commander of the Faithful, Imam Ali, chose for his seat of government even though there were several other cities in the great Islamic empire of the time. This was one distinction for Kufa. Another distinction for this city was that the residents of Kufa accompanied the Commander of the Faithful in several battles. They were with him in the Battle of the Camel, Battle of Nahrwan and the Battle of Siffin. The residents of Kufa and the tribes from nearby areas participated in these wars.

They were the same Kufis that the Commander of Believers used to complain to. He used to admonish them that when he asked them to come out to fight, they would not come out. Later it was the same Kufa whose elders wrote letters, visited Imam Hasan Mujaba and asked him, "Our lord! please come; we hand over this city to you." But Imam Hasan did not go there. Then it was the same city whose distinguished personalities wrote to Imam Husayn Ibn Ali, "We do not have an Imam and a Leader. We do not have a Ruler and a Guide. And now that God has destroyed this taghut, you should come." People such as Sulaiman Ibn Saro, Habib Ibn Mazahir, Muslim Ibn Awsaja, etc, were telling the truth.

Then they were the same Kufians who lined up against Husayn Ibn Ali and the great tragedy of Karbala took place.

After a short while a historical event took place in the hands of the same people; an event that is considered a very unique and most elegant happening in the history of Islam. This is the incident of Tawwabeen (those who repented) who took a stand by sacrificing their lives in order to repent and to compensate for not coming to the aid of Imam Husayn on the day of Ashura. It was the same city where seeds were sown for many revolts against Umayyads and Abbassids that took root and blossomed. People from this city gave many sacrifices; countless were killed; many achieved great successes.

Then there were those dwellers of Kufa who showed lethargy, weakness and cowardice. What was the reason?

Did the people of Kufa have two souls and two faces?

Figuring out Kufa is an important subject.

In our opinion a study of Kufa and an evaluation of the psychology of Kufians will be a very interesting discussion. Those who have the capability – the experts, sociologists and psychologists – should sit together and talk about Kufa; should reflect, discuss and observe how bizarre this phenomenon is that on one hand there is a display of mind boggling human acts and on the other hand there is extreme lack of conscience, laziness, wickedness and disgrace.

Why is it so?

Kufa is a city whose people got their grooming through the strong and eloquent words of the Commander of the believers; the Imam polished their personalities; this is why some of the greatest and bravest personalities in the history of Shi'ahs belonged to this city of Kufa. Their number is bigger than even those from Madina. The reason was the few years of Imam Ali's sermons and instructions (during his time in khilafat). The rein of the Commander of the believers Imam Ali Ibn Abi Talib on this city was not an ordinary occurrence. It is true that this government during its four years did not achieve success at the Islamic world level; however, for sure it succeeded at the city of Kufa level and developed astonishing influences. Kufa turned into the cradle of Shi'at – full of Shi'ah attributes and blessings. Nonetheless, any place that rears superior qualities and blessings does not necessarily guaranty that all its residents will display such excellence and be ideal people.

It always so happens that in a society full of passion and vigor there is only a subset of people who truly represent this sentiment. Sometimes out of a population of millions, only a few thousand actually partake in the struggle and because of their action the place becomes known in the world for fervor and struggle.

Kufa too had just a group of extraordinary people; otherwise, the average residents were regular people just like any other place and were not any worse. They were just like the people of Mashhad or Tehran or Isfahan or Madina or any other areas. However, this small group in this corner of the Islamic world was a source of terror for the rulers at the time. This is why these governments always appointed the most despicable governors, the meanest servants and executioners in this city. These people would employ terrorizing means and venomous propaganda and foster poverty among these people so they would slip unconsciously towards evil and decadence with great vigor.

The reason for such treatment towards the Kufians was that unlike other cities here existed a defiant and notable group. The purpose of these governments was to totally eliminate all those supportive and helpful qualities from the ordinary people that this pious, noble and warrior group could take advantage of. So they would do false propaganda, keep people under pressure and suffocated and weaken them

from worldly point of view. In short, they would use a variety of means to coerce the Kufa dwellers. Such was not the case of other cities. This is why immoral deeds happened in the hands of the people of Kufa. However, the reason for such depravity was not that these people were bad people.

In any case it was a short explanation of Kufa. If some people study her history and reflect on it, they will come across some interesting observations.

Ummayyad khalifa Abdul Malik Bin Marwan knew that no one other than Hajjaj Bin Yusuf could handle the revolutionary and fighting people of Kufa. So he appointed his most vicious and meanest servant as the governor of Kufa. Hajjaj entered the city at midnight with a group of sword bearing people. No one knew about his arrival. Apparently the people of Kufa had expelled the former governor or made him lame duck. Hajjaj came at midnight and went straight to the mosque. At this hour voices could be heard of pious people – people praying and those praying the night prayer.

Upon his arrival at the mosque he gave instructions to his servants, appointed each one at a certain spot and then entered the mosque in such a manner that no one knew. Suddenly he got up in the midst of people and sat on the pulpit.

As the Kufa mosque was rather large, initially people did not notice. But then slowly people started noticing that someone was sitting quietly on the pulpit in a strange manner. Hajjaj had a red turban on and had wrapped his face up to his nose with one end. In this condition only his eyes were visible and he looked a bizarre sight.

Just imagine a sword bearing individual wearing a red turban sitting quietly on the pulpit of Kufa mosque. Suddenly someone looks up and finds this man in a strange appearance. He asks someone sitting next to him, "who is that?" Gradually everyone starts asking everyone else the same question. Eventually the whispers become louder and the people start gazing at the pulpit.

Think about it. A verse of Qur'an says:

نُوَلِّهِ مَا تَوَلَّى

We will further tighten the noose around the neck of a person who strays from the path of faith and the faithful. [5](#)

You were a Muslim and you saw someone sitting on the pulpit of your mosque whom you did not know. Why did you sit quietly after seeing him? You should have gone up to him and asked him who he was and that he should introduce himself. Then a second person and a third person should have gone and all should have asked the same question. If everyone had asked the same question, situation would have been different. But people showed lethargy and proved to be cowards and courage-less. They just waited for him to speak.

When Hajjaj noticed that everyone's attention was towards him he spoke, "I think people of Kufa do not recognize me."

People started looking at each other making it very clear that they did not know him. Then Hajjaj said, "OK, I will introduce myself." He took off his turban, uncovered his face, looked at people and then read a couplet in Arabic:

أَتَابُنُ جَلَاوَطَ لَاعِ التَّنَابِيَا

إِذَا نَزَعَ الْعِمَامَةَ تَعْرِفُونِي

When I take off my turban, you will recognize me.

Since Hajjaj had visited Kufa once before, a few people said, they thought he was Hajjaj. And then whispers, "Hajjaj, Hajjaj" started sounding. When it became clear that Hajjaj was sitting in front of them, they became terror stricken. Hajjaj saw this and said, "Yes, you have recognized me correctly; I am Hajjaj."

People were awe struck. None of them thought, "Hajjaj is a person just like me. The only difference is that he is sitting up and I am sitting below. Whatever he has, I have too." These people became cowards.

Hajjaj said, "O' residents of Kufa! I am looking at such heads on shoulders that are ready to be taken down like ripe fruit. I can see that some heads need to be severed from their bodies."

People got even more frightened with such shallow talk. After all Hajjaj did not come to Kufa with an atomic bomb. Even if he had such a bomb, he could not have exploded it, as no one would have survived that he could rule over. It was necessary that some people should live. He could not have killed everyone. If he had killed all, whom would he have ruled over? He could not have ruled over doors and walls.

But people were not thinking.

After saying the sentence that he was looking at some heads whose time had come to be removed from their bodies said, "Now I will decide whose heads will be removed." Then he called his servant. The servant got up. Hajjaj said, "Read them the letter from the commander of the believers." You know that he called Abdul Malik Bin Marwan commander of the believers. The servant opened the letter from Abdul Malik Bin Marwan and started to read it. The first sentence of the letter was:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ مِنْ أَمِیرِ الْمُؤْمِنِیْنَ عَبْدِ الْمَلِکِ بْنِ مَرْوَانَ عَلَیْ أَهْلِ الْکُوفَةِ - يَا أَهْلَ الْکُوفَةِ سَلَامٌ عَلَیْكُمْ

In the name of Allah, the most Gracious, most Merciful. From the commander of the believers, Abdul Malik Bin Marwan, to the inhabitants of Kufa. O' Kufians, peace be on you.

When the servant read this much, suddenly Hajjaj turned towards him and said, "Stop. Be quiet." Then he turned towards the Kufians and said, "You people have become very un-courteous. The commander of the believers gives you his regards and you don't even respond. O' servant! read it over." The servant started reading again:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ مِنْ اَمِیْرِ الْمُؤْمِنِیْنَ عَبْدِ الْمَلِکِ بْنِ مَرْوَانَ عَلٰی اَهْلِ الْکُوفَةِ - يَا اَهْلَ الْکُوفَةِ سَلَامٌ عَلَیْکُمْ

In the name of Allah, the most Gracious, most Merciful. From the commander of the believers, Abdul Malik Bin Marwan, to the inhabitants of Kufa. O' Kufians, peace be on you.

At this point there was a loud sound:

وَعَلٰی اَمِیْرِ الْمُؤْمِنِیْنَ السَّلَام

And peace be on you, o' commander of the faithful.

On hearing this a big smile surfaced on the face of Hajjaj and he said in his mind, "the game is over." And as a matter of fact that was the end of Kufians. They responded to the greetings of the commander of the believers, who in reality was the commander of the non-believers and debauchers. In other words these people by responding to the greetings of Hajjaj finished themselves off.

وَ مَنْ یُّشَاقِقِ الرَّسُوْلَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدٰی وَ یَتَّبِعْ غَیْرَ سَبِیْلِ الْمُؤْمِنِیْنَ نُوَلِّهِ مَا تَوَلٰی -

A person who quarrels with the Prophet and parts from him after the guided path becomes clear to him; and follows a path other than that of believers. Whosoever's Wilayat one accepts, we make that person his Wali and ruler.

Now that you responded to his call; you have agreed with him, so Hajjaj is your ruler. You have opened the door for Hajjaj. God will not use a miracle to finish Hajjaj off and put Imam Zain Ul Abideen in his place. Now Hajjaj is in control of you and until you express your hatred for Hajjaj and throw him out, your whole life, thinking and soul will stay subservient to him. This is the tradition of this world and that of history.

After the letter reading was over, Hajjaj got off the pulpit and went to the Governor's house. There he said, "Since some of the inhabitants of Kufa have sided with a rebel (apparently Muhammad Bin Ash'as), all Kufians should come and plead guilty that they have turned non-believers and need to become

believers again."

All residents of Kufa (in other words all go-with-the-flow ordinary people; otherwise, for sure there were some who did not succumb to it; some of them stayed at home; others took up arms or adopted other means) went to the governor's house in droves to plead their guilt. What they had to do was to admit that they had gone out of the religion of God and were now outside the circle of Islam. Then they had to say, "we repent and God willing, the commander will accept our penitence so we could become Muslims again."

An old man walked up to Hajjaj. Hajjaj thought that the man had some honor left in him. He said, "old man! It appears that you have some doubt about your infidelity." What he meant was, "if you have any doubt, then I can take care of it with my sword." Because everyone who did not accept his infidelity, was killed. The old man immediately responded, "no sir, I am more infidel than all infidels."

This is the history. History is a lesson.

خوشر ان باشد كه وصف دلبران

گفته ايد در حديث ديگران

It is more joyful to witness praise for the lovers

Mentioned in the story of others

History is a commentary on Qur'an; search Qur'an in history.

Know that:

مرد خردمند جهان دیده را

عمر دو با یست در این روزگار

تابه یکی تجربه اندوختن

بادگری تجربه بردن به کار

For the wise man who has seen the world

*In this era, there is a need for two lives;
One to gain experience
And the other to put the experience to work*

History is our past. Ponder over it. Develop a liking for history and discover what is hidden in it. Don't be content with just reciting poetry and stories; instead see what lesson history wants to teach us. What does the anecdote of Hajjaj tell us? There is no harm in mentioning that the same Hajjaj was brutally murdered by the same people for whom he had tyrannized people. Similarly it does not hurt to know that:

مَنْ أَعَانَ ظَالِمًا سَلَطَهُ اللَّهُ عَلَيْهِ

One who helps an oppressor, God forces the same oppressor on him. This is also a tradition.

Study history. See, what lessons it has for us. What guidance does it have for us? What message and advice does it have for us? Survey history with intense scrutiny. You will see that meanings of Qur'anic verses are being illustrated for us.

We have related to you the earlier part of history; we have left it up to you to establish a link with the present. Now we revert back to the Qur'anic verses and start the process over.

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

Once you have read Qur'an, seek refuge of God from the mischief of cursed Satan. [6](#)

Now that you have read Qur'an and understood the Sciences of Islam, take yourself to the sanctuary of God out of harm's way from Satan. Satan does not want you to learn Qur'an; he does not want you to comprehend Qur'an. So try to ensure that Satan does not take away the knowledge you gain from Qur'an and prevent you from gaining more understanding and acting on it. So move to the safe haven of God to guard against the evil of cursed Satan.

إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ

Surely strife-creating Satan cannot overpower those who are believers and have faith and trust in Allah. [7](#)

Satan does not have control over those who keep themselves sheltered under the Wilayat of God.

إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ

Surely Satan subjugates only those who accept his Wilayat.

Those who have handed over their neck's leash themselves to Satan.

إِنَّمَا سُلْطَنُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ

Satan is able to control only those who consent to his Wilayat.

وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ

And those who believe in the plurality of Allah. [8](#)

As we described earlier what is in Chapter Nisa.

وَمَنْ يُشَاقِقِ الرَّسُولَ

A person who quarrels with the Prophet and parts from him.

مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ

After the guided path becomes clear to him.

وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ

And follows a path other than that of believers.

تَوَلَّىٰ

Whosoever's Wilayat one accepts, we make that person his Wali and ruler.

وَنُصِّلَهُ جَهَنَّمَ وَ سَاءَتْ مَصِيرًا

And we throw him in hell and what a horrible ending it is.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ

God does not forgive someone who makes up a partner with Him. [9](#)

Here we come back to the meanings of Oneness of God and polytheism so that we know what polytheism is and what Oneness of God is; and what sin God does not forgive.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ

God does not forgive a person who has accepted a partner with Him in Wilayat. He does not pardon someone who has turned polytheist, who has handed over the sphere of God's rule to someone other than God. The wound that has been inflicted to his soul due to this sin, disobedience, vice and misfortune will never heal. In other words he will never be exonerated. If you are in the Wilayat of someone other than God, the remission of sins – healing of the wound caused by defiance, mistakes, slipping and ignorance – will not happen; the blemish and discoloration left by this sin will never go.

وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

However, if man wishes, the sins lower than polytheism will be pardoned.

Allah will exonerate a person who comes back to Him through penitence and remediation.

وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا

And whoever declares a partner with God, he is gone very far from the guided path and has gone astray. [10](#)

Sometimes it happens that you are lost in wilderness but you are only 1 km away from the right way. And sometimes you are lost and gone tens of kilometers away from the desired route; so far that it is no easier to come back and it requires a lot of struggle and cleverness and a strong guide is needed. Those people, who have created a God's partner, have gone very far from the straight and guided way.

فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا

They are way off-track.

إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنثًا

There are a few women whom they call other than God.

وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَّرِيدًا

They do not call anyone other than the defiant Satan who is bereft of goodness and blessing. 11

Curse of God on the God-expelled Satan. Right from the beginning he has vowed to oppose God. And fundamentally there cannot be peace between God and Satan. At this point the Glorious Qur'an describes the devilish people and the nature of the satans of this world.

وَ قَالَ لَا أَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَفْرُوضًا

Satan has sworn and said, "I will pull a certain segment of the servants of God to my side."

In other words, "I will drag some of God's servants from the right path to ignorance; I will seize their intellect; I will trash their prudence; I will carry them into my Wilayat and obedience instead of Yours."

وَأَضَلَّنَّهُمْ وَ لَأَمْنِيَّئِهِمْ

I will completely trap them in far out desires and wants.

Just focus on the word "وَأَمْنِيَّئِهِمْ". This word contains all far-fetched wants and all those things that keep an individual from struggling in the way of God.

Ten years more of life with greater happiness, comfort and luxury; seeing the oldest son as a groom; marrying daughters; enlarging the current small house and the small shop; becoming the head of a certain organization; earning a certain amount of money; wishing to see the son as an engineer are some of the aspirations that weigh down one's neck; that bring the person to his knees; that make him powerless. If you cleanse your heart of such desires, you will be a free man. You will live a life of freedom and will not feel a prisoner to anyone.

So the Satan says:

وَأَمْنِيَّئِهِمْ

I will trap them in far out desires and wants.

وَأَمْرَنَّهُمْ فَلَيبِتَكُنَّ أذَانَ الْآنِعَامِ

I will command them to cut the ears of animals.

This is an allusion to one of the bad traditions of the ignorance era. However, it is possible that there is some secret hidden in this sentence that I have not researched much and have not had the opportunity to study what has been written on this subject. Apparently the issue was that during the time of the Prophet of Islam there was a ritual of ignorance that they would cut the ears of animals and/or would make holes in them so they could be blessed with sustenance and peace. This was a tradition of the age of ignorance. The Glorious Qur'an mentions it as a sign of un-Godly traditions, ideas, ways and rituals.

See how comical and shallow it is. Fundamentally all satanic rituals and traditions are like this one.

وَلَا أَمْرَ لَهُمْ فَيُغَيِّرُنَّ خَلْقَ اللَّهِ

The Glorious Qur'an further relates the talk of the Satan. "I will order those who follow my directions to make changes in the divine creation, nature and disposition. There will be people whom I will hunt in Your area of government and Wilayat and bring them to my desolate area of Wilayat. I will command and incite such people to let go of creation and Godly nature and get away from the path You have decreed for them. I will make laws against nature and put in front of them a path that goes against nature – a path that takes them some place other than the natural destination of man.

This is the Satan's promise to Allah. This promise shows his antagonism and animosity towards God. All satans have the same line of action and plan. All satans of this world do the same thing. Keep in mind that if people want to spend their lives according to God given nature and intellect, Satan would not get in their way. As a matter of fact Satan drags away from the God given nature and disposition those who accept his Wilayat and control because without it he is helpless; his work does not proceed forward and his satanism fails.

After this God addresses us:

وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِّن دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا

Whoever accepts the Wilayat of Satan instead of God's Wilayat, will be at a loss that is manifest.

[12](#)

يَعِدُهُمْ وَيُمَنِّيهِمْ

The Satan makes promises to them and indulges them in far out desires and longings. [13](#)

وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا

And whatever promises Satan makes, they are nothing but deception, trickery and lies. [14](#)

- [1.](#) Ch.4, An-Nisa', verse 76.
- [2.](#) Ch.4, An-Nisa', verse 115.
- [3.](#) Ch. 13 Raad, verse 11.
- [4.](#) Ch.4, An-Nisa', verse 115.
- [5.](#) Ch. 4, an-Nisa', verse 115.
- [6.](#) Ch. 16 Nahl, verse 98.
- [7.](#) Ch. 16 Nahl, verse 99.
- [8.](#) Ch. 16 Nahl, verse 100.
- [9.](#) Ch.4, An-Nisa', verse 115, 116.
- [10.](#) Ch.4, An-Nisa', verse 116.
- [11.](#) Ch.4, An-Nisa', verse 117.
- [12.](#) Ch. 4 Nisa verses 119-120.
- [13.](#) Ch. 4 Nisa verses 119-120.
- [14.](#) Ch. 4 Nisa verses 119-120.

Speech 6: Wilayat and Migration

Migration is one of the issues related to broad meanings of Wilayat as presented before. In our previous speeches we had submitted that Wilayat means establishment of a strong and durable bond in the ranks of believers, elimination of every type of linkage between groups of believers and non-believers and in the later stages a very strong connection of all members in the ranks of believers with that central and dynamic power – the Wali, Ruler and Imam – who is responsible for setting up the Islamic society.

We also discussed who can be the Wali and Ruler of the Islamic society and received the answer from the Glorious Qur'an that says:

“إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ-

Your only Walis are God, His Prophet and those believers who establish prayer and give elms while kneeling in prayer. [1](#)

With the reference of this verse we have alluded to the anecdote of the Commander of the Faithful.

If we comprehend Wilayat in such a broad spectrum and not relegate it to supplementary or secondary level, migration may be one of the issues facing us after accepting Wilayat. If we submit to the Wilayat of God and accept the fact that all physical, intellectual and spiritual forces and capabilities of a person ought to be utilized according to the wishes of God's Wali; in short a human being should be a servant of God with all the elements in his existence and not the servant of evil; then we will also have to accept

that if at some point our being, our self and all our faculties are not subservient to God's Wilayat and are obedient to the Wilayat of evil and Satan, our attachment to God behooves on us to liberate ourselves from the yoke of evil and move under the blessed Wilayat of God. Moving from the Wilayat of an oppressive ruler to the Wilayat of a just Imam is migration.

You saw that migration is one of the issues related to Wilayat. This is the fourth point that we are going to talk about in this series of speeches on the subject of Wilayat.

Individual Migration

Why should a person avoid going under the Wilayat of evil and Satan?

The answer to this question is linked to the answer to another question and we ask you to analyze the second question according to the knowledge you have, based on the Islamic religious teachings. If your answer is not similar to the answer we have in our mind, then there will be room for discussion on this subject.

The question is: Is it not possible to live under the regime of Satan as a Muslim?

Is it not possible for someone to live under the Wilayat of Satan while being a servant of the Merciful?

Is it possible or not?

Is it possible that when all facets of a human life are under the rule of some non-God-centered person; organization, development and administration of bodies and minds of people is in the hands of a non-God-centered person; same non-God-centered person is pushing the emotions and feelings of the society from one direction to another; can a person despite living his life under the bondage of evil and Satanic powers still be a servant of God and a Muslim?

Is it possible or not?

You try to find an answer to this question. See if it can happen or not.

To answer this question, it is necessary to analyze the question itself so that the answer would be obvious.

We have asked, "is it possible that a person could be under the Wilayat of Satan and still be a Muslim?"

The question has two parts to it and we should analyze both to see what they mean.

The first part is: "someone is under the Wilayat of Satan."

What does it mean to be under the Wilayat of Satan?

We need to juxtapose the meanings of Wilayat we have extracted from the Qur'anic verses to the

Wilayat of Satan to know what Satan's Wilayat means.

What Satan's Wilayat means is that Satan dominates all energies, potentials, creative powers and actions of a person; whatever the individual does, follows the Satan's defined constitution; whatever he thinks, is in the direction set by Satan; he is like a person who is in the way of a flood gushing from the mountains. This person does not like to collide with the hard and rough rocks that can smash his head; he does not like to fall in a deep crevice while being dragged by water; he does not appreciate being suffocated by the waves of water. However, this is despite the fact that he does not like the swift torrent pulling him against his will; he even thrashes around; he tries to grab plants and trees along the way; but the fast surge keeps dragging him.

Wilayat of evil and Satan is something similar.

A Qur'anic verse says:

وَجَعَلْنَهُمْ أُمَّةً يَدْعُونَ إِلَى النَّارِ

There are such guides and leaders who keep hauling their followers and underlings towards hellfire and misfortune. [2](#)

Another Qur'anic verse says:

أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَ أَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ جَهَنَّمَ يَصْلَوْنَهَا وَ بئسَ الْقَرَارُ

Have you not seen those people who were ungrateful to the blessing of God and caused their people to descend to the house of perdition and into hell? They will burn therein; an evil place to stay in. [3](#)

Have you not seen those people who were ungrateful to the blessing of God?

What was the blessing of God that they were ungrateful for?

It was the blessing of divine power that is a manifestation of the Lord's power – the powers of religion, the blessing of the management of a person's affairs; blessing of controlling the man's abundant capabilities, intellect and powers. These are all blessings and assets that can be a source of good for the man.

Every person who lives under the rule of the people who have been alluded to in this verse could have become a remarkable and noble individual and could have reached the highest levels of greatness. However, these people did not appreciate these blessings and did not benefit from them for the purpose they should have been used for.

Then Qur'an says:

وَأَحْلُوا قَوْمَهُمْ دَارَ الْبَوَارِ

They hauled their followers and underlings towards hellfire and misfortune.

جَهَنَّمَ يَصْلَوْنَهَا وَبِئْسَ الْقَرَارُ

They will take them to hell where they will be thrown with faces down; and what a rotten abode it is.

Imam Musa Ibn Ja'far recited this verse in front of Harun to remind him that he was the one who would haul his nation and himself to the most horrible destination and most torturous adobe.

Harun asked, "Are we infidels?". What he meant was, "did they not believe in God, the Prophet and the religion?"

Imam responded with this verse to make Harun understand that an infidel is not just a person who clearly denies the existence of God or refutes Qur'an or calls the Prophet part of a fiction. It is correct that such a person is an infidel and is the best of the infidels as he makes a clear statement. Everyone recognizes him and defines his own position about this infidel clearly.

Worse than the infidel is a person who is ungrateful for the great blessings available to him and uses them in the wrong. Such a person pushes not only himself to hell but others under him as well.

Such is the Wilayat of Satan. A person who spends his life under Satan's Wilayat, does not have control over himself. We don't mean to say that he becomes totally powerless. Later as we describe the meanings of the Qur'anic verse, this point will become clearer. This person is in the path of the torrent that just pushes him along. He wants to struggle against it but is unable to do so. He observes that all these people are going towards hell and they are pulling him along; so he wants to return from the path to hell. (But he is helpless.)

Have you been stuck in a mob? You want to step aside but the mob just throws you to the other side like a straw.

A person who lives under the Wilayat of Satan; he wants to become pious; live a life of holiness; live like a human being; stay a Muslim and die a Muslim.

However, he cannot.

The society's surge drags him along and tows him in such a way that he cannot do anything. Even when

he thrashes around, all he loses is his strength. Not only does he fail to struggle, the painful part is that sometimes he is unable to fathom his situation.

I don't know if you have seen fish being caught in the sea. Sometimes thousands of fish are trapped in the net and hauled ashore. But none of those fish knows where it is being taken to. Every one of them imagines that it is swimming to its destination on its own power. However, it is powerless. Its destination is where the fisherman is going.

The net of the system of ignorance is a net that cannot be felt; it pulls a person in a direction set by some who guide the net. Someone living in this system cannot comprehend where he is going. Sometimes he thinks that he is on the way to goodness and success; whereas, he does not know that he is being taken to hell.

جَهَنَّمَ يَصْلُونَهَا وَبِئْسَ الْقَرَارُ

They will take them to hell where they will be thrown with faces down; and what a rotten abode it is.

This is the Wilayat of Satan and evil.

This sentence was part of the two sentences that composed the question stated earlier. The question was: Is it possible to stay a Muslim while living under the Wilayat of Satan?

Briefly we have understood life under the Wilayat and government of Satan. In other words we know what it is like. If we want more details, we can revert to history.

You know how the Islamic world was progressing by leaps and bounds during the times of Ummayyads and Abbassids. There was a great wave of scholastic achievements during that period. How amazing some of the physicians were. How great translators were produced by the Islamic world who translated some works of wonder from the old civilizations into Arabic and published them. Muslims of the time remarkably distinguished themselves in history, tradition, Physical Sciences, medicine, astronomy, even arts. Even today if a writer or an orientalist like Gustave Le Bon of France looks at these superficial things, he declares the second to fourth centuries of Islamic history as the peak of Islamic civilization.

Gustave Le Bon has written a book by the name of "History of the Islamic Civilization in Fourth Century". He calls that civilization a great civilization and fourth century the century of that great civilization. Collectively when a European orientalist looks at the second, third and fourth Islamic calendar centuries he is stunned. The reason is the astounding activities, talents and faculties shown by the Islamic society of the time.

But we ask you a question. Did all those activities and capabilities of that time serve the interests of the

Islamic society and humanity?

Today ten centuries have passed and we are not in any way prejudiced about that era. As compared to the non-Islamic world of the time we can say that it was the Islamic world that laid the foundation of universities. It was the Islamic world that put together Philosophy. It was the Islamic world that achieved a great deal in the fields of medicine and physical sciences. However, in our own circles can we truthfully and justifiably say that all that prowess and capabilities resulted in the betterment of humanity and Islamic society?

After ten centuries what does the Islamic society have from that legacy and why is it not there?

Why did we not inherit the scholarly and civilized treasure?

Why today in this world are we not brilliant like the glowing society of ten centuries ago? Is there any reason other than the fact that all those activities and achievements were under the rule of Satan?

من ان نگین سلیمان به هیچ نستانم

که گاه گاه بر اودست اهر من باشد

I see no worth in the ring of Sulaiman,

If, time to time, it is worn by the devil

The misguided leadership of the time played a game with the Muslim world. They did different things to boost their egos and to have people talk about how certain achievements were made during the reign of a certain Abbassid Khalifa.

If these rulers instead of progressing in the fields of physical sciences, mathematics, astronomy, literature and jurisprudence had only let Alavi government come to power – establishment of Imam Ja'far As-Sadiq's rule. If they had allowed Imam As-Sadiq to take over all the powers and faculties of the Islamic society; if they had let Imam As-Sadiq determine the activities of the whole Islamic society; even if the Islamic world had lagged behind by a hundred years in their scholarly and literary achievements that the whole Islamic world is proud of, it would have been beneficial to humanity.

Humanity would have progressed; Islam would have prospered; the resources and powers of Islamic society would have been used in the right way. The situation would not have been like this that they would translate the books, reach the heights in the fields of medicine and science but were so weak in morality on individual and collective level that the class difference prevailing at that time is still secure in history. It is just like today's dirty and humiliating society that the super powers of today take pride in their mind boggling inventions.

As an example, they claim that they invented that particular medicine; they made progress in another particular scientific field; did this and did that. However, from human and moral values point of view these governments are still living the thousand year old history. Today in spite of immense wealth, monstrous poverty exists along its side. In this day and age opposite to millions of people in poor countries only one percent of people are enjoying the fruits of wealth. Even then these governments are proud of their scientific advancements.

The Islamic society of second, third and fourth Islamic centuries was facing this situation. There was tremendous scholarly development but the rich ruled. It was a life of luxury and pleasure for some, yet ignorance of humanity and human values and differences in classes were at their peak. Some people were dying of hunger and for others overeating was the cause of death.

What was the reason the Islamic society of the time, in spite of its scholastic activities and pleasures, could not become a center of human values and moral accomplishments?

Certain people of the second and third centuries who can be remembered with great pride and whom we can present to the world as most distinguished personalities were those who ferociously fought against the civilized system of the time. For example, Moalla Bin Khanees who was hanged in the middle of the market; Yahya Bin Umme Taveel whose hands and feet were severed and whose tongue was pulled out; Muhammad Bin Abi Umair who was given four hundred lashes; Yahya Ibn Zaid who was martyred in the hills of Khurasan at the tender age of eighteen; Zaid Bin Ali whose body was left hanging for four years.

These are the personalities whose names can be counted among the noteworthy people of the human world. These people had nothing to do with the celebrated society of that time that has been mentioned by Gustave Le Bon; rather, they were against it.

So you see, in those societies where people are ruled by evil and Satan and whose affairs are run by the Satanic forces, the people powers are used, their potential is exercised but just like in today's civilized world they were put to use in the Islamic world of ten to eleven hundred years ago. All this progress is as worthless as stolen wealth in the eyes of higher human values. This is the Satanic Wilayat and government.

With such characteristics can someone live the life of a Muslim under a Satanic government?

Let us see what it means to live the life of a Muslim.

The meanings of living the life of a Muslim are:

- All resources, powers and potentials of a Muslim are under God's control
- All of his wealth and possessions are under God's control.

- His life is under God's control.
- His ideology and thoughts are under God's control.

Along these lines there are examples of people rebelling against such Satanic societies, communities and systems and migrating towards God.

The first example is that of the society of Madina during the days of the Prophet. Madina was a "God's servant" society. It was a Muslim society. Every step taken was in the path of God. Even the Jews and Christians who lived under the Islamic government had Islamic lives. In an Islamic society even the Christians and Jews who pay their dues follow the Islamic path. In such a society a person may be a Jew according to his faith and actions but as a member of the society he is more of a Muslim than a Muslim who lives under an ignorant system.

During the Prophet's time all wealth, spear and sword, ideology and thoughts, all personal actions and even the emotions and feelings were in the way of God.

More or less similar was the situation during the time of the Commander of the Faithful, Imam Ali, as he was no different from the Prophet of Islam from the point of view of being a ruler and God's Wali. However, he inherited a rotten society. He inherited difficulties and problems. And if instead of the Commander of Faithful the Prophet himself had assumed the reins of government he would have faced the same trials and tribulations as faced by the Commander of the Faithful.

En-masse Migration

A historical example of en-masse migration is that of the Shiahs, the followers of Ahlul Bayt. It is a pity that the month of Ramadan is over and we could not discuss the Imamate in detail.; otherwise, we would have talked about Imamate after Wilayat and would have told you the sort of a group Shiahs were in the days of the Imams. We would have described to you the sort of relationship the Imam used to have with the Shiahs and the sort of association the Shiahs had with the society. But due to lack of time we have no choice but to mention it briefly.

Shiahs lived their lives apparently under the Satanic system. However, internally they were totally aligned against the Satanic system. In regards to this an example can be given of a group who was with Husayn Ibn Ali. These people faced off against a torrent and moved against the surge that tried to drag them along. This is an example of group migration and revolution in history. However, an ordinary person cannot remain a Muslim while living in a Satanic society and his existence, his assets, his powers and his capabilities cannot remain subservient to the commands of Allah. This is impossible.

If a Muslim spends his life in a Satanic environment and Satanic system, part of his Muslimhood will be on the path of Satan; he cannot completely be a servant of God.

Usule Kafi is one of the most reliable and oldest books of Shiah. There is a tradition related several ways in the chapter of Book Al Hujjah, "About the person who worshipped without an Imam appointed by Allah."

Imam Ja'far As-Sadiq says:

”إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يُعَذِّبَ أُمَّةً دَانَتْ بِإِمَامٍ لَيْسَ مِنَ اللَّهِ وَإِنْ كَانَتْ فِي أَعْمَالِهَا بَرَّةً تَقِيَّةً وَإِنَّ اللَّهَ لَيْسْتَحْيِي أَنْ يُعَذِّبَ أُمَّةً دَانَتْ بِإِمَامٍ مِنَ اللَّهِ وَإِنْ كَانَتْ فِي أَعْمَالِهَا ظَالِمَةً مَسِيئَةً“ - 54

God does not feel shame in punishing a nation that obeys an Imam not appointed by Him even though they may be pious and good people. Indeed God feels shame in punishing a nation that obeys an Imam appointed by Him even though they may be oppressive and wicked in their actions.

It is a peculiar tradition. It says that those who spend their lives under the government of God's Wali will be saved even though occasionally they commit sins in their individual and collective actions. And those who live under the government of Satan are evil and will be punished in spite of the fact that they perform good deeds individually and collectively. This is rather bizarre. Although the tradition has been related in several ways, yet their meanings are the same.

In explaining the meanings of this tradition we always give an example of a bus that you board to go to Nishapur. If the bus travels to Nishapur, then for sure you will reach your destination. And if it goes to Tibs or Qochan, you will definitely not reach your destination (Nishapur).

If the passengers who boarded Nishapur headed bus maintain good manners with each other, well and good. And if they don't maintain cordial relations with each other, even then they will reach Nishapur. They will reach their destination even though they may have committed some bad deeds along the way. They will have to face the consequences of their wicked acts but will still reach their destination. On the other hand the other bus that should take you to Nishapur, takes you in the opposite direction. If all of its passengers are respectful, behave cordially with each other and notice that the bus is going to Qochan instead of Nishapur, however, in spite of noticing the different direction, they do not react. Yes, they are good people and very kind to each other; but will they reach their destination and objective? Obviously not.

In the first instance the train's driver was a trustworthy person. He was respected and noble.

إِمَامٍ مِنَ اللَّهِ

A guide appointed by Allah

He was a guide appointed by Allah who drove them to the destination even though they were dreadful

people.

وَإِنْ كَانَتْ فِي أَعْمَالِهَا ظَالِمَةً مَسِيئَةً

Even though they may be oppressive and wicked in their actions

In the other example the driver did not know the route; he was not trustworthy; he was a worshipper of carnal desires; he was intoxicated; he was misguided; he had some chore to take care of in Qochan and he put his own errand ahead of others' wishes. People on this bus will never reach their destination irrespective of the fact that they were very kind and well-mannered with each other.

وَإِنْ كَانَتْ فِي أَعْمَالِهَا بَرَّةً تَقِيَّةً

Even though they may be pious and good people.

But they will face God's wrath and will not get to their destination.

So a society whose administration is under the control of Satanic forces is like a bus that is being driven by an untrustworthy driver. People living in such a society will not get to their goal and objective and will not stay Muslims.

Now a question arises, what should Muslims do in such circumstances? A Qur'anic verse answers the question and says:

إِنَّ الَّذِينَ تَوَفَّيْنَاهُمُ الْمَلَائِكَةُ ظَلَمُوا أَنفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا-

Those who have oppressed themselves, their future and everything else they own, when their death comes, the angels appointed by God to take away their souls ask them, "What condition were you in? Where were you?" [4](#)

When the divine angel sees the rotten condition of this person; when like a physician or a surgeon who comes to heal a patient, he notices the dreadful and hopeless state of the individual, he says, "Where are you? What happened to you?"

We feel that the angels are surprised at the fateful condition of this individual, the sorrowful soul, his misfortune and the awaiting torment and say to him, "Where did you spend your life? Where were you that you so terribly oppressed yourself and now you are leaving this world afflicting yourself?"

They respond:

قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ

We were helpless among the people we were living; we were powerless.

The weaklings of the society belong to a group that has no jurisdiction in the society. They are feeble and dependent. They have no control in defining the society's policies, its direction, its movement, its peace and its activities.

As we said earlier, these people move in the direction their master pulls them by the leash; they have no control over which way they go and what they do.

Think of children in a nursery class; not those who are seven years old as today's seven year olds are very aware. Think of four to five years olds who go to nursery schools as in the old days young children used to go to a madressa. I still recall my madressa that we used to leave together at the end of the school day. We really did not know where we were going. Children did not know where anything was. A monitor or an older kid would guide us which way to go and which way not to go. We had no idea where we were going. Suddenly we would find out that we were standing at the doorstep of our house or that of a friend's house. It was up to the monitor to take us around town until we would know where we were standing.

The feeble of the world are those who in spite of living in the society do not know about the affairs of the society. They do not know what is where. They have no idea where they are going; where they will reach; who is taking them and if it is possible not to go with him; and if they don't go what do they have to do.

They have no clue; they pay no attention and they live like a zombie oblivious of happenings around them; they are like someone walking on a treadmill who walks all day and at the end of the day finds out he is at the same place where he was at day break. He does not know where he started and where he is headed.

However, this scenario holds for those societies that are not run on the right lines and do not believe in the value of a human being. It does not hold for those societies that respect the opinion of a person; it is not valid for societies that are led by the Prophet. As the Glorious Qur'an says:

وَشَاوِرْهُمْ فِي الْأَمْرِ

And consult with them in the affairs. [5](#)

Even though he was the Prophet of God and did not need to consult with people, yet he was ordered to seek people's opinion and to give them respect and esteem. The public in such a society is not ignorant and uninformed.

However, in a society that is run on a system of dictatorship, oppression and ignorance most of the people are pathetic. They say:

كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ

We were among the weak on earth.

They pulled us this way, that way and threw us on the ground. They trampled on us; they humiliated us and we did not know. This is the excuse they present.

In response the angels say:

أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا

Was God's earth not vast that you could have migrated?

Was the whole world limited to that society where you lived your life as the trampled ones?

Was the God's earth not vast enough that you could have moved out of this prison to live on a free land where you could have worshipped Him – a land where you could have properly utilized your talents?

Was there no such place on the face of earth?

This answer clearly shows that the logic of the angels and that of wise people is identical. The intellect of humans says the same thing:

أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا

Was God's earth not vast that you could have migrated?

Now they have no answer. What can these poor souls say as they have no logical answer? So the Glorious Qur'an says about the end of these feeble people:

فَأُولَئِكَ مَاوَاهُمْ جَهَنَّمُ وَ سَاءَتْ مَصِيرًا

The final place of those weaklings whose powers and talents were in the controls of satans is hell and what a terrible abode and ending it is.

However, there is an exception here too. Not everyone can migrate. All the people cannot get out of this

prison of the system of ignorance. There are some frail people; there are old people; there are children; there are women; such people cannot migrate. So such people are excused.

إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانَ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا

Except those weak men, women and children who have no choice and cannot do anything. [6](#)

They have no way of going towards the land of light, the land of Islam and the land of God's worship and they cannot do anything.

فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ

May the Lord forgive those who are unable to do anything.

وَكَانَ اللَّهُ عَفُورًا غَفُورًا

And the Lord blots out sins and forgives. [7](#)

And for those whose excuses have been taken away by these verses ought not to think that the migration will bring misfortune and harm to them and they should not keep asking this question, "What will happen to us? Will we be able to do anything? Will we gain anything?"

For such people Qur'an says:

وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَآغَمًا كَثِيرًا وَسَعَةً

And whoever migrates in the path of God finds vastness on earth and many opportunities. [8](#)

The world turns into an open sky for his flight and he flies with total freedom. In the system of ignorance however high we fly, we could not fly beyond the cage. But now there is an amazingly open and huge horizon in front of us. In the early stages of Islam the poor Muslims could barely pray in the mosque. When their motivation was really high, they would pray two raka's at the Kaaba; afterwards they were severely beaten up. This was the ultimate for Muslims and nothing more. But after they migrated and starting living in an Islamic society under God's Wilayat, they saw that it was a strange place.

يُسَارِعُونَ فِي الْخَيْرَاتِ

They hasten in every good work. [9](#)

Here the worth and status of people is known and determined by the Qur'an – piety and worship.

Whoever struggles the most in the path of God; worships Him more; fights and spends in the way of God, gets a higher rank. In yesterdays' Makkan society if it was known that someone gave a dirham in God's way, he was tortured with red hot rods; he was tied up and burned with fire. However, once they migrated in the path of Allah and moved to Madina, the city of the Prophet, they found it to be such an open place for flight; now one could fly at his own will.

وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَآغَمًا كَثِيرًا وَسِعَةً

And whoever migrates in the path of God finds vastness on earth and many opportunities.

And now when you moved from the land of infidelity towards the land of immigrants and on the way God took away your life, what will happen?

Qur'an says, "Now your reward and compensation is God's responsibility because you have done your job. Whatever was your duty, you have performed it and you tried your best." This is what Islam desires; Islam wants that one should struggle in the way of God according to his energy level, his talents and his reach."

وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

And who leaves his home to migrate towards God and the Prophet and death comes to him, his rewards lies with Allah and Allah is Oft-Forgiving and Merciful. [10](#)

Please note that this conversation is the last on the topic of Wilayat; the discussion is only half complete; so let us make a point that migration takes place from the land of infidelity towards the land of migration – the land of faith; the land under the Wilayat of God, the Wilayat of the Prophet, the Wilayat of the Imam and the Wilayat of the Wali of Allah. However, if there is no such place on the face of the earth, then what should be done?

Should one stay in the land of the unfaithful?

Or should one think about inventing a land of migration?

The Prophet himself migrated but there was no prior land of migration. He invented such a land by migrating.

Sometimes it is necessary that a group of people lays the foundation of a land of migration by migrating; by developing a society of Allah and Islam and then other believers move there.

This is the summation of our discussion on the subject of migration.

- [1.](#) Ch. 5 Ma'ida verse 55.
- [2.](#) Ch. 28 Qasas, verse 41.
- [3.](#) Ch. 14 Ibrahim, verse 28, 29.
- [4.](#) Ch.4, An-Nisa', verse 97.
- [5.](#) Ch. 3 Imran, verse 159.
- [6.](#) Ch.4, An-Nisa', verse 98.
- [7.](#) Ch.4, An-Nisa', verse 99.
- [8.](#) Ch.4, An-Nisa', verse 100.
- [9.](#) Ch. 23 Mominoon, verse 61.
- [10.](#) Ch.4, An-Nisa', verse 100.

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Links

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