WILAYAT IN QURAN

Ayatullah Jawadi Amuli

Translation
Sayyid Athar Husain Rizvi

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بسم الله الرحمن الرحيم

IN THE NAME OF ALLAH,
THE BENEFICENT, THE MERCIFUL

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Translator's Foreword

The Holy Quran is a complete program of life and it contains guidance regarding all the stages of human life; therefore, it contains clear verses and explanations about divine mastership (*Wilayat*) as well. Wilayat denotes love and assistance; however, its variant, 'Walayat', denotes prudence and guardianship.

Wilayat of love and assistance means that two things due to their proximity benefit from each other from their mutual love and assistance. It is incumbent for all human beings and is also necessary between human beings and God.

Allah, the Mighty and the High has forbidden the believers to have Wilayat of love and assistance for infidels, Christians and Jews; lest they may go on to regard them as their rulers and guardians and finally become their followers and subjects.

Wilayat of love and assistance and legislative Wilayat are general Wilayats of the Almighty Allah whereas Wilayat of rulership and providential Wilayat are His special Wilayats.

Wila (devotion), *Wilayat* (mastership), *Maula* (master) and *Mawalla* (protégé) are different forms of the same infinitive. *Wali* (Guardian) is one of the beautiful names of the Almighty Allah and due to the relationship of man with God, he should become an expression of this word as was the case of divine prophets; that they became expressions of one or more beautiful names of God and consequently became capable of performing the most amazing miracles.

The book in our hands is a study of the concept of Wilayat in the light of the Holy Quran. It is an important work of Ayatullah Jawadi Amuli.

The original book is in Persian and it was later on translated into Urdu.

We take great pleasure in presenting the English translation of this book, so that our readers in this language may also be able to study this subject in some detail; as at present there are very few books on this subject. .

Our last supplication is that all praise belongs to Allah, the Lord of the worlds and benedictions on Muhammad and Aale Muhammad(a).

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Introduction

In the name of Allah, the Beneficent, the Merciful

1. Knowledge can be described as an abstract existence that is higher and more refined than all stages of existence and is especially free of every material aspect. However, perfection itself is having many stages, some of which are related to human intellect and some connected to conjecture and imagination. The knowledge, which is limited to the abstraction of imaginative level, can never be equal to the knowledge, which is within the limits of intellectual abstraction. Therefore, we find remarkable difference in knowledge, like life, being actual perfection of existence, is having many stages, which are definitely not equal to each other.

Knowledge is a reality, which is attributed to a being and it clarifies itself (that which is known) to its knower. There is a direct connection between knowledge and 'the known'. All informations are not similar, because some are having real existence and some are non-existent; some are called existing only on the basis of nominal existence. Bearers of actual reality are also some unchangeable and permanent beings and some are changeable; that is why there is considerable diversity in sciences also; like power, which being actual perfection of existence, is diverse depending on determinations, because there are many stages of determinations, which can definitely not be similar to each other.

Since knowledge is sometimes accompanied with evidence and sometimes it is without it; it is of two types: One is original and the other is secondary. Since the first type is definite and confirmed

and is not destroyed by doubts, it is more perfect than the other, which lacks permanence and is subject to decline. The important difference between jurisprudential exertion (*Ijtihad*) and following (*Taqleed*) is independence of one and dependence of the other. In the same way, in stages of knowledge also, there is difference from the aspect of doubt and certainty. This topic is restricted to the chapter of special reasonings in the science of logic, in which discussion is held from the aspect of the subject matter and original testimony of analogy.

Knowledge is also related to the knower and in some stages it is the knower itself and knowers are not equal in the purity of soul; since some obtain it for the guidance of themselves and others make it a channel of their livelihood. Neither they gain any benefit from it, nor do they benefit others. From this aspect another type of knowledge is imminent.

It is narrated from the Holy Prophet(s) that he said:

"Learned are of two types: one is the learned who acts on his knowledge and gains salvation and another one who does not act on his knowledge and is destroyed."[1]

Knowledge present in impure souls is considered as an army of ignorance.

It is narrated from Imam Muhammad Baqir(a) that he said:

"One who obtains knowledge to boast before the learned or to dispute with the ignorant or to gain the attention of others, his abode is in Hell, because leadership is only for those who are eligible for it."[2]

Eligible is one who has scaled the superior rank from the aspect of knowledge as well as actions; but if a learned is having these three qualities: that is he is proud of his knowledge, he disputes with the ignorant and is desirous of worldly posts, different kinds of chastisements are waiting for him.

May Allah give us refuge from mischiefs of our selves and from the evil of our acts...

2. In Islam encouragement for obtaining knowledge is given with

reference to human perfection. Like it is narrated from the Holy Prophet(s) that he said:

It is incumbent on every Muslim to gain knowledge; indeed the Almighty Allah loves those who are in pursuit of knowledge.[3]

Knowledge is having importance and negligence from it is inexcusable and equal to abandoning of the practice (*Sunnah*) of the Prophet. This is also explained in detail. As it is narrated from the Messenger of Allah(s) that he said:

"Knowledge consists of only three kinds: A strong sign, a justly enjoined obligation or an established tradition. Other than these all are extra achievements."[4]

This knowledge, whose pursuit is obligatory on everyone, is of three types:

First type: Divine concept of universe proves that all rulership existences are based on the signs of absolute sign-less one. This concept of universe encompasses the recognition of the beautiful names, cognition of acts and divine signs, recognition of prophets, messengers and Imams, perception of angels, Paradise, Hell and before the creation of the world, the world and the hereafter. All these cognitions are rooted in principles of belief and come under this first kind.

Second type: It is based on practical wisdom, which includes jurisprudence as well as the human rights and moral science.

Third type: It comprises of investigative knowledges, which are based on divine practice.

Whatever is beyond these three kinds will not be from the obligations; it would be hand-made.

Many interpretations have been offered of this tradition, but the sciences, which fulfill the needs of human society and communities, especially which impart independence to Islamic communities, like medicine, industry and agriculture etc, are definitely not additional; on the contrary, obtaining them is either obligatory for all or some people; and the command of their being obligatory for all or some of them is concluded from the second

kind and obtaining it is hinted in the third kind. The statement of Imam Ja'far Sadiq(a) also considers their acquisition necessary.

People of no area can be needless of these three persons, who fulfill the worldly and spiritual needs of society. If there are no reliable persons from them, the people of that society would be degraded: (1) A pious religious scholar (2) A good leader who is obeyed and (3) A wise physician.[5]

If experimental sciences like preventive and medicinal industries had not been instrumental in the welfare and progress of a society, their absence would not have caused degraded destructive wild life. Thus, such sciences are a part of those three sciences. So the faculties of sciences, which are obligatory, are clearly identified.

On this juncture, it is necessary to point out that Islam not only respects the source of knowledge and not only does it introduce beneficial sciences, on the contrary, it has also established such centers and universities, which are responsible for teaching those sciences and has also guided human society to them, which shall be explained later on.

Man, by his nature is a restless being and from the aspect of material and duration is Manu[6] and Jazu[7]. It is mentioned in *Sahifa Sajjadiya*[8] that:

"O Lord, do not allow our souls to choose as they like, for, verily, they will choose what is evil, unless You show pity.[9] They will command what is bad unless You show mercy."

Till a person is not compelled, he is not prepared to cooperate with others. Thus, that which is said that man is urban by nature, regarding this it is necessary to explain that whether he is basically urban or is compelled to urbanize? Is he urban by nature or is compulsively urban. However, from the aspect of nature, man is discerning about truth and he is in search of truth. Civilization is in consonance with his insight and pure nature; therefore, he is urban by nature. Even though basically he may not be urban, under the demands of monotheistic nature it is not necessary that he should be living in a city and not in a village, because the material man, even though he lives in the city is deprived of real urbanity and

settlement. As a spiritual man who even though lives in a village is having pure natural culture. If some thinker, divine philosopher or a jurist under the influence of Islamic rights and morals acquires experimental sciences, he has harkened to the call of nature. If he has not silenced that voice by the instruments of material sciences and has buried that caller under the heap of sensuality. The Holy Quran says:

"And he will indeed fail who corrupts it." (91:10)

Imam Zainul Abideen(a) prays for the seekers of divine knowledge:

"O Lord, include in this prayer everyone who has borne witness to Your Godhead, sincerely believed in Your Unity and abhorred Satan for Your sake, with sincerity of devotion to You, and begged of Your Help against him in learning the Divine sciences."[10]

3. If the reality of Islam comes before us in its true form, it would be in the form of Prophet Muhammad(s) and Amirul Momineen(a) and if it appears in worldly or written form, it would come in the illuminated form of Quran and prophetic traditions. Whatever the Holy Prophet(s) says about himself or the infallible Imam is in fact this form of Islam. He says: I am the city of knowledge and Ali is its gate. Thus, this well known tradition calls the civilized people to knowledge; to enter, which is obligatory on them and it calls towards Islam, which is a cradle of divine point of view, jurisprudence, mutual rights, ethics and beneficial sciences. Regarding Quran and practice of the Holy Imams(a), sometimes it is said:

"I leave among you two important things; one is the Book of Allah (Quran) and my progeny, my Ahle Bayt(a)."

Sometimes it is said: "I am the city of knowledge and Ali is its gate."

Since 'I' implies the greater weighty thing and the word of 'Ali' does not imply the person of Ali(a) it in fact stands for his actual position of Imamate (leadership) and Wilayat (mastership) whose reflection is present in all infallibles.

From this aspect, the meaning of this tradition is that the reality of

Islam is the city of all necessary sciences, therefore, the town of the above mentioned three sciences, school and university is the in fact the comprehensive reality of Islam. As from one fundamental principle, thousands of secondary rules may be derived, in the same way, from few fundamental principles; with the help of perception and action many laws can be derived. The difference is that jurisprudential sources as compared to the sources of experimental sciences are limited and as compared to contemplation they have more servitude, whereas in experimental sciences as compared to servitude there is more contemplation. In experimental sciences, servitude implies those framed principles and duties, which have not been proved as yet.

As much Islamic society is deprived from necessary sciences as much it would be deprived from putting the Islamic law into practice and such a society cannot be considered to be a city of the Holy Prophet(s), because his city – the city of Islam – is the city of acquiring knowledge. It is an indication that all the Holy Imams(a) are like Ali Ibne Abi Talib(a), gates of the city of knowledge. They are lofty examples as mentioned in Ziyarats etc, regarding those holy personalities. Imam Ja'far Sadiq(a) said:

"We are the ones who possess Divine authority of the command of Allah; we are the treasury of the knowledge of Allah and the repository of the revelations of Allah."[11]

It is also mentioned that: "The successors (of the holy Prophet(s) are gates to Allah, the Most Holy, the Most High, through which people go to Him. Had they not existed, Allah, the Most Holy, the Most High, would not have been recognized. Allah, the Most Holy, the Most High, will present these successors as evidence against His creatures."[12]

4. Due to inordinate explosion of human population, innumerable views and beliefs have come into existence and many sciences have appeared. A single individual or a single group cannot acquire all such sciences. On the contrary, even if many groups combine and even if they have the necessary facilities, even then it is not an easy job. That is why theoretical sciences like philosophy and scholasticism etc and practical wisdom like jurisprudence, ethics

and their introductory sciences are entrusted to religious and academic centers, whereas the mathematical and scientific knowledge and some other practical sciences are in charge of universities. On some occasions, some individuals or organizations appear who are cognizant of other sciences also. The holy school of Qom, after the success of Islamic revolution is fulfilling its duty on a broader scale than before and in addition to compilation and teaching of jurisprudence and principles of jurisprudence, it is also involved in the sciences of Quran and is also busy from the aspect of training, religious education, Quranic commentary and also principles of beliefs, science of narrators of traditions, sources of traditional reports, *Nahjul Balagha* and economics etc, so that a favorable atmosphere can be created for specialization in different faculties of Islamic sciences.

Very good results are seen from the initial steps of the respected management of the Islamic seminary of Qom. In 1986, some parts of *Tafsir Mauzuie* were published under the title of *Karamat Dar Quran* and now, all kinds of criticism and corrections are kept before us and presented under the title of *Wilayat Dar Quran.* Idarah Nashr Farhangi Raja is getting the opportunity to publish these books.

5. Sometimes the word of Wilayat is used in the sense that hints at the existential rank of the bosom friends (*Awliya*) of Allah and sometimes it is a representation of the guardians and trustees of Islamic society. A large portion of this book is about the mastership of divine saints; however issues related to them, especially with reference to the period of occultation, will be explained in another book, if Allah wills.

Mastership of divine saints is not achieved through human beings and neither can they take it away. It is so, because this perfection of existence is related to the higher causes, by coming into existence of which, this Wilayat comes into existence, and by whose concealment, this is prevented. Whereas the mastership of rulers and governors comes into existence through lower and lesser kind of persons; and it ends in the same way, because its appearance and decline is related to those who rely on it.

Only mastership of divine saints has remained as the point of focus for the wayfarers. It is encouraged in supplications, whereas as opposed to this, the wayfarers have always tried to entrust the mastership of rulers to someone else and themselves remain attentive to Reality. It is mentioned in *Nahjul Balagha*:

"Your mastership and rule is temporal, which goes away like a mirage disappears."[13]

Although the rule of a righteous is a divine bounty; as Amirul Momineen(a) has said:

"By Allah, I am the most preferable of all for the people."[14]

Without it, the society becomes a victim of discord and confusion and is involved in a general calamity; therefore, the divine saints have always been concerned about this matter; as Imam Ali(a) has remarked:

"It grieves me to see that this nation and country is being ruled by uneducated, unwise and vicious rulers. They grasp the wealth of the country and drive its people into slavery."[15]

However, since this is *Kifai*[16] obligation and not *Aini* (universal), therefore, those who deprived of it did not continue to insist on its acquisition.

Amirul Momineen(a) said: "Neither had I any eagerness of Caliphate nor any need of rulership."[17]

He also said: "Leave me and seek someone else. We are facing a matter, which has (several) faces and colors."[18]

Whereas, as opposed to it, mastership of divine saints is universally obligatory (*Wajib Aini*), therefore, a major portion of supplications is based on seeking that mastership. In the same way, the Holy Quran, which is the source of teaching of supplication, in it many verses are regarding this mastership and we shall mention some of them in this book.

Discussion about Wilayat without seeking it is like knowledge without practice and if it is as such, it is lost and migrates from its place to one who has no eligibility. As Imam Ja'far Sadiq(a) said:

"Knowledge and work are closely related. One who has knowledge he works and one who works he learns. Knowledge invites work and if it is not accepted, knowledge departs from the deeds."[19]

Supplications also prepare the grounds of acting upon knowledge; so the divine saints, like prophets and Holy Imams(a) always procured the expression of Wilayat through supplications and created thirst among all wayfarers of Wilayat; and they prevented people from the authority of rulers, which was nothing more than increase in wealth, so that the fountain (*Kauthar*) of Wilayat should burst forth from their internal and external parts, because only they are expressions of the apparent and the hidden. Yes, till they do not get rid of excess, they cannot reach Kauthar. Amirul Momineen(a) said:

"I would have cast the rope of Caliphate on its own shoulders, and would have given the last one the same treatment as to the first one. Then you would have seen that in my view this world of yours is no better than the sneezing of a goat."[20]

Since in the preface of *Karamat Dar Quran*, we had quoted some supplications from gnostic personalities, it seems appropriate that in the preface of this book also we mention some supplications and entreaties of the people of wayfaring, so that some arrangement is made for knowledge and practice and the freshness of invocation removes the stagnancy of the grave and dryness of information. Imam Ja'far Sadiq(a) said:

"Supplication is a position of divine acceptance; like clouds are means of rain."[21]

As certainty and the eagerness to act are two strong wings for flying, in the same way, natural doubt and practical sensuality are two obstacles in the way; therefore, Imam Sajjad(a), who is the epitome of supplicant, says:

"When we intend to perform a good act, Satan stops us and spreads the trap of doubts before us and in this way, traps us."[22] Seekers of mastership endeavor to make their resolution purified of doubts, their determination to be without weakness and their eagerness, free of sensuality, because:

"Indeed the evaluator is All-seeing."

"Please bestow me Your love and love of Your saints."

"Bestow me an excess of eagerness for You."[23]

Wayfarers on the path of Wilayat, involved in hunger, thirst, nightly vigil, solitude and regular recitations are restless for the golden moments; so they celebrate the arrival of the blessed month of Ramadhan. Imam Sajjad(a) addresses the month of Ramadhan thus:

"O the great month of Allah, peace be on you. O the feast of divine saints, peace be on you."[24]

Since the Quran was revealed in this month, therefore, the divine saints mostly remain in the service of the Holy Quran and in it they seek those secrets, which no one in the world is having.

Imam Sajjad(a) says: "Bring (home) to our hearts the understanding of its wonders and prohibitions of its commandments (parables), which the firmly rooted mountains, despite their firmness, were too weak to bear."[25]

Wayfarers on the path of saintliness (*Wila*) become restless; they praise the Almighty Allah in a way that they should get a position among the successful ones of saintliness (*Wila*):

"Praise of a kind whereby we may be blessed among His blessed lovers and be included in the covenant of His martyrs who have fallen under the swords of His enemies. Lo, verily, He is the Lord, Most Praiseworthy."[26]

Also, since the divine saints also possess the saintliness (*Wila*) of assistance, and one assisted by God will never be humiliated, therefore, they intone as follows:

"O Lord, whosoever You assisted was never harassed by desertion of the deserters. Whoever You blessed, suffered no loss from those who refuse."[27]

Since the divine saints are bestowed the devotion (*Wila*) of love and the love of God is not compatible with pride, whoever is most proximate in the gathering of love, in the court of Allah, his humility is maximum. Imam Sajjad(a) petitions the Almighty Allah:

"The most favorite of Your creatures is one who gives up pride and abstains from persisting (in wrong) and constantly asks pardon."[28]

Since devotion (*Wila*) to Satan is an obstacle for devotion (*Wila*) of Beneficent, the divine saints always pray for relief from the deception of Shaitan.

"O Lord, place us in the class of his enemies. Exclude us from among his friends that we may not obey him when he allures us and may not answer him when he calls us."[29]

On Judgment Day, since the divine saints would be safe from fear and terror and their position in Paradise would be having full divine embellishments, because the Almighty Allah has decorated that Paradise for His chosen ones, so to be resurrected and raised up with them and to get their neighborhood in Paradise is a desire for wayfarers of Wilayat:

"My Lord, pity me at my resurrection and my rising (from the tomb)[30] on that day; let my place be with Your friends."[31]

"Make me a neighbor to the most holy of Your friends, in the Paradise, which You have adorned for Your chosen ones."[32]

Also, from this aspect, in view of divine saints, disgrace is more insulting; so they beseech the Almighty Allah to save them from it.

"Do not disgrace me on the day You will raise me (from the dead) to meet You. Do not put me to shame before Your friends."[33]

Since the divine saints are having special proximity, so their love and participation in their gatherings has always been an aim of the wayfarers on their path:

"And that day make me among Your proximate saints."[34]

"O Lord, that day make me one who loves Your beloveds and who is inimical to Your enemy."[35]

Since the atmosphere for increase in love is favorable for the people of devotion (*Wila*) and some of them desire that their love for Almighty Allah should increase, therefore, the wayfarers of Wilayat say: "My Lord, bestow such a position of Your Wilayat, in which there is more hope of Your love."[36]

From this aspect the clearest implication of divine saints are the Messenger of Allah(s) and his Ahle Bayt(a) of infallibility and purity; therefore, one supplicates to be joined to them:

"And join me with Your righteous saints: Muhammad and his righteous, pure and chaste and good doing progeny. May You bless their bodies and their souls. May the blessings of Allah descend on them."[37]

Since the Divine saints are honored through the Wilayat of Truth that is why they are having a peculiar glory; hence, they chant as follows:

"O one who restricted His self with loftiness and precedence thus, His confidants derive honor from His honor."[38]

As they are also wearing the raiment of divine awe and glory:

"O one who adorned His friends with the raiment of awe that they stand in His presence seeking His forgiveness."[39]

In other words, the signs of seeking the mastership of divine saints are very common in supplications and recitations. In whispered supplications (*Munajaat*) the Almighty Allah is addressed as 'Maula' (master). This proves that spiritual teachers have paid special attention to the traversing of the path of Wilayat.

6. Now, when the style of the supplication of the wayfarers of Wilayat has become clear in a brief way, we should also know the achievement of those who reached the 'street' of Wilayat, as when the act is of the same rank the achievement would also be similar. If it reaches ultimate perfection, it would be accompanied by complete conclusion; as for the wayfarers of Wilayat the best chanting is the supplications of the leaders of the caravan of Wilayat. In the same way, the best whispered supplication (*Munajaat*) for the comparative attainers of that path is only the whispered supplication (*Munajaat*) of the complete attainers of this path; that is the holy infallibles.

Access to Wilayat is the realization of monotheism of the being, qualities and acts; in spite of that it cannot be compared to anything or anyone other than God; on the contrary, it can only be compared

to the divine being. The perfections needed in wayfaring are those, which are lost in divine realization; and this losing is better than every proof, some of whose examples are mentioned as follows:

1. One of the perfections of existence is knowledge and every wayfarer is in need of this, but when he has attains divine enlightenment, he realizes that all these knowledges are annihilated in the unending knowledge of God and he also realizes that neither he nor others have any access to it, although the chief of the divine saints, Amirul Momineen(a) says:

"The flood water flows down from me and the bird cannot fly upto me."[40]

He also says: "Ask me before you miss me, because certainly I am acquainted with the passages of the sky more than the passages of the earth."[41]

This claim of his was verified by the Messenger of Allah(s) and he said as follows:

"O Ali, I have been bestowed the keys of discourse and you are given the keys of knowledge."[42]

In spite of this, Ali(a) says in his attained supplication in the presence of the divine being:

"And have mercy on a person like me, who is entrapped in the quagmire of sins due to his ignorance."[43]

As we recite in the Dua Iftitah of the month of Ramadhan:

"Have mercy on Your ignorant servant," because as compared to the personal and unlimited knowledge of the Almighty Allah, the owner of the position of 'Ask me' and others are equal.

2. Power is another perfection of existence. Every traveler of the path of Wilayat is in need of it, but when he attains divine realization, he realizes that all the powers and strength are nothing in comparison to the unlimited power of the Almighty Allah and he realizes that neither he is having anything nor anyone else.

Although the chief of the divine saints, Ali Ibne Abi Talib(a) says: "I swear by Allah that even if all the Arabs unite together against me, I shall not run away from the battlefield."[44]

He also said: "I swear by Allah that I did not uproot the gate of Khyber through physical prowess; I uprooted it through a self illuminated by effulgence of the Lord."[45]

In spite of this, in his gnostic chantings he requests the Almighty:

"O my Lord, have mercy on the weakness of my body, the delicateness of my skin."[46]

And even though he had scaled the rank of 'There is no valiant youth, except Ali and there is no sword, except Zulfiqar", in spite of that he implores as follows:

"O Lord have mercy on one whose asset is hope and whose weapon is weeping."[47]

3. Freedom is another perfection of the soul and every seeker of perfect devotion (*Wila*) is needful of it; but when a wayfarer achieves divine realization, he is annihilated into the absolute being of the Almighty Allah and he realizes that he and the others are deprived of it, although the chief of the divine saints, Ali Ibne Abi Talib(a) says:

"There are people who worship Allah to gain His Favors, this is the worship of traders; while there are some who worship Him to keep themselves free from His Wrath, this is the worship of slaves; a few who obey Him out of their sense of gratitude and obligations, this is the worship of free and noble men."[48]

Whereas a chainless tradition is narrated from him that he said:

"O Lord, neither I worshipped You for fear of Your chastisement and nor in greed of Your Paradise; I worshiped You, because I found You to be worthy of worship."[49]

Even if we do not have any tradition of this meaning in the collections of traditions, even then there is no doubt in the correctness of its matter, because no worship can exceed the worship of one whose single stroke on the Day of the Battle of Khandaq was more valuable than all the worship acts of humans and jinns till Judgment Day. His worship is not only the worship of free men; on the contrary, it is their best worship. Is spite of that he implores the Almighty Allah in the following manner:

"O Lord, release me from that strong rope..."

Even though he was free from the fear of Hell and eagerness for Paradise.

In other words, no perfection of being is worth anything in comparison to this person. On the contrary, it seems that each perfection is a quality of his perfection, which becomes apparent in the goblet of soul of the divine saints in concealment and when apparent. Actually the difference is not of perfection truth, on the contrary, it is the knowledge of that perfection and in the ignorance of that appearance and every that knowledge, which does not prepare the way of special awareness, is an obstruction.

So far, in the chantings of the wayfarers and Gnostics some of their provisions of journey were mentioned and that, which we aim to mention is the way of union between the servant and the master; through which path a servant reaches to the truth. And how his security is possible?

Since Allah, the Mighty is an unlimited being, therefore, everything is more proximate to Allah in comparison to itself, so only one path of union remains and it is its witnessing and there is only one obstruction and it is seeing anyone or anything other than Him. There is only one way to remove the obstruction and it is such a reflection of Him, which from the aspect of every perceptive, imaginative, conjectural and intellectual fact and intuitive knowledge, and everything that comes in the realization of intuitive insight should have the position of the face of Allah.

"Therefore, whither you turn, thither is Allah's purpose..." (2:115)

From the aspect of insight when the wayfarer reaches upto that level, he finds his being and that of others to be a sign of the signless. Then he even dominates his thoughts. He neither thinks evil nor wishes evil and in the same way, he throws the veil of forgetfulness on his desires and erases them. Also he gains control on his speech and acts in such way that he does not take any step against the pleasure of God.

When the wayfarer, from the aspect of intuition, gets relief from a view smeared with sins, insight, remembrance and manners, he witnesses the being that encompasses absolutely, whose elegance is combined with his majesty and whose power is accompanied by his mercy and grace as he considers the perfections of being to be his absolute property and world of visible and invisible to be a reflection of his being and considers even a slight attention to the mirror to be an obstruction to the face in the mirror and considers even the least desire to be dust on the clean surface of the mirror and that same condition, which for others is encountered after natural death, he sees the same right now, through his intentional death.

"To whom belongs the kingdom this day? To Allah, the One, the Subduer (of all)." (40:16)

On that day no one will have discretion about another and that day only the command of Allah would be effective.

It is not that today the kingdom is controlled by others and that day it would be controlled by Allah. On the contrary, the rulership of God is in force all the time and in all periods. The stage of realization, which common people reach after death and see that in fact, they were seekers of practical perfection and practical perfection, is not obtained through anyone, except Allah. Whereas the wayfarer and the gnostic is aware of all that through his intentional death and he is in possession of them. Since he knows about the goodly fruit of this condition; that is why he, in order not to see the position of other than truth, wages the minor and the major war (jihad) and along with this, for securing that position, also he his not negligent to obtain his fruits through both the wars as negligence is an obstruction from the realization of truth, otherwise:

The elegance of the beloved is not under the veils,

If dust is removed, you would be able to see something.

Now, we would see what the best of the wayfarers and Gnostics has to say in the whispered prayer of Shaban (*Munajaat Shabania*), as was the practice of all the Imams. It is a supplication from the servant, then an entreaty and finally a confidential invocation to the Lord.

"When I call You, You should hear my entreaty and when I call, You should listen to my call and when I make a confidential invocation to You, You should accept it...and make one whom You called he harkened to Your call. And when You turned Your attention to him he could not bear the splendor of Your majesty and he became unconscious. Thus, You spoke to him secretly and he performs acts for you openly."[50]

That which the Holy Imams(a) have sought in these whispered prayers (*Munajaat)*, is higher than that which was received by Musa Kalimullah, because the unconsciousness and consciousness was a result of the indirect attention of the Almighty Allah, because the glance of Allah, the Mighty and the High fell on the mountain and not on Musa(a) as mentioned in Quran.

"...but when his Lord manifested His glory to the mountain..." (7:143)

The Almighty Allah answered Musa's entreaty from behind the veil and not openly. Musa(a) asked:

"My Lord! show me (Thyself)..." (7:143)

It implies that My Lord, show Yourself to me and show Your majesty to me so that I can see You not through physical eyes, but through spiritual eyes. It is not a demand to see directly; on the contrary, he expressed the desire to get just a glimpse. There is a difference between glimpse and seeing. The Almighty Allah Himself said: You cannot see God unveiled and the uncovered majesty would not be seen by you as well, on the contrary, just as to listen to the discourse of God, the medium of the tree was there, in the same way, the mountain would be a medium to see Divine majesty. That fruit of the majesty on that mountain was different from that majesty, because neither did it have any profundity, on the contrary, it removed every kind of fear and anxiety of Musa(a).

On that occasion, the mountain disintegrated in such a way that nothing of it remained, because in the instance of direct majesty, no existence of anyone remains; but Musa(a) became unconscious and when he recovered, he glorified the Almighty Allah as every perfect human being is not having any power of realization without the medium of God.

"And when Musa came at Our appointed time and his Lord spoke to him, he said: My Lord! show me (Thyself), so that I may look upon Thee. He said: You cannot (bear to) see Me but look at the mountain, if it remains firm in its place, then will you see Me; but when his Lord manifested His glory to the mountain He made it crumble and Musa fell down in a swoon; then when he recovered, he said: Glory be to Thee, I turn to Thee, and I am the first of the believers." (7:143)

Thus, whatever Musa(a) gained, that unconsciousness was a result of an veiled majesty, but in this Whispered Prayer (*Munajaat*) of Shaban such unconsciousness is implied, which should be the result of unveiled majesty, because it is requested therein that: "Those who were shocked for Your Majesty when You observed them" and not "Those who were shocked for some other thing". And the secret of this difference can be found in the previous sentences, because in them Allah, the Mighty and the High is requested for uninterrupted perfection.

"O Allah grant me the grace to cut off relations with this world and make me Yours. Grant my heart the light, which inclines towards You so much that it understands Your greatness and our soul is directed towards You."

If a wayfarer is freed from every relationship, or rather every particularization, then like a material being cannot become a veil of darkness, no abstract being will also become the veil of effulgence and neither any difficulty of an academic point will be an obstruction in divine realization, because it is freed from other needs and has only become attached to the cause of subjectivity. Therefore, limited capacity and restricted eligibility becomes immaterial, because he has only relied on the power of the Almighty Allah and it is that position, which can be the bearer of all majesties, because this position is compared to the source of greatness. It is mentioned at the end of the above *Munajaat*:

"O Allah, grant me such a light, by which I can gain Your recognition and obey You, be afraid of You, think only of You."

It is compatible with the ultimate severance and that which is

mentioned that: I am fearful and terrified of You; it implies fear of separation and separation, which is a result of seeing the unconsciousness. Here it does not imply the fear of Hell, which is related to initial perfections of these divine personalities. Permanent fear of chastisement of Hell and mention of other human perfections is present in supplications, but the fear mentioned in this sentence of *Munajaat* is in fact the fear of losing the position of proximity of realization.

"Forgive me! Even if I am patient on Your chastisement, how I would be patient on Your separation? And even if I am patient on the heat of Your fire, how I would be patient in being overlooked by Your grace?"[51]

Thus, it is clear that there is only one way for the servant to unite with the master and it is the path of realization, although the chief of the divine saints, Ali Ibne Abi Talib(a) says:

"He has helped them with the benefits of succor and has covered their hearts with humility and peace. He has opened for them doors of submission to His Glories. He has fixed for them bright minarets as signs of His Oneness. The weights of sins do not burden them and the rotation of nights and days does not make them move. Doubts do not attack with arrows the firmness of their faith. Misgivings do not assault the bases of their beliefs. The spark of malice does not ignite among them. Amazement does not tarnish what knowledge of Him their hearts possess, or His greatness and awe of His glory that resides in their bosoms. Evil thoughts do not lean towards them to affect their imagination with their own rust."[52]

That, which became a medium between the angels and divine cognition, is the path of true faith. As a consequence of certainty in Allah they became fully devoted to God and they had no inclination to anyone or anything other than Allah. As much as they tasted divine recognition, as much love they obtained; as along with that the fear of God became rooted in the depths of their souls.

There are many fruits of perfection of dissociation. One of them is mentioned in the supplication of Imam Sajjad(a) as follows:

"O Lord, I have sincerely turned unto You by cutting myself off from others. (I have sincerely) come into Your Presence with my whole (soul). (I have sincerely) turned away my face from him who is in need of your Bounty. (I have sincerely) withdrawn my request from him who is not independent of Your Favor. (I have sincerely) discovered that the application of the needy to the needy is foolish and an error of reason."[53]

In another supplication, he says: "With Your Help, I corrected my blunder and said, 'Holy is my Lord!' how can one needy creature beg from another who is in need. Why should a pauper be attracted to another pauper?"[54]

In other words, the result of complete cutting off for the sake of Almighty Allah is that the wayfarer is able to achieve realization of His absolute independence and of the absolute poverty of others. In such a condition to ask anyone other than God is foolishness and deviation and a pauper seeking help from a pauper is amazing. O God, neither we aim for anyone other than You, nor do we repose hope in anyone else. Please make us reach You through Your path.

"O my blessing and my Paradise; O my world and hereafter and O the most beneficent of the beneficent ones."

Abdullah Jawadi Amuli,
25 Ramadhan, 1408 A.H.
Holy Qom.

Notes

[1] *Al-Kafi*, Book Knowledge, Chapter of Use of Knowledge, Tr. no. 1
[2] *Al-Kafi*, Book Knowledge, Chapter of Priding over Knowledge, Tr. no. 6
[3] *Al-Kafi*, Book Knowledge, Chapter of obligation of obtaining Knowledge, Tr. no. 5
[4] *Al-Kafi*, Book Knowledge, Chapter of quality of knowledge, Tr. no. 1
[5] *Tohaffiul Uqool*, Pg. 321
[6] It is from the root of M-N-A, that which restrains; and it is used for miserliness.
[7] It is from the root of J-Z-A, that which implies one who protests and cries and one who becomes restless in distress.
[8] Supplication 9
[9] The Holy Quran, 12:53.
[10] *Sahifa Sajjadiya*, Supplication 17.
[11] *Al-Kafi*, Book of Divine Proof, Chapter The Imam(a) Possess Divine Authority, Tr. no. 1
[12] *Al-Kafi*, Book of Divine Proof, Chapter The Imams(a) are the Deputies of Allah, Tr. no. 2
[13] *Nahjul Balagha*, Sermon 62
[14] *Nahjul Balagha*, Sermon 117
[15] *Nahjul Balagha*, Sermon 62
[16] An obligation that rests on each member of a group, but if one of the members fulfills it, the obligation is lifted from everyone else.
[17] *Nahjul Balagha*, Sermon 196
[18] *Nahjul Balagha*, Sermon 90
[19] *Al-Kafi*, Book Knowledge, Chapter on Utilization of Knowledge, Tr. no. 2
[20] *Nahjul Balagha*, Sermon of Shiqshiqya
[21] *Oddatud Dai*, Pg. 33
[22] *Sahifa Sajjadiya*, Supplication 25.
[23] *Sahifa Sajjadiya*, Supplication 21.
[24] *Sahifa Sajjadiya*, Supplication 45.
[25] *Sahifa Sajjadiya*, Supplication 42.
[26] *Sahifa Sajjadiya*, Supplication 1.
[27] *Sahifa Sajjadiya*, Supplication 5.

[28] *Sahifa Sajjadiya*, Supplication 12.
[29] *Sahifa Sajjadiya*, Supplication 17.
[30] Literally, dispersion. The idea is that the dead will be raised from their tombs and will disperse in various directions.
[31] *Sahifa Sajjadiya*, Supplication 53.
[32] *Sahifa Sajjadiya*, Supplication 47.
[33] *Sahifa Sajjadiya*, Supplication 47.
[34] *Mafatihul Jinan*, Supplication for Day 5 of the month of Ramadhan
[35] *Mafatihul Jinan*, Supplication for Day 25 of the month of Ramadhan
[36] *Mafatihul Jinan*, Munajaat Shabania
[37] *Mafatihul Jinan*, Dua Abu Hamza Thumali
[38] *Mafatihul Jinan*, Dua Arafah, Imam Husain(a)
[39] *Mafatihul Jinan*, Dua Arafah, Imam Husain(a)
[40] *Nahjul Balagha*, Sermon of Shiqshiqya
[41] *Nahjul Balagha*, Sermon 188
[42] *Al-Khisaal*, Chapter of 5, tradition no. 57
[43] *Mafatihul Jinan*, Munajaat Shabania
[44] *Nahjul Balagha*, Letter 45
[45] *Amali Saduq*, Majlis no. 77
[46] *Mafatihul Jinan*, Dua Kumail
[47] *Mafatihul Jinan*, Dua Kumail
[48] *Nahjul Balagha*, Saying 229
[49] *Urwatul Wuthqa*, Chapter of Intention
[50] *Mafatihul Jinan*, Munajaat Shabania
[51] *Mafatihul Jinan*, Dua Kumail
[52] *Nahjul Balagha*, Sermon 90
[53] *Sahifa Sajjadiya*, Supplication 28.
[54] *Sahifa Sajjadiya*, Supplication 13.

1

I seek refuge of Allah from the accursed Satan. In the name of Allah, the Beneficent, the Merciful. Praise be to Allah, who guided us to this. And if He had not guided us, we would not have been guided by Allah. And benedictions be on all the prophets and messengers and the guiding and the guided Imams. To them we are devoted and from their enemies we are aloof for the sake of Allah.

By the grace of the Almighty, the subject discussed in this chapter is Wilayat in view of the Holy Quran. It is related to our previous discussion in the book of *Nobility of man in Quran* and it will also prepare the background of our future discussions.

Literal meaning of Wilayat

Wilayat literally means proximity or nearness and it is included among comparative terms. If a thing is accompanied with another, it is said: 'Waliya'. It has become close to it, because when something comes near to a person or thing that person or thing is also near to it. Therefore, Wilayat, like brotherhood is defined as mutual relationship between two parties, because both sides of relationship are same on the two sides. It is against the relationship between father and sons, because in father and son both sides are not equal. The former love is known as reciprocal and the relationship of the latter type is called one-sided relationship.

Therefore, if man is a devotee of God, God is also his lover. As the Almighty Allah is lover of someone – that is He is near him – even he would be the lover of God as this is the demand of reciprocal relationship.

Wilayat in Quran

Wilayat mentioned in Quran is defined as a special proximity, which is possible from one side and not from another; and it is possible that there is distance from the other side. For example, the Almighty Allah is near to both the believers and the disbelievers, as mentioned in the Holy Quran:

"And We are nearer to him than his life-vein." (50:16)

Whereas, on the other hand, the believer performs worship acts and religious rituals and becomes proximate to the Almighty Allah and the disbeliever omits the acts of proximity and by committing evil deeds, becomes distanced for Allah; as mentioned in Quran:

"These shall be called to from a far-off place." (41:44)

Therefore, if there is difference and distance, it is from the people and not from the side of Allah, because the Almighty Allah is near to all, but all are not near to Allah. On the contrary, some are near and some are far.

Platonic and ideal relationship

The Wilayat mentioned in the Holy Quran is not in its ordinary literal sense, which is can be called as reciprocal relationship. So we cannot say that if someone is close to Allah, Allah is also near to him. And if Allah is near to someone, he is also near to God, because contacts, which develop between two parties, are present in imaginative relationships and not in factual relationships, because imaginative relationships are based on two sides. For example, if a person is near a wall, that wall would also be near to him. Proximity is a relative matter, which is related to two sides; it has a noun in the possessive case (*Muzaf*) and the other is the possessed noun (*Muzafun ilaih*). In such a way that all conditions that can be applied to one are applicable to the other side as well [both can be possessed noun (*Muzafun ilaih*) and noun in the possessive case (*Muzaf*)], because it is an ideal relationship and is dependant on two sides: and it is not possible that one side should be having one quality and the other side should be lacking it. Its example is proximity and distance of time and place. If an existent being is

near some time or place that time or place would also be near to him, and if some existent being is away from a particular time or place that time or place would also be away from him. However, if there is true relationship, it is based on possessed noun (*Muzafun ilaih*). For example, there exists intellectual relationship between a person and his psychology. Man is learned and this psychological aspect of information is the intellectual relationship between the learned and that knowledge; and this relationship is a platonic relationship. That is the self through an illumination and effulgence creates a form within itself. Since nothing is present in the self from before – that the soul should establish an ideal relationship with it; on the contrary, the self itself creates that form and when it had created it, under the shade of noun in the possessive case (*Muzaf*) it establishes contact with the self.

The conclusion is that relationship is of two kinds: ideal relationship and other platonic relationship. In ideal relationship the relationship depends on both sides and it is related to both equally. Whereas in case of platonic relationship, both sides are not equal; on the contrary, the possessed noun (*Muzafun ilaih*) is real and the noun in the possessive case (*Muzaf*) is the result of possession and relationship. And the noun in the possessive case (*Muzaf*) comes into being through the blessings of relationship. In order to understand this better, we can refer to the addressing of Quran.

Types of addressing in Quran

There are two types of addressing in Quran: 1) Nominal address 2) Natural address. Nominal address is one, which is accompanied with legal dos and don'ts, for example:

Legal means Islamic duties. That is a responsibility specified by Islamic law.

"O you who believe! fasting is prescribed for you." (2:183)

Or

"And keep up prayer and pay the poor-rate." (2:43)

For nominal address the presence of the speaker and the addressee is necessary, but this is not the case in actual address. It only

requires the speaker and the addressee comes into being through the address. For example the verse:

"His command, when He intends anything, is only to say to it: Be, so it is." (36:82)

This address is a providential (*Takweeni*) address and not nominal. It is not needful of addressee; on the contrary, the addressee is created; although since address is impossible with non-existing thing, in providential (*Takweeni*) address the intellectual aspects of the existing beings are addressed. That is the Almighty Allah addresses that existent being, which is present in His intention of knowledge; and that existing thing is revealed after this address and it creates an external existence.

Thus, addressing is two types: 1) Nominal address, in which both speaker and addressee are necessary and 2) Actual addressing, which is only needful of the speaker and the addressee comes into existence as a result of it.

Wilayat is a platonic relationship

Whatever is mentioned so far shows that two sides are needed in verbal relationship (*Nisbat Maqooli*) and nominal address, whereas spiritual relationship (*Nisbat Ishraaqi*) and providential (*Takweeni*) address are based on only one pillar. There are many examples of this. Same is the case of Wilayat. That is the real Wilayat is such a thing that its control is in the hand of the master and the bearer of Wilayat is the result of the relationship of devotion. However, nominal Wilayat is based on two pillars. Like for example there is a relationship of devotion and proximity among people, although in some instances that relationship is commanded and in some cases it is prohibited. Where both sides are believers this Wilayat is ordered, but where there is one believer and the other is a disbeliever, this Wilayat is prohibited.

'Guardian' (Wali) is a beautiful name of Allah

By the grace of the Almighty Allah our topic of discussion is not social, legal or something similar to these. On the contrary, we seek the guidance of Quran for man being the most sincere friend (*Wali*)

of Allah. So without discussing nominal Wilayat and without investigation of basic principles, it is not easy to reach a conclusion in this discussion; therefore, we shall discuss some introductory issues. In this regard, that which the Quran teaches us first is that: *Wali* is a beautiful name of Allah:

"But Allah is the Guardian." (42:9)

Not only that Allah is having Wilayat, rather only He is the Wali, because on the basis of monotheism of acts it is not possible that some existing beings should have the power to be a guardian of something. Wilayat in the sense of guardianship is restricted only for Allah, the Mighty and the High; and where Wilayat is mentioned about Shaitan or false deities (*Taghoot*); for example in the following verses:

"Allah is the guardian of those who believe...and (as to) those who disbelieve, their guardians are false deities (Taghoot)..." (2:257)

It does not imply that Shaitan and *Taghooot* are having Wilayat in competition with Allah; on the contrary, Shaitan himself is a creation of Allah and if someone does not come into the ambit of the special Wilayat of God, the Almighty Allah makes the Shaitan dominate that person. Otherwise not only the Wilayat of Shaitan is not parallel to Wilayat of Beneficent (*Rahman*), on the contrary, no existent being can be equated to Allah, because *There is and no partner to Him and there is none like Him:*

"No associate has He..." (6:163)

"Nothing like a likeness of Him..." (42:11)

Therefore, Wilayat of deities (*Taghoot),* Shaitan and similar characters descend in the form of divine chastisement.

Man should be an expression of the term of 'Wali'

In short, in the sense of guardianship, Wilayat is restricted only to Almighty Allah; therefore, Allah praises Himself with this term and introduces Himself with this name. "Allah is the *Wali*". It is an appellation, which Allah has applied to His self and through it He describes Himself, so that the travelers on the road to divinity should be encouraged to traverse that path and to become the

expression of Islam. The prophets and saints of God are expressions of this name. That is why they are very beneficial personalities. You should also endeavor to become the expression of "He is the Wali". His Eminence, Isa(a) was the expression of the creation of Wilayat. He said: "That I determine for you out of dust like the form of a bird, then I breathe into it and it becomes a bird with Allah's permission." (3:49)

However, if you cannot become an expression of Wilayat in creation, and like divine saints you cannot cover inordinate distances in the blink of the eye, you can at least become a Wali on the matters of your self, that is Wali of your eyes, Wali on your ears, Wali on your conjectures and thoughts and you should become Wali on your carnal desires. Some people say: We wish not to commit sins, but it is not in our control. It is so because their sensuality has become their master. Those who do not possess the ability to observe moderation in condition of anger, they are such that their anger has become their master. If the carnal desires of a person dominate a person, he can never be an expression of "He is the Wali". Some traditions are recorded through both Sunni and Shia channels according to which, one who is his own master in both the condition, he is in fact from the successful ones.

These traditional reports indicate that such people are expressions of "He is the Wali" in their carnal desires. The least mastership, which a person should achieve, is that he should become the master of his eyes, ears and other faculties. He should not see that, which his eyes desire. On the contrary, the eye should see everything that he wants.

A report is narrated from the Messenger of Allah(s) that he said: "From your worship acts, give a share to your eyes."

He was asked: "What is their share from worship?"

The Holy Prophet(s) said: "It means study of Quran and books derived from Quran and to contemplate upon them is fulfillment of the right of the eyes." [*Muhajjatul Baiza*, Vol. 2] Such eyes are in the Wilayat of their owner, and he is their master, but if someone does not make his eyes subject to this verse:

"Say to the believing men that they cast down their looks..." (24:30)

Then his eyes are his master and he is their subject.

Therefore, although outside the self it is very difficult to achieve mastership, but it is necessary on all to have self control; though it is also not an easy matter.

Thus, "Wali" is one of the most beautiful names of the Almighty Allah; as mentioned in this verse:

"Or have they taken guardians besides Him? But Allah is the Guardian..." (42:9)

Its reasoning is mentioned in another part of the verse as follows:

"...and He gives life to the dead, and He has power over all things." (42:9)

It means that life is under His control and He is the absolute power and the actual "Wali".

This matter is obvious to one who struggles to discipline his self, but for others, it becomes apparent during perilous circumstances. That is man thinks that one whom he considers as his own, does not offer a cure for his pain; and others also cannot do anything. The day of danger seems to be as follows:

"Here is protection only Allah's, the True One..." (18:44)

Wilayat is in the meaning of mastership and guardianship. In Surah Kahf the verses preceding the captioned verse are as follows:

"And his wealth was destroyed; so he began to wring his hands for what he had spent on it, while it lay, having fallen down upon its roofs, and he said: Ah me! would that I had not associated anyone with my Lord." (18:42)

"And he had no host to help him besides Allah nor could he defend himself." (18:43)

"Here is protection only Allah's, the True One..." (18:44)

That is whatever was said to that asset owner, he did not accept any advice and at last he had to see a day when he used to rub his hands

in sorrow and anxiety. He lost all the investment that he had made on the orchard and he had no helper. He was even unable to take revenge. When it became clear that he neither can help himself nor take revenge; and he cannot even gain from the help of others, at that time he understood that:

"Here is protection only Allah's, the True One..." (18:44)

Expression of reality

"*Here is...*" (18:44) does not mean that when the orchard was burnt up and all the powerful ones went away, did the turn of Allah came; on the contrary, it means that he understood this point at that time. It is not that a turn arrives for divine Wilayat; on the contrary, the meaning of the blessed verse is that:

"Now, it became clear that Wilayat is only for Allah, the Mighty and the High,"

And not that: "Wilayat occurred."

This is like the following verse of Surah Nur:

"And (as for) those who disbelieve, their deeds are like the mirage in a desert..." (24:39)

Baqiya is in the meaning of an open desert; when the desert is open it would be possible for the eyes to see widely. In such a condition man in every horizon would be able to see clear water. And if man is thirsty, he would run for it, but a wise man knows that it is a mirage. It is not water. In the same way, if someone is not thirsty, even though he would consider it water, but he would not approach it. The disbeliever is like that thirsty man, who considers mirage to be water and rushes towards it, and when he reaches there, he is unable to see anything. In such circumstances he gets divine realization.

This statement means that in such condition he thinks that the Almighty Allah was with him and not that God meets him there and before that he was not in his company.

Because:

"...and He is with you wherever you are..." (57:4)

Or:

"And He it is Who is God in the heavens and God in the earth..." (43:84)

In the same way, there are other verses as well. Thus that, which is mentioned in Surah Kahf, that the day a wealthy person loses his property, that day:

"Here is protection only Allah's, the True One..." (18:44)

It is not in the meaning that at that time the Wilayat of others have ended and the Wilayat of God has come into being. On the contrary, it is in the meaning that Wilayat of God becomes apparent for that person. In the same way, it is mentioned in Surah Nur:

"And there he finds Allah, so He pays back to him his reckoning in full; and Allah is quick in reckoning;" (24:39)

It does not imply that Allah is present and existing at that time, because Allah is present in all circumstances.

"...and He is with you wherever you are..." (57:4)

In any case, the difference is that sometimes man sees Him and sometimes he does not. This proves that this Wilayat is a platonic relationship and it is not connected to two sides like in case of verbal relationship. On the contrary, it is only related to the possessed noun (*Muzafun ilaih*). Same is the condition of companionship. Sometimes it is nominal For example two persons are together in one place or they come together as two organs of a body and they come together at one place. Such companionship is complimentary (from both sides). Zaid is in companionship of Amr and Amr is also in companionship of Zaid, but from the aspect of creation, companionship is one-sided. God is having companionship, but the disbeliever is alone; and when danger approaches, he understands:

"Here is protection only Allah's, the True One..." (18:44)

And when he reaches upto the mirage,

"And there he finds Allah...." (24:39)

He finds himself with God and sees God with himself.

Conclusion

In other words, Wilayat is of two types in the meaning of proximity: 1- Nominal proximity; whose relationship with its owners and bearers is one and the same. 2- Actual proximity; whose companionship is with other platonic and real relationships and additions. In these, control of additions is in the hands of the possessed noun (*Muzafun ilaih*) and noun in the possessive case (*Muzaf*) is under its control. Same is the condition of companionship and Wilayat etc.

Wali is one of the beautiful names of God. Man should endeavor for it even though it might be limited to his self. He should become the expression of Islam so that he may cover the introductory stages through it. He can come out of his self and become the Wali of a wider area:

And praise be to Allah, the Lord of the worlds.

2

Logical arrangement of the discussion

Our discussion is regarding Wilayat of man in the Holy Quran. The logical arrangement of this discussion is that first the meaning of Wilayat should be determined. That is: what in fact Wilayat is? After that its actual being and existence should be discussed. That is: Whether it is there or not? After that the different kinds of Wilayats should be mentioned: That is: how many kinds of Wilayat are there. In this connection the order should be determined regarding every kind. Then for every kind, reasoning of some laws should be clarified. That is, what for Wilayat is?

What is Wilayat?

Wilayat means connection and proximity and it is sometimes used in the sense of spiritual matters and sometimes in bodily or material matters. Such two matters, which occur one behind the other, regarding them it is said that there is continuity between the two. Two events, which occur one after the other, it is said that there is connection between them, because the meaning of Wali is proximity. Since the second event is proximate to the first, that is why it is said that between them *Wila* or connection or continuity is there. Events and incidents occur one after another in such a way that like they are links of a chain and these links are continuous too. Therefore, connection and continuity is in the sense of mutual relationship and it denotes proximity of one incident to another.

Just as this connection is present in case of material and perceptive matters, in the same way, it is also present in spiritual matters. If two prefaces are continuous and mutually related there would some conclusion to them. If the relationship of one event with another is from the aspect of cause and effect, it is said that one of them is preceding and the other, following. Since the following is after preceding and along with it, that is why, the words of following and *Wali* are used for it.

Connection between continuous and regularly occurring matters is necessary. If no connection exists between two things; like a stone is laying near a person; between the two the relationship of mastership is meaningless. There are two kinds of this relationship or effect: Either it is complimentary and two-sided or it is one-sided. If the effect is complimentary and two-sided, the attachment (*Mawalaat*) would also be two-sided. That is the first one is the friend (*Wali*) of the second, but the second one is also the friend (*Wali*) of the first; but if the effect is one-sided, the first one is the friend (*Wali*) of the second, but the second one is the recipient of regard (*Wali ilaih*) of the first and not the friend (*Wali*). In the first case this relationship is reciprocal. Like in case of brotherhood and other aspects it is one-sided, as in case of cause and effect; or divinity and prophethood.

Wilayat is additional (*Izafi*) and relative (*Nasabi*) matter. Even if there is reciprocal effect and imagination its connection would be reciprocal, in which, both sides are friends (*Wali*) of each other, but if the effect and influence is one-sided, Wilayat would also be one-sided. In such instances, the word would be pronounced as Walayat. And Wali would be called as guardian (*Waali*), because the meaning of friend (*Wali*) is also guardian (*Waali*). And the charge (whose Wilayat one has) is also there. *Maula* also means the same, but the word of *Wali* is especially used in the sense of guardian and it is applied to the one who is the owner of Wilayat.

"Here is protection only Allah's, the True One..." (18:44)

Allah is guardian (*Waali*) and Wilayat is with Allah, because He is the guardian.

Therefore, if this effect and influence is two-sided, the attachment (*Mawalaat*) is also two-sided and if it is one-sided, it is neither Wilayat nor Walayat. In this case, one is the custodian (*Waali*) and the other is the charge.

External existence of Wilayat

The second question is: Does Wilayat exists or not? The fact is that in the meaning of complimentary (*Mutaqabil*) effect and influence it is easy to prove the matter of Wilayat, because man is not a being beyond the circle of existence; rather relationship exists between him and other beings. Men are also related to each other. From this aspect it is possible that between two persons, Wila of love and help should be present, which is implied from two-sided effect and influence. One man is a friend or helper of another in such a way that each of them is having love and help of another. This Wilayat means love and help among people and it denotes complimentary effect and influence between persons.

It is to some extent easy to prove Walayat in the world, because one who finds himself helpless and weak in many matters, he considers it necessary to be under the control of some controller and that he should make him his guardian. Therefore, the existence of Wilayat in the world is also certain. The important thing is that man should see whether it is two-sided Wilayat or one-sided, and he should act on it after due consideration. In the light of reason and revelation, he should act with prudence in selection of a Wali. The Holy Quran has said regarding complimentary Wilayat that believers are brothers of each other and brothers should guard mutual attachment (*Mawalaat*). So it says:

"The believers are but brethren..." (49:10)

It has also said:

"And (as for) the believing men and the believing women, they are guardians of each other..." (9:71)

In literary terminology, both these sentences are informative, but they are mentioned for expression. That is they call the believers to live as brothers of each other; to live as guardians of each other and

maintain *Wila* among themselves, since it is not possible that one should have devotion (*Wila*) with a believer as well as a disbeliever. Thus, the Holy Quran has taught the method of friendship (*Wila*) as well, and has also specified the signs of hatred and enmity in its way. Thus, He says:

"O you who believe! do not take the Jews and the Christians for friends." (5:51)

On the contrary, it is also said that they should not establish the relationship of Wilayat with any disbeliever. And more than that:

"O you who believe! do not take My enemy and your enemy for friends." (60:1)

Moreover, it says that if your forefathers and children do not follow your religion, you must not maintain friendly relations with them. If the beginning is not with seclusion (*Takhliya*); that is if the self is not purified of false and invalid attachments (*Walaas*), one will never have access to enlightenment (*Tajalli*) and divestment (*Tahalli*). In the beginning that matter should be clearly specified for man, from which he should keep away. Then he should impart some direction to his inclination.

Like the Almighty Allah has sometimes described immunity in the form of informative sentence and sometimes in the form of expression...

3

Reminder

Our discussion is regarding Wilayat of man in the Holy Quran. The best mode of discussion is to observe the logical style; that first of all it should become clear what Wilayat is? *Al-Wilayah Maa Hiya?* After that there should be discussion about the existence of Wilayat: *Al-Wilayah al-Hiya* and then the way of establishing its evidence should be specified; that is *Al-Wilayah lima Hiya?* Or in other words we have to see what the active (*Faili*) source of Wilayat is and what the wayfaring derived from that Wilayat is. In the end there should be discussion about its types: *Al-Wilayah kam Hiya?* Also from these types each of their effects and necessary conditions should also be mentioned.

Quiddity of Wilayat

Sometimes it is said about the reality of Wilayat that there is fundamental and characteristic difference between Wilayat and Walayat. The word of Wilayat is used from love, help and assistance etc, but Walayat is used in the sense of control and guardianship. Inevitably, in the meaning of love and help, the discussion of *Wila* would be different and separate from the discussion of prudence and guardianship. Therefore, we also have separate discussions for the two. Till in the end if Allah wills, it would become clear that the collective reality of the two is present and in the aspect of characteristic they are not different from each other.

Wilayat of help and love

In the discussion of quiddity of Wilayat, we will also research about the Wila of help and love as well as about the Wilayat of prudence and guardianship.

Wilayat of help and love denotes that two things should be friends of each other due to proximity and they should be helpers of each other. This matter is possible between human beings as well. It can be possible between man and God and between the Almighty Allah and His creatures.

This proximity in material matters is having reciprocal relationship. That is if one body is near to another, the other one would also be near to it. In the same way, if one body is far from another; that second one would also be far from the first, but in spiritual matters, it is possible that this relationship can be one-sided. That is it is possible that one matter should be near to it and the other is far from it. For example, the Almighty Allah is near to all human beings, whether they are believers or disbelievers; like it is said in Quran:

"And We are nearer to him than his life-vein." (50:16)

Since the believer performs the rituals of proximity, he is near to the Almighty Allah, but that man, who has deprived his actions from these acts of proximity, he is far from Allah. It is mentioned in the Holy Quran that:

"These shall be called to from a far-off place." (41:44)

Whereas the Almighty Allah is not far from anyone, because,

"And He is with you wherever you are." (57:4)

The relationship of the Almighty Allah with the disbelievers is like the relationship of the seeing with the blind. The seeing one is near the blind, but the blind is far away from the seeing. The seeing is able to see the blind, but the blind one cannot see the seeing one, although he is with him.

Servant – initiator of Wilayat

Since Wilayat is achieved through proximity, that is why it should begin from the servant, because whether one wants it or not, this proximity is achieved. The Almighty Allah, regarding whom it is said:

"Now, surely He encompasses all things." (41:54)

It is not rational that He should be far from anything. Thus, if man desires to maintain this relationship, he should make himself proximate to the Almighty Allah through good deeds. If he made himself near to Allah, he has achieved the beginning of Wilayat; that is the path of love and help. And if he does not become proximate, he would not have love and help in his destiny, what can be said of the higher stages of Wilayat!

Acts like Prayer and Zakat make man proximate to Allah, as is mentioned about Prayer:

Prayer brings the pious one near to the Almighty Allah. [*Man Laa Yahzarahul Faqih*, Vol. 1, Pg. 637]

Moreover, it is said about Zakat:

"Zakat also makes one proximate to God, like the Prayer." [*Nahjul Balagha*, Sermon 190]

When this proximity is achieved, man becomes the friend of God and God also becomes a friend of man. Man becomes a helper of the religion of God, as God also becomes his helper. This circle, which is a part of the initial stages, in this, the conclusion of Wilayat is love and help:

"If you love Allah, then follow me, Allah will love you." (3:31)

Like the verses, which talk of such two-sided love; the believer man is a Wali and friend of Allah and Allah is also his Wali and friend. The beginning of the Wila of help also occurs at this stage.

"If you help (the cause of) Allah, He will help you and make firm your feet." (47:7)

This holy verse proves the Wilayat of help. That is you are also the helper and Allah is the helped one and Allah is also the helper and

you are the helped one. Since these loves occur in the circle of actions and they have nothing to do with the position of the holy divine personality, therefore, no doubt arises about the Allah's being the helped one. Allah's being the helped one denotes the religion of Allah being the helped one. And His being the loved one denotes the being beloved of the perfections of that holy being. Otherwise the high flying eagles of the personality of Allah cannot be the prey of the wayfarer. Therefore, in the beginning, man through performance of obligations and recommended acts joins the Wilayat of help and love. This Wilayat is in the meaning of love and help of the Almighty Allah. And whatever is with the Almighty Allah is the truth. Therefore, this Wilayat would be in the meaning of the love of truth and the help of truth and it cannot be opposed to this. That is the love and help of Allah is truth in the world and its rightfulness would also become apparent after death, but if someone establishes friendship, proximity and connection with someone other than the Almighty Allah, Wilayat and proximity would also be found there; but since it would be with other than Allah, that is why it would have the connection of Wilayat with falsehood, because according to the Holy Quran:

"And what is there after the truth but error; how are you then turned back?" (10:32)

Quran also says:

"That is because Allah is the Truth, and that what they call upon besides Him - that is the falsehood." (22:62)

Since truth and falsehood are combined with each other, therefore, here the truth is not discriminated from falsehood, but on Judgment Day, which is the day of the appearance of truth, that day there is no scope for falsehood. The internal condition of false loves, which would appear with true enmity and enmity of truth. In the same way, the internal aspect of the false help, which is against the truth, would also appear. That is why it is mentioned in Quran:

"The friends shall on that day be enemies one to another." (43:67)

It is not that they would become enemies that day; on the contrary, their enmity would become apparent on Judgment Day, because in

the world they were inimical to each other and loved each other outwardly. Therefore, this outward love would not be visible that day and the true enmity would become apparent.

"Except those who guard (against evil)." (43:67)

However, since the love of the pious is true and their inner is like their outward, therefore, on Judgment Day these loves would remain in the same condition and then rise up and reach to the limit of intercession. Therefore, in the beginning the conclusion of Wila and proximity is love and help, whether this Wila is with the Almighty Allah or with something or someone other than Allah. The difference is that connection with the Almighty Allah is love and true help, whereas connection with someone or something other than Allah is false help.

Quiddity of Wilayat in the view of Quran

The first part of the discussion is what is Wilayat? Regarding this there are many verses in Quran.

"Let not the believers take the unbelievers for friends rather than believers." (3:28)

This prohibition is there, because this first stage of Wilayat, whose conclusion is love and help, it reaches upto that last stage of Wilayat whose end is guardianship and prudence. Therefore, it is said after this:

"And whoever does this, he shall have nothing of (the guardianship of) Allah, but you should guard yourselves against them, guarding carefully; and Allah makes you cautious of (retribution from) Himself; and to Allah is the eventual coming." (3:28)

The holy Surah Maidah, which contains many points of Wilayat, it is said in verse 51:

"O you who believe! do not take the Jews and the Christians for friends; they are friends of each other; and whoever amongst you takes them for a friend, then surely he is one of them: surely Allah does not guide the unjust people." (5:51)

Here it is said that you must not make them you Wali, because if you make them your Wali that is lover, beloved, helper and helped one, it is possible that it may result in their becoming Wali in the meaning of planner and guardian; therefore, the Almighty Allah, in order to keep man safe from that great danger, has restrained them from Wila of proximity, love and help. In the 54th verse of this Surah, it is said: "O you who believe! whoever from among you turns back from his religion, then Allah will bring a people, He shall love them and they shall love Him." (5:54)

This Wilayat is complimentary, whose result is complimentary love; therefore, it is said: If you desert religion, the Almighty Allah would bring those who themselves would love Allah and Allah would also love them and they would help His religion. It is mentioned in the 57th verse of this Surah:

"O you who believe! do not take for guardians those who take your religion for a mockery and a joke, from among those who were given the Book before you and the unbelievers." (5:57)

We should not take the People of the Book and disbelievers as our guardians. That is friendship should not be established with them since the beginning, so that gradually it should not result in Wilayat of prudence and guardianship. Wilayat of Amirul Momineen(a) is mentioned in verse 55 of this same Surah:

"Only Allah is your Guardian and His Apostle and those who believe, those who keep up prayers and pay the poor-rate while they bow." (5:55)

In these verses, the foundation of Wilayat is the Wilayat of prudence and guardianship. It is said in verse 72 of Surah Anfal:

"Surely those who believed and fled (their homes) and struggled hard in Allah's way with their property and their souls, and those who gave shelter and helped- these are guardians of each other; and (as for) those who believed and did not fly, not yours is their guardianship until they fly; and if they seek aid from you in the matter of religion, aid is incumbent on you except against a people between whom and you there is a treaty, and Allah sees what you do." (8:72)

That is emigrants and helpers are guardians of each other, but those who are not the people of faith and the people of Hijrat (emigration), they are not bearers of your Wilayat. Neither are they having your Wilayat of love and help, nor are they having the Wilayat of prudence and guardianship. Here the word of Walayat is mentioned, which negates prudence and guardianship and also of love and help; however, the word of Walayat, which is mentioned in Surah Kahf,

"Here is protection only Allah's, the True One." (18:44)

There Walayat implies prudence and guardianship.

Moreover, it is mentioned in the 73rd verse of Surah Anfal:

"And (as for) those who disbelieve, some of them are the guardians of others." (8:73)

The infidels are guardians of each other and are having the help and love of each other. Believers are also mutual guardians of each other and are having the help and love of each other, but these two groups are not similar. On the contrary, the criterion of Walayat is the center of proximity. If the center of proximity is true, this Wilayat, help and love is truth and its result would not be opposed to it and if the center of proximity is false this Wilayat, love and help are all false and their result would be opposite.

Result of false Wilayat

It is mentioned in the 71st verse of Surah Taubah that:

"And (as for) the believing men and the believing women, they are guardians of each other." (9:71)

Its sign is that they call each other for good:

"They enjoin good and forbid evil." (9:71)

The secret of this matter is that Wilayat of hypocrites is false, and the love obtained as a result of it, is untrue, it is mentioned as follows in the 67th verse of Surah Taubah:

"The hypocritical men and the hypocritical women are all alike." (9:67)

That is they are a single reality in different bodies: "They enjoin evil and forbid good." (9:67)

Calling to evil and instigating to commit sins is false help and untrue love and the day truth would become manifest, it would be known that they were enemies of each other. Their enmity would become apparent on Judgment Day. It would not be created at that time. Those, who in the world, in the guise of friendship call to sins, are in fact enemies of each other. On Judgment Day this false attire of the world would be removed and their true dress would be exposed and it would be known that they were enemies of each other. Thus, they would be cursing each other as mentioned in the 38th verse of Surah Araaf: "Whenever a nation shall enter, it shall curse its sister." (7:38)

All the friends and guardians (*Awliya*) who have no connection with God are all related to falsehood and the result of relationship with falsehood is nothing, but false love and untrue help. If the love is false, enmity would be true and if help is untrue, the opposition would be true. It is not possible that enmity and love both should be false. It is not logical that both help and opposition should be untrue. Thus, if help is untrue, the opposition is real and if love is false, the enmity is true; therefore, the Holy Quran says that all irreligious friends would be inimical to each other on Judgment Day. The secret of this is clarified in Surah Taubah only and it is that these people were enemies of each other in the world also, but they did not realize this.

"The hypocritical men and the hypocritical women are all alike; they enjoin evil and forbid good and withhold their hands." (9:67)

They refrain from helping the Islamic society. They have nothing to do with the common people and they encourage each other to evil. Their calling to falsehood and restraining from good is in fact enmity in the guise of friendship.

Difference between True and False Wilayat

The criterion of difference between true and false Wilayat is Maula only. If the Maula is God, the Wilayat is true and all its results are

also true; if the Maula is other than God, the Wilayat is false; and all its results are also false. That is why the Almighty Allah says that there are not more than two masters in the universe. One is God and the other is Fire. Fire is the Maula of disbelievers and hypocrites: "Your abode is the fire; it is your friend." (57:15)

You were the friend of the fire and you were of the view that you are a friend of Zaid and Amr, but on Judgment Day when the reality would be exposed, it would be known that you were subservient to the Wilayat of Fire. You have become the Wali of the fire and the fire has become your Wali. You lighted the fire and the fire also helped you. It instigated you and burnt you up. At that time you did not notice that you are subservient to the Wilayat of fire. "And evil is the resort." (57:15) whereas the Almighty Allah is the master (*Maula*) of the believers.

"Most excellent is the Patron and most excellent the Helper." (8:40)

The Almighty Allah has in different styles, mentioned the two masters. It is mentioned in the 15th verse of Surah Hadid:

"So today ransom shall not be accepted from you nor from those who disbelieved; your abode is the fire; it is your friend and evil is the resort." (57:15)

An evil change came for you. The Fire is an evil abode. The literal meaning of abode (*Maseer*) is 'to be'. *Seerut* means you became evil. You have yourself become fire. This Maseer is with Arabic letter 'Saad' and not with Arabic letter 'Seen' that man should think that his journey is to fire; on the contrary, he has himself become fire. Therefore, some verses of the Holy Quran are as follows: "His abode shall be the abyss. And what will make you know what it is? A burning fire." (101:9-11)

It says: These people are under the control of their mother; that is the Fire. Like the mother feeds the child, and rears him in her lap, they are also the children of fire. The fire controls their destiny. It would become clear in the coming discussion that some people are really under the control of fire while some are under control of Almighty Allah.

Conclusion

The result of the discussion of the first stage is that since Wilayat is in the meaning of proximity, therefore, if some existing thing is proximate to the truth, the effects of truth would be apparent in him and its result is true help and rightful love and if someone is proximate to falsehood, this *Wila* is false and its result is false love and help. The meaning of false love and help is that if apparently there is love and help, but there is enmity and opposition in fact and on Judgment Day, the day of discrimination between truth and falsehood, it would be separated from inner falsehood, which is apparently in form of truth.

"And get aside today, O guilty ones!" (36:59)

At that time these guilty ones would enter the fire.

And praise be to Allah, the Lord of the worlds.

4

Reminder

Our topic of discussion is Wilayat of man in the Holy Quran. The previous chapter was about the quiddity of Wilayat. Its gist is that quiddity means proximity and nearness. If the two matters are near to each other in such a way that there is no obstruction between them, it is said that they are joined to each other. Wilayat of human beings among themselves is the spiritual proximity to each other, whether they be good or bad. Believers are guardians of each others. In the same way, the hypocrites are also guardians of each others. If the criterion is divine proximity, this Wilayat would be Wilayat internally also; but if the criterion is proximity of something or someone other than Allah, apparently this Wilayat would be proximity and love outwardly and inwardly enmity. Therefore, the Almighty Allah says:

"The friends shall on that day be enemies one to another, except those who guard (against evil)." (43:67)

Because, if the criterion of friendship is falsehood, the friends encourage each other to evil; therefore, they are in fact enemies of each others, although this enmity is concealed in the world and it would become apparent on Judgment Day, because it is the day of the appearance of truth. That is why they would fight each other in Hell and curse each other.

"Whenever a nation shall enter, it shall curse its sister." (7:38)

The basis of Wila is that man should be near to the truth and should be adorned with its effects. In the Holy Quran, the Almighty Allah has guaranteed His Awliya with those effects, which imply help and love, sometimes in absolute way and sometimes in a conditional manner.

It is mentioned in Surah Aale Imran:

"If you love Allah, then follow me, Allah will love you." (3:31)

If you are a lover of the Almighty Allah you should follow the Messenger of Allah(s) so that the Almighty Allah should make you His beloved. These results of Wilayat of love are promised in a conditional way. This same meaning in the absolute manner is mentioned in another verse as well.

"Then Allah will bring a people, He shall love them and they shall love Him." (5:54)

He says that if some people do not help the religion of truth, the Almighty Allah would bring forward such people who are lovers of the Almighty and Allah also loves them. You saw how in an absolute manner, He is deeming them to be the lovers of God. A similar description has come regarding help also. It is said:

"If you help (the cause of) Allah, He will help you." (47:7)

Here the promise of help is conditional. Now, pay attention to the verse of Surah Momin:

"Most surely We help Our apostles, and those who believe, in this world's life and on the day when the witnesses shall stand up." (40:51)

Here the promise of help is unconditional.

So far some points were mentioned regarding the first stage, which is concerned with the meaning of Wilayat.

Outward existence of Wilayat

Our second topic of discussion is: Does Wilayat really exists? Wilayat is indeed present in the outward sphere. If we have doubt about the existence of Wilayat in the outward world, we can remove every kind of doubt only by contemplating on our

existence, because the recognition of the self solves many problems of the imagination of the universe. We see that our selves are having Wilayat on our internal matters and capacities. These issues, which are related to the self, are under the control of the self. And this control of self encompasses all the matters, although this is prudential Wilayat, which is related to one-sidedness; one is Wali and the other is charge (*Maula alaih*).

Man is the Wali of Allah

Is it possible for man to be a Wali of Allah and Allah to be the Wali of man? If the Wilayat of man gains strength regarding his spiritual ranks, does he manage to gain outward matters as well or not?

Rational proof exists on the possibility of this Wilayat and Quranic proof is there in support of its occurrence. Thus, after this proof of Quran there is no scope of doubt in its possibility. The Holy Quran informs that some people are Awliya of Allah and the Almighty Allah is also their Wali.

"Now, surely the friends of Allah- they shall have no fear nor shall they grieve." (10:62)

Allah says that some persons are Wali of Allah and the necessary requirement is that there is no scope of fear and grief in them, because if man is near to Allah, he would be in the refuge of monotheism.

"There is no god except Allah, He is My fort." [*Tauhid Saduq*, Chapter: Reward of the monotheists, Traditions: 21 and 23]

And if someone is in the fort of monotheism, he neither has any fear nor grief, because he has not lost anything that he should he aggrieved and neither would he lose anything, that he should be fearful, because no one can enter this fort. Whatever a believer loves is not going to be lost. And whatever is going to be lost is not loved by him. Therefore, some are Awliya of Allah just the Almighty Allah is the Wali of some persons.

"Allah is the guardian of those who believe." (2:257)

...proves the same point; that the Almighty Allah is the Wali of the believers.

Types of Divine Wilayat

The Wilayat of the Almighty Allah is of three types: First is the common Wilayat, which is along with the absolute Lordship of God. All the existing beings are within His jurisdiction. Believers, infidels and even the Satans are under this Wilayat. Satan is a creation of the Almighty Allah and he is debased in the presence of Almighty Allah. This Wilayat, which is a result of the Lordship of the Almighty Allah, encompasses all the creatures and it is not debatable. The second Wilayat is that special Wilayat, which the Almighty Allah has on all believers. The beginning of the verse of the throne (*Ayatul Kursi*) is regarding this Wilayat only. The third and the highest Wilayat is that special Wilayat, which the prophets and divine saints are having. Therefore, the Almighty Allah says through the tongue of His Messenger:

"Surely my guardian is Allah, Who revealed the Book, and He befriends the good." (7:196)

This Wilayat is that special bestowal and mercy of the Almighty Allah, which is there only for prophets and divine saints. He does not use this Wilayat for other believers. Our discussion is about the special Wilayat and if Allah wills, we will also speak about the most special Wilayat. In other words these Quranic verses prove that the believers are also divine saints and Allah is also the Wali of the believers. The Wilayat of believers with Allah implies that they entrust their beliefs, morals and actions to the Almighty Allah and Wilayat of Allah with the believers implies that He grants His grace and help on the believers and as a result of this:

"He brings them out of the darkness into the light." (2:257)

The Almighty Allah has mentioned the method of recognizing the divine saint in this verse. Regarding one group, He says:

"If you think that you are the favorites of Allah to the exclusion of other people, then invoke death if you are truthful." (62:6)

If you are of the view that you are a divine saint, you should become eager of meeting the truth and do not fear death. If you do not desire death and you are fearful of it, you should know that you are not the Wali of God.

Causes of the Actualization of Wilayat

The third topic of discussion is: *Al-Wilayah Lima Hiya* (What Wilayat is for?) that is whatever is there in the soul of man becomes the cause of coming into of Wilayat of Allah; what in fact, it is? The Holy Quran not only mentions the ways of proving Divine Wilayat through logical reasonings, on the contrary, it also mentions the outward actualization.

The argument mentioned to prove a point is sometimes a medium for proving and sometimes a proof as well, but if the support of smoke is taken in order to prove the existence of fire, it is only a medium of proving and not the proof.

Wilayat in the Holy Quran

Connection between proving and proof

The Almighty Allah mentions such arguments, which are mediums in proof as well as in proving. He mentions such ways, that if the wayfarer walks on them he would become proximate to Allah and because of the nearness of Allah would himself become the Wali of Allah and the Almighty Allah would also become his Wali. It is mentioned in the 6th verse of Surah Fatir that: "Surely the Shaitan is your enemy, so take him for an enemy." (35:6)

That is one who calls you to sin, is your enemy; even though he might pose to be a friend of yours. Satan is not restricted to the Jinns; the Satans from Jinn as well the human Satans are enemies of man, because they call man to sins, whereas sins are fire and whoever calls man to fire is in fact an enemy of man, even though he might come in the guise of friend. It is mentioned in the 10th verse of this Surah: "Whoever desires honor, then to Allah belongs the honor wholly." (35:10)

If you wish to become honorable, it is necessary that you should be near to the main source of honor; and that you should be near to the source of respect. That you become proximate to the mine of reverence; that you become the honorable Wali, so that you may gain his respect.

The holy verse does not imply that if someone wants to know the location of honor he should know that it is with Allah; this is only an academic matter; that is by way of goodness. On the contrary, it

means that if someone is in search of honor and he wants to become honorable, he should know that all honor is with the Almighty Allah and the below verses guide him to reach it.

"To Him do ascend the good words; and the good deeds, lift them up." (35:10)

Good faith and nice deeds are a means to obtain honor. If the faith of someone is pure and the acts are virtuous, he becomes near to Allah and he becomes the Wali of Allah. Then Allah also becomes his Wali. As a result of this, He delivers him from all darkness and makes him illuminated and bright, because this is the effect of divine Wilayat.

"He brings them out of the darkness into the light." (2:257)

False Wilayat

What was mentioned previously was a discussion regarding the Wilayat of truth. There is another Wilayat known as the Wilayat of falsehood. As mentioned before, if the criterion of Wilayat is truth, the outer and inner of such Wilayat is Wilayat of truth, but if the criterion is Wilayat of falsehood, the outer part of Wilayat is love, although the inner part is enmity and rivalry. And the way of the Wilayat of falsehood is mentioned in the following verse: "And (as to) those who disbelieve, their guardians are Shaitans who take them out of the light into the darkness." (2:257)

The result of this unfortunate Wilayat is mentioned in the 15th verse of Surah Hadid: "So today ransom shall not be accepted from you nor from those who disbelieved; your abode is the fire; it is your friend and evil is the resort." (57:15)

If someone moves to falsehood, in fact he is under the control of the Wilayat of fire. Fire is his master and he is the Wali of Fire (*Naar*), because he used to love sins and the Satan was also instigating him to commit sinful acts.

Integration of proximity and Wilayat from the aspect of its results

The clarification of true and false Wilayat – after discussing the methods of reaching upto them and regarding their results, now, we

reach the topic that all those verses, which mentioned the actions of man, which bring him near to God, the same verses also prove the different ways of Wilayat. From these the most comprehensive is verse 196 of Surah Araaf, which is spoken through the tongue of the Messenger of Allah(s):

"Surely my guardian is Allah, Who revealed the Book, and He befriends the good." (7:196)

Although this is the most special Wilayat, which is not for the general and moderate believers; on the contrary, it is said regarding the Messenger of Allah(s) and other divine prophets: Surely my guardian is Allah, Who revealed the Book; in this instance the application of this rule to the adjective indicates causality. He says: Surely my guardian is Allah, Who revealed the Book. It is learnt that the way of Wilayat is the way of Quran only. After that he says: "and He befriends the good." That is I became righteous, because of the attachment to Quran and rope of Allah. And one who became righteous is under the Wilayat of Allah.

He has mentioned two minors and majors in this sentence. One is that Allah has sent the Quran; whoever achieved it became righteous. I have obtained the Quran; therefore, I have become righteous. Secondly, whosoever becomes righteous is under divine Wilayat; I have become righteous, therefore, I am under divine Wilayat.

It has become clear from the previous discussion also, that the Almighty Allah has revealed this Quran and suspended it. And not that He has thrown it and abandoned it. One end of the Quran is in the hand of Allah and the other end is suspended like a rope and He tells us: Take hold of this rope and come up.

"And hold fast by the covenant of Allah all together." (3:103)

These two principles, through which two logical analogies[1] are formed, are not restricted to the Messenger of Allah(s). The path is open for all; although whoever covers that way in a better way, would gain more from it. Quran has arrived for everyone and is accessible to everyone. Whoever covers the path of righteousness, would gain as much from divine Wilayat. So much so, the highest

grade is restricted to the Messenger of Allah(s). There is a difference between the righteous and one who performs righteous deeds. Another point, whose mention is beneficial, is that there is a difference between the righteous and those who enjoin good deeds. One stage of good is only in its fulfillment, but its highest rank is goodness in the stage of being. Those who are in the initial stages of the journey and perform good deeds, they are from "those who believe and perform good deeds; but those who to at the end of the journey and faith and good deeds have gained expertise in them[2] and they reached from the position of reformation of deeds to the position of reformation of the being, they are from the righteous, through whose being nothing is performed, except good acts. Those who are in the limit of faith and good acts, they have gained divine Wilayat in this same limited measure, but those who have reached to the position of the righteous, they are bearers of more perfect devotion (*Wila*). Therefore, 'Allah is the guardian of those who believe; He brings them out from darkness into light' is not same for all. For some it has the position of warding off and for some it is in the sense of removing. Those who are in the initial stage of the matter, the Almighty Allah removes darkness from them; that is He keeps away darkness and destructions from them so that they become pure, but those who have covered the distance and reached to the end; for them the result of devotion (*Wila*) to the Almighty Allah is the warding off of the darkness. That is the Almighty Allah does not allow them to be smeared and not that He purifies them after they have been smeared as mentioned in the Verse of Purification (*Ayate Tatheer*): "Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a (thorough) purifying." (33:33)

This removal and keeping away indicates warding off and not removal after it has smeared a person. That is the Almighty Allah does not allow Satan to approach you and besmear you; it does not mean that the Almighty Allah makes you clean after you have become besmeared.

If Allah wills, we will, in the coming pages, discuss regarding the types of Wilayat: Providential (*Takweeni*) Wilayat and Legislative

Wilayat. From the aspect of sequence of discussion we have not yet reached the stage where we can discuss providence (*Takween*) and legislation (*Tashree*). At this point, the discussion is on the topic that man should, till the limit of help and love, become the Wali of God; and to that extent the Almighty Allah should become his Wali; and his way is the Pure Word and righteous deed.

And praise be to Allah, the Lord of the worlds.

Notes

[1] From the terminological point of view, analogy is of two kinds: one is the terminology of science of principles and jurisprudence and which does not reach to any firm conclusion. And the other is the terminology of science of logic; both of whose prefaces are certain and the conclusion derived through their proper scientific method is also certain. (Translator)

[2] Because of repeating an act, the capacity of doing something by a person in such a way that it should become his way of life and a second nature, it is said that he has gained expertise in it. (Translator)

Our discussion is about the Wilayat of man in the Holy Quran. Its logical sequence is firstly *'Al Wilayah Maa Hiya'* that is what Wilayat is and then *'Al Wilaya hal Hiya'* that is whether Wilayat is present or not and the third stage is *'Al Wilayah lima hiya'* that is what is the way of proving Wilayat; and in the end is *'Al Wilayah kam Hiya'* that is what are the types of Wilayat.

Wilayat and Friendship (Mawalaat)

The gist of the first part is that Wilayat is derived from Wali and it means proximity and nearness and if someone becomes proximate to Allah, that nearness is called Wilayat and its result is help and love etc.

When man becomes close to Allah and accepts divine Wilayat, because of this he realizes a humiliation and he wants to remove it under the shade of the proximity of the powerful Lord. But Wilayat and proximity of Allah from His side, does not make him perceive humility in that holy being; on the contrary, the aim of the Almighty Allah is training and bringing up of those servants whose guardianship He has taken upon Himself. Therefore, the Wilayat that exists between Almighty Allah and servants is different from that Wilayat, which is present between human beings, because in the customary Wilayat among human beings both the sides of devotion (*Wila*) are alike. It is mentioned in the 71st verse of Surah Taubah that: "And (as for) the believing men and the believing women, they are guardians of each other; they enjoin good and forbid evil." (9:71)

Among the believers there is complimentary Wilayat of friendship (*Mawalaat*) and its result is also same and complimentary, implying that they are friendly with each other. Therefore, they enjoin good and forbid evil to each other. They impart good advice to each other. They cooperate with each other whenever there is a need and they do not avoid helping and cooperating with each other.

So much so, that although apparently Wilayat, which is present between human beings and Allah, Mighty and High; its implication is just as is the connection of Allah, the Mighty and the High to man, in the same way, it is the connection of man to God, but the fact is that the Mawalaat of this Wilayat and its return to two-sided relationship is not one and the same. On the contrary, in this divine Wilayat, the Almighty Allah being the Wali is in the meaning of Waali. And the servant is the 'charge' (*Mawalla Alaihe*)[1]. The result of Wilayat of Allah, the Mighty and the High is not perception of humility. ***"Who has not a helper to save Him from disgrace" (Bani Israel 17:111)***. As in case of human beings, except for disgrace and humiliation, they have no other relationship with the absolute Self-sufficient one as mentioned in the 15th verse of Surah Fatir: "O men! you are they who stand in need of Allah." (35:15)

All are in the position of humility and need before the Almighty Allah. All are needful to God; but that glorified being is needless. Therefore, the Almighty Allah is not having any relation to disgrace and humility with anyone. As a result of this the relationship of Wilayat is one-sided between the Almighty Allah and the believer; as it is between cause and effect. Contrary to that, the relationship of Wilayat is reciprocal among human beings.

The gist of the second part is that Wilayat is present and exists, because many verses of the Holy Quran prove that some people are bosom friends (*Awliya*) of God.

Effect of deed

We said in the third part of the discussion that every act that brings man near to God, is a medium of proving Wilayat, because if there is verbal argument it is possible to say that Wilayat is one thing and proximity is another, but it is a spiritual discussion; therefore,

whether the word of Wilayat comes under discussion or the word of proximity, the result of both of them is the same. Every good act, which man performs for Almighty Allah; which has the beauty of action as well as subjective (*Faalili*) beauty; it brings him near to Allah and when he becomes near to the Almighty Allah, he comes under divine Wilayat. Therefore, all the verses, which call to proximity, are the verses of Wila. And one who acts on those verses is brought in proximity to Allah and it causes man to be granted the determination and guardianship of God, although one who traverses this path in the best way, he would gain more than that. One, who traverses the paths of proximity with full recognition in the terminology of the Holy Quran, would be included among the proximate ones and the Almighty Allah would make him His confidant.

He says: We made Musa near to Us and spoke confidentially to him:

"And We made him draw nigh, holding communion (with Us)." (19:52)

That is one who is spoken to confidentially, *Munajaat* (confidential conversation) is said to be a conversation, which is held in comfort and which is done with a person who is very close to us.

Those who are far away from each other, they call out to each other aloud. They call out to the Almighty Allah and the Almighty Allah also calls them. Those believers, who are far away, the Almighty Allah addresses them and says: O those who believe. Those who are further away, they are deprived of this direct address of the Almighty Allah. For them the Almighty Allah has made the Messenger of Allah(s) as the medium and told the Prophet: ***Tell them***. For example: Tell those who have been given the Book. (3:20) Or: Say: O People of the Book. (3:64).

Those who are further away, they are addressed as: O people. And lastly there is a group:

"Allah will not speak to them, nor will He look upon them." (3:77)

As opposed to this, those who are very close to the Almighty Allah;

Allah considers them to be related to Him and He does *Munajaat* with them; that is He holds a private conversation with them. It is mentioned about Prophet Isa(a):

"Worthy of regard in this world and the hereafter and of those who are made near (to Allah)." (3:45)

It is generally mentioned regarding another group, that it is from the proximate ones.

Wilayat in the light of verses

Now, we shall discuss the verses of Quran about Wilayat. Whether they prove Wilayat for someone or disprove it for them. In the same way, we will also discuss about the verses regarding proximity.

In the blessed Surah Maidah, many of whose verses are related to Wilayat, it is stated after the mention of Wilayat of Amirul Momineen(a):

"O you who believe! do not take for guardians those who take your religion for a mockery and a joke, from among those who were given the Book before you and the unbelievers." (5:57)

It is clear that this does not mean that in fact there are two paths in the world; one is truth and the other falsehood, because falsehood is not a way – it is waywardness. The path is that, which has an end and a destination. A person who walks to sinfulness is a victim of waywardness. Therefore, it is said about such a person:

"The day, on which a friend shall not avail (his) friend aught." (44:41)

Those who were friends in the world, on Judgment Day they would be unable to do anything. The description of Maula is applied to that which has passed. It does not mean that they are Wali of each of other in the hereafter, but they cannot do anything:

"Their ties are cut asunder." (2:166)

And it is mentioned in Surah Mominoon:

"There shall be no ties of relationship between them." (23:101)

All the causes and connections would be severed. There would be no Wila between them. The aim is that those who were friends of each other in the world, on Judgment Day they would be unable to do anything. For example, pay attention to the following verse:

"The day, on which a man shall fly from his brother, and his mother and his father," (80:34-35)

It denotes worldly brothers and parents and not that there would be any relationship of sons and fathers. There all would be raised up from the dust and would be avoiding each other.

"When lo! from their graves they shall hasten on to their Lord." (36:51)

The matter of Wilayat is also same:

"The day, on which a friend shall not avail (his) friend aught." (44:41)

Because it is mentioned in Surah Hadid regarding the disbelievers:

"Your abode is the fire; it is your friend." (57:15)

"His abode shall be the abyss." (101:9)

Just as a mother rears her child and provides him with nourishment, in the same way, fire rears them, because they move under the command of the fire, therefore, their guardian is the fire.

It is mentioned in Surah Maidah regarding the making of friends:

"And had they believed in Allah and the Prophet and what was revealed to him, they would not have taken them for friends, but! most of them are transgressors." (5:81)

He says in the circumstances of analogical exception[2]: If they had been believers, they would not have made someone other than Allah as Wali, but the succeeding statement is false, therefore, the preceding statement is also invalid.[3] Thus, he is not a believer. Between the preceding and succeeding statement, the necessary relationship is that if someone is a believer, he is proximate to Allah and one who is away from falsehood, he does not make any falsehood his guardian and he does not accept the Wilayat of falsehood. In the Holy Quran, when the domination of Satan is

discussed, it is said: The domination of Satan is effective only on one who accepts his domination.

"His authority is only over those who befriend him." (16:100)

Mutawalli means one who accepts the Wilayat.

In the 72nd verse of Surah Anfaal, the mutual friendship of believers is mentioned and it is said:

"Surely those who believed and fled (their homes) and struggled hard in Allah's way with their property and their souls, and those who gave shelter and helped- these are guardians of each other; and (as for) those who believed and did not fly, not yours is their guardianship." (8:72)

That, which is said that Wilayat is in the meaning of love and help and Walayat, which is in the meaning of guardianship and planning, is not correct in every instance, because the Walayat mentioned in this verse is in the meaning of friendship (*Mawalaat*) help and love, whereas:

"Here is protection only Allah's, the True One." (18:44)

Here Wilayat implies guardianship and planning. That is those who brought faith and they did not emigrate with you, they have no share in your Wilayat. After that it is said:

"And (as for) those who disbelieve, some of them are the guardians of others; if you will not do it, there will be in the land persecution and great mischief." (8:73)

It is mentioned in Surah Taubah:

"O you who believe! do not take your fathers and your brothers for guardians if they love unbelief more than belief." (9:23)

Any relationship is sacred only at the time when it does not render any harm to the divine limits. Another saying of the Messenger of Allah(s) is that:

"No creature can be obeyed in disobedience of Allah."[4]

This point is very difficult among all the topics; that is the obedience of others is on occasions where it should not be a cause of sin. The Wilayat of others is also same. Same is the condition of

Wilayat of brotherhood, Wilayat of the father and Wilayat between the believers; that it should not be a cause of disobedience of Allah; therefore, it is mentioned in this blessed verse that if from your proximate ones someone becomes a disbeliever there is separation between you and him and not friendship.

"And whoever of you takes them for a guardian, these it is that are the unjust." (9:23)

They are condemned in the following verses also.

In the same way, it is mentioned in the same blessed Surah:

"And of the dwellers of the desert are those who take what they spend to be a fine." (9:98)

"And they wait (the befalling of) calamities to you; on them (will be) the evil calamity; and Allah is Hearing, Knowing. And of the dwellers of the desert are those who believe in Allah and the latter day and take what they spend to be (means of) the nearness of Allah and the Apostle's prayers." (9:98-99)

It means that there are some who consider charity to be a means of gaining divine proximity and blessings of the Messenger of Allah(s). They spend so that the Messenger of Allah(s) may pray for them and the prayer of the Prophet means invoking blessings on the believer, which imparts tranquility to them. The Almighty Allah says: "Take alms out of their property, you would cleanse them and purify them thereby, and pray for them; surely your prayer is a relief to them." (9:103)

Then the Holy Quran supports such people and says:

"Surely it shall be means of nearness for them." (9:99)

Yes, indeed this spending is a means of gaining proximity and is a means of the prayer of the Messenger of Allah(s) and its result is that the Almighty Allah would admit them to His mercy.

"Allah will make them enter into His mercy; surely Allah is Forgiving, Merciful." (9:99)

In Surah Raad, it is mentioned only about the being guardian and Waali of believers: "Surely Allah does not change the condition of

a people until they change their own condition; and when Allah intends evil to a people, there is no averting it, and besides Him they have no protector." (13:11)

Man is needful in himself and he is not in need of anyone or anything other than the Almighty Allah on the basis of these two necessary points, which are also clarified in this verse also:

"O men! you are they who stand in need of Allah." (35:15)

It can also be proved from the above verse that other than the Almighty Allah no other guardian and caretaker can be imagined for man. Therefore, it is said:

"And besides Him they have no protector." (13:11)

The last verse of Surah Bani Israel that mentions that divine Wilayat is in the meaning of guardianship from His side; and it is a one-sided relationship. He says:

"And say: Praise be to Allah."

Wherever there is praise, it is only restricted to the Almighty Allah, because anything and anyone other than the Almighty Allah is not the Wali that it should bestow something; and should become eligible for praise. "Who has not taken a son and Who has not a partner in the kingdom.[5]" (17:111)

"Who has not a helper to save Him from disgrace." (17:111)

However, His making someone as Wali is not because of disgrace. But since others are disgraced, that is why they have guardians, but there is no guardian in disgrace for the Almighty Allah. There is no scope of disgrace for Him that He should be in need of a guardian.

"And proclaim His greatness magnifying (Him)." (17:111)

To say God is the Greatest (*Allahu Akbar*) is verbal expression and worship act, but if man recognizes the greatness of the Almighty Allah, anything or anyone other than the Almighty Allah would have no value in his view. It is not possible that man should consider the Almighty Allah as great and the heavens and the earth also. Amirul Momineen(a) says regarding the 'pious' (*Muttaqeen*) in his sermon to Hammam:

"The greatness of the Almighty Allah so entered their souls that the greatness of everything else became small for them.

That is the perception of the greatness of God is accompanied by belittling and disgracing others. When a man considers Allah to be great, everyone and everything other than Him, whatever it might be, is smaller than that one should take it as his Wali and try to gain respect, power and other perfections as well. Therefore, the Almighty Allah says:

"Do they seek honor from them?" (4:139)

Whereas:

"Then to Allah belongs the honor wholly." (35:10)

If all honor is for the Almighty Allah, then from the obtaining of honor and removal of disgrace there is no option, except that His Wilayat should be accepted. Thus He says:

"Then Allah He is the Wali."

Its tone is same as in the following verse:

"That is because Allah is the Truth." (22:62)

This is the style of limitation. The pronoun mentioned here is 'he' and along with it is a proper noun, which is the conclusion of limitation. It implies that if you leave the Almighty Allah, everything else is invalid. The implication in the verse under discussion is that there is no Wali, except the Almighty Allah. It is mentioned in the 11th verse of Surah Raad:

"And when Allah intends evil to a people, there is no averting it, and besides Him they have no protector." (13:11)

And it is mentioned in the 17th verse of Surah Kahf that:

"And whomsoever He causes to err, you shall not find for him any friend to lead (him) aright." (18:17)

'If the Almighty Allah misguides anyone' denotes that He deprives him from divine favor, it is not possible that anyone can guide him. The verse of Surah Raad concerning the act of the Almighty Allah is about Wilayat and the verse of Surah Kahf is regarding His Wilayat in His knowledge. It is learnt collectively from both these

verses that whether it is the matter of knowledge or practice, the sole guardian and protector of human beings is the Almighty Allah, but none of these verses prove the absolute Wilayat for the Almighty Allah. On the contrary, the topic of the verse of Surah Kahf is divine Wilayat in guidance, whereas the verse of Surah Raad, especially mentions divine Wilayat in removal of punishment, but the verse of Surah Shura:

"But Allah is the Guardian." (42:9)

...calls attention to His absolute Wilayat and each explain the position of His comprehensive Wilayat. Thus, guardianships obtained from others are also a reflection of divine Wilayat. Thus, if love and help is seen from the side of people, it is in fact love and help of Allah and those people are nothing more than mediums.

Conclusion

The gist of the discussions presented so far is:

1) There is an aspect between the Almighty Allah and human beings. That is in fact Wilayat is from Allah and man is His charge (*Mualla Alaih*). Only Allah is custodian (*Waali*) and Master (*Wali*).

2) Every act of proximity is a cause of Wilayat.

3) That act whose proximity is more, Wilayat derived from it would be more.

4) One who is the Wali of God would come out of darkness and get the illuminated path; evil would be warded off like in case of infallibles or removed like in case of others[6].

5) To perform a good deed for the sake of Allah (such that the beauty of verb and subjective beauty both be considered), which is the sign that man is under the Wilayat of Allah, but if man is deprived from performance of acts of proximity, like one who considers charity to be a penalty, or who performs the acts of proximity for someone other than Allah, he should know that he is under the Wilayat of Shaitan.

And praise be to Allah the Lord of the worlds.

Notes

[1] *Mawalla Alaih* means one who is commanded for Wilayat.

[2] From one aspect there are two kinds of logical analogy: one is fabricated analogy and another is exceptional analogy. (Translator)

[3] That is since the first preface is wrong the second would also be false. That is since they are not believers they have taken as Wali, someone other than Allah. (Translator)

[4] *Man Laa Yahzarahul Faqih,* Vol. 4, Tr. no. 5432

[5] He did not take anyone as His partner and neither has He any partner in His kingdom and power.

[6] That is Infallibles are there in effulgence only and darkness does not come near them and other people are under the shade of divine Wilayat come out of darkness and come into effulgence. Its details have passed before. (Translator)

6

Reminder

Our discussion is regarding Wilayat of man in the Holy Quran. In the third chapter, which was about the method of proving Wilayat, it became clear that every act, which brings man near to Allah, is a means of proving Wilayat. Since the discussion is intellectual, therefore, whatever implies proximity would be included in the limits of this discussion; whether it is the word of Wilayat or the word of nearness and proximity. Since the Almighty Allah has made worship acts to be the means of proximity, therefore, the best medium of obtaining Wilayat and the external existence of Wilayat is performance of worship acts with the intention of seeking divine proximity. Verbal beauty is found in this as well as beauty of acts, whereas performance of prohibited and detestable acts or to do something to show off etc is a hurdle in acceptance of Wilayat.

Love of the world is also an obstacle

When the Almighty Allah mentions the most important way of proximity, He makes the 'pure word', which is monotheism only, along with righteous deeds as basis of proximity to God, and He says: "To Him do ascend the good words; and the good deeds, lift them up." (35:10)

On the contrary, He considers the world of nature and inclination to the world of dust, to be among the great obstacles on the path of Wilayat. Therefore, He says thus regarding some people who were bearers of divine signs, but were unable to gain from that divine

favor: "And recite to them the narrative of him to whom We give Our communications, but he withdraws himself from them, so the Shaitan overtakes him, so he is of those who go astray." (7:175)

That is We gave our signs to that person, but he was having worldly inclinations, therefore, he went out of the shade of our signs. The term of "he withdraws" shows that the inner part of man is dark and it is only some rays of divine light, which has concealed his black inside, in such a way that if someone goes out of that veil of effulgence, his inner darkness would become clear. In Surah Yasin, the term of *Naslakh (We draw forth)* is noteworthy.

"And a sign to them is the night: We draw forth from it the day, then lo! they are in the dark;" (36:37)

That is We have made the body of atmosphere an illuminated garment in the name of the day, in such a way that if we remove this garment from over the atmosphere, its darkness would be exposed. In the same way, He says regarding a religious man of Bani Israel: That We dressed the body of that Israeli man in an illuminated dress, but he came out of it and became a creature of darkness. That is he did not possess his own effulgence. "And if We had pleased, We would certainly have exalted him thereby; but he clung to the earth and followed his low desire." (7:176)

That is if We wanted We could have raised him to a high rank, but everyone should reach upto perfection on the basis of personal faith and freewill and not in a compulsive manner, therefore, in the perfection of the Israeli, 'he clung to the earth' was the obstacle.

In the blessed Surah Humazah also the most important obstacle of divine proximity is deemed to be inclination to wealth and material things: "Woe to every slanderer, defamer, Who amasses wealth and considers it a provision (against mishap); He thinks that his wealth will make him immortal." (104:1-3)

This false notion is an obstacle in his development and perfection.

In other words, on the basis of this holy verse, the condition of Wilayat of monotheism and good acts is: "To Him do ascend the good words; and the good deeds, lift them up." (35:10)

Whereas the obstacle in that is inclination of the world, which is described in such different words: "O you who believe! What (excuse) have you that when it is said to you: Go forth in Allah's way, you should incline heavily to earth." (9:38)

Or: "He clung to the earth." (7:176)

Or: "But he withdraws himself from them." (7:175)

Restriction of Wilayat in the verses

In any case, continuing the discussion, we mention those verses, in which either *bil Mutaabiqat* or *bil iltizaam*[1] Wilayat is restricted only in the being of the Almighty Allah, and it is negated for others. The verses, which prove that Wilayat is restricted in the Almighty Allah, are of two kinds: One is those which prove that anyone other than Allah cannot do anything. Secondly the verses whose meaning is that inclination to anyone other than Allah is not only useless and ineffective, on the contrary, it is also meaningless. Therefore, these verses clearly threaten human beings from Wilayat of someone other than Allah. And it proves Wilayat and determination for the divine being of God. It is mentioned in the 45th verse of the blessed Surah Nisa:

"And Allah best knows your enemies; and Allah suffices as a Guardian, and Allah suffices as a Helper." (4:45)

Difference between Wilayat and help had been explained in the past discussion; where the charge cannot do anything like a child. That is the position of Wilayat, but where he can do something, although there might be some deficiency. Yes it is a position of help. The Almighty Allah deems himself sufficient for both help and Wilayat; but here the tone is not of warning, on the contrary, it is a language of sufficiency; that the Almighty Allah is sufficient and there is no need to refer to someone other than Allah and not: Beware of referring to someone other than Allah.

He says in the blessed Surah Ankabut that anyone other than the Almighty Allah does not have any power. It is from the verses, which say that if someone wants to worship due to fear or eagerness, he should not go near anyone other than God, because

there is no benefit or harm in the hand of other than God, but those whose basis of worship is divine love, they are pure of idol worship, because they have been released from their fury and sensuality and have got attached to their God. It is mentioned in the 41st verse of the blessed Surah Ankabut:

"The parable of those who take guardians besides Allah is as the parable of the spider that makes for itself a house; and most surely the frailest of the houses is the spider's house- did they but know." (29:41)

Those who adopted someone other than God as Wali, their condition is compared to the condition of that person who took the support of the strand of a spider web. Here the comparison is not made with the spider. Like a man has a house and he remains safe from heat and cold in that house. The spider also spins the web with its saliva and makes for itself a shelter and a place of safety and it lives in that house. Its house is beneficial to it. Therefore, if in the blessed verse, the comparison had been about the spider, it would necessitate that as a spider benefits from its house, and those who make someone other than God as Wali, also would benefit from their act and this matter is against that aim, which the Holy Quran wants to describe, thus, house of the spider is said to be weak and shaky; just as the spider web is of no use to man, in the same way, he would not gain anything from someone other than Allah.

The second kind of verses is those, in which someone other than God can neither do anything on their own nor through partnership or intercession. Except for the Almighty Allah they have no guardian, who might take up their responsibility and they have no intercessor as well who might compensate for their deficiency. It is mentioned in the 62nd verse of the same blessed Surah Anam after the mention of divine Wilayat that: "Then are they sent back to Allah, their Master, the True one; now, surely His is the judgment and He is swiftest in taking account." (6:62)

That is command and rulership is only for the Almighty Allah, whether they be legislative matters or commands of nature; they all are under His control. And these people are under the Wilayat of

the Almighty Allah, who is their real master and other than the Almighty Allah they have no master. Explaining the divine Wilayat, it is mentioned in the 30th verse of the blessed Surah Yunus: "There shall every soul become acquainted with what it sent before, and they shall be brought back to Allah, their true Patron, and what they devised shall escape from them." (10:30)

Whatever falsehood the polytheists attributed was destroyed. It does not imply that they were having deities who disappeared later on. Deviation means something else and the lost and disappearance means something else. The 'lost' is an independent being, which has to be destroyed, but deviation means getting lost.

Regarding wisdom, Amirul Momineen(a) has said: "Wisdom is the lost property of the believer."[2]

That is wisdom and divine recognition is a real existing matter and the believer is in search of his lost property, but deviation is in the meaning of being lost, which is not an existing matter. He says: The falsehood that people used to attribute to us, it was deviation, which they thought to be guidance and this deviation will appear on Judgment Day. Idol worship is deviation. On Judgment Day the idolaters will not be able to see anything called as idol, and whatever they see is stone and wood and it has no appearance there in the form of an idol, because it was falsehood and deviation (as if it has been destroyed). It is mentioned in another manner in the 12th and 13th verses of the blessed Surah Hajj. The Holy Quran says:

"He calls besides Allah upon that, which does not harm him and that, which does not profit him, that is the great straying. He calls upon him whose harm is nearer than his profit." (22:12-13)

The aim and conclusion of these verses is that since the worship of most people is due to the fear of Hell or in greed of Paradise, therefore, the Almighty Allah says: These idols and everyone other than the Almighty Allah neither remove your fear nor give a practical shape to your greed and hope, because neither are they beneficial nor harmful. Whereas the beneficiality and harmfulness is among the beautiful names of the Almighty Allah as is mentioned in supplications. After that He says:

"He calls upon him whose harm is nearer than his profit; evil certainly is the guardian and evil certainly is the associate." (22:13)

It is not that worship of other than Allah should be useless and ineffective; on the contrary, such a worship act is infidelity and harmful, because the result of proximity of other than Allah is nothing but fire. Therefore, they have not only selected a master who is not beneficial, on the contrary, it is harmful and evil. These two verses have come together even though each of them is related to different groups. The meaning of the first verse is that there is no power with those other than the Almighty Allah; whereas the other verse proves that proximity of anyone or anything other than Allah is not only not beneficial; on the contrary, it is harmful as well. The verses mentioned so far prove the necessary condition that Wilayat is restricted only to Allah, the Mighty and the High; whereas the other type of verses are those, which prove conformity; that Wilayat is restricted to the Almighty Allah and no one other than the Almighty Allah has anything at their discretion. There are many verses about Wilayat in the blessed Surah Shura. The Almighty Allah says in the 8th verse as follows:

"And the unjust it is that shall have no guardian or helper." (42:8)

That is there is no Wali of the unjust who might be able to take up the responsibility of all his affairs and neither he has any helper who might assist him. This blessed verse disproves Wilayat and help on the basis of conformity of proof and it proves the Wilayat of Allah on the basis of necessary conditions of proving. The 9th verse, which is our evidence, is as follows:

"Or have they taken guardians besides Him? But Allah is the Guardian." (42:9)

This blessed verse is like the following:

"That is because Allah is the Truth." (22:62)

[It is so because only Allah is the truth.] This verse proves the restriction of Wilayat in the being of the Almighty Allah, because being the proper noun of the predicate shows restriction, especially when before such a predicate the pronoun of distance is present.

The connotation of the verse is that whoever might be other than God, he is false and he has no share in Wilayat. After that the absolute power of Almighty Allah is mentioned by way of reasoning: "He gives life to the dead, and He has power over all things." (42:9)

In the same way, it is mentioned in the 28th verse of the same blessed Surah: "And He it is Who sends down the rain after they have despaired, and He unfolds His mercy." (42:28)

Allah it is, Who sends rain after people have despaired and He scatters His favors and He is a Wali, Who is the absolute praised one. Every praiser who praises is regarding the Almighty Allah only, because praise is in the response of bounty.

"And whatever favor is (bestowed) on you it is from Allah." (16:53)

Except for the Almighty Allah, there is no one who bestows favors, therefore, other than Him, there cannot be any praised one as well. That is why He said: Praised be to Allah. That is praise is restricted only to the Almighty Allah. Here also it is said: And He is the Wali and the praised one; and this style of expression also proves restriction.

Thus, these verses either restrict Wilayat *Bil Mutabiqat* [with compatibility] in Allah and negates it from other than Allah *Bil Iltizaam* [by deeming as necessary] or it negates Wilayat *Bil Mutabiqat* [with compatibility] from anyone or anything other than Allah and as a result of this proves it for the Almighty Allah *Bil Iltizaam* [by deeming as necessary].

Wali is a beautiful name of the Almighty Allah

The last point is that our discussion is regarding piety and worship etc., because Wilayat in comparison to other issues is more important. Since Wali is a beautiful name of Allah, if man gets a part of Wilayat, he would become an expression of: He is the Wali. Then if he prays, rain would fall or he would be able to get sustenance without ordinary causes, as the Holy Quran says regarding Lady Maryam(a): "Whenever Zakariya entered the sanctuary to (see) her, he found with her food." (3:37)

Whereas, pious persons and worshippers etc. have no share in divine qualities and beautiful names. One who can revive the dead and affect the matter of universe, is an expression of 'He is the Wali' even though till man does not cover the path of recognition and sincerity, he cannot become the expression of 'He is the Wali' and in that case he cannot do anything, on the contrary, he is only a worshipper or a pious man and only Allah is his helper. Even though all these matters are necessary for the position of Wilayat, but they are not sufficient. The basis of Wilayat is placed on recognition and love. As much perfect is recognition and love, as high a position of expression of Wilayat he will get. It is obvious that the difference of Wilayat with piety and worship etc is related to the first part, in which the connotation of Wilayat was discussed.

And praise be to the Lord of the worlds.

Notes

[1] Although *Mutabiqat* [compatibility] and *Iltizaam* [to deem something as necessary] are used as terms of logic, here the implication of *Bil Mutabiqat* [with compatibility] implies that some verses clearly deem Wilayat to be restricted to the Almighty Allah. And *Bil Iltizaam* [by deeming as necessary] shows that the implication of some verses is that Wilayat is restricted in the Almighty Allah. (Translator)

[2] *Nahjul Balagha*, Short Sayings: 77

Who is the Wali?

From the past discussion the qualities of Wali have become completely clear; but there is no use of collective identification; on the contrary, man should identify a particular Wali so that he may derive his religious issues from him. Thus, it is imperative that the implication of Wali should be sought. This is the topic of discussion in the fifth part. That is *Al-Wali man Huwa*: Who is the Wali? Searching the implication of Wali is not possible without taking help from scholastic discussions, because pure intellectual discussions are not having personal and individual matters, as personal judgments do not have any role of proof. The prefaces of evidence should be completely personal and permanent. Thus if we want to pursue the personal Wilayat of a perfect man, it is not possible without taking help of textual discussions, except in the light of reason.

Divine recognition and sincerity is imperative in the path of Wilayat

The most important part in the discussion of Wilayat is this same third part: which shows the path to the Wali. As was mentioned before, every deed is a cause of divine proximity, which on its own is having the capacity of divine proximity. And one who performs this action should do so for the sake of the Almighty Allah. That is actual beauty should also be considered as well as the nominal beauty. And if some person is proximate to Allah, he can benefit

from His proximity. Acts based on these specialties are of two kinds: For obtaining the position of Wilayat, some acts have the position of obligatory acts and some are recommended acts; like there are some obligatory duties and some recommended acts to reach upto Paradise. In the same way, to reach upto the lofty stages of humanity, which is a kind of Paradise there are also some obligatory duties and some recommended acts. That, which is having most importance in this way and is having the position of a duty, is recognition and sincerity in act. As much recognition is there, as much would be sincerity in act.

The Messenger of Allah(s) said to Abuzar (r): "O Abuzar, if man has goodness (in the meaning mentioned in Quran) he does not require too much of supplication. On the contrary, he is able to solve his problem with a little of goodness. Supplication is like salt in food. That, which is obligatory for man is that he should have divine recognition and sincerity in the act, and he should supplicate with the tongue of his true condition and express his needs in accordance to his worth. In these circumstances verbal supplications are like sugar and salt in the food; but if man is shortcoming in recognition and sincerity and he prays more that he should get the position of Wilayat in free and the gates of Paradise be opened for him, he should know that it would be of no use to him."

The Almighty Allah has also promised saying: "And (as for) those who strive hard for Us, We will most certainly guide them in Our ways." (29:69)

That is if one struggles in our way, we guide him. There are many other implications and examples of effort and struggle in the way of Allah. Certainly effort for divine recognition and identification of truth is its best example. In the same way, to traverse the path of truth, to make effort and struggle to remove every kind of individual and social obstacles; also to purify that path from highway robbers is considered to be a holy war in the path of God. And the result of that struggle and holy war is that the striver become eligible for special guidance of the Almighty Allah, although this guidance is not in the meaning of showing the way,

because the Almighty Allah has given such guidance to all human beings, whether they be believers or infidels. On the contrary, here the implication is to convey to the seeker that, which he is seeking and which is connected to Wilayat.

Thus, in order to reach the lofty position of Wilayat the best course of action is divine recognition and sincerity and the conclusion of these two prefaces; or it is the effort for strengthening them. According to these verses, contemplation, which shows the way of recognition and sincerity, is effective in this aim.

Worship is the only medium of proximity

One of the numerous verses, which mention that divine proximity is possible only through worship, is as follows:

"Nay! obey him not, and make obeisance and draw nigh (to Allah)." (96:19)

Reading it makes prostration obligatory. The Almighty Allah commands His Messenger to prostrate and come near to Allah. It is clear that prostration implies prayers and worship. Since prostration is the highest position of prayer, therefore, by stating a part, the whole is implied and it denotes prayers.

Worship – stepping stone to certitude

Another verse, which mentions the same point, is as follows:

"Therefore, celebrate the praise of your Lord, and be of those who make obeisance. And serve your Lord until there comes to you that, which is certain." (15:98-99)

These blessed verses consider worship to be a medium of divine recognition and certitude. In these holy verses, the word of 'certain' is used in its literal sense only. And if in the traditional reports it is compared to and interpreted as death, it is mentioned to be an implication of it and not that the meaning of certitude is interpreted. And the reason why certitude is applied to death is because in that condition, the dark veils of the world of nature are removed and sharp eyes of purgatory (*Barzakh*) see the beauty of realities and in this way all doubts and misgivings are removed and replaced by

certainty. Here the term of 'until' is also not in the meaning of cause; on the contrary, the meaning of benefit is derived. Therefore, here the interpretation of the verse is not that the aim of worship is to get certainty; that if you worship you may reach upto certainty and thus if someone can reach certainty he can leave worship acts. It is definitely not thus; on the contrary, the implication is that one benefit of worship is getting certainty and access to certainty is not possible without worship and servitude. For example if it is said: Go up the ladder so that you may touch that high branch; it does not mean that as soon as you reach the branch you should leave the ladder; because leaving the ladder would definitely cause you to fall and die.

Therefore, the interpretation of the holy verse is that certainty is based on the staircase of worship and keeping away from that, which takes man to the high levels causes him to be thrown into the ditch of decadence.

"And whoever associates (others) with Allah, it is as though he had fallen from on high, then the birds snatch him away or the wind carries him off to a far-distant place." (22:31)

Practical monotheism – result of worship

Another point, which is worth attention in this verse, is regarding whom is the certainty and what certainty is it to obtain, which this verse invites us to worship? Definitely it is not certainty about the initial existence, because such a certainty is itself the source of worship and not that it is a best result of worship and a position of divine saints; on the contrary, this certainty is accompanied with all absolute qualities. It is compared to certainty in the existence of Allah. If there is certainty on absolute Lordship of Almighty Allah there is no more any imagination about the control and lordship of anyone else. In the same way, the certitude of His absolute rulership rejects the rulership of all others. If someone reaches till this stage of certainty; that is along with certainty in the existence of Allah, he should also have certainty about the Lordship and ownership of Allah on the universe, he automatically begins to negate nominal ownership and considers it all to be the ownership

of Allah; on the contrary, he considers himself and all his issues to belong to Allah. If it becomes clear to anyone that powers of human perceptions and movements are under the control of Allah and belong to Him; whatever he accomplishes through those capacities, he thanks the Almighty Allah, considering them to be the property and power of Allah. That his good action were accomplished through hands, eyes and other organs, because in the whole universe, whatever a man does, he does so as an agent of the Almighty Allah. The 4th to the 7th verse of Surah Fath mention this:

"Allah's are the hosts of the heavens and the earth." (48:4)

If attention is focused on this matter that there was need of this act in the system of existence and goodly act, it is possible that the Almighty Allah could have accomplished it through someone else. Thus, if a person gets the opportunity to perform a good deed, he should consider himself to be one who has been bestowed by the Absolute Lord and he should thank Him from the depths of his heart.

Practical Monotheism in verses

The result of 'masterly' monotheism leading to practical monotheism is mentioned in the blessed Surah Yunus as follows:

"Say: Who gives you sustenance from the heaven and the earth?" (10:31)

"Or Who controls the hearing and the sight?" (10:31)

Who is the master of your ears and eyes? The reply is that Allah is the master of the ears and the eyes. That is the body of the ear and the eye is also the property of Allah. And the property of eyes and ears are also under the domination of Allah. That the Kingdom is in His control and He is the ruler of it. Allah is the owner as well as the master.

"Allah's is what is in the heavens and the earth." (10:55)

"Allah's is the kingdom of the heavens and the earth." (5:17)

From the past discussion it becomes clear that it cannot be claimed that the Almighty Allah first created our powers and then gave

them to us by way of loan, because though this explanation proves the ownership of powers for the Almighty Allah, but it entrusts their power to man, because when some property is given to someone by way of loan during that period the person, who is having the property in his possession, has absolute control over it and not the one who has given it to him. In other words, its ownership is taken away from the giver and is under the control of the loanee. Therefore, this clarification also is not compatible with recognition of Almighty Allah. The only justification, which is suitable to attribute perception and powers to man and which is also not in negation of the absolute ownership of the Almighty Allah is that we should say that man is a reflection of the beauty of truth.

The interpretation of being a reflection

It is necessary to mention that 'reflection' in the terminology of the Gnostics is that form, which is visible in the mirror and not the body of the mirror, because that, which becomes the cause that man should be able see himself is that, which is present in the mirror and it shows the physical appearance of that person and not the glass and the material applied to its rear, which ordinary people call as a mirror.

Appearance of man

From this point of view, man is an expression of such a being, which is a collection of all perfections. In this way, the meaning of Wilayat being restricted in the holy personality of the Almighty Allah is clarified, because whoever accepted on the basis of 'Allah is the Wali' or 'Allah is the praised one' that the absolute Wali is Allah, he can never accept Wilayat for himself or for anyone else in any corner of the world of possibility.

Thus, if someone says that he is having Wilayat on his perceptive and motive capacities, or says that he has obtained knowledge with great effort, such a person is in the curves and bends of the lanes of divine recognition and he has been unable to find the path of true monotheism. Whoever obtains this and realizes that man in all conditions is a mirror of truth, expression of absolute perfection

and an example of 'He is the Wali' such a person has nicely covered the stages of Practical Monotheism.

If the form present in the mirror wants to speak, it will say: I am the sign and expression of the owner of the form. So a perfect human being, for whom this recognition is clear, says: I am the expression of 'He is the Wali'. That is the act is performed by someone else, I am only its sign. And I indicate that he has performed this act. If this position of divine recognition is obtained, man does not only talk of hearing and sight:

"Or Who controls the hearing and the sight?" (10:31)

On the contrary, he only says that, which the Almighty Allah has commanded His Messenger.

"Say: Surely my prayer and my sacrifice and my life and my death are (all) for Allah, the Lord of the worlds;" (6:162)

That is the life and death of man, and even the worship acts are the properties of Allah. In any case, this justification is that straight path, which saves man from being snared in the net of free will and destiny and prepares the way of acceptance of the true path of Wilayat, even though it is thinner than a strand of hair and sharper than a sword.

The meaning of Amr Bainal Amrain (The issue between two issues)

The matter of compulsion and free will is not divorced from practical monotheism. *Amr Bainal Amrain* can be interpreted in two ways: One of them is intricate and the second, more intricate. The intricate, which is well known, is that man is having choice and he stands on the junction of good and evil; if he commits evil, he would be punished for it and if he performs a charitable deed, he would be deserving of rewards. There is neither compulsion nor free will. That is neither the Almighty Allah has forced all acts on him nor has He entrusted him with all the acts; on the contrary, it is *Amr Bainal Amrain* (The issue between two issues), although in rational discussions it is interpreted in a more intricate manner, and whose conclusion is practical monotheism. And from that the

image in the mirror and the view of expressiveness is compatible. The Almighty Allah says in Surah Nahl:

"Whatever favor is (bestowed) on you it is from Allah." (16:53)

All the bounties that you have are from Almighty Allah. If someone has obeyed the Almighty Allah, this obedience is also a divine favor. Who is the giver of that bounty? It is possible to say that the Almighty Allah bestowed us with reason and choice, sent prophets and we obeyed only on the basis of them. Please pay attention: that from the aspect of this justification man is supposed to be independent and free; and free will is nothing, except that the servant should be supposed free and independent before the Almighty Allah. Faqih Hamdani (q) says in *Kitab Taharat*: Many scholars, who were negating compulsion, became involved in the trap of free will and they think that they have proved *Amr Bainal Amrain* (The issue between two issues). The main point is that if Wilayat and Lordship of Allah is absolute and unlimited, then in comparison to control and unlimited authority, it is not proper to suppose any other lordship and Wilayat. The appropriate thing is expressiveness of man and being a mirror in the presence of Allah.

Effect of practical monotheism on human character

If man obtains the highest level of recognition; that not only that heavens and earth should be considered as properties of Allah, on the contrary, he should consider himself and all his properties to be under the control of His Wilayat and deem himself to be an expression of truth, a position of His majesty and a sign of that sign-less one, then he would pay utmost attention to his character and behavior and endeavor not to commit any disrespect or carelessness in the presence of the Almighty Lord. In this regard, the advice that Messenger of Allah(s) gave to Abuzar is the best example, in which he says:

"O Abuzar, do you want to enter heaven?"

He replied: "Yes, may my parents be sacrificed on you."

The Messenger of Allah(s) said: "Then reduce your hopes and consider death as a certainty. And be modest from Allah in a way

that is worthy of it."

Abuzar says: I said: "O Messenger of Allah(s), all of us are modest before the Almighty Allah."

The Holy Prophet(s) said: "Modesty from the Almighty Allah is not this; on the contrary, it is that you should not forget the grave and your decaying in it, you should control your stomach and food intake, you should control the head and the views that come to it (because Go knows all this). Whoever seeks divine miracles should shun the embellishments of the world. If you have covered these stages, you have obtained divine Wilayat."

On another occasion it is narrated from the Holy Prophet(s) that he said: "O Abuzar those who view the world with the eyes of disinterest are divine saints (*Awliya*); although piety and abstemiousness are the signs of divine Wilayat; whoever is the Wali of Allah, he would be having piety and abstemiousness and it is not that one who is having piety and abstemiousness would be the Wali of Allah."

In other words, that, which is necessary for reaching the highest position of Wilayat, is recognition of God and His beautiful names.

And praise be to Allah, the Lord of the worlds.

The gist of the third part of the discussion of Wilayat of man in the Holy Quran is that divine recognition and sincere good deeds are both like obligatory acts and other things are like recommended acts. The basis of recognition is divine recognition whose conclusion is monotheism and qualitative monotheism and personal monotheism. In such a way that man should find every act, quality and being annihilated in the act, quality and being of the Almighty Allah. Such recognition causes man to become the Wali of Allah; but that recognition, which is the result of system, possibility, happening or other logical proofs, there is no capacity in it to become the cause of practical monotheism, qualitative monotheism and personal monotheism. Therefore, it does not convey man till the position of Wilayat; on the contrary, at the most, it becomes the cause of moral perfections like worship and piety.

Practical monotheism is the base of Wilayat

Contemplation is necessary to receive such recognition, which is the basis of Wilayat mentioned in some verses of the Holy Quran: "And whatever favor is (bestowed) on you it is from Allah." (16:53)

This holy verse does not imply that the source of all bounties and base is only the Almighty Allah in such a way that these bounties are only attributed to Allah, the Mighty and the High in their birth and coming into existence, but they are not needful of Him for their survival. On the contrary, the implication is that every bounty, which in this world of being is realized, from both the aspects: its birth and survival is needful of Almighty Allah, because the body

of every bounty is the property of the Almighty Allah and only Allah is its owner. Also its control and domination is also His kingdom, because the Almighty Allah is the ruler. And this control and domination is on the basis of the holy verse of 'ruler of the kingdom', which considers domination to be restricted in His being, and it is His absolute property.

This knowledge and insight warns man that all bounties all given to man by way of trusts and he is their trustee, but not their owner. From this aspect, he should return those trusts to their real owner; that is the Almighty Allah; as early as possible.

"Surely Allah commands you to make over trusts to their owners." (4:58)

Human existence and being is a divine trust and one of the conditions of the high and lofty position of Wilayat is that this trust should be returned to its owner before death, because at the time of death, whether he likes it or not, this trust would be taken away from him and a forceful return is not considered as returning of trust. Thus, when the wayfarer of the path of Wilayat has refrained from everything, which is in his control, then he would have followed the practice of the chief of the prophets and sing this fact in the following manner:

"I do not control any benefit or harm for my own soul." (7:188)

That is: I am not the master of anything. Neither of real property and nor its profits (or harms) and nor of any of its benefit, because man is either the master of something, like a person buys a carpet (then he becomes its owner) or he is the owner of its profit, like if he borrows that same carpet. Or like he is neither himself the master of a thing nor its profit, on the contrary, he becomes the master of other benefits. For example if he borrows that same carpet. Other than these instances, neither he is the owner of things nor profits or other benefits. The Almighty Allah commands His Messenger to say: "Say: I do not control for myself any harm, or any benefit except what Allah pleases; every nation has a term; when their term comes, they shall not then remain behind for an hour, nor can they go before (their time)." (10:49)

If the common noun occurs with negation it implies generality; that is: I am not the master of anything. The least derivation of benefit and protection from least harm is not in my control. This holy verse is mentioned in the Holy Quran in two places. In the beginning of the verse, 'say' implies not only verbal saying, because the Almighty Allah is informing His Messenger about it and He is not deeming him to be the 'mentioner' and the 'sayer'; on the contrary, it implies that it is the same revelation, which was first revealed to your heart:

"The Faithful Spirit has descended with it upon your heart." (26:193-194)

And now, it should be uttered by your tongue.

This saying of the Messenger of Allah(s) is not opposed to the following statement of Prophet Musa(a), which the Quran has quoted as follows:

"Surely I have no control (upon any) but my own self and my brother." (5:25)

...because this statement of Prophet Musa(a) is under the legislative matters. Prophet Musa(a) says:

"O Allah, You commanded us to believe; so I had control only my own belief and I believed; my brother was also having the choice on his faith; thus, he also believed and more than that nothing is there in our control." This verse does not mean that I am only the master of myself and my brother, because in that case, the word of brother would have to take conjunct on 'myself'; whereas it is a very remote possibility; the strong possibility is that brother should be the conjunct on the noun of 'surely' or 'I have no control'. In any case, this ownership is from the legislative aspect, whereas from the natural aspect no one is the master of anything. And the statement of the Messenger of Allah(s), based on the negation of ownership, is regarding the natural aspect. Therefore, it is not having any contradiction with the statement of Prophet Musa(a), which is about the legislative aspect.

If man reaches this stage from the aspect of divine recognition, he neither finds himself to be a source of something nor someone else; on the contrary, he sees everything under the control of the Lord of the worlds. Thus his lips open up to praise and extol God in the following manner:

"Therefore, to Allah is due (all) praise, the Lord of the heavens and the Lord of the earth, the Lord of the worlds." (45:36)

In this holy verse, the word of 'Lord' occurs three times, which is a special feature of this verse and it is a sign of its greatness. Another point, which is worthy of attention in this verse is that the term of 'Lord of the worlds' is mentioned for 'Lord of the heavens' and the 'Lord of the earth' that is it is an interpretation and not a conjunct on it.

Whatever is mentioned regarding practical monotheism explains why the Almighty Allah, instead of attributing the killing of infidels to the holy warriors, has attributed it to Himself: "So you did not slay them." (8:17)

"But it was Allah Who slew them." (8:17)

The explanation is that if we fix a mirror on the battle front, in which the reflection of the soldiers is seen; now, one who is present there to see the reflection, can address them and say: You are not fighting the battle, on the contrary, the owner of the form is fighting and is getting victories; under the view of this example it can be said that the holy fighter, who is present at the battlefront is the mirror image of Almighty Allah. From this aspect, it is correct to say that he should be told: O image of truth, you have not defeated the enemy; on the contrary, your master, the Almighty Allah has accomplished this; and the negation in 'you have not killed them', in 'but the Almighty Allah has slain them' is abstract proof and not actual proof, although the act of the Almighty Allah is not restricted to fighting and war; rather all the good deeds, obediences and worship acts are the acts of the Almighty Allah, which appear in different expressions; but disobedience, deficiency and mischief are away from the holy presence of the Almighty Allah. Therefore, attribution cannot be made to it. That is the

reason why after mentioning some of their sins, the Almighty Allah says: "All this – the evil of it – is hateful in the sight of your Lord." (17:38)

In the same way, if someone sees 'what they see in it'[1] (whatever is seen in it), then he does not see the form in the mirror. Whoever is involved in pride and selfishness is deprived from seeing the truth. Thus, all sins return to selfishness and are opposed to divine Wilayat; that divine Wilayat, among whose necessary prefaces is practical monotheism.

People are obliged not believe in the lordship of anyone or anything other than Allah

Another point that became clear is that every kind of ownership and rulership should be denied for anyone other than Allah and it should be accepted only for Allah. That, which is extremely important is that man is obliged only to negate the ownership of others; and this negation of ownership is not in the meaning that first man should deny the ownership of himself and other and then deem ownership for Allah; on the contrary, the divine recognition of man is like cleaning the dust from the surface of the mirror; it prepares the way for absolute ownership of Allah. Ownership of Allah, like His existence, is an absolute and unchangeable reality, which has been kneaded into the nature of every man and the responsibility of a truth-seeking man is that to witness that reality he should remove the veils from before his eyes, and see the beautiful face of reality in the hidden part of his nature.

The same thing can be said about monotheism and the confession of faith; that 'there is no god, except Allah' (*Tahlil*). This pure statement can be uttered in two different parts and different matters. One is about the denial of 'false deities' and another about proving the truth. The position of the soul of man is the position of monotheism. The appearance and advent of One God is present in the nature of all human beings. From this aspect 'except' here is in the meaning of others and this pure word refers only to one issue, whose result only proves the judgment of nature and it implies that there is no other god except Allah, the Mighty and the High, whom

the nature of man realizes. The issue regarding the ownership of the Almighty Allah is same. The Almighty Allah says to His Messenger: Say: I have no control over the capacities of perception and movement and neither am I the master of any independent divided part and neither am I having any ownership in it. I neither have any share in it as mortgage or in some other aspect. The absolute master of my existence is the owner of the heavens and the earth.

It is concluded that the responsibility of a wayfaring man is that he should purify the sanctuary of his heart from the impurities of other than the Almighty Allah and protect his being from the access of every usurper, so that there is no obstacle in divine illuminations and actualization of planning and Lordship.

Guidance of the Holy Prophet(s) for achieving Wilayat

Sayings and instructions of the Holy Prophet(s), which he gave to Abuzar, guide us and this matter.[2]

Abul Aswad says that I went to Rabaza to meet Abuzar, where he was exiled. In that meeting, he narrated this tradition for me: He said: One day I entered the Mosque of the Prophet. I saw that the Messenger of Allah(s) and Amirul Momineen(a) are seated together and no one else was present there. I found it to be a good opportunity and asked the Messenger of Allah(s):

"May my parents be your ransom, please dispense an advice to me, through which the Almighty Allah may bestow some benefit to me."

The Messenger of Allah(s) said: Yes.

"O Abuzar, you are from us, Ahle Bayt(a)."[3]

"I am giving you a special advice. Remember it well. This advice is a collection of all goodness. If you remain attached to it, there are two parts for you."[4]

He further said: "Your worship should be on the basis of witnessed recognition. You should worship Allah as if you are seeing Him. Thus, if you are not seeing Him, He is seeing you.

Therefore, you are either the seeing one or the seen and in both conditions, you are from the people of witnessing; because you are either a seer, who sees; in that case your being the seer is a witness for you or you are a seer, who is being watched. In that case your being watched is watchful for you and it is also a kind of witnessing.

You should know that the first worship of Allah is His recognition."[5]

After that he said regarding the recognition of Allah:

"If He is the first, at the beginning of everything there is nothing, except the witnessing of truth and if He is the Last, the end of everything is nothing, but the witnessing of truth. If he is the apparent, whatever man sees is nothing, except the signs of the majesty and beauty of Almighty Allah. If He is the hidden, whatever man sees as the inner secret in his being or in someone else; that also is nothing, but the inner part of truth, although this point is related to the favor of Allah, otherwise no one has any access to the position of the divine being of God.

Amirul Momineen(a) says: "Whom the height of intellectual courage cannot appreciate, and the divings of understanding cannot reach."[6]

The position of being is neither the interpretation of any philosopher nor is it a realization of the penance of any gnostic. Whatever appearance he has and whatever is within his access is the favor of Almighty Allah, His signs and His qualities. In the captioned tradition, the Holy Prophet(s) says: For nothing precedes it and neither is anything accompanying Him and nor is there anything after Him. Therefore:

Originator of the heavens and the earth and what is in them and what is between them.

It is so, because someone may not get the false notion of transmigration of souls or unification. That is why he further said:

"And He is the Knower of subtleties, the Aware. And He is powerful over everything."

The qualities that the Holy Prophet(s) has mentioned in this part are compatible with what the Almighty Allah has mentioned in the Holy Quran to prove that Wilayat is restricted. That is why it can be said that the Holy Prophet(s) also wanted to prove this point from the beginning of the statement.

In "Then Allah – He is the Wali" the restriction of Wilayat mentioned by way of its proof the Holy Quran says:

"And He gives life to the dead, and He has power over all things." (42:9)

That is enlivening is under the control of Allah and the one who is the enlivener and giver of life is the Wali. Thus, the Almighty Allah is the Wali and in the same way, the power is in the hand of Allah and the one who is the powerful is the Wali. Thus, Allah is the Wali.

"And in whatever thing you disagree, the judgment thereof is (in) Allah's (hand)." (42:10)

He is the judge and one who is the judge is the Wali. Thus, Allah is the Wali. And the verses following it are as follows:

"The Originator of the heavens and the earth; He made mates for you from among yourselves, and mates of the cattle too, multiplying you thereby; nothing like a likeness of Him; and He is the Hearing, the Seeing. His are the treasures of the heavens and the earth; He makes ample and straitens the means of subsistence for whom He pleases; surely He is Cognizant of all things." (42:11-12)

All this proves that Wilayat is restricted in the Almighty Allah. After that the Holy Prophet(s) mentioned his prophethood and love for Ahle Bayt(a); to believe in whom is the recognition of the founders of religion, which as a supplement of recognition is having great importance. Continuing the discourse, the Holy Prophet(s) said:

"O Abuzar, you should pay attention to intention in every matter; in sleep as well as in eating;" for if someone wants to tread the path of Wilayat, he should consider intention not only in the matters of

worship; rather in all matters. One who smears himself with unlawful food, and eats to satiation, he cannot make an intention of proximity. One who does not pay attention to the manners of sleep, neither he sleeps facing the Qibla, nor does he perform the ablution at the time of going to bed, and neither does he recite the supplications narrated for sleep, he cannot make an intention of proximity in sleep.

The Messenger of Allah(s) also said: "O Abuzar, keep your voice low while reciting the Holy Quran and recite the Quran with sincerity and humility."

He further said: "O Abuzar, while accompanying a corpse, make your thoughts focus on death and know that you would also join the departed."

Then he said: "O Abuzar, praying only two units of prayers with full concentration is better than praying the whole night, in which there is no presence of mind."

These sayings of the Messenger of Allah(s) regarding divine recognition and sincerity, which are the two pillars of recognition, are divine guidance for obtaining Wilayat and they help man in that way.

And praise be to Allah, the Lord of the worlds.

Notes

[1] It implies that which is seen in the real sense by an independent view. It is opposed of 'that which they see from it'. It implies something, which should be seen as a tool and a medium.

[2] *Biharul Anwar*, Vol. 77, Pg. 74

[3] He also said thus regarding Salman Farsi: Salman is from us, Ahle Bayt(a).

[4] Here the same two parts of divine mercy are indicated, which are mentioned at the end of Surah Hadid: *"O you who believe! be careful of (your duty to) Allah and believe in His Apostle: He will give you two portions of His mercy."*

[5] Many statements of Amirul Momineen(a) are derived from these sayings of the Holy Prophet(s). That which is narrated from Amirul Momineen(a) in *Nahjul Balagha* or other books of traditional reports that: The first stage of religion is recognition, is taken from this saying of the Holy Prophet(s) that: The first worship of Allah is His recognition. That is worship in its general connotation begins with intellectual worship and the best worship is recognition.

[6] *Nahjul Balagha*, Sermon 1

9

It was explained in the past discussions that sincerity in divine recognition and good deeds, are real pillars of obtaining Wilayat. Their position is like that of an obligatory duty; and other ethical issues have the position of recommended acts. Recognition is among the perfections of visible intellect and sincerity is among the perfections of practical intellect. We already had some discussion about recognition; now, we shall survey some verses of the Holy Quran about sincerity.

Verses about Sincerity

The Almighty Allah says in Surah Zumar:

"Surely We have revealed to you the Book with the truth, therefore, serve Allah, being sincere to Him in obedience." (39:2)

If in the phrase, 'with the truth' (*bil haqq*) 'ba' is relative the meaning of the noble verse is that this book is revealed in the form of truth and if it is 'ba' of association it means that this book has been revealed in the company of the Almighty Allah. In any case, this book is either in the dress of reality or it is accompanied with reality; it is definitely not divorced from truth. From this aspect:

"Therefore, serve Allah, being sincere to Him in obedience." (39:2)

It means that not only in worship acts should we keep sincerity in our view and sincerity means that the desire of other than Allah should not interfere in our acts. The verse following it says:

"Now, surely, sincere obedience is due to Allah (alone)." (39:3)

To describe religion as sincere shows that in the whole religion, except for divine intention, there is no scope for anything else; and religion is that, which is sincere.

Difference between lasting (Waasib) and pure

When the Holy Quran speaks of the structure of religion, it says:

"And to Him should obedience be (rendered) constantly." (16:52)

That is the whole religion is in control of the Almighty Allah. All the laws have to be framed by Him only, whether they be obligatory or recommended; whether worship acts or transactions etc. When the laws of religion were mentioned, it said:

"Now, surely, sincere obedience is due to Allah (alone)." (39:3)

The Almighty Allah only accepts sincere faith; therefore, all laws and rules should be performed with sincerity. In the same holy Surah, it is said to the Messenger of Allah(s):

"Say: I am commanded that I should serve Allah, being sincere to Him in obedience." (39:11)

"And I am commanded that I shall be the first of those who submit." (39:12)

...though this position is exclusive for the Messenger of Allah(s).

The first Muslim – the Holy Prophet(s)

In the Holy Quran, in two places the position of the Holy Prophet(s) is mentioned to be that of the first Muslim. It is clear that this 'first' does not denote first in lineage or the first in time, because the faith of every prophet with regard to his community is first from the aspect of time, whereas this description was not mentioned about any prophet, even Prophet Adam(a); although regarding Musa Kalimullah, it is mentioned that he said: I am the first of the Muslims, but this description is different from the comparison under discussion. The secret of describing the Holy Prophet(s) with this term is that the religion of Allah, which all the prophets have brought, and in which they believed, is Islam only and all the Muslims of the world, whether they be prophets or communities, from them the Holy Prophet(s) is the first of the Muslims. This is a

sign of absolute priority of position and precedence, because one who is apparently first or first come – on the basis of difference between gnostics and philosophers – and who on the occasion of taking of covenant become obedient before others, he can say: I am the first of the Muslims. As mentioned in the 29th verse of blessed Surah Araaf:

"Say: My Lord has enjoined justice, and set upright your faces at every time of prayer and call on Him, being sincere to Him in obedience; as He brought you forth in the beginning, so shall you also return." (7:29)

I am sincere in my call and invitation, and other than Allah should neither have interference in your belief and nor in creation or action; although in this regard there are many verses, about whom we shall investigate at some other occasion. Now, we will mention some traditional reports by way of token; some about divine recognition and some about sincerity.

Divine recognition in the sayings of Infallibles

There is a chapter in *Usul Kafi*'s Book of Faith and Infidelity, entitled: "Chapter of Faith and Certainty", which is regarding the first obligation and principle. The first report of this chapter is as follows:

During a journey some riders came to the Holy Prophet(s) and said:

"Peace be on you, O the Messenger of Allah(s)."

He replied: "Who are you?"

They replied: "O Messenger of Allah(s), we are believers."

He asked: "In which stage of faith you are?"

They replied: "We are believers."

Although their faith was basically clear as they had addressed him as the Messenger of Allah(s). Thus, the Holy Prophet(s) asked about the stage of their perfection.

"What is the real level of your faith?"

They replied: "Being satisfied with divine destiny (to entrust

affairs) to the Almighty Allah and to submit before the divine command."

The Messenger of Allah(s) said: "This means that if you are true, you are such scholars and philosophers that you have, due to your excellent wisdom, reached the verge of prophethood, because only prophets attain perfection of satisfaction and submission. If you find a path to this position, you should protect that through piety, contentment and good deeds. It is possible that one some occasions, in some special condition, man should slightly perceive a severance;[1] for example, to see a coffin; or on visiting the graves of a believer, or seeing later scenes after the martyrdom of a martyr. If some special condition develops, it is very difficult to preserve that condition. In other words, it is easy to create the condition of ethical perfections, but it is not possible to change this condition into an expertise without penance and struggle. Thus, sometimes in style of reasoning it is said: Keep us on the straight path, and sometimes it is requested to preserve this condition by praying:

"Our Lord! make not our hearts to deviate after Thou hast guided us aright." (3:8)

After that the Messenger of Allah(s) said: "If you are true, you should not seek more than what you need, you must not gather provisions beyond your requirements; and fear that God, towards whom you have to return."

The mention of abode (*Maskan*) is made in the traditional report in such a way that keeping other reasonings in view, its meaning is derived that if someone seeks more than what he needs, and continues to construct buildings after buildings, an angel tells him: "O transgressor, where are you heading?"[2]

Rational fear and personal fear

The last sentence of the captioned tradition is:

"So fear Allah, to whom you have to return."

Sometimes it is said:

"Then be on your guard against the fire of which men and stones are the fuel." (2:24)

And sometimes: "And fear that God, towards whom you have to return."

Here piety denotes rational, not personal fear.

Although the fear of Hell is also a perfection, but this fear is a psychological one, whereas fear from Almighty Allah is a higher perfection and rational fear; for example we are aware of the position of infallibility when a person enters the sanctuary of an Infallible, he does so with absolute politeness and decorum and is overawed by the greatness and majesty of that Infallible and he perceives debasement in himself; this is rational fear, although when he flees from fire and similar things, this fear is psychological. In the Holy Quran, all the mentioned fears are not similar. Sometimes, it is the mention of the fear of Hell; sometimes divine fear. For example, sometimes it is said: Fear the fire; and sometimes it is mentioned:

"And for him who fears to stand before his Lord are two gardens." (55:46)

In other words, the Messenger of Allah(s) issues this command to those travelers. As for the question that who in fact were those travelers; was there really some caravan in the real sense or they denote wayfarers on the path of Allah? Whatever the case might be, it makes no difference to the aim.

The second report is narrated from Ishaq bin Ammar. He says: I heard from Imam Ja'far Sadiq(a) that he said regarding the Holy Prophet(s): "One day after the Morning congregational Prayer, the Holy Prophet(s) noticed that there was a young man whose condition was such as if he had not slept all night. His body had turned frail, his cheeks had turned yellow and his eyes were sunken."

The Messenger of Allah(s) asked: "How did you begin your day?"

He replied: "O Messenger of Allah(s), I started my day in the condition of sincerity."

These were not common inquires and questions about well being. On the contrary, they were like questions that a teacher asks his

students. Please note an example of it: The Late Kulaini has narrated in *Rauzatul Kafi*: Sometimes the Messenger of Allah(s) used to ask his companions: What did you dream last night? Because good dreams are parts of prophethood and not destined for everyone. Thus, he used to, like an aware trainer pose these questions to his students. In this way he guided them to purify the soul and discipline the self, so that they may also see righteous dreams. In any case, he asked that young man: How did you begin your day? He replied: I have reached to the stage of certainty.

The Messenger of Allah(s) was astounded at the reply of that young man.

Now pay attention to the matter that the Holy Prophet(s) was not surprised those who had said that we have reached to the position of faith; on the contrary, he was astounded at the one who said I have reached the stage of certainty. He said:

"There is a limit and reality of everything and certainty is also like that. What is the reality of your certainty?"

"My certainty is such, O Messenger of Allah(s) that it always keeps me aggrieved, because what I want is not accessible to me and that which is accessible to me is not what I want. I am aggrieved at this. So I cannot sleep at nights and my hot days pass in thirst."

It is an allusion to say that I fast during the days and spend the nights in prayers. He further says:

"I keep aloof my self from the world and whatever it contains."

Azoof is in the meaning of *Azoob*, that is I have divorced the world. My self is fed up of the world and not fed up with the creation of Allah, and neither with the pleasure of Allah and the acts of serving people. This aloofness from world is a preferable act, but remoteness from creatures and ignorance from service of humanity for divine pleasure is despicable. That young man further said:

"So much so it is as if I am seeing the Throne (*Arsh*) of my Lord."

It was a claim in the presence of the Messenger of Allah(s). The position of rulership of Almighty Allah from where all commands are issued is called as the Throne (*Arsh*). Since the heart of this

man was the Throne of God and according to traditions the heart of the believer is the Throne (*Arsh*) of Beneficent; it was as if he was seeing it. That young man further says:

"The scale of accounts has been established and the creatures are presented for accounting."

That is the same Throne (*Arsh*) will appear in Qiyamat in the form of dispensing justice and ruling the Kingdom. He says: As if all the people have been resurrected for the Grand gathering.

"Say: The first and the last, shall most surely be gathered together for the appointed hour of a known day." (56:49-50)

"And I am from them."

"As if I can see the folks of Paradise enjoying the bounties of Paradise. They are reclining on pillows and the special bounties of Almighty Allah are bestowed to them and they also recognize each other."

"As if I can also see the folks of Hell; that they are being punished in the fire of Hell and are raising a clamor."

"As if I can hear the fervor of Hellfire and its clamor and noise is echoing in my ears."

The Holy Prophet(s) said to his companions: "This is a man, whose heart the Almighty Allah has illuminated with the effulgence of faith."

This shows that the stage of being illuminated begins only with servitude. That is the reason that he mentioned the servant first in the sentence. Then he told that youth:

"Be steadfast on that path, because preserving that position is more difficult that obtaining it." That is the reason that it is mentioned in a supplication:

"And do not take back from me the merit that You have bestowed."

The young man said: "O Messenger of Allah(s), please pray to the Almighty Allah to bestow me martyrdom in your company." This shows that to fight for the preservation of Islam and to strengthen Islamic rule is not among worldly matters, because that young man

had renounced the world and was absolutely fed up with it; because it is the same person regarding whom the Messenger of Allah(s) said: "This is a man, whose heart the Almighty Allah has illuminated with the effulgence of faith."

His request to the Prophet to pray that he gets martyrdom at his side, proves that renouncing the world is one thing and to renounce killings in order to strengthen Islamic rule is another. It is mentioned in a report that His Eminence, Amirul Momineen(a) after his victory in the Battle of Jamal, when he entered the Public Treasury of Basra, said: "I have divorced the world," whereas blood was dripping from his sword. Thus, the meaning of divorcing the world does not mean that a man should become secluded. At that time too, when the absolute right of Caliphate was usurped from him and he used to work on farms, he used to say: I have divorced the world and he repeated the same when the Islamic rule was in his hands. It shows that the renouncing of the world is refraining from being attached to the world.

In response to the request of that young man the Messenger of Allah(s) prayed. Afterwards that young man was martyred in a military expedition at the side of the Messenger of Allah(s). He was the tenth martyr of that battle.

The third traditional report is from Abdullah bin Muskan. He has narrated from Abi Basir from Imam Ja'far Sadiq(a) that he said:

The Messenger of Allah(s) glanced at Haritha bin Malik and asked: "In what condition you are?"

He replied: "Truly a believer, O Messenger of Allah(s)."

The Messenger of Allah(s) never posed such questions to the common people, but when he met his special students, he asked them what stage they have reached. What is their location in the journey they had undertaken? He asked Haritha in the same vein. He replied: "Truly a believer."

The Messenger of Allah(s) further asked: "There is a base and limit of everything; what is the sign of the reality of your faith?"

He replied: "O Messenger of Allah(s), my self has shunned the world. I keep awake the nights and spend the day in thirst."

That is as if I am seeing the Throne of the Beneficent, who will appear in Qiyamat for an extensive accounting; as if He has spread out for the accounting and people are being presented.

"As if I can see the folks of Paradise visiting each other in heaven."

"As if I can hear the clamor of the dogs of Hell."

Although those who have passed this stage; for them again there is no 'as if' (*ka anna*); it is 'indeed' (*inna*). That is they hear and also see it at this moment. As is narrated from Imam Ali(a) regarding the initial stage of creation that: "I don't worship a Lord whom I don't see."

And he said regarding resurrection (*Maad*) in the following manner: "If the veils are removed, there would be no increase in my certainty."[3]

It is so, because Paradise and Hell are present at this time and some people are residing there right now.

The Messenger of Allah(s) said: "It is a servant, whose heart the Almighty Allah has illuminated."

The complete rules and procedure of this way are explained by Amirul Momineen(a) in the Sermon of Hamam:

"As if they are seeing Paradise...and as if they are seeing the Fire of Hell."

In traditional reports, their implications are specified as the Imam said:

"This is a man, whose heart the Almighty Allah has illuminated with the effulgence of faith." It seems as if reaching the position of Wilayat is possible only through the path of servitude and that also with divine recognition and sincerity.

"You have become seeing, you should be steadfast and preserve this condition."

When he said: "O Messenger of Allah(s), please pray to the Almighty Allah to bestow me martyrdom in your company."

It shows that the things, which a man sees in this condition, one of them is the success of martyrdom.

Regarding this the Holy Prophet(s) said: "O Allah, bestow Haritha the sustenance of martyrdom."

After that only a few days had passed when the Holy Prophet(s) went on some military expedition. Haritha was also present in the army. He fought in that battle and slew nine or eight men and was then martyred. The difference of this report with the previous one is that there war was mentioned and here it is an expedition. Thus, that young man was other than Haritha bin Malik, except that war should be more general than expedition and that young man should imply Haritha bin Malik.

Sincerity in the sayings of Infallibles

In any case, it is known from such traditional reports that it is only certainty. which conveys man to that position. The Late Kulaini has mentioned other reports as well regarding sincerity in the Chapter of Sincerity[4], which proves obligation and the second fundamental. The first report of this chapter, 'Upright Muslim' is interpreted to be as one who is sincere and free of idolatry.[5]

It is mentioned in the second report that the Messenger of Allah(s) said: "O people, indeed Allah and Shaitan, truth and falsehood, guidance and deviation, ascendance and debasement, world and the hereafter, goodness and evil, all are present. Thus, goodness is from Almighty Allah and evil is from the accursed Shaitan."

The third report is narrated by Imam Ja'far Sadiq(a) that Amirul Momineen(a) used to say: It is known from the interpretation of 'used to say' that the Imam used to repeat this often that:

"The Tuba Tree (pure tree) or successful life is only for that person who performs the worship acts in a sincere manner; and whatever he sees with his eyes, his heart should not remain involved in that; whatever he hears should not keep him away from the remembrance of Allah and whatever others have and he does not have should not make him aggrieved."

It is so, because other possibilities of wealth, prosperity, affluence and comfort are not cause of honor; on the contrary, they are means of tests and if someone is in such a condition that he has not

attached himself to the world and materialism has not stopped him from remembrance of Allah, he can make huge gains from sincerity.

And praise be to Allah, the Lord of the worlds.

Notes

[1] *Inqita* is to get cut off and here it implies to cut off from the world and its materialism and to attach ourselves to the true master. (Translator)

[2] *Furu Kafi*, Vol. 6

[3] *Sad Kalam Jahiz*

[4] *Usul Kafi*, Vol. 2, Pg. 15

[5] That is he should be pure and sincere and there should be no thought of worshipping the idols.

An important part of the above discussion was regarding the identification of the practical source of Wilayat *"Al-Wilayah lima Hiya."* It is so, because this recognition guides man to reach the lofty position of Wilayat and prepares grounds for becoming the Wali of Allah. In this regard, it was mentioned that if such an act is performed with the intention of seeking divine proximity, which is having the personal capacity of proximity and while performing it, beauty of action and active beauty is observed; man would be able to get the lofty position of divine Wilayat. In this way, it is also explained that divine recognition is among the obligatory acts and its secret is that man is having two aspects: He is the bearer of visual reason and practical reason as well. Through visual reason, he can recognize the correctness and incorrectness of matters and he does that which he has to do through visual reason. And he refrains from that which he should not do. The perfection of visual reason is compared to identification of the Godhead and perfection of practical reason is a sincere act for the Almighty Allah. Therefore, these two issues are considered as obligations of Wilayat.

Origin of divine recognition

Although we should be attentive to the matter that these two things are not in opposition to each other; on the contrary, if recognition is root, sincerity is its branch, because it is not possible for sincerity to be created without recognition. Thus, the effect of recognition is permanent and the effect of sincerity ends with death, because

when man passes away from this world, the chain of actions with all its aspects is severed along with sincerity; but after that recognition flourishes even though the fruit of acts and result of sincerity also endures forever.

Self-sufficiency – source of Wilayat

In any case, for a man to be Wali of Allah, it is necessary that his inside should be full of recognition and sincerity. So that he should become an expression of the title of self-sufficient. And then he should manifest in the word of Wali, which is one of the beautiful names of the Almighty Allah, because the source of divine Wilayat is Self-sufficiency of Almighty Allah; and since Allah, the Mighty and the High is Self-sufficient, the Wali is also same. The meaning of self-sufficient is a being that is not empty and hollow from inside. On the contrary, its inside is full. Those who become an expression of the self-sufficient God, the Holy Quran calls them by the name of 'those having understanding' whereas those who are opposed to them are below understanding; regarding whom the Holy Quran says:

"Their hearts are vacant." (14:43)

Some people become vacant, because Shaitan creates domination in their view and recognition, as well as in their action. Therefore, neither their acts are sincere nor their thoughts and recognition are rational and evidential. As a result of this, neither are they an expression of self-sufficiency, nor in knowledge. Those whose doubts have not interfered in recognition and thoughts, and have not rendered them hollow, from the aspect of recognition; they are 'full of understanding'. Therefore, they are sincere (*Mukhlis*) in acts. In other words, in the two aspects of knowledge and acts they become the expression of self-sufficiency. And since knowledge and acts are two aspects of a perfect soul therefore, their soul becomes an expression of self-sufficiency. And the soul as much as it is an expression of self-sufficiency as much it can be an expression of Wali.

Stages of Self-sufficiency of man

On some occasions, man is in such stages of being self-sufficient that he only has to preserve his act from the access of Shaitan. Wilayat of such a person is only on his own self. On some occasions, it is a higher stage. In which, not only one has to protect the sanctuary of his heart, on the contrary, he has guard his recognition and sincerity and he has to drive away the satans from the horizon like a shooting star. The boundaries of Wilayat of such a person are also wider. Higher than this is the position of the perfect man; who is the perfect expression of Self-sufficiency of Almighty Allah; and as a result of that he takes over the control of universe.

Obstacles of Self-sufficiency in the Stages of recognition

In the aspect of recognition only that person can become an expression of self-sufficiency who removes internal and external obstacles from his path. Internal and external obstacles imply doubts and conjectures. It is necessary that intellect should be safe even from their least effect, in such a way that on the occasion of reasoning, doubts and conjectures should only procure the prefaces and hand them over to reason; but to arrange the prefaces and to derive conclusion from them should be in care of reason, because as much doubts and conjectures interfere in the function of reason as much away from reality would the conclusion be.

Therefore, man will not be an expression of self-sufficiency. The weakness of conjecture is that it accepts the prefaces, but does not accept the conclusion. Fear from loneliness and darkness is from this aspect only, because if someone is asked: Are doors and walls or book or other needs of life harmful to man? He would reply in the negative; but he is frightened if he is alone in a room. The source of that fear is only doubt, which is present in the prefaces. This is the doubt, which at the time of deriving the conclusion interferes in the function of reason. External obstacles are also Satans; who with the cooperation of internal foes, through misunderstandings and doubts become obstacles in perceiving the realities. It is said in the blessed Surah Anaam regarding the style of thinking of the idolaters:

"Most surely the Shaitans suggest to their friends that they should contend with you; and if you obey them, you shall most surely be polytheists." (6:121)

Therefore, those idolaters who have come forward to dispute with Quran the conclusion of their thoughts is a suggestion of Satan. Revelation is implied to be internal secret perception, which sometimes becomes apparent in intellectual issues in the form of act and sometimes it appears in practical issues in the form of intention.

Obstacles of Self-sufficiency in the Stage of action

From the aspect of actions as well that same man can become an expression of self-sufficiency and finally become an expression of Wali, who may remove those obstacles from his way, which are faced in achieving Wilayat. Verbal evil and active evil are both considered to be obstacles of the path. The performance of every act is an obstruction in the way of Wilayat, which itself is cause of remoteness and if it is *Muqarrib* (one who makes proximate) the doer performs it for other than God. Such an act not only fails to convey man to the destination of Wilayat, on the contrary, it snares him in the trap of enmity of truth, because man cannot be outside two conditions: either he is the Wali of Allah or enemy of Allah. And if he is not in any stage of divine Wilayat, the enmity of Allah would apprehend him.

Immediate recompense of deeds

In Surah Mutaffifeen, the Holy Quran has considered sin an obstacle in the witnessing of truth and has warned that it is not that sins should be written down in a register and then in near or far future should be cause of punishment for man; on the contrary, punishment of sin is immediate. Not only this verse; on the contrary, all the verses, which regard recompense as equal to the act, are not restricted to the world of hereafter and Hell, even though there are some verses, which mention Hell, but neither does the context restrict this nor the subject and topic.

It is a basic principle that the Almighty Allah gives recompense and there is no recompense without deed. Therefore, this recompense and punishment begins with the act. The Holy Quran says:

"When Our communications are recited to him, he says: Stories of those of yore." (83:13)

That is: When the divine verses are recited before a person, who is a denier of Judgment Day, he says that they are stories of ancient people. The Holy Quran replies: These are definitely not fiction, on the contrary, they are divine wisdoms and the deficiency is in one who does not understand and the cause of this short-sightedness is the rust that has made the surface of his heart black, because of sins.

"Nay! rather, what they used to do has become like rust upon their hearts." (83:14)

The meaning of the verse is that the heart, which I had bestowed to him was clear like a mirror; if this had not destroyed it and made it black; the secrets of the universe would have been reflected in it; but he made that mirror dark and black through sins; like piety brings clarity and transparency for the mirror of the heart.

"If you are careful of (your duty to) Allah, He will grant you a distinction (between truth and falsehood)." (8:29)

Sin is also rust for the heart and an obstacle in recognition of divine effulgence and this is the immediate punishment from the Almighty Allah.

Although sins are of different types; it is possible that an act may be itself be disobedience, like backbiting and lying. It is also possible that an act may not be disobedience in itself, but the doer may perform it for someone other than Allah: like ostentatious prayer; both are different forms of rust and that which is filled with rust will be empty of truth and as a result such a person will enter that group.

"Their hearts are vacant." (14:43)

Now, when the heart of someone becomes vacant, he would never be a Wali and an expression of self-sufficiency, therefore, the

Shaitan would take him in his Wilayat. It is also possible that he might remain under the Wilayat of Shaitan for a long period of time and be unaware of it. It is said as follows in the blessed Surah Muhammad: "Do they not then reflect on the Quran? Nay, on the hearts there are locks." (47:24)

This shows that sometimes the hearts get locked; the lock of heart is sins only; which does not allow divine recognition to enter it. As a result of this such a heart becomes the playground of doubt, conjecture, misunderstanding and false thoughts. If he departs from this temporal abode in this condition, on Judgment Day he would be raised empty heart and poor, because on one side the real face should become clear, which has in that world of nature gathered the conjectures and doubts, because it would be the world of appearance of realities and on that day he would understand that he had attached himself to a mirage in the world and remained thoughtless and deprived of the sweet bubbling spring of recognition and on the other hand, Judgment Day is also not a place of obtaining knowledge and recognition where the ignorant may make an effort to obtain perfection.

Finality of proof

Another point worthy of attention is that it is said: The realizations of Quran are presented on the hearts of those sinners, but they do not accept them. From the point of view of cognition and awareness, man is having many capacities of perception, as from the aspect of acts also many inclinations are found in it him. Perception, doubt, thought and intellect are related to the perceptive powers of man. Whereas sensuality, love, intention, devotion (*Tawalla*), anger, enmity, detestability and aloofness (*Tabarra*) are related to practical wisdom and these sentiments are considered to be the motivating powers. These powers of understanding and motivation are present in man. The Almighty Allah says: Like We cause water to flow under the ground, and create subterranean springs in their hearts also We create knowledges and cognition, but their no power of understanding and motivation accepts them. It is mentioned in the 11th to 13th verse of Surah Hijr that:

"And there never came an apostle to them but they mocked him. Thus do We make it to enter into the hearts of the guilty; they do not believe in it, and indeed the example of the former people has already passed." (15:11-13)

The terms of 'salaka' and 'aslaka' mean the same. When thread is inserted into a needle you would say: 'aslakta' or 'salakta'. That is I inserted the thread in the eye of the needle. This word in the Holy Quran is used for subterranean water. He says:

"Then makes it go along in the earth in springs." (39:21)

He brought down water to the earth through rain. Then ordered the earth to swallow this water; then he guided the water that should descend so that it should impermeate the nooks and corners so that streams should be formed in some places below the earth, in some places springs gush forth and in some wells come into being.

In the same way, Quranic cognition, which is the nectar of life, in order to make it to flow in the land of the life of human beings, which are their hearts, the same simile, is mentioned. It is said: We made to flow the nectar of life towards that land of the hearts of the people. The hearts, which are soft, accept it at once, but some hearts are hard like rocks and they do not absorb anything; they do not accept it.

"Thus do We make it to enter into the hearts of the guilty." (15:12-13)

In short, he says that We took our signs into their hearts. We presented the divine cognitions to them in such a way that we conveyed it like a thread to each nook and corner of understanding and motivation, but despite truth becoming clear, they did not accept it. Thus, their destruction was after the finality of proof.

"That he who would perish might perish by clear proof." (8:42)

Although it is mentioned in some verses that divine signs were only recited for them, but the secret of this comparison is that since there was no use of reasoning with them, the divine signs only passed through their ears. Otherwise the established principle of Quran is that the proof of God is complete and proof is complete only when

divine signs are presented to the heart. Man should understand and proof should be complete for him. In that case, if he does not accept, he would be involved in divine punishment. This destruction would be there after completion of proof.

"They do not believe in it, and indeed the example of the former people has already passed." (15:13)

The meaning of this verse is that it was not only their practice, on the contrary, it has been the style of all deviated people; that when divine prophets presented the signs of Almighty Allah, they didn't accept; they turned away from them.

This same thing is mentioned in the blessed Surah Shoara in the following way:

"And if we had revealed it to any of the foreigners, so that he should have recited it to them, they would not have believed therein. Thus have We caused it to enter into the hearts of the guilty. They will not believe in it until they see the painful punishment." (26:198-201)

That is, if Quran had been in non-Arabic language and the Prophet had been non-Arab and had obtained the Book from Almighty Allah and recited it before Arabs, their Arabic ego would have demanded them not to accept it; but now, there is no excuse for them. Now, when the Book is in their language and We have presented its lofty meanings and cognition to each nook of their perception and motivation, and none of them has accepted it, the heart, which is as hard as stone, letters do not affect it, except that they should witness the painful chastisement of Almighty Allah.

"Until they see the painful punishment." (26:201)

Remembrance of Judgment Day saves from sins

A factor, which saves man from sin and conveys him to the stage of sincerity, is the remembrance of resurrection (*Maad*). The Almighty Allah says that We bestowed a reward to Ibrahim and progeny of Ibrahim and it is that:

"Surely We purified them by a pure quality." (38:46)

That reward was that We deemed them to be from the sincere; and then He explains the reason for bestowing this position to them:

"By a pure quality." (38:46)

As they were bearers of a distinction and incomparable quality; that is why We conveyed them to this position; and it was like:

"The keeping in mind of the (final) abode." (38:46)

Arabic word of 'Daar' means house. If this word is used in the absolute sense it does not imply the world; because if 'daar' is made to especially imply the world, it is brought as an adjective of the world and it is said: 'Daar-e-duniya'. Like if one wants to say: Musafirkhana (inn house), he will not say only 'khana' (house), he will say: Musafirkhana, but if someone wants to mention his real house, he will only say: 'khana' (house). The Holy Quran also mentions the hereafter as 'daar', but it mention the world as 'daar-e-duniya' this shows that the real and permanent house is in the hereafter and the world is not more than a passage.

In short, He says: Since they were in remembrance of the house and they had trained their sight on Qiyamat, that is why We chose them and conveyed them to the position of sincere ones.

The conclusion of the discussion is that sin is a veil for the insight of man and it does not allow man to see the path of truth and its secrets. The way of truth is very clear; there is no doubt and complication. Whoever acts on it; that whatever he knows, it would become clear on him to some extent that which he does not know.

"One who acts according to that which he knows; it suffices for that which he does not know." [*Sawaabul Amaal*, Pg. 161]

If someone wants to at least, become Wali of Allah during his lifetime and save himself from the Wilayat of Shaitan, he has no option except that at least he should be an expression of self-sufficiency in the weak jurisdiction of his life.

And praise be to Allah, the Lord of the worlds.

11

The discussion about Wilayat of man in the Holy Quran had reached to the point that if man becomes the expression of self-sufficiency, he would be able to reach the stage of Wilayat and he becomes the expression of self-sufficiency when he remains safe from the domination of Shaitan in conceptual matters and remains secure from his suggestions in practical issues as well. If misunderstandings and doubts do not disturb the thinking of someone, he is wise and an expression of self-sufficiency in the matter of divine cognition. In the same way, if there is no show-off, artificiality or selfishness in his acts, then from the practical aspect, his interior is full and he is an expression of self-sufficiency.

Self-sufficiency is related to Perfection

An important point in realizing the meaning of self-sufficiency is that self-sufficiency is related to completion as well as perfection. In other words, only that being is self-sufficient, which gets salvation from deficiency so that it may become perfect and get salvation from defects so that it may be complete.

In other words, there is a difference between defect and deficiency. Defect implies that something is spoiled from its inside, but deficiency is that he is deprived of some part. For example, it is said: This carpet is insufficient for this room when it is having a defect. For example a part of it is worn-out, but the defective carpet is one, which does not cover the room fully; which is short, but is in perfect condition. If a person apparently knows some matters, but in fact is a victim of misunderstanding regarding that

awareness; then his knowledge is definitely defective and deficient; but if a person knows correctly whatever he knows, and does not know as much he is supposed to know, his knowledge is deficient. Therefore, if someone in the internal way is involved in intellectual deficiency or is externally involved in intellectual deficiency he will not be an expression of self-sufficiency.

Completion and perfection of knowledge

Now, the question arises that can man become an expression of self-sufficiency from the intellectual and practical aspect? In other words, does man have the power that he should keep his field of knowledge and deeds safe from defect and deficiency? The reply is that the reality, whose knowledge is not possible, is the being of the Almighty Allah, because it is not possible by anyone and neither such a thing is expected from anyone. So much so that as much can be expected from perfect human beings and as much it is destined, its way is open. Both are mentioned by Amirul Momineen(a) in *Nahjul Balagha* together, in the following way:

"He has not informed (human) wit about the limits of His qualities. Nevertheless, He has not prevented it from securing essential knowledge of Him." [*Nahjul Balagha*, Sermon 49]

That is the limitation of the essential being is not in the power of human intellect; but intellect is not deprived from its identification till the necessary limit; therefore, the identification of the Almighty Allah is not our responsibility as it is impossible. Unlimited being cannot be contained in the circle of existence. So much so that its way is open as much its perception is necessary.

"So he is such that all signs of existence stand witness for Him." [*Nahjul Balagha*, Sermon 49]

True recognition of Almighty Allah

In the Holy Quran, the Almighty Allah condemns some people who did not recognize the Almighty Allah in the way He should be recognized. It shows that as the Almighty Allah should be recognized, his such identification is not only destined, it has been realized and some have recognized Him as He is worthy of being

recognized. It denotes that quantum, which is within the power of man. Thus, his responsibility is to that extent.

It is mentioned in 91st verse of Surah Anam regarding those who deny the general or special prophethood that:

"And they do not assign to Allah the attributes due to Him." (6:91)

This shows that some have recognized the Almighty Allah in such a way, as is worthy of recognition; but those who are deniers of the general or special prophethood, they have not recognized Him in this way.

"And they do not assign to Allah the attributes due to Him when they say: Allah has not revealed anything to a mortal. Say: Who revealed the Book, which Musa brought, a light and a guidance to men, which you make into scattered writings, which you show while you conceal much? And you were taught what you did not know, (neither) you nor your fathers. Say: Allah then leave them sporting in their vain discourses." (6:91)

A similar point is mentioned in the 74th verse of Surah Hajj regarding initial recognition and identification of monotheism of Lordship:

"They have not estimated Allah with the estimation that is due to Him; most surely Allah is Strong, Mighty." (22:74)

It also means that they did not recognize the Almighty Allah like He should have been recognized. This shows that some have recognized the Almighty Allah like He should have been recognized. In the same way, it is mentioned in the 67th verse of Surah Zumar, regarding resurrection (*Maad*):

"And they have not honored Allah with the honor that is due to Him; and the whole earth shall be in His grip on the day of resurrection and the heavens rolled up in His right hand; glory be to Him, and may He be exalted above what they associate (with Him)." (39:67)

Since monotheism, resurrection and prophethood are fundamentals of Islamic faith that is why the Almighty Allah in these three verses, says regarding some people that they have not recognized

the Almighty Allah in the way He is worthy of being recognized; because recognition of Allah is the basis of recognition of all the principles of religion.

In short, as much is the duty of man and which is also possible, he should obtain divine recognition; although just as there are rights of the duty-bound; in the same way, are the stages of obligation and responsibility and it is not that all should be content only to a minimum limit; on the contrary, for everyone as much as is his capacity as much responsibility he is given from the aspect of divine obligations or recommended duties.

Completion of act

From the aspect of act also, man should worship Almighty Allah in a way worthy of His worship. In that case, his heart would overflow with divine love and this condition would result in sincerity for the beloved and humility before the lover. This position is not obtained by anyone. All are encouraged to ask Allah for this position. It is mentioned in Dua Kumail:

"And fill up my heart with Your love."

Or, it is mentioned in Dua Abu Hamza Thumali:

"O Allah, I ask You to make my heart brim with Your love."

The aim of such supplications is that my heart should become self-sufficient from the aspect of love for God, because if the heart is self-sufficient in love, it would be an expression of self-sufficiency in divine recognition as well as in sincerity, as all have been commanded to pray thus. This shows that the way of Wilayat is open for all. As a result of this being an expression of self-sufficiency is from those lofty stations of man, which one can reach through wayfaring. The sign of obtaining that station is also mentioned in the verses of the Holy Quran.

There are many verses of this meaning in the Holy Quran. It is mentioned in the 62nd verse of Surah Yunus:

"Now, surely the friends of Allah- they shall have no fear nor shall they grieve." (10:62)

Fear and grief is only when a person loses his beloved and becomes distraught in his separation, whereas fear and grief is there only when one knows that in future he would definitely or most probably lose his beloved. If the heart of someone is overflowing with the love of Allah, since the beloved of such a person is neither lost in past nor will be lost in future, therefore, there is no grief or fear for his pure being.

Divine religion – expression of self-sufficiency

It is known from some verses of the Holy Quran that divine religion, which the self-sufficient Lord has designed, is itself an expression of self-sufficiency. Thus, it is complete and perfect. Therefore, His aim is that by adopting this faith, through the blessings of His teachings and laws, man should become the expression of the self-sufficient God.

The following verses are worthy of attention in this regard:

The Almighty Allah says regarding fasting:

"Then complete the fast till night, and have not contact with them while you keep to the mosques; these are the limits of Allah, so do not go near them. Thus does Allah make clear His communications for men that they may guard (against evil)." (2:187)

He says regarding Hajj:

"And accomplish the pilgrimage and the visit for Allah." (2:196)

Moreover, for the basis of religion, perfection and completion is mentioned:

"This day have I perfected for you your religion and completed My favor on you." (5:3)

This blessed verse shows that from one reference the religion of Islam is a comprehensive faith; and it is having whatever it should have. Therefore, it is complete and there is no defect in it. From another reference, it is fruitful as well and there is no defect in its exterior; therefore, it is perfect. As a result of this a religious and pious human being is complete as well as perfect, because in that case the reality of knowledge is also one with the soul of the

universe and the reality of the deeds is the spirit of the doer. Therefore, he would be an expression of self-sufficiency and expression of Wali.

Relation of knowledge and power of God to self-sufficiency and Wilayat

As was mentioned previously, the source of the Wilayat of the Almighty Allah is His self-sufficiency. This matter is logically reasoned by the Holy Quran in such a way that the Almighty Allah considers his unbounded knowledge and power to be a cause of His exclusive Wilayat. He says in Surah Shura: "But Allah is the Guardian." (42:9)

Its implication is that Wilayat is restricted only to His divine being. Then by way of proving He says:

"And He gives life to the dead, and He has power over all things." (42:9)

That is since He is the owner of absolute power, Wilayat and guardianship is exclusive for Him, as for guardianship and executive matters only power is not sufficient, on the contrary, knowledge is also needed. Therefore, He says:

"His are the treasures of the heavens and the earth; He makes ample and straitens the means of subsistence for whom He pleases; surely He is Cognizant of all things." (42:12)

'Qalada' denotes something made of cloth or some other matter, which is worn around the neck. Since the earths and the heavens have humbled before the Almighty Allah therefore, He says: 'Qalada'; that is encompassing the necks of the heavens and the earth is in the hand of God, because He is the knower of everything. He knows what the position of narrowness and wideness is and what the place of grip and control is. Where He should enliven and where He should kill. When it is thus:

"He makes ample and straitens the means of subsistence." (42:12)

Whether it be apparent sustenance having no significance or the inner sustenance, having great importance; like for example knowledge and perfection of soul.

When Prophet Shuaib(a) mentions his prophethood, he says:

"He has given me a goodly sustenance from Himself." (11:88)

When the Almighty Allah also mentions prophethood and divine recognition, He says:

"Will they distribute the mercy of your Lord? We distribute among them their livelihood." (43:32)

That is, are they having the distribution of mercy, prophethood and divine recognition in their hands that they can make anyone they like as a prophet? It is not so; this matter is in the hand of the Almighty Allah and its proof is that:

"Surely He is Cognizant of all things." (42:12)

The conclusion of this discussion is that to prove the Wilayat of the Almighty Allah it is reasoned through the two average limits of knowledge and power. In such a way, that He is powerful and every powerful one is Wali. Therefore, He is Wali; also He is 'Knowing' (*Aleem*) and every knowing one is Wali. Thus, He is Wali, who is having unbounded knowledge and power. That is He is free from defect and deficiency. He is self-sufficient and if man wants to become an expression of Wali, which is from the beautiful names of the Almighty Allah, and if he wants to do something in the world, it is necessary that he should be an expression of knowing and the powerful and as a result should be an expression of self-sufficiency.

Role of knowledge and action in Wilayat

A point, which should not be ignored, is that obtaining of the position of divine Wilayat, like it is based on knowledge and action, its endurance is also related to these two. The secret is that if a person, as a result of bad knowledge and action is under divine Wilayat, he would be deemed to be under the Wilayat of Shaitan, because on the basis of essence of knowledge and recompense, sometimes sins act as a film of dust on the mirror of the heart.

"Nay! rather, what they used to do has become like rust upon their hearts." (83:14)

Sometimes it appears to man in the form of the Wilayat of Shaitan. Regarding this, it is said in the 125th verse of Surah Anam:

"Therefore, (for) whomsoever Allah intends that He would guide him aright, He expands his breast for Islam, and (for) whomsoever He intends that He should cause him to err, He makes his breast strait and narrow as though he were ascending upwards." (6:125)

The Almighty Allah has guided all human beings through legislative intention:

"He would certainly guide all the people." (13:31)

Or: "That he may be a warner to the nations;" (25:1)

Etc. although He bestows special guidance to some particular persons. They are those who on hearing the command of Allah, come forward to act on it. Therefore, they are having special guidance. As opposed to them, there is a group to which divine guidance reached it and proof was exhausted on it, but it threw the religion of God behind. The Almighty Allah also seals such hearts. Therefore, He further continues the above verse saying: "Thus, does Allah lay uncleanness on those who do not believe." (6:125)

"Uncleanness denotes the closing up of the heart, which is caused by misuse of power. If the heart of a person is closed and divine effulgence does not shine on it, the Shaitan makes his abode in it.

It is mentioned in *Nahjul Balagha* that Amirul Momineen(a) said: Shaitan makes his abode in the hearts of some people. And then he lays eggs in it and rears his children in it. After that Shaitan speaks through their tongue and sees through their eyes.

Almighty Allah has mentioned it in these noble verses too:

"Thus, does Allah lay uncleanness on those who do not believe. And this is the path of your Lord,(a) right (path); indeed We have made the communications clear for a people who mind. They shall have the abode of peace with their Lord, and He is their guardian because of what they did." (6:125-127)

Since their act is correct and perfect, they are under the Wilayat of God; like if the act of someone is defective from inside and

defective from outside he would be under the Wilayat of Shaitan. Verses following it call our attention to this fact: "And on the day when He shall gather them all together: O assembly of jinn! you took away a great part of mankind. And their friends from among the men shall say: Our Lord! some of us profited by others and we have reached our appointed term, which Thou didst appoint for us. He shall say: The fire is your abode, to abide in it, except as Allah is pleased; surely your Lord is Wise, Knowing. And thus do We make some of the iniquitous to befriend others on account of what they earned." (6:128-29)

The conclusion is that whether it is the Wilayat of Allah or the Wilayat of Shaitan; deeds play a significant role in both. Knowledge is also included in the absolute connotation of action; although a limited act, which is the opposite of knowledge, knowledge will not be included in it.

And praise be to Allah, the Lord of the worlds.

12

Our discussion was regarding the fact that if man wants to scale the lofty stage of Wilayat and to become an expression of the name of Wali, which is one of the beautiful names of the Almighty Allah, it is necessary that he should first become the expression of the name of 'self-sufficient'. And since the reality of man, from the aspect of being present is compared to knowledge and action, therefore, for being an expression of self-sufficient it is necessary that from intellectual aspect also he should be expression of self-sufficient.

From the intellectual aspect man becomes the expression of self-sufficient when his views are safe from doubts and thoughts; and his views and reasonings are based on certainty. From the practical aspect, he would be an expression of self-sufficiency when his intentions are not dominated by anything other than sincerity, because if Shaitan wants to dominate man, he enters through thoughts or through intention and determination.

Originality of divine recognition

It is important to note that thoughts and divine recognitions are among the qualities of theoretical intellect, whereas intention and will is a part of practical intellect and they are not opposed to each other. Divine recognition can never become an equivalent of intention and will; on the contrary, the source of practical intellect is theoretical intellect, even though these two are having complimentary effect on each other and they strengthen each other; but recognition and identification is the root and intention; and will is its branch. Thus, in the beginning the Shaitan tries to interfere in

the theoretical basis of man. In this way, the way is prepared for his domination and power automatically; therefore, in order to oppose Shaitan, it is necessary that man should consider his perceptive and motional powers to be under the Wilayat of Allah and always keep the sanctuary of his heart secure from access and domination of Shaitan. If not, the guardianship of his perception and motivation will be taken up instead by the Shaitan. And in the words of Amirul Momineen(a) his reason will become a prisoner in the prison of his selfish desires. He says:

"How many intellects lose the Great struggle and become prisoners of desires and sensualities."[1]

Dominating emotions by controlling perceptions

Here, an important point is that although man should have been in control of his perceptions and sentiments in order to gradually become an expression of Wali, but controlling the capacities of perception and keeping them secure from dominations of doubts and premonitions is in fact the basis to control the powers of motivation and sentiments and to keep them safe from the harm of sensuality and anger. Regarding this, we quote some traditional reports of Imam Ali(a) from the book of *Ghurarul Hikam wa Durarul Kalam*, so that this matter may become absolutely clear.

Sayings of Amirul Momineen(a)

Amirul Momineen(a) says:

"The basis of determination is foresight and prudence."[2]

As mentioned before, the two pillars in the path of Wilayat, which hold the position of obligations, are compared to recognition and sincerity. Whereas other matters are considered to be recommended and the two of them are not equal to each other, because sincerity is in charge of practical intellect and recognition is in the share of theoretical intellect, which is the basis and foundation, therefore, he said: "The basis of determination is foresight and prudence." Therefore, that person is having determination and intention who understands well. In other words, determination, which is a function of practical intellect, is under the obligation of foresight,

which is the function of theoretical intellect. Therefore, determination accompanied with foresight results in success whether it is internal or external Jihad.

He also said: "The best of the hearts is one, which is brimming with thoughts."[3]

A pillow stuffed with cotton or feathers is called as "Wisadatun Motashiatun". Also a pomegranate having more seeds is called as "Ihtashatir Ruman bil Habbe". That is the pomegranate is full of seeds. On the basis of this, the meaning of the tradition is that the best of the hearts is that, which is full of thoughts. As the worst stomach is one, which is a full stomach (because eating to satiation is considered as the greatest obstacle of perception). In the same way, the best of the heart is one, which is full of understanding and prudence.

One who is unaware of many issues, he is 'Ajwaf' (empty) and not self-sufficient; therefore, such a person cannot have determination and intention. In the same way, he would not be successful and victorious; as a result the thoughts of such persons are preys of scattering, and in the words of the Holy Quran:

"So they are (now) in a state of confusion." (Surah Qaf 50:5)

Because if a person does not become the master and owner of his self and does not inhabit the barren land of his heart, Shaitan sows seeds into it and in this way the sanctuary of the heart of man is rendered dark. Therefore, Amirul Momineen(a), while encouraging everyone to fill the intellectual vacuum says:

"The most intelligent are those who seek knowledge with full eagerness and interest and try to fill up the empty vessels."[4]

He says on another occasion:

"Although many factors are having a share in discipline and purification of the self, but the basis of the reform of the heart is to remain engrossed in the remembrance of God."[5] Also, it is very much clear that first of all the recognition of truth prepares the way of remembrance of God and after that the remembrance of God becomes the cause of reformation of the heart and as much as the

recognition of self is the root of all perfections, in the same way, its lack of recognition becomes the cause of all corruptions. In this regard, Imam Ali(a) says:

"The greatest ignorance is that man should not recognize himself."[6] For if one does not recognize his self, which is a perpetual reality, he will sell it cheap. He further says under the same topic:

"The greatest domination is the domination on the self,"[7] which is achieved by the holy fighter in the Great Jihad. At another occasion he says:

"The most powerful are those who control their selves."[8] On one side, through logical reasoning, feeling, thought and doubt should be brought under the control of theoretical intellect and on the other hand, in the practical field to keep ones sensuality and anger in check and to keep it under the control of practical sensuality. One who is desirous of example of reasonings and proofs is still involved in the stage of feelings; because one who passes this stage never worries about example; on the contrary, he worries about the average limit. In short, the most powerful person is one who dominates his intellectual and practical powers.

"The most intelligent is one who is most remote from all through his debasement and degradation."[9]

From this aspect, the most intelligent is one who abstains from emotions, thoughts and doubts in intellectual matters and he should refrain from sensuality and anger in practical issues.

"That the worst calamity is the poverty of the soul and the poverty of the soul is that it should be without knowledge and sincerity."[10]

"That view is best and nearest to intellect, which is remotest from sensuality and desire."[11] Intellect is called 'Nuhiya' because it prohibits man from every debasement and degradation. Its plural is 'Nuha', which is also mentioned in the Holy Quran:

"Most surely there are signs in this for those endowed with understanding." (20:128)

He says on another occasion:

"The most hateful truth is that, which a person mentions in his own praise."[12] If someone is not having perfection and yet shows himself to be having that perfection, he has lied; but if he is the owner of perfection and because of that he praises himself, he has spoken the worst truth, because in his self praise, the self in comparison to other occasions, is snared in more pride and selfishness. Thus, it is mentioned as follows in the missive to Malik Ashtar:

"O Malik, when you are praised; that is the best opportunity for Shaitan's attack; thus at that time, you should be extremely attentive to yourself." Amirul Momineen(a) has also said that, which shows that instead of practical intellect, theoretical intellect is having originality and superiority. This advice is as follows:

"Piety is a result of definite perception."[13] Piety is the function of practical intellect, because practical intellect is the power, which is responsible for keeping the emotions in moderation, although some have considered practical intellect to be a means of identification of practical order; but if the practical intellect is considered as the controller of acts for the self, the logical sequence would also be associated with it and the issue will become compatible with traditional reports as well. The Messenger of Allah(s) has said:

"Intellects is something, through which the Beneficent should be worshipped, and this is the means of gaining Paradise."[14] Amirul Momineen(a) says on another occasion:

"There is no intelligence like determination."[15]

It is obvious that worship, obtaining of Paradise and determination are included among deeds. And from practical intelligence, the performance of those deeds, is not from the aspect of perception, on the contrary, it is determination and will, which becomes the cause of performing those acts and other deeds. Therefore, the power of discretion is practical intelligence and not the power of perception.

Keeping this point in view, it becomes clear that piety is the function of practical intelligence and certainty is the function of theoretical intelligence; and practical intelligence is the result of theoretical intelligence, although since piety is a difficult thing,

therefore, in the beginning, piety should be acquired through struggle and effort so that gradually it becomes a habit. According to the description of Amirul Momineen(a):

"The initial stage of piety is struggle and effort."[16]

That is to accept piety with difficulty and hardship and then from it the path is prepared for becoming pious. 'Tazahud' is that real piety, in which one has to bear great hardships and difficulties and this is different from 'Tazhud', which is the apparent form of piety and show off, because the result of 'Tazahud' is piety.

"'Tazahud' conveys one to piety,"[17] whereas 'Tazhud' results in destruction and hypocrisy. Imam Ali(a) says regarding the reality of piety: "Piety is reducing desires and hopes and is in fact purification of deeds from any association of other than God."[18] On one point, he says: "If you have recognized yourself and obtained the recognition of your self you should turn away from the world and become pious."[19] Here, by considering piety to be based on recognition it is learnt that if piety is on the basis of recognition, it has a strong foundation. Otherwise in any other instance there is no hope for its effectiveness and endurance.

It is important to note that practical intelligence is not possible without theoretical intelligence and it always takes help from theoretical intelligence; but as we hinted before it enhances it further. In this regard Imam Ali(a) says:

"Recognition is more fruitful with piety."[20] Basically the best way of developing certainty is the worship of Almighty Allah. Such worship acts change knowledge into expertise and on the other hand, as long as recognition does not become practical till that time it is a worldly profession; but when it assumes the form of practice it rises up and becomes fruitful. Therefore, he says that if you become cognizant, you must acquire piety so that that wisdom becomes fruitful and if you want that wisdom to become fruitful you should perform worship and obeisance.

In the words of Amirul Momineen(a), obeisance is of two kinds: physical obeisance and sensual obeisance. Physical obeisance is general obeisance. In which the forehead, two hands, two knees and

the toes of the two feet are touched to the ground, whereas the sensual obeisance is as follows:

That is: firstly, all that is temporal and impermanent, should be removed from the heart so that it becomes vacant and then whatever is remaining and eternal, should be used to fill it up so that the solution should arrive after seclusion.[21] That is, it should become embellished after becoming clear and pure. After that he mentioned some of its examples as well:

That is becoming aloof from pride, arrogance, bigotry and worldly attachments and to embellish oneself with the ethics of the prophets is in fact sensual obeisance.[22] In other words, for developing certainty and recognition, the most important factors are worship acts only.

The initial wisdom is abandonment of pleasures. In the initial stages of wayfaring, a man abandons pleasures, but he is unable to detest them.[23] Gradually he begins to recognize the internal and spiritual forms of those pleasures and after that, when his knowledge reaches the stage of obtainibility and he begins looking at the world and its temporality and its detestable face; then in a state of anger, he begins to flee from them. It is possible that someone should keep away from the position and post; but not everyone is able to consider it lesser in value than the sneeze of a goat. It is the statement of a lofty gnostic like Amirul Momineen(a), who sees the hereafter with his eyes; which in fact is the inner part of the world; from this aspect, the world is not only not his beloved; on the contrary, he is aloof from it and he detests it.

Thus the basis of sincerity is that whatever the people have; they should be hopeless of it and they should be hopeful of that, which is with Almighty Allah.[24] In support of this point, Amirul Momineen(a) in another luminous statement, encourages refraining from asking anyone other than Allah and asking only from Allah:

That is if someone wants to become popular and proximate, he should not ask the people for anything.[25] However, if he wants to become proximate to Allah, he should ask whatever Almighty Allah is having. Asking Almighty Allah for whatever He has, makes man proximate to Him.

One who recognizes Almighty Allah more and better, he asks Him for more. Supplication or asking is a kind of worship.[26] This statement also shows that the jurisdiction of practical intelligence is related to recognition, which is the function of theoretical intelligence. Therefore, as we have stated many times before, divine recognition is the origin and the root, whereas sincerity and practical intelligence and its other aspects are its branches.

"Pray to Allah for forgiveness, security and beauty of divine opportunity."[27]

"One who asks Allah, He bestows it to him."[28]

"I ask you for that, which endures in elegance and which negates evil."[29]

"There is nothing more liked by Allah, glorified be He, than what He is asked."[30]

"We ask Allah, the Mighty and Sublime for complete bounty and the firm rope."[31]

"We ask Allah, the Mighty and Sublime the ranks of the martyrs, company of the successful ones and friendship of the prophets."[32]

All these sayings show that divine recognition motivates man to ask from Almighty Allah whatever He is having. The position of the martyr, friendship with prophets and living with successful people and a good end is among the important supplications of Imam Ali(a), which can be seen in his statements.

In other words, if someone becomes self-sufficient in recognition as well as practice and sincerity, he would become his Maula. As a result of this Shaitan cannot enter that circle of Wilayat, and the place, which is safe from the authority of Shaitan would be a place of the appearance of the Beneficent and when the Beneficent appears, such a person would become the apparent form of the lofty name of Wali and then he would perform such deeds in the issues of nature and in legislative matters, which would be an expression of act of God.

And praise be to Allah, the Lord of the worlds.

13

Worship and Wilayat

Our discussion regarding ways, which prove Wilayat, has reached till the point that if someone wants to become Wali of Allah, he should adopt the worship of Almighty Allah; because man becomes the beloved of God only through worship and servitude; worship and servitude in its broad meaning, which includes obedience of all divine commands and the fact that only the beloveds of Allah reach the position of divine Wilayat.

Tradition of proximity of recommended acts

Traditions of Ahle Bayt(a), whose position or value is after the Holy Quran also include this point. We mentioned some traditional reports, which support these verses and from whom it becomes clear that obtaining the position of Wilayat is only possible through every aspect of the obedience of divine commands.

Both sects have reported a tradition from the Messenger of Allah(s) in their books of traditions and this traditional report is famous as the tradition of the proximity of recommended deeds and is considered a reliable and well known tradition. It is also mentioned in Arabic literature. Aban bin Taghlib has reported this tradition as Hadith Qudsi[1] from Imam Muhammad Baqir(a):

On the night of ascension, when the Almighty Allah took the Messenger of Allah(s) to the heavens, he asked the Almighty Allah: O my Lord, what is the position of a believer in Your view? The Almighty Allah replied: O Muhammad, one who dishonors a Wali

of Mine, declares an open war against Me and I am swifter than all in helping My friends. No one from My servants can obtain My proximity faster than through performance of obligatory acts. That is the best method of obtaining proximity of Almighty Allah is performance of obligatory acts.

As hinted before, all obligatory acts prepare the way of divine proximity. That, which is mentioned for Prayer that: "The Prayer takes you near to piety"[2] is by way of example and only the Prayer is not having this specialty; on the contrary, the same description is recorded about Zakat as well. As Amirul Momineen(a) says:

"Then, Islamic tax has been laid down along with prayer as a sacrifice (to be offered) by the people of Islam."[3]

In short, every act, in correctness of which, the intention of proximity is a condition, like Zakat, Hajj and Jihad etc. and the wayfarer performs it with the intention of proximity, this act of his would be the considered as a sacrifice. That is: it would make him near to Almighty Allah, although the proximity obtained through performance of obligations is more than that proximity, which is obtained through the performance of recommended deeds.

After that he said:

"Then indeed Zakat is appointed with Prayer for getting near to piety for Muslims."

That is just as performance of obligatory deeds begets proximity, the performance of recommended deeds also causes proximity. Every act of proximity more than the quantum of 'obligatoriness' is called recommended. "Nafil" means additional quantity. In reply to Ibrahim(a) who prayed to the Almighty Allah for a child, the Almighty Allah said: In addition of Ishaq We gave to him Yaqub by way of more than the request of Ibrahim and by way of superogatory acts (*Nafila*). He asked Us for a son and We gave in addition to his son, Ishaq a grandson named Yaqub as well.

"And We gave him Ishaq and Yaqub, a son's son, and We made (them) all good." (21:72)

In this tradition also, it is mentioned that the wayfarer servant comes near to Me only through superogatory acts (*Nafila*), till he becomes My beloved. It seems that all who perform superogatory (*Nafila*) and recommended acts do not become beloved of Almighty Allah; only a small group from them continues this excursion of recommended acts till they reaches the lofty stage of being the beloveds of Almighty Allah. The special quality of those few persons is that firstly they perform the recommended acts only for the love of Almighty Allah and not for eagerness of Paradise or fear of Hell; and neither to remove their defects or to make up for their deficiency. As mentioned in some traditional reports: recommended acts and prostration of thanks after obligatory prayer make up for deficiency in performance of obligations. Secondly, they continue this journey in the valley of love till they reach the destination of becoming the beloved of Allah.

Yes, many wayfarers are lovers of Allah, but they are not His beloved. In Surah Aale Imran, the Almighty Allah has commanded His Messenger to tell the people: If you love Allah, you should follow the beloved of Allah, till you (also) become the beloved of Allah.

"Say: If you love Allah, then follow me, Allah will love you and forgive you your faults, and Allah is Forgiving, Merciful." (3:31)

To follow the beloved of Allah makes the righteous servant a beloved of Allah, and the achievement of this position is the beginning of achievement of the position of Wilayat, because every beloved expresses his signs through the hands of the beloved.

That is why after this, it is said in the captioned tradition:

"If I become his beloved and he becomes My lover I will take upon Myself all the capacities of his perception and motion. Thus, he will understand through the effulgence of My knowledge. Therefore, he neither falls short in understanding intellectual matters, nor falls behind in understanding them; and if he performs any act, he does so with My power; therefore, there is neither helplessness nor disobedience in his acts. At this point he is honored with the following title:

"And you did not smite when you smote (the enemy), but it was Allah Who smote." (8:17)

Although this issue is not restricted to the casting of pebbles; rather it is mentioned as an implication, otherwise for those who obtain this position, the absolute law is: "And you did not act when you acted, but it was Allah Who acted." - "And you did not know when you knew, but it was Allah Who knew." Since these issues fall within the limits of divine qualities, therefore, there is no problem in attributing them to Almighty Allah, because here the quality of being is not being explained; what to say of relationship to the stage of being, which is much more remote and not even found in theoretical gnosis.

Those less courageous wayfarers, who have halted in every valley of fear of Hell and wilderness of eagerness of Paradise; or have passed these two stages, but considered their destination to be the love of God or love of Truth; they have not reached to the highest position of being the lover of God. Very lofty courage, continuous struggle and an exertion requiring strength is necessary to obtain this valuable divine blessing, although it is possible that someone may want to be an implication of: "Wealth comes without offering the blood of heart," but the fact is that without offering the blood of heart, he cannot become obsessed with Allah and no wayfarer can become His beloved without any sacrifices.

Statement of Amirul Momineen(a)

In *Nahjul Balagha* also, this specialty of divine saints is clearly mentioned that their perceptive and motivational powers are controlled by Allah, the Mighty and the High Himself. Regarding intellectual matters and perceptive powers, he says:

"Doubt is named doubt, because it resembles truth. As for the lovers of Allah, their conviction serves them as a light and the direction of the right path (itself) serves as their guide; while the enemies of Allah, in time of doubt, call to misguidance in the darkness of doubt and their guide is blindness (of intelligence)."[4]

Thus, the sign of the correct insight of divine saints is that they have recognized the world in the best way; therefore, they keep themselves secure from its danger.

That is the divine saints are those who when the sight of the people are focused on the apparent aspect of the world, they see the inner side.[5] The apparent aspect of the world is full of sensualities and passions whereas its interior is a scorching fire. It is so, because according to the statement of the Prophet of Islam(s): Indeed, Hell is surrounded by desires.[6] Just as the struggle with the self and to tread the divine path is apparently difficult, but the reality of these trials and difficulties is Paradise. "Paradise is surrounded by unpleasant things."[7] After that Amirul Momineen(a) adds:

'When others adopted the apparent aspect of temporal world, considering it to be hard cash, they adopted the future and far reaching inner and outer,' and he further said: They know that the apparent aspect and deceptive dazzle of the world destroys man; therefore, before materialism and greed caused some harm to them, they defeated the world and its dazzle and refused to accept it. He further says: And before they are dismissed from the worldly post and position, they themselves abandon it. Here, the noteworthy point is that this is a statement of a person having power and who was the Caliph of the time. Although the Caliphate was in his control and not that he was under the control of Caliphate.[8]

Thus, the divine saints observe that, which has made the greedy people inclined to the world, and in whose view, its value is very high. Whereas for them it is very less and unworthy, because:

"The provision of this world is short." (4:77)

Also, in view of divine saints and people of wisdom, obtaining this short provision is akin to washing off the hands from greater good.

For some people this is a cause of goodness and well being. These people (divine saints) are at war with it; and they are at peace with that which causes anger and enmity to them. The sciences of Quran and religious knowledge is known only through these divine saints; just as knowledge of divine saints is derived only from Quran. Divine laws are established only through these and their

establishment and permanence is also due to the blessings of recognition of Quran and acting on it. Due to their fear and hope, they do not take into consideration any personality other than Almighty Allah. Those who reach the lofty position of divine Wilayat and all its perceptive and motivational aspects, would be expressions and manifestations of divine acts and thus necessarily all their views will be correct and all their deeds good.

Difference between Wilayat and delegation

The last point, towards which attention is necessary, and with the mention of which we conclude the third chapter, is that there is a difference between Wilayat and delegation and there is a difference between Wilayat and representation as well.

Its explanation is that it is possible that someone may think that Almighty Allah delegates some act from the world of creation to one who becomes His Wali; which previously Almighty Allah Himself did; in such a way, that this Wali of Allah acts according to his free will. This, in fact, is the interpretation of delegation. Or if someone is not having any connection with divine Wilayat; on the contrary, due to his sins he becomes remote from divine court and in fact Allah leaves him to his own devices; or entrusts them to someone else. This is the meaning of delegation also and it is clear from the apparent connotation of some supplications. For example:

"My Lord do not leave me to my own devices..."

Or: "And do not leave me to anyone other than You..."[9]

However, delegation of work to the divine saints also is logically and textually difficult and entrusting it to the enemies of Almighty Allah is also impossible. Two arguments can be presented on this issue: The first reasoning is that since the Lordship of Almighty Allah is unlimited, therefore, its severing is not possible, in such a way that any work in any corner of the world, whether it be natural or legislative, is entrusted to someone else and there should be some role of the absolute Lord in its origin or survival. Thus, it is impossible that in nature or legislation, the Almighty Allah should appoint angels, prophets or divine saints. In the same way, it is

impossible that the Almighty Allah should delegate his actions to his enemies or leave them to their devices in such a way that He does not interfere in their affairs at all, because his Lordship is unrestricted and unending.

The second reasoning is that needfulness is the pillar of existence.[10] And that, which is personally needful cannot be left to its own devices, because in that case, it would disappear completely and other matters cannot be entrusted to it, because it itself requires a guardian; and the work of others is much beyond its capacity. Therefore, the average limit of the second reasoning is personal needfulness of existing things. The conclusion of these two reasonings is that prophets, divine saints or angels cannot be entrusted with anything and neither is delegation possible for enemies of Almighty Allah. Neither can they be entrusted with it nor Satans.

Although "O Allah do not abandon me to my own devices", implies: O God, do not take Your special grace from me so that I may come under the domination of Shaitan, because the mercy and lordship of Almighty Allah is of two kinds: One is general control, which is in fact absolute lordship as mentioned in verses such as:

"Therefore, to Allah is due (all) praise, the Lord of the heavens and the Lord of the earth, the Lord of the worlds." (45:36)

This absolute lordship is so vast that it encompasses everything other than Almighty Allah. In this, divine saints, angels, Satans, Paradise and Hell; all are included. Another lordship is His special mercy and control, which falls into the share of some divine saints. Musa Kalimullah(a) says: "By no means; surely my Lord is with me: He will show me a way out." (26:62)

The Messenger of Allah(s) says: "Surely Allah is with us." (9:40)

Many evidences can be presented to prove these two controls and to prove guardianship and mercy. One is the verses of seeing Almighty Allah and these verses are among the clear verses of the Holy Quran: "Surely He sees everything." (67:19)

In spite of this, regarding some person, He says: "Nor will He look upon them." (3:77)

It is clear that in no instance does reason accept that anything should not be in the view of all-seeing Almighty Allah. This shows that the view of Allah is two kinds: A general view, which is same for everything; and secondly, His glance of grace, which is only for His special servants. Thus, the supplication, in which it is mentioned: "O Allah, do not leave me to my own devices even for a split second," implies: Always reserve Your special grace for me and do not cut off Your special mercy even for a moment. That is why with those statements it is also mentioned: Do not leave me on anyone other than You and do not sever Your good from me.

The conclusion is that delegation and entrusting is rationally impossible; thus if natural or legislative Wilayat is proved for divine saints, it is not at all in the form of delegations; on the contrary, as hinted before, Wilayat is from the qualities of Almighty Allah, and since qualities of action require expressions of possibility, therefore, these special servants are expressions of that Wilayat. Also, if angels descend to some persons, give glad tidings and strengthen their faith, it is not in form of delegation. For example, pay attention to the following verse:

"(As for) those who say: Our Lord is Allah, then continue in the right way, the angels descend upon them, saying: Fear not, nor be grieved, and receive good news of the garden, which you were promised." (41:30)

When Dibil intoned an eloquent panegyric (*Qasida*) in support of the sanctity of Wilayat, Imam Ali Reza(a) said: The Holy Spirit (*Ruhul Quds*) has spoken through your tongue.[11]

None of these is in the form of delegation.

In the same way, some other verses of Quran and traditional reports of Ahle Bayt(a) prove that enemies of God come under the control of Shaitan. The Almighty Allah says:

"We have sent the Shaitans against the unbelievers, inciting them by incitement?" (19:83)

And: "Surely We have made the Shaitans to be the guardians of those who do not believe." (7:27)

Or: "Shall I inform you (of him) upon whom the Shaitans descend? They descend upon every lying, sinful one," (26:221-222)

Although, regarding the last verse, it is noteworthy that there is no exaltation and degradation for Satans. Therefore, the word of 'degradation' for them is not in the same meaning when it is used for angels; but since every transgressive person is under the domination of his Wali and every Wali is having precedence over his charge, thus it is as if he has descended to it from above.

In any case, it becomes clear from the above verses that Almighty Allah selects Satans from His innumerable soldiers and imposes them on His enemies, as a trained hunting dog is sent in pursuit of the prey. Amirul Momineen(a) has also mentioned this reality; he says: "They have made Satan the master of their affairs, and he has taken them as partners. He has laid eggs in their bosoms and hatched them. He creeps and crawls in their laps. He sees through their eyes, and speaks through their tongues."[12]

"Let us see, how great is the difference between the two groups?"

Some people get so much exaltation that they reach up to the lofty peaks of being the beloved of Almighty Allah. Allah speaks through their tongue and sees through their eyes, whereas some fall into the pit of sin and transgression and Satan controls their tongue, eyes and ears and controls their movements.

That is why the chief of the saints warns the wayfarers on the path of Wilayat and says:

"He has warned you of the enemy that steals into hearts and stealthily speaks into ears, and thereby misguides and brings about destruction, makes (false) promises and keeps under wrong impression; he represents evil sins in attractive shape and poses even serious crimes to be trivial."[13]

After that the absolute principle is applied to implications. It is also a reply to the objection that his exhortation affected Hamam so much that he swooned and passed away, whereas it did not affect him. Imam(a) said:

"There is a particular cause of every death. It can be compared to a flood, which might uproot ordinary houses and wash them away, but it cannot affect a solid mountain like me." Then he said: "Don't make such audacious statements, because it is Shaitan, who spoke through your tongue. He blew inside you and you spoke due to his whispering." Evidence also shows thus, because:

A: The thoughts that arise in the mind of man are from the existing matters.

B: The issue of existence does not appear by chance or through an accident; on the contrary, there is some cause of it.

C: Man is a subjective and not active cause for these views and thoughts, because in the beginning he was not having them and they came into existence later.

D: When no action is possible without a doer, there is indeed some doer, who has created this thought in his mind. On the basis of these prefaces, it becomes clear that if there is a good thought it is caused by an angel. "The angels descend upon them." (41:30)

And if it is a bad thought and along with it is an invitation of sin, then indeed it is caused by Shaitan. "They descend upon every lying, sinful one," (26:222)

The conclusion of this discussion is that the sole means of getting the rank of Wilayat is obedience of divine commands, through which a man becomes proximate to God. If he passes through those stages of proximity and becomes the beloved of Almighty, Allah takes upon Himself his capacities of perception and motion. The beloved of Allah are identified in Holy Quran:

"Surely Allah loves those who turn much (to Him), and He loves those who purify themselves." (2:222)

Also: "Surely Allah loves those who judge equitably." (5:42)

And: "Surely Allah loves those who fight in His way in ranks as if they were a firm and compact wall." (61:4)

All these are beloved of Almighty Allah. The Holy Quran has mentioned the minor aspect of logical reasoning, whereas Allah has

clarified it in Hadith Qudsi that whoever may be the beloved of Allah, the Almighty takes over the capacities of his perception and movement. He informs about this comprehensive principle:

"And when you did it, you did not do it, it was Allah who did it."

This is not restricted for shooting of arrows or throwing of stones etc. and His divine Wilayat is also not from the aspect of delegations just as the enmity of Allah also cannot be a cause of delegation.

And praise be to Allah, the Lord of the worlds.

Notes

[1] Words of the Almighty Allah other than the Holy Quran.

[2] *Man Laa Yahzarahul Faqih*, Vol. 1, Pg. 637

[3] *Nahjul Balagha*, Sermon 198

[4] *Nahjul Balagha*, Sermon 38

[5] *Nahjul Balagha*, Saying 424

[6] *Nahjul Balagha*, Sermon 175

[7] *Nahjul Balagha*, Sermon 175

[8] *Nahjul Balagha*, Saying 424

[9] *Mafatihul Jinaan*, Amaal Mushtarika, Maahe Rajab

[10] That is their being is based on this poverty only. (Translator)

[11] *Biharul Anwar*, Vol. 49, Pg. 237

[12] *Nahjul Balagha*, Sermon 7

[13] *Nahjul Balagha*, Sermon 82

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So far, we have in three chapters, discussed the following topics: What Wilayat is? *(Al-Wilayah Maa Hiya);* Whether Wilayat exists? *(Al-Wilayah Hal Hiya)* and What Wilayat is for? *(Al-Wilayah Lima Hiya)*. We already discussed the definition of Wilayat; whether it is in existence or not and what is the method of achieving it. Now, in the fourth section, we would discuss: What are the types of Wilayat? *(Al-Wilayah Kam Hiya)*. In this chapter we will explain the types of Wilayat. Mention will be made of natural and legislative divisions of Wilayat and that legislation is a nominal matter. Thus, before entering the actual discussion, it is necessary to mention some preliminary points:

1) What is the meaning of real and nominal?

2) Both matters are included in the system of causality: real and nominal.

3) Attribution of real and nominal matter to Almighty Allah.

4) Meaning of Natural and legislative Wilayat.

Now, we begin the discussion on these prefaces:

First preface:

The words of 'supposition' and 'real' are used in opposition to some terms:

First term

Regarding this term, it is discussed whether a being is real or nominal; in this, being nominal means latitudinally scrutinizable. For example, when it is said that since quiddity is a nominal matter

and existence is factual, it means that actualization, first of all is related directly to existence and after that to latitudinal quiddity.

Second term

This terminology is used in the discussion of rationalities, where some of them are called as nominal existence like rationality of addition and attribution, which is present from the aspect of addition from the two sides.

Third term

It is used in classifying perceptions in divine recognition. This classification is made regarding perceptible things. If the perception is in the exterior it is called as real perception, but if it is like a second logical rationality, like wholeness, partiality or type; material or season, then its perception is known as nominal perception, whose existence is only in the mind. Therefore, the perception of tree and man is actual perception whereas perception of wholeness and type is nominal perception.

As you observed, these classifications are so different from one other in different terminologies that, that which is nominal in one terminology it is actual in another. For example, in first terminology the quiddity of man is a nominal matter, whereas in the third terminology, its perception is real.

Fourth term

This is different from all terms and is opposed to them all. In this terminology, the actual implies that, in which the voluntary act of man does not interfere, whereas nominal are those issues and matters, which come under the jurisdiction of human life. In this way, if a person is not there, there is no question of those issues. For example: ownership, representation, spousehood and partiality etc. in other words all those issues, which come under discussion in ethical or jurisprudential matters, because it is only man who, in order to run the system of his life relies on these things. Thus, if man is not there, there is neither any meaning of nominal ownership nor any possibility of spousehood or other moral and rights issues.

As hinted before, this fourth term of supposition is under our discussion, although it is necessary to pay attention to the fact that division of issues into actual and nominal is not in their meanings, which in principle, comes in jurisprudence also. It is a philosophical division, because discussion regarding existence itself and the reality of existing things is the responsibility of philosophy. Yes, if the existence of something is proved in philosophy; that is with reference to the restricted existence, the discussion is considered partial knowledge. From this aspect, this principle and existence, whether it is real or nominal, is a philosophical discussion. After proving that nominal matters exist, those partial sciences are discussed, whose standard are these nominal issues and for this effort is made with reference to those different suppositions, which are made for achieving different aims.

Second preface

Since there is no matter, which should come into existence accidentally or by chance without an active (*faaili*) cause outside the circle of cause and effect, therefore, all actual and nominal matters take support of such a cause only, which invents them or supposes through them.

Third preface

In the previous discussion, on the basis of monotheism of Lordship, it is proved that every matter, which comes into existence and which can be called as existence; whether an actual or nominal matter, it is attributed only to Allah, the Mighty and the High.

Fourth preface

Providential (*Takweeni*) Wilayat and legislative Wilayat: Wilayat on providence and Wilayat on legislation; that is it they refers back to providential (*Takweeni*) Wilayat and legislative Wilayat, because as mentioned before, the cause is a guardian for effect and effect is under the training of cause and is a charge of it. Therefore, if the cause performs a real act; like creating a tree or a human being, in that case, it is a providential guardian (*Wali Takween*) of this issue; and if it performs a nominal act, it is a nominal Wali, or in other words: a legislative guardian (*Wali Tashree*).

On the basis of this, the limits of legislative Wilayat, which is the keeper of Natural Wilayat in legislation, refers back to Wilayat only, because legislative Wilayat is not a legislative or nominal matter; on the contrary, it is a real matter; because one who frames the law, he is the Wali of that law; it means that he is a Wali on a nominal matter; and not that his Wilayat is 'nominal'.

Nominal Wilayat is also a fact; for example that Wilayat, which the legislator (God) has given to the father with regard to his son. This nominal Wilayat, which in its limits, is fixed by the legislator as nominal, is definitely not opposed to Natural Wilayat. On the contrary, that Wilayat only comes out against that Natural Wilayat whose Wali, personally and originally, is not having the right of legislation, and is from the nominal and such Wilayat is only the Wilayat of the Almighty Allah, which has not been fixed by anyone; whereas other Wilayats; that is prophets and divine saints: all the legislations are specified and restricted.

The above discussion shows that classification of Wilayat into Natural and legislative is in fact a classification that is accomplished under the topic of 'charge'. If being charge is a natural issue, it is Wilayat on providence (*Takween*) of Wali and if it is a legislative matter, the implication of Wilayat of Wali is his Wilayat on legislation.

From here the meaning of intention being natural and legislative also becomes clear, because intention being a carnal quality is always a factual matter, although under the topic of implication it is classified into natural intention and legislative intention, because sometimes the implication is natural and sometimes nominal. This, in fact, is in the meaning of classifying into natural intention and legislative intention.

In order to clarify the difference between natural and legislative intention, also to know that the contradiction of these two is because of implication, it is said that if the attribution of intention is an act of a person; for example: sitting, getting up etc, this is a natural intention, but if the attributed intention should be the action of someone, it would be legislative intention. For example, something is demanded from others through a command.

The difference between natural intention and legislative intention of the Almighty Allah is that the natural intention of Almighty Allah is definite and unchangeable; that it is not possible that Allah should make an intention with His natural intention and then it should come about:

"His command, when He intends anything, is only to say to it: Be, so it is." (36:82)

The whole universe is obedient to His command, like a divine army: "So He said to it and to the earth: Come both, willingly or unwillingly. They both said: We come willingly." (41:11)

The Holy Quran compares this comprehensive obedience to Islam and submission of all and says: "And to Him submits whoever is in the heavens and the earth." (3:83)

Or: "And whatever creature that is in the heavens and that is in the earth makes obeisance to Allah (only)." (16:49)

However, opposition is possible in the legislative intention of Almighty Allah, because the intention and act of another becomes an obstacle in the legislative intention of Allah; that is between this intention and external act. In such type of intention, Allah desires action from the duty-bound, and since man is having a free will, therefore, sometimes he obeys and sometimes not.

Natural and legislative Wilayat of Allah

In the light of the above prefaces and principles, it becomes clear that Almighty Allah is having Natural as well as legislative Wilayat. It is so, because from the aspect of Lordly monotheism, it is only Allah, Who enforces His Wilayat and runs the system of this universe and it is Him only who uses His Lordship from different aspects.

"Every moment He is in a state (of glory)." (55:29)

After proving revelation and on the basis of acceptance of prophethood, only Almighty Allah is having the right of legislation and it is Him only. Who conveys to the people the law, framed through prophets. When the Holy Quran attributed framing of laws to Almighty Allah, it also says by way of example: The Prophet

should listen to the existing laws and convey them to the people. Thus He says: "Do not move your tongue with it to make haste with it, surely on Us (devolves) the collecting of it and the reciting of it." (75:16-17)

Verses revealed about Natural Wilayat of Almighty Allah are of two types: Some are regarding both Wilayats: Natural and legislative; some are only about legislative Wilayat. Among verses, which are regarding both, is the well known Throne Verse (Ayatal Kursi): "Allah is the guardian of those who believe. He brings them out of the darkness into the light." (2:257)

In this holy verse, legislative Wilayat is included from the aspect that Almighty Allah frames luminous laws and brings human beings from darkness and guides into light.

"(This is) a Book, which We have revealed to you that you may bring forth men, by their Lord's permission from utter darkness into light- to the way of the Mighty, the Praised One," (14:1)

Thus, in order to make the believers luminous, Wilayat of the Almighty Allah frames laws and propagates them. These laws are either legislative; like: obligatory, unlawful, recommended and detestable; or general laws; like: correctness, invalidity, ritual purification and ritual pollution etc.

Natural Wilayat is included in this verse as Allah is having Wilayat on divine opportunities, inclinations and inner sentiments of man. If these two commands of Almighty Allah: "And keep up prayer and pay the poor-rate." (2:43)

"So know that there is no god but Allah, and ask protection for your fault and for the believing men." (47:19)

...should be issued for two persons equally and then one of them should be inclined to obedience and servitude; thus this inner inclination, which is a natural matter, its control is with Allah, the Mighty and the High, who is the Wali on creation.

Thus, the above verse includes the legislative Wilayat of Almighty Allah as well as His natural Wilayat on the hearts of people. That, which proves the legislative Wilayat of Almighty Allah, is the following: "And it behoves not a believing man and a believing

woman that they should have any choice in their matter when Allah and His Apostle have decided a matter; and whoever disobeys Allah and His Apostle, he surely strays off a manifest straying." (33:36)

That is: if naturally all are owners of discretion and: "So let him who please believe, and let him who please disbelieve." (18:29)

However, no one has the right that when Allah and the Holy Prophet(s) command something, he should oppose it and adopt something else; and whoever would oppose it, is in clear deviation and misguidance.

In this verse, the attribution of disobedience that is given for those who oppose the command of Almighty Allah, is the proof that this verse mentions the Wilayat and legislative command of the Almighty Allah; otherwise as mentioned previously, in comparison to natural Wilayat of Allah, no one can dare to disobey.

Another verse, which mentions legislative Wilayat, is the 59th verse of Surah Nisa: it is stated therein: "O you who believe! obey Allah and obey the Apostle and those in authority from among you; then if you quarrel about anything, refer it to Allah and the Apostle, if you believe in Allah and the last day; this is better and very good in the end." (4:59)

When the discussion of monotheism and prophethood is complete, the discussion of Natural and legislative Wilayat is also complete. In this matter also whatever is mentioned, is in fact only by way of calling of attention and as a reminder.

That, which is more important, is proving Wilayat of prophets and divine saints. It should be clear through some discussions that whether the Messenger of Allah(s) and the Holy Imams(a) are having Wilayat and whether Wilayat is proved for saints and believers or not and if it is proved, whether it is a matter of severity and weakness (*Amr Tashkiki*). Whether it is having different ranks or not?

Here, mostly the discussion is related to the proofs of the natural Wilayat of divine saints, because it is clear that Almighty Allah gives legislative Wilayat to a person, who is appointed as a prophet and messenger.

And praise be to Allah, the Lord of the worlds.

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Negation of latitudinal and longitudinal Wilayats

Before discussion on Wilayat of prophets and divine saints, it is necessary to pay attention to the fact that if natural or legislative Wilayat of prophets, the Holy Imams(a) and other divine saints is proved; this Wilayat, in comparison to divine Wilayat will never be in latitude; on the contrary, it will also not be in its longitude as well.

No Wilayat is there in latitude or opposition of divine Wilayat; its proof is that Wilayat of no one has any originality and permanence. Therefore, such Wilayat can never be in the latitude of genuine and permanent Wilayat. In the same way, the Wilayat of others, under the topic of divine Wilayat, cannot be in the longitude as well, because Wilayat of Almighty Allah, who is One and Self-sufficient is unlimited; and since it is unlimited, it cannot be limited into a particular part that after that, turn should come for the Wilayat of some other wali.

He is self-sufficient and a self-sufficient one does not allow vacancy of anyone else, even if that one is situated in another position.

"Allah's is the East and the West, therefore, whither you turn, thither is Allah's purpose." (2:115)

And: "He is with you wherever you are." (57:4)

"He it is Who is God in the heavens and God in the earth." (43:84)

Without that any color or dust should fall on the limits of His divinity.

"He is with everything, but not in physical sense of nearness." [*Nahjul Balagha*, Sermon 1]

Appearance of Divine Wilayat and its manifestation

When in divine Wilayat, negation was made of Wilayats in its latitude or longitude there is no option, except that we refer to the Wilayats related to others, as expressions of divine Wilayat. That: the Wilayat of every wali – whether natural or legislative – is in fact, an expression of divine Wilayat. Therefore, since that person is a target of manifestation, the Wilayat of Allah is manifested in him.

Imam Ali(a) praises divine manifestation in the following way in *Nahjul Balagha*:

"Praise be to Allah Who is Manifest before His creation because of themselves." [*Nahjul Balagha*, Sermon 107]

The best example of appearance and manifestation of divine Wilayat is that of a mirror: that whatever is placed before it, is reflected in it. Mirror is a manifestor of things placed before it.

When the owner of the face is compared to the face present in the mirror, and question is posed whether the function of the image in the mirror is in the latitude or longitude of the owner of the image, it is possible that initially it is said that this function is not in the latitude of the owner of image; on the contrary, it is in the longitude; but when it is viewed with concentration, it is learnt that there is nothing in the mirror that it should do anything under the direction of the owner of the face. Whatever is present in the mirror it is only a sign for the owner of the face, and it only hints about him.

On the basis of practical monotheism, this universe is an expression of God and according to the subtle comparison of the Holy Quran it is a sign of God. The sign does not have anything of its own, because if by way of specialty, it has something of its own, it would not be a sign of that specialty; on the contrary, it would be a veil.

Whereas the world in its every glory is a divine sign and there is nothing in the universe, which can only be a veil and not a mirror of truth.

Although as was mentioned previously, mirror does not imply that it should be considered mirror in general parlance. That, which is called as mirror in general parlance is in fact made of glass, which is manufactured in various forms under special conditions. The body of glass is in fact, potentially a mirror and actually a mirror, which is the real mirror; that is same mirror image, which indicates the owner of the face. Like a mirage, the mirror image is also having no reality other than an indication, although the difference between it and mirage is that the mirage is false, whereas mirror reflects the truth and the right thing.

Whatever is mentioned under the topic of creation regarding the manifestation of Almighty Allah, it shows that in books of rational sciences, discussions are presented to clarify the system of cause and effect, are only for facility in teaching and learning, and they are only in the position of proving and not the position of proof, because in those books, in the beginning discussion begins with ordinary causes and then under their topic with the unseen cause and from there it ends at the cause of the causes, which is the original cause; but in divine sciences the beginning of discussion in its particular sense, is with initial cause and its qualities. That is why from its qualities, the quality, which is proved is its limitlessness. Along with proving that quality, the greatness of Almighty Allah becomes free and pure from all defects, which in form of being limited may be attributed to Him. Thus, Amirul Momineen Ali(a) says: "One, who considered Allah to be limited, has in fact believed in His multiplicity and one who believed in His multiplicity is as if he has considered His eternality invalid." [*Mafatihul Jinan*, Munajaat Shabania]

It is thus clear that the initial cause in the instance of its being unlimited is present in all systems of the stages of existences and no individual is present in latitude (opposite) of the initial cause of this system of existence and its longitude (continuity).

Judgment Day – place of manifestation of the Wilayat of Allah

The position, upto which a wise man and philosopher reaches, and who with discipline of self is the seeker of perfection of severing for the Almighty Allah: My God, bestow me with the perfection of severing for You. Or like one who is drowning, who is cut off from all apparent causes and calls Allah with purity of intention and becomes the implication of: "They pray to Allah, being sincere to Him in obedience." (10:22)

That is if someone in the above two cases: that is through witnessing and seeing, has not been able to achieve the absolute Wilayat of Allah, the Mighty and Sublime it is possible that after passing worldly difficulties he may achieve this reality.

"Here is protection only Allah's, the True One." (18:44)

In Surah Kahf it is said regarding one whose father is involved in danger: "And his wealth was destroyed; so he began to wring his hands for what he had spent on it, while it lay, having fallen down upon its roofs, and he said: Ah me! would that I had not associated anyone with my Lord. And he had no host to help him besides Allah nor could he defend himself." (18:42-43)

That is when Wilayat has been taken away from other than Almighty Allah and when he neither can take revenge from anyone and neither anyone can come for his assistance, then he understood that: "Here is protection only Allah's, the True One." (18:44)

If in this stage also, someone cannot find divine Wilayat, then he after the serious events of Barzakh and Judgment Day, will achieve Wilayat of Allah and understand that: "Allah is the evident Truth." (24:25)

In any case, if this awareness is obtained through the bitter incidents of the world whose example is mentioned in Surah Kahf, there remains scope for obtaining of faith and making amends for infidelity; but if it is achieved as a result of the events of the hereafter, then there remains no scope for faith, in the meaning that in Judgment Day, the disbeliever sees the Wilayat of God, but he cannot bring faith upon it. That is why Judgment Day is also called as the Day of Regret.

Limitlessness of divine Wilayat in the Holy Quran

As divine Wilayat is mentioned in two ways in the Holy Quran, regarding Wilayat also discussion is held in two fashions: Once in the mention of divinity that Allah has restricted it; and secondly when divinity is negated from anyone or anything other than Allah. Regarding Wilayat also, once it is restricted to the Almighty Allah. For example, it is said in the 9th verse of Surah Shura:

"But Allah is the Guardian." (42:9)

And: "And He is the Guardian, the Praised One." (42:28)

Whereas another style is that Wilayat of every kind is negated from anyone or anything other than Allah. For example it is mentioned in the 4th verse of Surah Sajdah: "Allah is He Who created the heavens and the earth and what is between them in six periods, and He mounted the throne (of authority); you have not besides Him any guardian or any intercessor." (32:4)

These verses hint at the reasonings, in which the style of proving the Wilayat of Allah is mentioned; but even though the necessary factor of restricting Wilayat in Almighty Allah is to divest Wilayat from anyone or anything other than Allah, but from this aspect also some reasonings have come down as follows:

First Proof

It is mentioned in the 50 and 51st verse of Surah Kahf: "What! would you then take him and his offspring for friends rather than Me, and they are your enemies? Evil is (this) change for the unjust. I did not make them witnesses of the creation of the heavens and the earth, nor of the creation of their own souls." (18:50-51)

The average limit of this proof is knowledge, because Wali is one, who is aware of his charge; thus one who is unaware of others, cannot be their Wali. It is said in the above verses that those, who did not exist at the time of the creation of this universe, and are not even aware of this system, they can definitely not be its Wali and thus even if they claim Wilayat they are liars.

Second Proof

In 51st verse of Surah Kahf that proof is also hinted at. Thus He says: "Nor could I take those who lead (others) astray for aiders." (18:51)

The average limit of the second proof is power, because Wali is one having the power to run the system of Wilayat. Since the false guardians (*Awliya*) were not helpers of Almighty Allah in creation and did not have any role in creation; that is why they can never be Wali.

Two proofs are exhausted for all those who have submitted before false saints; those who have taken the Satans as their guardians and those who worship stars and angels as miscellaneous deities. These two proofs are comprehensive reasonings of Almighty Allah. Therefore, before the above mentioned verse of Surah Kahf and in the later verse, it is said that man should either understand through reasoning or be severed from other than Allah and witness that Wilayat is only for the Almighty Allah.

"Here is protection only Allah's, the True One." (18:44)

Or this reality should become clear as a result of worldly or purgatorial hardships.

Third and fourth proof

Sometimes man hands over his discretion to idols and sometimes he considers himself to be the absolute authority and thinks that he is having the power to run his system. In that case also, he is an idol worshipper whose system runs under his selfish desires, which have filled up his idol house. All those who have entrusted the system of life to other than Allah and think that by relying on others, they can benefit themselves or can remove harm from themselves. Reasoning against them, the Holy Quran says in the 16th verse of Surah Raad: "Say: Who is the Lord of the heavens and the earth? Say: Allah." (13:16)

Since they do not have any satisfactory reply to this, you only say: Allah. And this is the same reply, which their nature selects. They are involved in miscellaneous lords, even though they regard

Almighty Allah as the Lord of the lords and the creator, but they attribute partial lordship to others than Allah. It is mentioned in Surah Luqman regarding the idolaters of Mecca that they admit to the creatorship of the Almighty Allah:

"And if you ask them who created the heavens and the earth, they will certainly say: Allah." (31:25)

However, that verse of Surah Raad, which is the topic of our discussion, explains the lordship of Almighty Allah, because it is lordship, which becomes the cause of responsibility.

In the captioned verse, the Holy Quran presents the reasoning of divesting of Wilayat from other than Allah in the following manner:

"Say: Do you take then besides Him guardians who do not control any profit or harm for themselves?" (13:16)

Its explanation is that those who worship false deities do so because of fear, as a past time, or in an independent manner. That is their worship is free from fear and eagerness and they definitely do get involved in the degradation of the worship of outward or inner idols. Since the worship of these groups is due to fear or eagerness, the Holy Quran reasons against them and says: You are engrossed in the worship of one whom you expect to be beneficial to you or that he can remove harm from you, although he is not capable of any of these things.

These two evidences are explained in the second of the four cases of logical analogies and it is in such a way that: Idols are not beneficial or harmful and Almighty Allah can only be beneficial or harmful. Thus, idols are not gods.

These two reasonings are made to negate inward idols; because the Holy Quran on another occasion, tells the Prophet to say to those who think that they run their affairs according to their discretion:

"I do not control any benefit or harm for my own soul." (7:188)

In the 16th verse of Surah Raad, after the above two reasonings, turning back to the basis of reasoning, Allah says: "Say: Are the blind and the seeing alike? Or can the darkness and the light be

equal? Or have they set up with Allah associates who have created creation like His, so that what is created became confused to them? Say: Allah is the Creator of all things, and He is the One, the Supreme." (13:16)

That is: the simile of a believer and a disbeliever is the blind and the seeing or darkness and light. Is there any creator other than Almighty Allah? Or is anyone other than Him capable of anything that should raise a doubt and one should get the impression that someone else is capable of nurturing the creatures and running their system? O Messenger, tell them that the Almighty Allah is the creator of everything. The idolaters have also accepted the principle that Allah is the creator; what they were denying is mentioned in the sentence after that and this denial caused confusion to them:

"He is the One, the Supreme." (13:16)

That is the Almighty Allah is having a powerful oneness. If his oneness is supreme oneness, there cannot be anyone else, whose Wilayat a man can accept mistakenly for removing a harm or for getting a benefit.

And praise be to Allah, the Lord of the worlds.

Fifth proof

Since the discussion of Wilayat is not restricted to any particular word in the meaning of guardianship and control, verses of Quran can certify the discussion of Wilayat regarding the rulership of Almighty Allah.

Divine authority in view of Quranic verses

There are different kinds of verses regarding the authority of Almighty Allah. In some, authority of anyone other than Allah is absolutely negated and they prove the supreme authority for Allah, as mentioned in the 40th verse of Surah Yusuf in the following manner: "You do not serve besides Him but names, which you have named, you and your fathers; Allah has not sent down any authority for them; judgment is only Allah's." (12:40)

In this verse, every kind of natural and legislative authority is divested from anyone other than Allah and authority is attributed to the Almighty and after that it is said regarding the authority of Allah:

"He has commanded that you shall not serve aught but Him; this is the right religion but most people do not know." (12:40)

Some verses only state that Almighty Allah is the supreme authority, whereas some other verses divest authority from anyone other than Allah. In the same way, some more verses deny obstacles and say that just as there is no ruler other than Allah, in the same way, there is no obstacle before His command.

It is mentioned in the 26th verse of Surah Kahf: "There is none to be a guardian for them besides Him, and He does not make any one His associate in His Judgment." (18:26)

There are many other verses of the same meaning.

Divesting authority from anyone other than Allah

The secret of there being no partner in the command of Almighty Allah is found in Surah Saba. It is said that if there had been anyone else other than Allah, who seeks influence in natural or legislative Wilayat, he should be having one of the following ranks; whereas all of them are invalid and they are as follows:

Either he should be the independent owner of at least one particle of the universe so that he should be the ruler and wali on it. Or that he should be a partner and helper in the kingdom of Allah.

All these three cases have the condition of rational restriction. According to books of rational sciences, two disjoined factual matters come into existence in it, because in rational restriction a thing either exists or does not, and since a thing cannot have more than one contradiction, therefore, the disjoined matter, which explains rational restriction, cannot have more than two aspects.

The cause of restriction in a disjoined factual matter is that its preceding and succeeding are contradictory to each other and since the law is that the vertical and horizontal is impossible, thus, neither the preceding and succeeding can both be true nor both of them can be false.

Whatever is mentioned in the form of two disjoined factualties in Surah Saba, its explanation is as follows:

If anyone other than the Almighty Allah is the master, is his mastership independent or not and if it is not independent, is he having partners or not?

In the last case there is neither independent mastership nor sharing; in fact it is not mastership; on the contrary, it is a kind of influence and domination in ownership, which is called as co-operation or help.

These three kinds are mentioned as follows in the 22nd verse of Surah Saba: "Say: Call upon those whom you assert besides Allah." (34:22)

That is anyone or anything other than Allah, on whom you rely and whom you call. In that condition you will see that: "They do not control the weight of an atom in the heavens or in the earth." (34:22)

"Nor have they any partnership in either." (34:22)

"Nor has He among them any one to back (Him) up." (34:22)

If someone is not an independent or sharing master, just because of being a helper, he can only have influence in the kingdom, whereas Allah has also not made them His helpers also.

However, from negation of these three aspects it is known that no particle of universe is having any interference of anyone other than the Almighty Allah.

It can be concluded from the following verse of Surah Tauheed that authority is divested absolutely from anyone other than Almighty Allah: "And none is like Him." (112:4)

For if the Almighty Allah is absolutely not having an equal and He definitely has no peer, in mastership also He would be without an equal and from the aspect of partner and helper also He would not have any equal as no one is His equal in His being, quality and act.

From the above discussions, the meaning of the following two verses of Surah Kahf and Surah Yusuf becomes clear:

"There is none to be a guardian for them besides Him, and He does not make anyone His associate in His Judgment." (18:26)

And: "Judgment is only Allah's." (12:40)

Since in the natural and legislative sense there is no partner in the rulership of Almighty Allah; therefore, in the 17th verse of Surah Kahf it is said: "Whomsoever Allah guides, he is the rightly guided one, and whomsoever He causes to err, you shall not find for him any friend to lead (him) aright." (18:17)

Here, the common noun is used in the sense of negative, from which generality can be concluded. Thus, the meaning of the command of Allah in the verse is that if someone does not benefit from divine guidance, he is misguided in legislative matters, framing of laws and also in matters of nature and divine good sense (*Taufeeq*).

On the basis of divesting of authority from those other than Allah, it is said in the 41st verse of Surah Raad: "And Allah pronounces a doom - there is no repeller of His decree, and He is swift to take account." (13:41)

And: "The judgment is only Allah's; He relates the truth." (6:57)

Divine command and ignorant order

After explaining these three aspects in two continuous judgments and after knowing that there is no existing thing in different circumstances of man, which independently or as a partner or helper has the least effect and influence, it is clear that except for Almighty Allah no one is having the power to nurture man and neither can anyone frame a law, which may depend on Nature, because whoever relies on anyone other than Allah, whether he relies on his view and issues a command or takes advantage from the views of other intellectuals; in both cases he is ignorant about that order.

Here ignorant implies, ignorance in comparison to sensibility and in comparison to the learned. Thus, if someone is considerably learned and is aware of science and other knowledges, but does not follow divine law, he is an ignorant person, because reason demands that the discretion of command should be with one having a say in kingdom and ownership. That is why command is divided into two kinds in the Holy Quran: one is ignorant and the other, divine. It is said: "Is it then the judgment of (the times of) ignorance that they desire? And who is better than Allah to judge for a people who are sure?" (5:50)

If someone entrusts the nurturing of man to someone other than Almighty Allah he has followed the law of ignorance, because

there is no one other than Allah, who can from any aspect be the master of anyone in human conditions and manners, what to say of having the right of legislation?

Reason is that through which the worship of Allah should be performed and the Paradise of Rizwan should be obtained.

Therefore, intelligent is one, who worships Almighty Allah and he should act on the best of the laws known to the people of certainty, and if he treads some other path, he would become a target of ignorance and deviation. [*Usul Kafi*, Book of reason and ignorance, H. 3]

"And what is there after the truth but error" (10:32)

From the aspect of this ignorance, there is no difference between the first and the second ignorance. Not only the Holy Quran compares them to ignorance and deviation; that they do not accept whatever is revealed from Allah; on the contrary, it also calls them as disbelievers, transgressors and unjust.

In the 44th verse of Surah Maidah, after the mention of divine laws in Taurat and other heavenly books, it is mentioned:

"And whoever did not judge by what Allah revealed, those are they that are the unbelievers." (5:44)

And: "And whoever did not judge by what Allah revealed, those are they that are the unjust." (5:45)

And also: "And whoever did not judge by what Allah revealed, those are they that are the transgressors." (5:47)

It is noteworthy that from the above verses, in no verse is it said that if someone issues any command other than whatever is revealed from Almighty Allah, he is a disbeliever, transgressor or unjust; on the contrary, it is said that if he does not command according to whatever is revealed from Allah, he would be having the mentioned qualities. Not commanding according to whatever is revealed from Allah is absence of authority. In the meaning that if in some society, atmosphere is favorable for the order revealed from the Almighty and man is shortcoming in its fulfillment, it leads to his being deemed as disbeliever, transgressor and unjust. In the 65th verse of Surah Nisa, it is mentioned as follows regarding

the conditions of faith: "But no! by your Lord! they do not believe (in reality) until they make you a judge of that which has become a matter of disagreement among them, and then do not find any straitness in their hearts as to what you have decided and submit with entire submission." (4:65)

That they can never reach to the position of faith as long as they don't make Allah a judge in their disputes. "Disagreement" is in the meaning of difference of opinion, because when different views, like branches of trees joined with each other and merged into each other, it is called *mushajarah*: disagreement. And if behavior with branches of trees is adopted with views also, in that case, the gardener would have to be called to adjudge; so that he may save a particular branch and cut off the other and in this way, maintain justice and discipline among them. Since the Almighty Allah is the gardener of the system of this creation, in 17th verse of Surah Nuh it is mentioned: "And Allah has made you grow out of the earth as a growth:" (71:17)

Therefore, only He is capable of ending these disagreements and controversies and the believer is one who in this aspect, accepts the rulership of Almighty Allah. Contrary to the acceptance of rulership of others, the meaning of accepting the authority of Allah is not that only silence is to be observed before the command of the ruler; on the contrary, this silence should be accompanied by acceptance and support. That is the reason, He says in this verse, regarding the believers; that they are such that when a command is issued, not only are they eager, on the contrary, they accept it from the depths of the heart; and they come out of the court with an expanded breast.

Authority of the Prophet and presentation of divine laws

In Surah Nisa, after deeming submission to the command of the Prophet as a condition of faith, in the 105th verse, the method of his rulership is clarified. It is said: "Surely We have revealed the Book to you with the truth that you may judge between people by means of that, which Allah has taught you; and be not an advocate on behalf of the treacherous." (4:105)

In the beginning of this verse, there is a hint to the general principles of divine laws, whereas the last part is about detailed laws. Arabic 'B' in *bil haqq* (with the truth) is for companionship or dressing. If it is for companionship the meaning of the first part of the verse is that when the collective laws of the Almighty Allah are revealed from Allah till the time they reach to the heart of the Prophet they continuously remain in the company of God. That is neither God separates from them nor they separate from the laws of truth. Thus, on no stage does Shaitan reach them that he should cause any increase or decrease in them. If 'B' is for dressing, it would mean that from the beginning, revelation is dressed in truth. In that case also, divine revelation remains safe from every kind of deviation and defect.

It is clear that the system of society does not function with the collective principles of revelation; on the contrary, it is necessary to clarify the partial issues in the light of those laws; therefore, regarding that it is said with reference to acts: "That you may judge between people by means of that, which Allah has taught you." (4:105)

Thus, whatever explanation and justification the Messenger of Allah(s) gave by enforcing the collective laws of Allah, or on whichever practice he acted, he did not do so according to his personal wishes or that of the society; on the contrary, he only acted according to divine commands. That is like the request of Ibrahim Khalilullah according to the testimony of: "Show us our ways of devotion." (2:128)

The Almighty Allah taught him the rituals of Hajj. He also informed the Holy Prophet(s) about the details of divine laws and said: "That you may judge between people by means of that, which Allah has taught you." (4:105)

The following holy verse also hints to this reality: "Nor does he speak out of desire." (53:3)

For 'speaks' does not imply writing or doing; on the contrary, it is a simile for the lifestyle of the Prophet. In it, his silence, standing and sitting, all are included. In the following verse, 'speak' is like

'word': "He utters not a word but there is by him a watcher at hand." (50:18)

It means: "The angels are ready to note down whatever the man does or utters and not that they only record words and overlook everything else, because the verse before that mentions their number as follows:

"When the two receivers receive, sitting on the right and on the left." (50:17)

From the aspect of the broadness of meaning, this verse is similar to the following:

"And do not swallow up your property among yourselves by false means." (2:188)

It does not mean only appropriating the property of others by wrong means; on the contrary, it implies that every kind of use in the property of others is wrong; whether it be wearing a usurped garment or something like this.

From the previous discussion, it is amply clear that the authority of Prophet is not in the latitude or longitude of the Almighty Allah; on the contrary, it is the presentation of the authority of the Almighty Allah. The meaning of monotheism in rulership can also be derived from the 59th verse of Surah Nisa:

"O you who believe! obey Allah and obey the Apostle and those in authority from among you; then if you quarrel about anything, refer it to Allah and the Apostle, if you believe in Allah and the last day; this is better and very good in the end." (4:59)

Three points of reference are mentioned in the beginning of the verse: Allah, Messenger and those vested with authority; and when it is said that if there is a dispute among you, you should refer to Allah and His Messenger. Thus, here two points of reference are mentioned: If there is controversy regarding 'those vested with authority' then the one vested with authority cannot solve the dispute himself; on the contrary, one would have to refer to Allah and His Messenger; whereas in the end, it is said that if you have faith in creation and resurrection, you should fulfill these laws.

Thus, if along with it the Messenger and Imams are also mentioned, their obedience is not in the latitude or longitude of the obedience of Almighty Allah; on the contrary, it is an expression of obedience of Almighty Allah. In the same way, their command is also an expression of the command of Almighty Allah.

And praise be to Allah, the Lord of the worlds.

17

Sixth proof

As mentioned previously, the discussion of Wilayat is not in the literal meaning of guardianship and control; on the contrary, it is spiritual and ideal. Thus, those verses, which prove authority and control of Almighty Allah, can be brought as proof in discussion of Wilayat. Whether the guardian (*Wali*) is in the legislative sense or in the natural sense, he is the nourisher of his charge. Therefore, proofs can be used in discussion regarding the lordship and control of Almighty Allah also.

Now, we present three evidences regarding the nourishership of the Almighty Allah from verses of Quran. Although from the aspect of result, all these three evidences are same, there is difference in their average limit. Presently, the topic of our discussion is the first proof. Its average limit is the creatorship of Almighty Allah, because nurturing on the basis of two proofs returns to creation. The first reasoning is that nurturing is creation itself, because the meaning of nurturing is that a connection should be maintained between the bestower of capacity and one who is bestowed. In other words, the seeker of perfection should be awarded perfection. Therefore, the reality behind development and nurturing is nothing but invention and investiture.

Another proof is that nurturing and creation are complimentary, because only the creator of a thing can nurture it. Its clarification is that the creator is aware of the internal and external qualities of the creature as also the aim, for which it is created. He is also aware of the qualities that would convey him to that aim.

The Holy Quran on the basis of these two reasonings, tells the idolaters:

"Surely His is the creation and the command." (7:54)

Those who have accepted the creatorship of the Almighty Allah should also accept His Lordship, because in this verse, the word of 'surely' implies exclusiveness and 'command' implies lawmaking and control. In the same way, in the following verse of Surah Yasin, the spiritual aspects of the things are hinted at:

"His command, when He intends anything, is only to say to it: Be, so it is." (36:82)

In both cases, the verse restricts creation as well as command to the Almighty Allah.

In the 102nd verse also, the Lordship as well as the creatorship of the Almighty Allah is mentioned.

Moreover, on the basis of the analogy of related prefaces, it is concluded that Lordship and obedience of Almighty Allah are complimentary to each other: "That is Allah, your Lord, there is no god but He; the Creator of all things, therefore, serve Him." (6:102)

The first part of the verse, in which it is said that Allah is your creator and Lord, is the minor analogy and the major connected to it is that the worship of the Lord should be undertaken and the conclusion derived from this analogy is that servitude of the Almighty Allah is necessary. Therefore, it is said: "You all worship".

The analogies, whose prefaces are connected to each other, are explained in some other form in other verses. It is mentioned in the 51st verse of Surah Aale Imran:

"Surely Allah is my Lord and your Lord, therefore, serve Him." (3:51)

The minor analogy is that the Almighty Allah is my and your Lord and connected to it, is the necessity of worshipping the major Lord. Whereas the conclusion derived from it is the necessity of servitude of God.

Seventh Proof

It is also like the previous proof, a proof on the Lordship of Allah, the Mighty and the High. The average limit of the previous one was the creatorship of Almighty Allah; whereas the average limit of this is that the lawmaker should be aware of the unseen of existence of man, because it is necessary for Him to be aware of the limits of obedience and disobedience of the law that He frames. Most laws of human training are related to his unseen, because on one hand man is a combination of a material body and an abstract soul; on the other hand, most of his issues are connected to beliefs and morals, spiritual excellence and carnal matters.

In the 284th verse of Surah Baqarah, the Holy Quran says about this proof: "Whatever is in the heavens and whatever is in the earth is Allah's; and whether you manifest what is in your minds or hide it, Allah will call you to account according to it; then He will forgive whom He pleases and chastise whom He pleases, and Allah has power over all things." (2:284)

That, which is mentioned in the beginning of the verse that 'Whatever is in the heavens and whatever is in the earth is Allah's' and then it is said: Allah knows 'whether you manifest what is in your minds or hide it' and 'He will call you to account according to it'. Apparently soul and body imply heavens and the earth, because just as light and heat comes down from the heavens to the earth, in the same way, the body of man gets bounties from the soul.

If only Almighty Allah is aware of the inner and outward aspects of man, then in fact it is Him only who can take his account and interrogate him. And if only He can take the account, then only He can frame laws for the progress of man. Therefore, except for Almighty Allah, no one else has Natural Wilayat, whereas from the aspect of creation also, only He can reward and punish.

"Then He will forgive whom He pleases and chastise whom He pleases, and Allah has power over all things." (2:284)

This proof is also hinted at in the 235th verse of Surah Baqarah, whose average limit is Allah's awareness about the inner secrets of man. It is said: "And know that Allah knows what is in your minds, therefore, beware of Him." (2:235)

Eighth Proof

The difference of the previous two reasonings with this reasoning is regarding the average limit. The average limit of this proof is the resurrection of man. Its explanation is that since the everlasting life of man begins with death, therefore, man cannot be aimless. And since there is some aim of the existence of man, that is why to reach to that aim, some or the other way is present and that method, which conveys man to that aim, is religion, which is called as the Straight Path (*Siraat Mustaqeem*). Since religion is a collection of laws compatible with this aim, therefore, the maker of religion can be only one, who should be aware of this aim of the resurrection of man; and it is only Allah, who is aware of resurrection.

Many rational and textual proofs are available regarding the fact that only Almighty Allah is aware of the end of man. Rather, this matter is so clear that it is not needful of mention. The ignorance of man regarding his resurrection and end became the cause of the coming of prophets. The Almighty Allah says: "And We have not sent you but to all the men." (34:28)

Also: "Even as We have sent among you an Apostle from among you who recites to you Our communications and purifies you and teaches you the Book and the wisdom and teaches you that, which you did not know." (2:151)

That is: We sent the Prophet so that he may teach to you, human beings such things, which you could not have learnt, because no matter how much human sciences develop, they would remain under the limits of the world of nature, whereas the knowledge of resurrection and knowledge of reality of things that becomes clear in Barzakh and Judgment Day is outside the capacity of human knowledge and experience. The sole means of these knowledges is the realization of the unseen, which is achieved from Almighty Allah through revelation and divine inspiration.

For example, by progress of human sciences, how can man, like the Holy Quran, explain the unlawfulness of backbiting to be same as eating carrion? "Nor let some of you backbite others. Does one of you like to eat the flesh of his dead brother?" (49:12)

Finding the signs of the eater of carrion in a man who backbites is not at all related to human sciences, which can be understood with the progress of knowledge.

This can be learnt only through purgatorial matters and stages of Qiyamat. Therefore, man himself cannot understand those things that he should be able to express his opinion about their lawfulness and unlawfulness. That is the reason that Almighty Allah says: "He it is Who raised among the inhabitants of Mecca an Apostle." (62:2)

That is the Prophet is selected from the society; all the nobles and great men are ignorant of those matters, for whose propagation the Prophet is appointed. On the contrary, this matter is not restricted to human society; rather if the perfect man, aware of divine sciences, does not teach the angels; even they are ignorant and unaware, because the Almighty Allah says: "O Adam! inform them of their names." (2:33)

He also said: "And He taught Adam all the names." (2:31)

On the basis of this, except for Almighty Allah and the person aware of divine sciences, no one is capable to control and nurture man; because except for him, no one is aware of the secrets and end of man; and since only He is the controller of human destiny and the controller of his affairs, therefore, only He is the deity worthy of worship. That is why Isa(a) said: "Surely Allah is my Lord and your Lord, therefore, serve Him; this is the right path." (3:51)

This proof and other reasonings, which prove the Lordship of Almighty Allah, also prove that He is having the eligibility of designing the system for training man. From these proofs it becomes clear for people of understanding that without any doubts only He it is, who guides to the Straight Path. He says:

"And those to whom the knowledge has been given see that, which has been revealed to you from your Lord, that is the truth, and it guides into the path of the Mighty, the Praised." (34:6)

Those who have sense know that whatever is revealed on the Prophet is truth, in such a way that everything other than it is deviation and misguidance. There are other definitions also, from

which the same meaning is concluded. For example: "Say: Surely the (true) guidance is the guidance of Allah." (3:73)

Or the verse: "Surely Allah's guidance that is the (true) guidance." (2:120)

Since guidance is exclusive to Almighty Allah; therefore, other than His guidance there is nothing, but misguidance.

"And what is there after the truth but error?" (10:32)

Thus, if someone deems something to be lawful or unlawful, without relying on revelation, the Holy Quran considers him to be an allegation maker and says:

"Say: Has Allah commanded you, or do you forge a lie against Allah?" (10:59)

He also says: "And, for what your tongues describe, do not utter the lie, (saying) This is lawful and this is unlawful, in order to forge a lie against Allah." (16:116)

This allegation on Almighty Allah, which is attributed to the idolaters, is not because they were claiming prophethood; on the contrary, it is because they attribute whatever is only for Allah to someone other than Allah.

Attribution of allegation to dualists is like attribution of polytheism, because they did not believe in associating in servitude and did not perform worship acts for other than Allah. In worship, they were not like those who performed some worship acts for God and some for others. Neither were they like those who performed their deeds insincerely and for show off. On the contrary, they performed all their deeds for idols. Allah has called them polytheists, because even though worship is only for Almighty Allah they performed it for the idols and considered them to be deities instead of Almighty Allah.

The matter is same regarding allegations also. They never make false attribution of even one command with the claim of prophethood; on the contrary, they had belief in the creatorship of Allah, His Wilayat and guidance from the aspect of nature. Even then on the pretext that access is not possible to Him, they attributed lawmaking to someone other than Almighty Allah; whereas this matter is exclusive only for Allah, the Mighty and the High.

According to the logic of the Holy Quran, only God is having discretion for lawmaking, therefore, if someone through human thinking wants to fulfill human needs, he has attributed falsehood to Allah. That is he has denied Allah that, which is exclusive for Him, and has attributed it to someone other than Him. In the 9th verse of Surah Hamim Sajdah, the Holy Quran says:

"Say: What! do you indeed disbelieve in Him Who created the earth in two periods, and do you set up equals with Him? That is the Lord of the Worlds." (41:9)

The dualists regarded idols as equals of God, not in the sense that they sometimes obeyed the idols and sometimes Allah, because they did not worship anyone other than idols. They also did not follow any law other than the laws related to the different deities and partial lords. Rather making someone an equal of God was in the sense that they attributed to someone other than Allah the act, which was only for Allah. This, in fact, is deeming an equal to the God, Who is such that there is nothing like Him. That is the reason that on Judgment Day, the polytheists would admit:

"By Allah! we were certainly in manifest error, when we made you equal to the Lord of the worlds;" (26:97-98)

That is we were in manifest deviation when we considered you to be like the Lord of the Worlds and we expected from you that, which was exclusive to Him.

Although, we should remember that the polytheists in the beginning honored the soulless bodies in remembrance of partial gods and different deities; but the later dualists ignorants started paying respects to them over and above that.

So far we have proved that they denied Wilayat for other than Allah in the meaning of guardianship in Nature and legislation and considered it exclusive for Allah. These reasonings were direct as well as related to rulership, lordship and guidance. Now, we end this discussion here only.

And praise be to Allah, the Lord of the worlds.

18

General Wilayat and Special Wilayat

After realizing that every kind of Wilayat, natural and legislative, is exclusive for Almighty Allah, it is necessary to know the difference between natural and legislative Wilayat.

Natural Wilayat of Almighty Allah is same for all believers and non-believers. That is no mature and sensible person is there who may be exempted from the Natural Wilayat of Allah, because like believers, it is necessary upon the disbelievers as well to have faith in fundamentals of faith and to act on the practical laws.

Thus the Wilayat of Almighty Allah is of two kinds: 1: General Wilayat and 2. Special Wilayat. General Wilayat, like legislative Wilayat is applicable to the believers and disbelievers; but Special Wilayat is only for believers, because on the basis of Natural Wilayat, it is compared to the good sense (*Taufeeq*) of completing a journey.

Eagerness to perform the religious duties is a natural matter, which is having its own cause. Therefore, those who are deprived of relationship connected to this cause, they never get the good sense (*Taufeeq*) for this. In some verses, the same depravity is mentioned. It is stated:

"Those are they for whom Allah does not desire that He should purify their hearts." (5:41)

That is the Almighty Allah has not decided to purify their hearts. Indeed it does not imply legislative intention, because according to

law of religion, ritual purification is the duty of all. Thus, here the natural intention is implied, because the Almighty Allah says:

"I will turn away from My communications those who are unjustly proud in the earth." (7:146)

That is when artificial and natural signs are placed before them again and again and they pass away from them in the condition of inattention, arrogance and commit denial:

"And how many a sign in the heavens and the earth, which they pass by, yet they turn aside from it." (12:105)

We will not give them the good sense of pondering on the signs in such a way that they would not perceive the pleasure of study and taste the sweetness of contemplation, although like before they are under legislative Wilayat and it is their responsibility to perform religious duties:

"But Allah is the Guardian" (42:9)

This holy verse proves the general and absolute Wilayat of Allah, but where the Wilayat of false idols and Shaitan on the infidels is mentioned against divine Wilayat for believers and pious, it implies special Wilayat as mentioned in the throne verse:

"Allah is the guardian of those who believe. He brings them out of the darkness into the light; and (as to) those who disbelieve, their guardians are Shaitans who take them out of the light into the darkness." (2:257)

Or, as mentioned in the 19th verse of Surah Jathiya:

"Surely they shall not avail you in the least against Allah; and surely the unjust are friends of each other, and Allah is the guardian of those who guard (against evil)." (45:19)

Verses, in which Special Wilayat is hinted at, include the 63rd verse of Surah Nahl:

"By Allah, most certainly We sent (apostles) to nations before you, but the Shaitan made their deeds fair-seeming to them, so he is their guardian today, and they shall have a painful punishment." (16:63)

That when prophets were sent to the people and they called them to

Almighty Allah through legislative Wilayat, Shaitan made wrong suggestions to them and showed the world as a beautiful thing to them and they regarded it to be an embellishment and now, Shaitan is their guardian and there is a painful chastisement from them.

This verse proves the special Wilayat of Almighty Allah as opposed to the special Wilayat of Shaitan for those who leave the circle of the folks of belief and come under the Wilayat of Shaitan. It is said regarding this in 27th verse of Surah Araaf:

"O children of Adam! let not the Shaitan cause you to fall into affliction as he expelled your parents from the garden, pulling off from them both their clothing that he might show them their evil inclinations, he surely sees you, he as well as his host, from whence you cannot see them; surely We have made the Shaitans to be the guardians of those who do not believe." (7:27)

Shaitans are guardians of the disbelievers; although as mentioned previously, before the disbelievers took Shaitan as their guardian, Allah exhausted the proof on them through revelation and reason.

In the 14 and 15th verses of Surah Hadid, where the fire of disbelievers is mentioned, the Almighty Allah says: They are such that in spite of being neighbors of believers, they have cast themselves into mischief and are involved in false hopes and worldly thoughts.

"They will cry out to them: Were we not with you? They shall say: Yea! but you caused yourselves to fall into temptation, and you waited and doubted, and vain desires deceived you till the threatened punishment of Allah came, while the arch-deceiver deceived you about Allah. So today ransom shall not be accepted from you nor from those who disbelieved; your abode is the fire; it is your friend and evil is the resort." (57:14-15)

The apparent connotation of these verses proves that the fire of Hell, like the fire of the world is not an imperceptible matter; on the contrary, it is a fire, which is having Wilayat on disbelievers with perception.

The apparent meaning of some other verses also proves this. Among them is the 12th verse of Surah Furqan: "When it shall come into their sight from a distant place, they shall hear its vehement raging and roaring." (25:12)

That when the fire of Hell would see them from a distance, the inmates of Hell will hear its angry roar from far away.

When the apparent meaning of verses of Quran prove that the fire of Hell is not like worldly fire, for which the good and the bad are equal; on the contrary, it is a fire, which sees as well as recognizes and then intentionally pulls the disbelievers and considers them to be under its Wilayat, so there is no justification to overlook the apparent meaning and consider them allegorical.

Sometimes, the special divine Wilayat is attributed directly to Allah as in the following verse:

"Allah is the guardian of those who believe." (2:257)

"And Allah is the guardian of those who guard (against evil)." (45:19)

And sometimes attribution is made directly as the following verse:

"(As for) those who say: Our Lord is Allah, then continue in the right way, the angels descend upon them, saying: Fear not, nor be grieved." (41:30)

...as the steadfast and determined believers receive the special favor of Almighty Allah through special angels.

Negation of Free will in Wilayat

From whatever is mentioned regarding divesting Wilayat from other than Allah, it becomes clear that where natural, general or special Wilayat is attributed to mediums, like the Almighty Allah says:

"Only Allah is your Guardian and His Apostle and those who believe, those who keep up prayers and pay the poor-rate while they bow." (5:55)

Or where Wilayat is compared to Fire, Shaitan or Taghut, in all these instances, the implication is Divine Wilayat, although some

are expressions of the beautiful names of Allah; for example, where Wilayat is an expression of grace and guidance, whereas others are expressions of majestic names of Allah; like where Wilayat is an expression of divine fury.

In this way, it is known that in no instance of natural or legislative Wilayat is proved for anyone other than Allah by way of delegation.

Two rational arguments were mentioned on the impossibility of delegation. In the first proof, the average limit was personal needfulness of existing things, because any existing being, whether human or non-human, if it does something independently, it is necessary that at that time it should be in existence, whereas existing things are always incidental and needful of others in survival.

Average limit in the second proof was limitlessness of Almighty Allah, because if Allah is unlimited, His Lordship and finally His Wilayat will also be unlimited and defectless, whereas free will is equal to the limitation and defectiveness of the Wilayat of the giver of favor.

These two reasonings, from the aspect of being rational proofs, are not worthy of restriction; that there can no exception in them; therefore, whatever is mentioned in some traditional reports of *Al-Kafi* regarding free will, it does not imply terminological free will, it implies expressiveness or a kind of trusteeship.

The difference between trusteeship and Wilayat is that in Wilayat, the main thing is Wali and the charge is under the guardianship of Wali; whereas in issue of trusteeship, the most important is not the trustee, it is the client. That, which the client does not want to do directly, he does so through his attorney.

Although in some instances of perfection, which are named as reliance, the attribution of reliance is made to other than Allah, in such a way that Allah becomes the attorney and the one other than Allah is His client; but as was clarified previously, in these instances also, the return of attorneyship is to Wilayat only, because the nurturer is having regard for Allah. That is he accepts Wilayat and not having attorneyship.

Almighty Allah has called His saints (*Awliya*) as representatives in some Quranic comparisons. In the 89th verse of Surah Anaam, He says:

"Therefore, if these disbelieve in it We have already entrusted with it a people who are not disbelievers in it." (6:89)

Thus, if people deny the Wilayat of Allah, He sends it to the prophets and saints, who are the representatives of His religion.

Therefore, if representation is possible in religion, but free will in its terminological meaning is impossible, that Wilayat in whose attribution is made to the prophets is based in some instances on the explanation of some verses and in some other instances, in opposition to distortions and disobediences, is the name of guardianship and defense of divine laws. The meaning of prophets being trustees is that divine laws should be applied and there should be defense of divine limits and laws before disobedience.

The prophet has two responsibilities in explaining Divine matters: One of them being recitation of the verses revealed to him in the form of a divine book and another is the interpretation and explanation of fundamentals mentioned in Quran. In 44th verse of Surah Nahl, it is mentioned regarding this:

"And We have revealed to you the Reminder that you may make clear to men what has been revealed to them, and that haply they may reflect." (16:44)

This right of interpretation and explanation also, which is bestowed to the Holy Prophet(s), is definitely not in the meaning of free will, because whatever the Prophet used to say was inspiration from Almighty Allah, which became apparent in the form of Hadith Qudsi. For example, when the Holy Prophet(s) explains and interprets the verses of: "And (as for) the man who steals and the woman who steals, cut off their hands." (5:38)

Or: "Pay Zakat"

When the Holy Prophet (s.a.w.s.) explained the extent of cutting of hands or instances when Zakat is payable, it was definitely not that the Almighty Allah only mentioned the obligation of Zakat and

penalty of cutting hands and the Messenger of Allah(s) fixed the extent of cutting hands and instances when Zakat is payable according to his personal view. The below verse proves this:

"Nor does he speak out of desire. It is naught but revelation that is revealed," (53:3-4)

Therefore, whatever the Holy Prophet(s) understood on Meraj as 'obligation of Allah' and 'obligation of Prophet' was definitely not in the sense that he added something from his own side; rather it means that he explained the last two units also with the help of divine revelation. That is why the interpretation of the Prophet is attributed to Almighty Allah. It is said in the 7th verse of Surah Hashr:

"And whatever the Apostle gives you, accept it, and from whatever he forbids you, keep back, and be careful of (your duty to) Allah; surely Allah is severe in retributing (evil):" (59:7)

This verse is regarding the issues of legislation and not imagination of universe, because the meaning of the verse, especially of its first part, is: "And whatever the Apostle gives you, accept it. (59:7)

The apparent meaning is in the second part, that is:

"And from whatever he forbids you, keep back." (59:7)

It implies that you must obey the commands and prohibitions of the Holy Prophet(s). This verse proves the rightfulness of Prophet(s) to explain and interpret. Moreover, the teaching of laws and limits, and the right of guardianship and application of laws are also proved for the Prophet. The verse of: "Obey Allah and obey the Prophet" also proves this.

It is so, because whatever the Almighty Allah has said that you must obey the commands and prohibitions of Allah, it is learnt from it that on one side the Holy Prophet(s) is the explainer of divine laws and on the other side he is also responsible for their application. Otherwise if the Prophet had been only the teacher of Quran, he would not have commanded and prohibited, on the contrary, he would have only issued instructions of command and prohibition.

On the negation of terminological free will, in addition to rational and textual proof, even in those traditional reports, in which prophets are said to be delegated with Wilayat, there are many evidences of this, which prove that in traditional reports free will does not imply terminological delegation, which proves independence.

Such traditional reports are present in *Usul Kafi*, Kitabul Hujjah, Chapter of delegation of the Messenger of Allah(s) and the Holy Imams(a) to the matter of religion. From Imam Ja'far Sadiq(a) and other Imams the following kinds of statement are recorded:

"Allah, the Most Holy, the Most High, disciplined and educated His Messenger. He then made his discipline and education to be the best. When his discipline and education was complete, He said, "O Muhammad, you certainly possess a great degree of moral discipline and education (64:4). Then He made him in charge of the affairs of religion and the Muslim nation so that he would manage the social matters of His servants with wisdom. Allah, the Most Holy, the Most High, said, "...what the Messenger (of Allah) gives you, you must take (obey) and what he prohibits you, you must desist from it..." (59:7) The Messenger of Allah was protected, successful and supported by the Holy Spirit. He (the Messenger of Allah) does not slip; make a mistake in any management of the social issues of the people. He is educated with the education of Allah.

Thus, in traditional reports, the meaning of delegation of training is different from terminological delegation, because the latter implies delegating something to someone independently in the interpretation of law or in application of law or independent fixing and deriving of secondary laws and their implementation, whereas in terminology, the fundamental rules are known as laws derived from principles.

And praise be to Allah, the Lord of the worlds.

19

Evidence of Natural Wilayat for other than prophets (Anbiya) and divine saints (Awliya)

So far we have discussed different types of Wilayat, exclusivity of Divine Wilayat and its different manifestations. In addition, the explanation of Wilayat of the prophets and negation of their delegation of Wilayat were also discussed. Now, we shall discuss whether Wilayat is proved for someone other than the prophets.

The Quran apparently says that legislative Wilayat in the meaning of the responsibility of conveying the laws is only restricted for prophets; whereas the jurisdiction of Natural Wilayat is broader than legislative Wilayat and all such people come within its limits who have the capacity to be effective on the outer system.

As was made clear in the previous discussions, Natural Wilayat itself is proved for all, because every man lives with Natural Wilayat only.

For example, whenever man wants, he moves his body and whenever he likes, he makes it lie down on the bed and brings down the connection of his body to vegetative life and even reduces to animal life and in this way he goes to sleep. Then according to his capability, he sees good or bad dreams. In the same way, other actions that a man performs on his body, all are the result of the Natural Wilayat of the soul, because in external matters, if ordinary activities are performed through our physical organs, they take place as a result of thought and view, which is from the practical or theoretical intellect.

Our being so much attached to Natural Wilayat is like the attachment of fish to water in such a way that as a fish becomes oblivious of water, we are also oblivious of Natural Wilayat of the soul on the body.

Higher than this Wilayat, are those activities, which the soul performs outside the body. The Holy Quran has mentioned examples of such Wilayat of the prophets and along with it their secrets are also mentioned. We mention some of them below:

First example: Lady Maryam(s)

"When a woman of Imran said: My Lord! surely I vow to Thee what is in my womb, to be devoted (to Thy service); accept therefore, from me, surely Thou art the Hearing, the Knowing. So when she brought forth, she said: My Lord! Surely I have brought it forth a female- and Allah knew best what she brought forth- and the male is not like the female, and I have named it Maryam, and I commend her and her offspring into Thy protection from the accursed Shaitan. So her Lord accepted her with a good acceptance and made her grow up a good growing, and gave her into the charge of Zakariya; whenever Zakariya entered the sanctuary to (see) her, he found with her food. He said: O Maryam! whence comes this to you? She said: It is from Allah. Surely Allah gives to whom He pleases without measure." (3:35-37)

When Zakariya(a) took Maryam under his care and this lady grew up under his guardianship, whenever Zakariya visited her, he found with her unseasonable fruits. Seeing this, Prophet Zakariya(a) asked: Where do you get this sustenance from? Lady Maryam(a) replied: From Almighty Allah. The reply so satisfied Zakariya(a) that he accepted it without investigation. At the end of the verse it is hinted that: ***"Surely Allah gives to whom He pleases without measure."***

This verse does not mean that there is no accounting of divine bounties, because 'the accountant' (*Haseeb*) is one of the names of Almighty Allah and He also says in the Holy Quran: "And there is a measure with Him of everything." (13:8)

On another occasion it is said: "Surely We have created everything according to a measure." (54:49)

Thus, the above verses imply that the condition of the bestowal of the Almighty Allah is such that He is without any measure; that Allah gives sustenance in such a way that it is without measure or the style of His giving the sustenance is such that others cannot keep account of it.

In any case, this is also a kind of Wilayat. That is a person, who is not a prophet, but has reached a rank that Almighty Allah bestows such noble sustenance to him, which is beyond the understanding of others.

Such great was the position of Wilayat, which became apparent in Lady Maryam(s) that Prophet Zakariya(a) was also motivated to pray for the birth of a righteous son like Yahya(a). For when Prophet Zakariya(a) witnessed this excellence in Lady Maryam(s) he wished that the Almighty Allah should also give him such a child: "There did Zakariya pray to his Lord; he said: My Lord! grant me from Thee good offspring; surely Thou art the Hearer of prayer." (3:38)

So the Almighty Allah bestowed Zakariya(a) with a son like Yahya(a) so that he may also be blessed with that noble sustenance without measure, although Yahya(a) reached to the rank of prophethood and scaled the rank of legislative Wilayat whereas Lady Maryam(s) was not having this position and she was only having Natural Wilayat.

Another evidence for the Natural Wilayat of Lady Maryam(s) is that she, in addition to practical discretions, was having intellectual discretions, which from the aspect of making prophecies were having the rank of miracles. For example it is said:

"When the angels said: O Maryam, surely Allah gives you good news with a Word from Him (of one) whose name is the Messiah, Isa son of Maryam, worthy of regard in this world and the hereafter and of those who are made near (to Allah). And he shall speak to the people when in the cradle and when of old age, and (he shall be) one of the good ones." (3:45-46)

This prophecy, in fact, is the becoming apparent of the miracle of Prophet Isa(a), which took place in his respected mother. In verse 110 of Surah Maidah, when mention is made of Isa(a), the Almighty Allah says:

"When Allah will say: O Isa son of Maryam! Remember My favor on you and on your mother, when I strengthened you with the holy Spirit, you spoke to the people in the cradle and maturity." (5:110)

Some commentators have concluded that there is an unseen announcement in this verse and it is that Prophet Isa(a) would not be able to reach old age, because the verse mentions speaking in childhood and maturity, whereas maturity is an age between childhood and old age (that is after 40 years).

Prophecy of a later miracle, which in fact is the expression of the miracle of Isa(a) in his respected mother, is also regarding connection between Isa(a) and Lady Maryam(s) of which there are many mentions in the Holy Quran.

According to the Holy Quran, Isa(a) and Lady Maryam(s) are only one fact, who became apparent in the form of a mother and son, because those two are mentioned as one and the same sign. Apart from this, sometimes the name of Maryam is mentioned before the name of Isa(a). For example in the following verse: "And made her and her son a sign for the nations." (21:91)

And sometimes it is mentioned to the contrary; for example: "And We made the son of Maryam and his mother a sign." (23:50)

The third evidence for Lady Maryam(s) during her pregnancy was the portraying of the Holy Spirit for her. The Holy Quran says: "So she took a veil (to screen herself) from them; then We sent to her Our spirit, and there appeared to her a well-made man. She said: Surely I fly for refuge from you to the Beneficent God, if you are one guarding (against evil). He said: I am only a messenger of your Lord: That I will give you a pure boy. She said: When shall I have a boy and no mortal has yet touched me, nor have I been unchaste? He said: Even so; your Lord says: It is easy to Me: and that We may make him a sign to men and a mercy from Us, and it is a matter, which has been decreed." (19:17-21)

That is when the Almighty Allah decided to make Lady Maryam(s) pregnant without a husband He sent the Holy Spirit to her and this angel came in form of a proper man to her and when she met this angel for the first time she said that she sought the refuge of Allah from his mischief.

After this the angel gave her the glad tidings of a son. Lady Maryam(s) was amazed that a woman should become pregnant without a husband. The angel said that the Almighty Allah has decided that she should become pregnant without a husband.

Second example: Asif bin Barkhiya

It is mentioned in Surah Naml:

"He said: O chiefs! which of you can bring to me her throne before they come to me in submission? One audacious among the jinn said: I will bring it to you before you rise up from your place; and most surely I am strong (and) trusty for it. One who had the knowledge of the Book said: I will bring it to you in the twinkling of an eye. Then when he saw it settled beside him, he said: This is of the grace of my Lord that He may try me whether I am grateful or ungrateful; and whoever is grateful, he is grateful only for his own soul, and whoever is ungrateful, then surely my Lord is Self-sufficient, Honored." (27:38-40)

Prophet Sulaiman(a) showed a miracle to the Queen of Saba so that since she had submitted in the political sense, she may bring also faith on the Lord of the worlds like Prophet Sulaiman(a) and say: "I submit with Sulaiman to Allah, the Lord of the worlds." (27:44)

Therefore, Prophet Sulaiman(a) said to his men: "Who can get me her throne before she arrives?" Ifreet, a jinni, said: "I can bring it to you before you get up from your place; that is half a day since this gathering started or till your gathering concludes."

Since this period was too long Prophet Sulaiman(a) did not accept. After that a man, who had some knowledge of the book said: "I will get it in the blink of the eye." Now, this is the shortest time period which can be defined.

It is learnt from the later part of the verse that Prophet Sulaiman(a) permitted him and that person displayed his power by his permission. Some commentators say that it was Prophet Sulaiman(a) himself, who transported the throne and through this they wish to deem the getting of throne as a miracle of Prophet Sulaiman(a), whereas the apparent implication of the verse is that someone else accomplished it.

Thus, this verse proves that someone other than a prophet can also display miracles, which may be stronger than folding up of the earth, because folding up of the earth means covering a long distance in a very short time, whereas in this act, apart from folding up of the earth, carrying something else is also included.

It is also possible that someone may object that how is it logically possible that the throne, lying at a great distance should be brought in less than the blink of the eye? Its reply is that: Normally it is impossible to accomplish this, but it is not logically impossible, since usually such transportations take a long time, there is no rational obstacle for it to be accomplished in a short time. Basically miracles and miraculous acts are called as such, because it is normally impossible to accomplish them, although they are not impossible in the actual sense.

Some have explained the transportation of the throne as follows: Every existing being, in every moment and time, receives a new favor from Almighty Allah. Therefore, there is no obstacle for the throne of Bilquis to be in Saba some moments ago and a few moments later it should have obtained the favor of existence in the presence of Prophet Sulaiman(a). There is neither any rational proof nor logical evidence for this reply, because it requires numerous existences for a single thing and every moment its existence should be accidental and different from the previous stage, except that it should imply that this transportation occurred very fast by the permission of Almighty Allah. In that case, there remains no difference between this reply and the previous one. There are some noteworthy points in the above incident.

First point: The person, to whom the transportation of the throne is attributed, is not mentioned in Quran, but the comparison, which is present with 'Ifreet from the jinn' shows that he was from the human beings.

Second point: Just as in the statement of most honored scholars, the mention of quality explains the cause of the command, in the same way, the adjective in the statement of: *"One who had the knowledge of the Book said:"* shows that the source of his authority was his knowledge of the Book.

Third point: The Book, which exercises controls in creation, cannot be a human book, because a human book merely consists of nominal words and letters, whose existence is only in the book form, and bookish existence and even notional existence of things cannot exercise external control and influence.

This shows that recognition, which becomes the cause of Wilayat, is different from lessons, discussion and interpretive knowledge and it is something that is merged with reality and which always accompanies it and it is known as intuitive knowledge or effective realization.

Fourth point: A recognition, which is the aim of Wilayat, is accompanied with trust; that is why it is said:

"And most surely I am strong (and) trusty for it." (27:38-40)

Even if this verse had not been there, this matter was worth proving, because the soul of the embezzler is deprived even from seeing good dreams, what can be said of his getting access to recognition, which should be a cause of Wilayat?

It is possible that the soul of the embezzler introduces itself to be trusty, but as soon as he travels to the world of unseen, his dishonesty is revealed, because when an illuminated reality is achieved by a liar in dream, many things present from before are added to it and this becomes like grass and buds, which grow around a flowery sapling and this scattering in dream proves the daily worries and mental disturbance of man. This causes whatever he sees in dream to be called as confused dreams (*Asgahthul*

Ahlaam), because 'Zagas' is a bundle of hay and grass and 'Asghas' is its plural. That is many bundles. When a pure bud grows from a false person, wild grass and buds grow around it in such way the real bud is concealed; and gradually it disappears into them in such a way that its trace does not remain. Therefore, whosoever is deviated from the right path in speech and character or is false and an embezzler, he can never reach true recognition and till man does not achieve real recognition, it is definite that Wilayat resulting from that would also not be achieved by him.

Fifth point: Under the explanation of this verse, some commentators have said that that person was having the knowledge of the great name of God; and as soon as he mentioned that name, before the blink of the eye, the throne came from Saba into the presence of Prophet Sulaiman(a). There is difference of opinion about that great name as well; whether it is 'living and eternal' (*Hayyul Qayyum*) or it is a Hebrew word like 'Ahaa Sharaaha' etc.

The point worth noting is that uttering or writing any word or using its meaning is not effective externally, because the system of existence is a system of cause and effect and in this system bookish, verbal or notional existences, which are extremely weak, cannot be effective externally.

Its explanation is that verbal existence and bookish existence are both nominal and specified existences. That is the reason that in different communities, words and letters are also different and from the aspect of specification also they are opposites. Nominal and specified matters are present only in the limits of specification and are ineffective in the world of nature. If meanings, like nominal matters, are not connected to specification, but present along with notional existence; and notional existence is having very weak reality, which cannot affect the external system, because that, which is effective in the external system, for that it is necessary that firstly it should be having a real existence and secondly it should be stronger than its effect. Even though notional existence is having real existence, this existence is dependent. Thus, the great name of God, which is effective externally, should be having a reality higher than the meaning.

Now, like Dua Simaat, we can understand the meaning of points mentioned in other supplications as well. In those supplications, Almighty Allah is adjured by His names. For example: 'I adjure You in the name, by which You created the earth and raised the mountains.' In such sentences, the names imply divine favors; because the heavens and the earth were created through those favors only; where as verbal names are from those nominal matters, which are coined for those real names. That is why those names are also called as 'names of the names'.

Difference between 'name' and 'name of names' can also be understood well through the discussion of difference between 'name' and 'named', as this is the very point of contention, because unity and contradiction between 'name' and 'named' implies the realities of nature, which are symbols for the 'named' and the owner of sign. Whether they are actually 'named' or something different? In the same way, 'name', along with special specification, implies absolute existence. As opposed to this, being is a non specified existence and it is also opposed to the quality, which is specification only. Regarding this, we previously stated that from one aspect, 'name' is same as 'named', whereas from another aspect it is different.

The conclusion is that knowing the Great Name is not only knowing words or meaning; this knowledge implies the greatest names being inclined to soul and this occurs when that name is manifested in the soul of man. One, in whom the great name has been manifested and witnessed, he can be said to be having some knowledge of the Book. And since in this person is manifested the name, which is the cause of the creation of the time and earth and is the cause of the creation of the seas and the heavens; therefore, he can control whatever is there in the earth and the heavens before the blink of the eye.

Sixth point: The last verse of Surah Raad, which is applicable for Amirul Momineen(a), proved more than what is mentioned in the verse of Surah Naml: "And those who disbelieve say: You are not a messenger. Say: Allah is sufficient as a witness between me and you and whoever has knowledge of the Book." (13:43)

In this verse, two witnesses are mentioned in reply to the deniers of the messengership of the Holy Prophet(s); that is the idolaters of Mecca: the first witness, who is the highest, is the Almighty Allah Himself, who after giving the Book to His prophet, witnesses his prophethood; the second witness is one having the knowledge of the Book.

The statement of 'One having knowledge of the Book' is stronger than 'One having some knowledge of the Book', because the former statement applies to Amirul Momineen(a), which proves his mastership on the whole book, whereas the second statement present in Surah Nahl, does not prove that.

Seventh point: Here we again turn back to the initial point: that is the Wilayat of Waliullah is neither in the latitude nor longitude of the Wilayat of Allah; on the contrary, it is an expression of divine Wilayat and the verses in our discussion also hint at this point, because when Sulaiman(a) observed this expertise from one of those who were under his training, he did not say:

"He said: I have been given this only on account of the knowledge I have." (28:78)

That is he did not regard that power to be from his side or from others, because selfishness and unselfishness are veils; and one who cannot come out of them, cannot obtain Wilayat.

Therefore, Prophet Sulaiman(a) testified that it was from Almighty Allah and he said:

"This is of the grace of my Lord that He may try me whether I am grateful or ungrateful; and whoever is grateful, he is grateful only for his own soul, and whoever is ungrateful, then surely my Lord is Self-sufficient, Honored." (27:40)

And praise be to Allah, the Lord of the worlds.

Third example: Mother of Prophet Musa(a)

The third example of those, who were not prophets, but having practical or theoretical Wilayat in the natural system, is the mother of Prophet Musa(a). It is mentioned in the 7th verse of Surah Qasas:

"And We revealed to Musa's mothers, saying: Give him suck, then when you fear for him, cast him into the river." (28:7)

In the 38th and 39th verses of Surah Taha, where it is mentioned that Almighty Allah commanded the mother of Prophet Musa(a) to cast the child into the river, it is mentioned that He commanded the river to convey him to the shore.

"When We revealed to your mother what was revealed; Saying: Put him into a chest, then cast it down into the river, then the river shall throw him on the shore." (20:39)

Then it is mentioned in Surah Qasas:

"And do not fear nor grieve." (28:7)

This divine command for the mother of Prophet Musa(a), in form of revelation, was not only a verbal advice and suggestion, which in such moments of fear, is ineffective or less effective, on the contrary, it was an inspiration capable of removing fear and grief if they were present and preventing them if there was possibility of their occurrence.

In this verse regarding mother of Musa(a), Almighty Allah has attributed to Himself restraining her from fear and grief, but for other steadfast believers, it is attributed to angels.

It is mentioned in the 30th verse of Surah Ha Mim Sajdah:

"(As for) those who say: Our Lord is Allah, then continue in the right way, the angels descend upon them, saying: Fear not, nor be grieved, and receive good news of the garden, which you were promised." (41:30)

That is angels descend on steadfast persons and tell them: not to fear or grieve.

Though there is no contradiction in both these attributions, because angels are appointed to divine matters and they act according to the permission of Allah; on the contrary, it is the act of Allah only, which is performed through angels. Therefore, it can also be attributed to the phenomenon (*Mazhar*), who are angels, as well as to the manifest (*Zahir*), who is Almighty Allah.

In the later verses of Surah Qasas, the secret of removal of grief and sorrow of Musa's mother is mentioned. It is said:

"And the heart of Musa's mother was free (from anxiety) she would have almost disclosed it had We not strengthened her heart so that she might be of the believers." (28:10)

That is: If We had not connected her heart to Us, she might have been affected by the severity of sorrow and grief. It is known from this verse that connection with Almighty Allah, who is absolute beauty and power, takes one away from fear and grief. Its explanation is that sorrow is related to the past and fear and grief is related to future. One, who in the past, has suffered some harm, he is sorrowful and one who expects that he would suffer some harm in future, he is fearful as well as sorrowful. In this way, if a person entrusts his heart to the source of existence, in whose control is the past and future, he would never be involved in fear and sorrow.

Thus, negation of fear and grief from mother of Prophet Musa(a) was fulfilled through the revelation of:

"And do not fear nor grieve." (28:7)

In fact, it was due to her spiritual connection with Almighty Allah; and this natural connection with Allah is complete monotheism and is, in fact, Wilayat.

At the end of the 7th verse of Surah Qasas, it is mentioned as follows regarding unseen divine inspiration for the mother of Prophet Musa(a):

"Surely We will bring him back to you and make him one of the apostles." (28:7)

That is the mother of Prophet Musa(a) was also given the glad tidings that Allah will bring him back to her and appoint him as a messenger. Since, this lady was having awareness of unseen regarding her security from fear and grief, she is considered to be a perfect example of divine saints.

Fourth example: Wife of Prophet Ibrahim(a)

The fourth example is that of the wife of Prophet Ibrahim(a), who used to hear the conversation of angels and also speak to them. It is mentioned in the 69th to 73rd verses of Surah Hud:

"And certainly Our messengers came to Ibrahim with good news. They said: Peace. Peace, said he, and he made no delay in bringing a roasted calf; but when he saw that their hands were not extended towards it, he deemed them strange and conceived fear of them. They said: Fear not, surely we are sent to Lut's people. And his wife was standing (by), so she laughed, then We gave her the good news of Ishaq and after Ishaq of (a son's son) Yaqub. She said: O wonder! shall I bear a son when I am an extremely old woman and this my husband an extremely old man? Most surely this is a wonderful thing. They said: Do you wonder at Allah's bidding? The mercy of Allah and His blessings are on you, O people of the house, surely He is Praised, Glorious." (11:69-73)

In some of these verses, the conversation of Prophet Ibrahim(a) is mentioned and from there the discussion comes under the jurisdiction of discussions with prophets, which is related to their natural Wilayat, whereas other verses mention the conversation of the wife of Prophet Ibrahim(a) with angels. According to these verses, when the wife of Prophet Ibrahim(a) heard from angels about the birth of Ishaq and Yaqub, she was astonished and she expressed surprise. After that she heard the reply of the angels:

"They said: Do you wonder at Allah's bidding? The mercy of Allah and His blessings are on you, O people of the house, surely He is Praised, Glorious." (11:6973)

Wife of Prophet Ibrahim(a), mother of Prophet Musa(a) and Lady Maryam(a) are the ladies who spoke to the angels; or heard their conversation; and it shows that even though they were not prophets and messengers, they were still having Wilayat, because Wilayat of prophethood is among the enforceable matters, which is only for males: "And We have not sent before you but men from (among) the people of the towns, to whom We sent revelations." (12:109)

Whereas Wilayat is the unseen part of prophethood and an example of the connection of a perfect man with God, and all this is related to human perfection, which is not exclusive for males. Therefore, in that there is no difference between men and women, although it is possible that its highest rank may be related to males, but the way of perfection is open for both.

Fifth example: Folks of the Cave

In the Holy Quran, it is mentioned as follows regarding the 'Folks of the Cave': "We relate to you their story with the truth; surely they were youths who believed in their Lord and We increased them in guidance. And We strengthened their hearts with patience, when they stood up and said: Our Lord is the Lord of the heavens and the earth; we will by no means call upon any god besides Him, for then indeed we should have said an extravagant thing. These our people have taken gods besides Him; why do they not produce any clear authority in their support? Who is then more unjust than he who forges a lie against Allah?" (18:13-15)

That is those believers were youths and when they were steadfast in faith, Almighty Allah created a connection between their hearts and Himself. The same connection and divine relation, mentioned in Surah Ha Mim Sajdah, is an implication of absolute greatness.

"(As for) those who say: Our Lord is Allah, then continue in the right way, the angels descend upon them, saying: Fear not, nor be grieved, and receive good news of the garden, which you were promised." (41:30)

The folks of the cave acted on this verse consistently: "And said: Our Lord is the Lord of the heavens and the earth." (18:13-15)

That is why Almighty Allah connected their hearts to Himself. This is in fact the connection of hearts, which facilitates the descent of angels and is the secret of removal of fear and grief, as explained thus in Dua Kumail: "And my heart, which is tranquil by Your love."

It is also mentioned in the story of the mother of Prophet Musa(a), because when the heart is filled with the love of someone other than Allah and the love of other than Allah cannot reach it, that person establishes relations with Allah; and for the heart, which establishes relations with Allah, the paths of domination of Shaitan are closed and channels of descent of angels open up. When the angels descend, fear and grief is expelled from the heart and in whoever's heart fear and sorrow does not remain, he becomes thankful in steadfastness instead of being patient, because patience is for one, who is always involved in a struggle in the field of Greater Jihad, along with fear and sorrow.

An evidence of this is the incident of the mother of Prophet Musa(a), mentioned under the explanation of the verse: "Had We not strengthened her heart." (28:10)

Another proof is the saying of the Chief of the Martyrs [Imam Husain (a.s.)] to Hasan Muthanna describing his honorable daughter, Sakina: "Through purification of self, my daughter, Sakina, has reached to a stage of being immersed in the being of Almighty Allah and she has scaled the rank of annihilation in such a way that except for the elegance of Allah, no elegance can attract her and other than divine fury and majesty, no terrifying incident can terrify her."

Yes, this majestic rank of Wilayat was only there because of the spiritual connection with the Absolute Powerful and Total Knower that even a tragedy like Kerbala, was unable to divert her attention from witnessing Divine Elegance.

Another sign of this connection was regarding the folks of the cave; that was a sleep of 309 lunar years or 300 solar years, which took place without the help of nutrition system.

"And when you forsake them and what they worship save Allah, betake yourselves for refuge to the cave; your Lord will extend to you largely of His mercy and provide for you a profitable course in your affair. And you might see the sun when it rose, decline from their cave towards the right hand, and when it set, leave them behind on the left while they were in a wide space thereof. This is of the signs of Allah; whomsoever Allah guides, he is the rightly guided one, and whomsoever He causes to err, you shall not find for him any friend to lead (him) aright. And you might think them awake while they were asleep and We turned them about to the right and to the left, while their dog (lay) outstretching its paws at the entrance; if you looked at them you would certainly turn back from them in flight, and you would certainly be filled with awe because of them." (18:16-18)

They remained asleep for 300 years and sometimes the Almighty Allah made them turn sides. This 300 years life and condition of sleep is an extraordinary matter and a miracle without the benefit of the nutritional system. On the other hand, it is a natural and ordinary result of Wilayat.

Those who have entrusted their hearts to Almighty Allah, they can remain alive without food and water for still longer periods, thus, Almighty Allah has mentioned it as a regular practice in the beginning of this story and has hinted that the story of the folks of the cave is nothing extraordinary; on the contrary, 'it is among Our ordinary signs'.

"Or, do you think that the Fellows of the Cave and the Inscription were of Our wonderful signs?" (18:9)

And Wilayat, which is among the miraculous signs of the Almighty Allah, is merging with the Wali himself; therefore, the folks of the cave are mentioned as divine signs.

Sixth example: His Eminence, Khizr(a)

The verses of Surah Kahf also mention a righteous servant of God, who was having esoteric knowledge and divine mercy. He is the same to whom Prophet Musa(a) was directed to obtain knowledge

from and in whose search he went out under the command of Allah. The Holy Quran says regarding this: "Then they found one from among Our servants whom We had granted mercy from Us and whom We had taught knowledge from Ourselves. Musa said to him: Shall I follow you on condition that you should teach me right knowledge of what you have been taught?" (18:65-66)

It is unlikely that this righteous servant, to whom Musa(a) was commanded to refer, should have been a prophet and even if he was a prophet, all the esoteric knowledge he had, was related to his Wilayat.

Gifted Knowledge (*Ilme Ladunni*) is awareness of the unseen world and its secrets; and only because of the awareness of secrets did the righteous servant kill a man, so that he may not spread mischief; punctured the boat, so that the tyrant king may not confiscate it and built the wall, so that the property of the orphans may be preserved.

Awareness about secrets of the universe is obtained only through the knowledge of the book, although there are different stages and ranks in the knowledge of the book. Some of them, which become the cause of Wilayat, consist of unseen recognition, while others are verbal and meaning based.

It is said in the Holy Quran: "Even as We have sent among you an Apostle from among you who recites to you Our communications and purifies you and teaches you the Book and the wisdom and teaches you that, which you did not know." (2:151)

As mentioned in the above verse, man himself cannot obtain any stage of knowledge of the book, although it is possible for everyone to access it through the prophet.

For example, an infidel adopts some laws related to the material aspects of man and he can act on them; whereas the unseen sciences and recognitions are only possible through purification of self and actual realization (*Idraak Shuhoodi*). Neither they, nor their substitute can be created by oneself. Thus, the unseen stages of the book, which are based on knowledge and secrets of universe, are the best implications of this saying of Allah:

"And teaches you the Book and the wisdom and teaches you that, which you did not know." (2:151)

Access to these stages is not possible, except through Wilayat. In the book of *Rauzatul Muttaqeen,* which is the explanation of *Man Laa Yahzarahul Faqih*, Majlisi, the First (r), says regarding the paucity of people with unseen cognition that: Since forty years he is busy with guardianship. teaching, writing and leading of prayers and has guided more than a hundred thousand persons; but from them he could not find even one, who has trodden the path that he himself wanted to tread. [*Rauzatul Muttaqeen*, Vol. 13, Pg. 128]

Yes, in every century, there are very few who get divine opportunity (*Taufeeq*) not to sell themselves to materialism and the world and thus they become the owner of secrets.

Seventh example: Testimony of the faithful

The seventh Quranic example, which is an absolute sample; is mentioned in the 105th verse of Surah Taubah:

"And say: Work; so Allah will see your work and (so will) His Apostle and the believers." (9:105)

There is no doubt that in this verse, the perfect implications of 'the believers' are the Holy Imams(a) as mentioned in some traditional reports; for example:

"The believers are the Imams or 'it is we'." [*Tafsir Safi*, traditional reports under the explanation of the above verse.]

Although it is a derivation and not a commentary, because commentary requires that the word of believers should be used for the Holy Imams(a), although in such types of verses the attribution of exegetical aspect is less than the derivative aspect.

In the captioned verse, the topic of believers is different from the implication mentioned below: "Only Allah is your Guardian and His Apostle and those who believe, those who keep up prayers and pay the poor-rate while they bow." (5:55)

For in this verse, there is context, which negated the inclusion of all believers and that context is the giving of Zakat while bowing; and

it is neither an obligatory command nor a recommended one; on the contrary, it is the proof that this verse explains a particular incident, which occurred at a particular time, whereas, no context is present in the verse under discussion restricting the believers. Therefore, in addition to Ahle Bayt(a) other persons are also included.

It is a wrong notion that the status of the Holy Imams(a) is restricted to being informed of the inner secrets of man, because such awareness is nothing extraordinary for them and every believer can be informed about the deeds of others through connection with the Absolute Knower, whereas those beings are mines of divine knowledge.

This awareness is mentioned in verses 18 to 21 of Surah Mutaffifeen by way of a fundamental principle:

"Nay! Most surely the record of the righteous shall be in the Iliyin. And what will make you know what the highest Iliyin is? It is a written book, Those who are drawn near (to Allah) shall witness it." (83:18-21)

That is whatever the righteous know or do is all recorded in the book and that book is in the Written Book (*Illiyin*). The *Illiyin* is itself a better and superior book encompassing this book and the proximate ones of the Almighty Allah see it. Thus, whatever the righteous perform, the proximate ones see it.

Same is concluded from the above principle mentioned in Surah Ha Mim Sajdah. It is mentioned therein: "(As for) those who say: Our Lord is Allah, then continue in the right way, the angels descend upon them, saying: Fear not, nor be grieved." (41:30)

The mention of fear and grief is under the topic of similarity, because the fruit of the kingdom is not only negation of sorrow and grief; on the contrary, whatever material and spiritual sustenance is there, all of it comes down only from the kingdom as in the following verse of Surah Jinn rain is considered to be a result of steadfastness:

"And that if they should keep to the (right) way, We would certainly give them to drink of abundant water," (72:16)

That is if they had been steadfast and not deviated from the right path, we would have bestowed water to them in excess.

In the above verse, water, which is considered to be a result of steadfastness on the right path, is not restricted to material water that the Prayer for rain etc mentioned as greater in the verse should be presented as smaller, on the contrary, the water of divine recognition is also included in it, which is spiritual and ideal nourishment for the human soul.

It is supported by a tradition from Imam Ja'far Sadiq(a) under the explanation of this verse: "Then let man look to his food," (80:24)

Imam Ja'far Sadiq(a) said regarding this verse: "Thus, man should see from where he has obtained his knowledge and from whom he had taken that knowledge." [*Usul Kafi*, Book of Excellence of Knowledge, Chapter of Miscellaneous traditions No. 8]

When the Almighty Allah has said that man should see his food, it denotes that man should be cautious from where he is obtaining his knowledge.

If in this verse, food denotes knowledge, which is the spiritual nourishment for man, in the later verses the water that is mentioned or the water from the ground and the earth is implied, which should be cause for man's development of knowledge and maturity in divine recognition.

In this tradition of Imam Ja'far Sadiq(a) not only food implies knowledge, on the contrary, the nature of knowledge is also explained: because regarding the knowledge, about which man is having obligation that he should recognize its teacher, and not obtain it from any Tom, Dick and Harry, and neither is it possible from anyone; it is a knowledge related to the training and purification of the human soul, otherwise in obtaining knowledge of physics and math what is worthy of mention is the principle: "Don't see who has said it and see what he has said." [*Hundred sayings of Jahiz*]

Thus, it is learnt that these two traditions are not having any contradiction between them, because the connotation of each of them is different from another.

From the past discussion, it became clear that the result of steadfastness is not that angels should descend in order to save from fear and sorrow and that rain should fall. On the contrary, the teaching of divine sciences and awareness of the inner secrets of man is also among the total conclusions of steadfastness on the path of Almighty Allah. On the basis of this, as verse 105 of Surah Taubah proves, there are many believers among us who are aware of our deeds and more than them are the Holy Imams(a).

So far, all the seven examples we mentioned, prove that if the miracles of the prophets are clear, their natural and legislative Wilayat is complete; but in addition to them, there are some, who as a result of steadfastness on the path of Almighty Allah and spiritual connection with Him, scale the rank of natural Wilayat.

And praise be to Allah, the Lord of the worlds.

21

Manifestation of the act of Almighty Allah in the movement and perception of man

We previously mentioned about the theoretical and practical discretions in natural Wilayat of persons, who were not prophets and it became clear that these discretions are signs of the unseen connection with the Almighty Allah.

A famous tradition present in Shia as well as Sunni books proves that through purification of soul man reaches to a position where his perceptive capacities are expressions of the perception of Almighty Allah and his motivational capacities become the expression of the power and movement of Almighty Allah. This tradition, which the late Kulaini has mentioned in his authentic and comprehensive book, *Al-Kafi*; is that man through proximity of the recommended acts is able to reach to the point that the Almighty Allah says about him:

"And no one can become proximate to Me in any way, except through performance of duties obligatory on him and he becomes proximate to Us through performance of recommended acts till I love him. And when I love him, I become his ears, through which he hears and I become his eyes, through which he sees; and I become his tongue, through which he speaks and I become his hands, with which he gives and takes. When he calls Me, I respond and when he asks Me, I give him. [*Usul Kafi*, Kitabul Imaan wal Kufr, Chapter of one who harasses the Muslims]

That is a pious and wayfarer man is able to reach a stage, where perception and movement are from his side, but the eye, through which he sees is the eye of Allah and the ear, from which he hears is the ear of Allah and the hand, with which he acts is the Hand of God and he reaches such a stage that Almighty Allah takes his theoretical and practical acts upon Himself and his prayers are fulfilled; although it is definite that whatever good deeds a man performs, its source is the being of Almighty Allah. Its rational proof is that man is a creation and creations from all aspects end at the final cause. The following verses prove this point:

"Allah is the Creator of all things." (13:16)

"And Allah has created you and what you make." (37:96)

"And whatever favor is (bestowed) on you it is from Allah." (16:53)

Method of Recognition of self and exposition of Wilayat

After knowing that there are some persons, who are able to achieve Wilayat, the question arises that how the Wali of Allah becomes aware of his Wilayat?

It is narrated from the author of *Mahasin Barqi* that a man asked Imam Ja'far Sadiq(a): How do the prophets come to know that they are prophets?

That is how do they come to know that whatever they receive are not satanic thoughts and suggestions, but it is prophethood? Imam Ja'far Sadiq(a) replied:

"The veil is removed from their eyes; and with such realization of reality they understand their prophethood and the truthfulness of knowledge, in which there is no scope of doubt, whereas others prove prophethood through proof or miracle." The sharp narrator again asked the Imam: "How should a believer test his faith in order to become sure that he is a believer?"

Imam(a) said: "The believer should consider himself faithful when he finds himself submissive to Almighty Allah and satisfied in every joy and sorrow." [*Mahasin Barqi*, Vol. 2, Pg. 328, Tr. No. 85]

The Late Kulaini has narrated that a person asked Imam Ja'far Sadiq(a): "How does a prophet come to know that whatever he sees in dream is the truth and from the angel?"

Imam(a) replied: "The prophet is given a special kind of divine sense (*Taufeeq*), through which he is able to recognize that whatever he sees is truth and from the angel."

Late Kulaini has also mentioned the tradition of *Mahasin* in 'the Book of Faith and Infidelity' in the Chapter of being satisfied with destiny.

This true and lofty statement is a goblet of heavenly drink from the spring of the Holy Quran. It is clearly announced in it that:

"But no! by your Lord! they do not believe (in reality) until they make you a judge of that, which has become a matter of disagreement among them, and then do not find any straitness in their hearts as to what you have decided and submit with entire submission." (4:65)

That is the true believer is absolutely submissive to divine laws and submission is a grade higher than silence. That is silence should be accompanied with tranquility and peace. If in his theoretical and practical controversies, man refers to the Prophet and is apparently silent before him, but feels straitness in his heart, it is a sign that he is not from the faithful.

Thus, the method of identification of faith is that the condition of knowledge should be tested in internal recognition and divine command; just as a prophet or a believer becomes aware of his faith or prophethood through his perfect realization and the attitude of the self to divine laws, in the same way, by identification of their selves, the folks of Wilayat realize their Wilayat. Thus, recognition of Wilayat is that man should recognize himself. Therefore, if one is oblivious of himself, he cannot understand his Wilayat or enmity. The Almighty Allah says as follows about overlooking of self and its cause:

"And be not like those who forsook Allah, so He made them forsake their own souls." (59:19)

That is those who forget their origin and source of existence get involved in the pain of forgetting themselves. Regarding those who are busy in materialism and the world, it is mentioned in Quran in another place:

"Whom their own souls had rendered anxious; they entertained about Allah thoughts of ignorance quite unjustly." (3:154)

Although there is no contradiction between whatever was mentioned in the previous verse (that they have forgotten themselves) and whatever is mentioned in the second verse (that they are involved in themselves), because the 'self', which they have forgotten is human reality and origin and the 'self', in which they are busy, is beastly and vegetative, which is only to the extent of fulfillments of nutritional and carnal needs.

Types of extraordinary phenomena and difference between miracle (Mojiza) and wondrous acts (Karamat)

Extraordinary phenomena are of different types: That, which is seen at the hands of the prophet to prove the claim of prophethood is known as miracle. And that, which the saints perform is known as wondrous act (*Karamat*).

Both, miracle and *Karamat*, which are two from the four types of extraordinary phenomena, occur through the natural Wilayat of the Prophet or the Imam. There is no difference between them, although from another aspect there is difference between them that in a miracle, along with the claim of prophethood, there is a warning as well; that is a prophet claims prophethood and along showing miracle issues a challenge, whereas in *Karamat* there is no claim and challenge. That is the reason that the discussion of miracle also comes within the ambit of Wilayat; but since it is compatible with the discussion of prophethood therefore, it shall be only presented in the issues of prophethood. It shall become clear in the discussion of prophethood that the prophet has a claim; an invitation or call. His claim is prophethood, which is accompanied with miracle and his call to monotheism and divine cognition.

The third type of extraordinary phenomena accomplished through the supplications of an ordinary believer; is called assistance and help. The fourth type is humiliation. It is in extraordinary act accomplished at the hand of a disbeliever and is accompanied by his own degradation as narrated that when Musailima Kazzab passed his hand on a healthy eye, it became blind and when he dropped his saliva in a well, instead of increase, its water dried up.

Objection to wondrous acts (Karamat) of the saints (Awliya) and its reply

Objections are raised against display of wondrous acts (*Karamat*) by saints from different aspects; the most important being that if something like miracle can be performed by a non-prophet also, there remains no value of the miracle and in this way no difference remains between a prophet and non-prophet and thus the recognition of a prophet becomes difficult. Its reply is that there is difference between them from the aspect of challenge and claim of prophethood; and this difference is proved and independent, because till a person does not achieve Wilayat, he cannot be the owner of wondrous acts (*Karamat*) and the Wali also on acting on the law of prophet cannot gain Wilayat from any other source. Thus, whoever has *Karamat*, is obedient to the prophet and has confessed to the prophethood of the prophet; and he neither makes claims nor throws a challenge. The gist is that display of wondrous acts is possible from non-prophet and the best proof of its possibility is its occurrence, because the living witness is history as derived from verses and traditional reports of many saintly persons, who being non-prophets, performed many such wondrous acts.

Different aspects of divine saints and their activities

It is said regarding divine saints that: "There activities are for Allah and their flight is to Allah and their anxiety is for Allah."

That is the divine saint (*Waliullah*), from the beginning to the end, is only attentive to Almighty Allah. On the basis of this, the divine saints are attentive to Almighty Allah from all aspects, because man, in all circumstances, is not beyond three conditions: Either he is in the beginning of a work, or he is involved in it or he has a

taken it to completion and is deriving benefit from it. In all these aspects, the attention of divine saints is the holy being of Almighty Allah and since He is the center of their anxiety, they can intone this verse:

"Say: Surely my prayer and my sacrifice and my life and my death are (all) for Allah, the Lord of the worlds;" (6:162)

Assisting the divine saints through the Holy Spirit

In some verses and traditional reports, the theoretical and practical acts of divine saints are attributed to the Holy Spirit. For example, it is mentioned in the 110th verse of Surah Maidah:

"When Allah will say: O Isa son of Maryam! Remember My favor on you and on your mother, when I strengthened you with the holy Spirit, you spoke to the people in the cradle and when of middle age." (5:110)

Or it is mentioned regarding the believers in the 22nd verse of Surah Mujadilah:

"You shall not find a people who believe in Allah and the latter day befriending those who act in opposition to Allah and His Apostle, even though they were their (own) fathers, or their sons, or their brothers, or their kinsfolk; these are they into whose hearts He has impressed faith, and whom He has strengthened with an inspiration from Him." (58:22)

The spirit, which is mentioned in this verse, is in fact, a hint to the Holy Spirit and it is different from the spirit, which is mentioned in the form of first person pronoun and third person pronoun.

"And breathed into him of My spirit." (15:29)

"And breathed into him of His spirit." (32:9)

For the spirit mentioned in these two verses is found in all human beings, whereas the hint is to the Holy Spirit in the verse under discussion, which is only for support of the perfect man.

Some traditional reports are mentioned in 'The Chapter of the Spirits present with the Holy Imams(a)' of *Al-Kafi*, which prove that there are four spirits in ordinary people and common believers, whereas

the Holy Imams(a) have five spirits. In these traditional reports, each of their qualities is also mentioned. The 'helper spirit' under discussion is mentioned as the fifth spirit in the Holy Imams(a).

That, which we wish to mention here is that Holy Spirit is nothing other than the soul and spirit of man; it is only a lofty stage of human self obtained after traversing the lower ranks, because human soul scales different stages: *Ammaarata bissoo* (that which commands evil), *Lawwama* (carnal), *Mulhima* (inspired), *Mutmainna* (content) and *Razia* (gratified) and *Marziya* (gratifying) and sometimes reaches the level of the Holy Spirit. There are only the limits and stages of the spirits of the self, which are covered one after another.

It is known from the traditional reports of *Al-Kafi* that these five spirits are not separate from each other; on the contrary, each is an aspect of human self. When soul and human self reaches the fifth stage that is the stage of sanctity, it becomes free of every defect and this is the point where it can perform such theoretical and practical acts, which are not possible for others.

Thus, it is not that the acts of divine saints are separate from their soul and should be attributed to some angel named as the Holy Spirit (*Ruhul Quds*) and it should be concluded that the soul of the saints is separate and oblivious of the very perfections. Even though angels are present, who help and control affairs and command a position of holiness. The proof of this claim is the reply, which Imam Ja'far Sadiq(a) gave to the question of Abu Basir. [*Usul Kafi*; Chapter of the spirit through which Allah assist the Holy Imams(a), Tr. no. 1]

Abu Basir asked: Which spirit is implied in this verse?

"And thus did We reveal to you an inspired book by Our command. You did not know what the Book was, nor (what) the faith (was)." (42:52)

Imam(a) replied: It is the spirit, which the Almighty Allah sends to His Messenger, which is greater than Jibraeel and Israfeel. The descent of that spirit, which is greater than the angel of revelation, is not because of being an angel; on the contrary, it is due to the 'divine blowing' in the soul and spirit of the Messenger of Allah(s).

It is clear through the above discussion that the assistance given to Isa(a) through the Holy Spirit during his childhood was accomplished by the swift scaling of the stages of the soul, because it is possible to cover time, space and stages in speed. That, which is impossible, is to obtain the higher stages without having covered the lower stages, because it is impossible to evade any of the stages.

Expressions of divine Wilayat

Sometimes, Almighty Allah performs His acts through unseen, sometimes through human beings and sometimes through non-humans. The incident of the defense of Kaaba from the attack of Abraha is an example of the unseen acts of Almighty Allah and an expression of Wilayat displayed through non-humans. Regarding this, the Holy Quran says in Surah Feel: "Have you not considered how your Lord dealt with the possessors of the elephant? Did He not cause their war to end in confusion, And send down (to prey) upon them birds in flocks, Casting against them stones of baked clay, So He rendered them like straw eaten up?" (105:1-5)

It is possible to see this incident, which was an expression of divine power for defense of religion, in another place and in another form. For example if from the divine saints one of them, who is the perfect expression of religion is in danger, and the defense of True religion depends on his security, here also Almighty Allah displays His power to defend him in every possible way. An absolute principle, which is a compound of all these extraordinary phenomena, is the divine practice that Allah, the Mighty and the High is the protector of His light: "They desire to put out the light of Allah with their mouths but Allah will perfect His light, though the unbelievers may be averse." (61:8)

As has become clear, the medium of man is not accidental in all instances where the hand of man is present in the unseen power of Almighty Allah and display of His Wilayat, on the contrary, man is a real medium between Almighty Allah and the system of nature and material world. Thus, the extraordinary act performed through his hands can in fact be attributed to him, but this attribution cannot be made to others.

For example, the incident of Prophet Isa(a), in which he was initially giving life to some things. It was only his own blowing and which used to become the cause of life through the permission of Allah. The Holy Quran says: "When you determined out of clay a thing like the form of a bird by My permission, then you breathed into it and it became a bird by My permission." (5:110)

Or the incident of Prophet Ibrahim(a), in which he was giving life in a new way. He used to only recite something, through which the dead animals came back to life. The Almighty Allah says regarding this: "Then call them, they will come to you flying." (2:260)

In all these instances, the noteworthy point, which we mentioned as proof in the previous discussions was that the medium of divine saints is neither in the latitude of divine Wilayat nor in its longitude. Whether it be an explanation or creating a doubt, it is only the expression of Wilayat of Allah and a sign and a symbol. Therefore, when one thing is manifested in another, if the expression is visible, the act would be attributed to it and if the apparent is seen, the act would be attributed to it.

Thus, the reviving of Prophet Isa(a) was from the aspect that he was an expression of the divine name of enlivener (*Muhiyy*) and Prophet Ibrahim's(a) enlivening of the dead was from the aspect that he was the expression of the name of Helper (*Moeed*) and these are the two beautiful names of the Almighty Allah.

On the basis of this, true liaison of divine saints implies that they are able to reach that lofty stage of becoming an expression of one of the beautiful names of Almighty Allah and since the expression is a sample and a sign of the apparent, therefore, it only shows divine Wilayat; without the slightest increase or decrease in it.

And praise be to Allah, the Lord of the worlds.