



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ
آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا
مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ

THE SYSTEM OF WILAYAT

The System Of Wilayat

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Preface

In the name of Allah

With all praises and thanks to Allah(s), Bethat Islamic Research Center (B.I.R.C) is pleased to present another English publication on the works of Ustad Syed Jawad Naqvi. This subject which is generally misunderstood by many of the followers of “Wilayat” as a subject of mere belief, expression of love and gratification and sectarian debates is proved in this book that “Wilayat” is the axis of religion which in fact is a system of governance demanding an implementation in the society. The author elegantly presents certain thought provoking tactics of enemies of Islam used to distort and deviate “Wilayat” from its actual focal point. These tactics were adopted at the time of the incident of Ghadeer and are in place today also. This book aims to clarify some of the common doubts and controversies induced in the minds of our younger generation regarding the subject of “Wilayat” and specifically Islamic governance and “Wilayat-e-Faqeeh”. Once again the author’s heart rendering sentimental comments associated with the historical defenders of “Wilayat” arouses the reader’s inner self to an extent of waking them from the deep slumbers of carelessness and unawareness towards Wilayat as a System of Governance. The author has done enough justification with the methodology of presentation whereby the book ends with a conclusion that in the current era those who are not supporting, preaching or want to remain unconcerned with “Wilayat” as a system of governance and specifically “Wilayat-e-Faqeeh” are in fact tools in the hands of enemies and are indirectly supporting the cause of

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enemies. What more can be expected when the Author who is a master on interpreting the thoughts of Iqbal, presents a poem of Allama Iqbal to logically justify his argument.

After exposing the System of Wilayat the author moves the discussion towards the non divine systems of governance. The author again talks under the light of Holy Quran presents the Pharaoic system as a case study to analyze the impact and the evil effects which a Pharaoic system leaves on the people who have accepted to live under this system willingly or unwillingly. The Author compares the Pharaoic system presented by the Quran to the current system of governance in the world.

The Author than explicitly talks about the conspiracies to off track the System of Wilayat and what formula the Infallible Imams have provided us to preserve Imamah. A series of Question and Answers are also listed in this book related to the same subject which would help in answering similar questions arising in the minds of the readers.

This book God willing would be an eye opener to all those who have a desire and thirst towards a better understanding and recognition of the subject of “Wilayat”.

Syed A.V Rizvi

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THE SYSTEM OF WILAYAT

Chapter 1

**The System of Wilayat
In the
Vision of Quran**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ
تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ
اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

*“O Messenger! deliver what has been revealed to you from your Lord;
and if you do it not, then you have not delivered His message, and Allah
will protect you from the people; surely Allah will not guide the
unbelieving people.”*

Surah Maida – Ayah 67

Guidance and Purpose of Creation

The topic of discussion is System of Wilayat. The necessity of recognizing and being aware of this subject arises from the arrangement of the system of guidance which Allah (s.w.t) has set up during and after the creation of human being. One part of the system of guidance which is related to the creation of human being is referred to as Guidance by Innate nature (Hidayat e Fitri). One portion of guidance lies within the human being and other lies outside him which is acquired through knowledge, recognition, revelation and propagation. All the necessities for survival of human being are totally covered by the combination of both these types of inward and outward guidance. And the collection of these is known as Religion.

Religion is the guidance for human being. But what is meant by Guidance?

Guidance is to provide human being with those means, sources, knowledge, information and path through which he can reach his purpose of creation. It is necessary to emphasize that every possible means, source of knowledge, direction which leads the human being to his purpose of creation comes under guidance.

One portion of this collection of guidance is Knowledge (ilm) and Recognition (Maarifat), this is because human being cannot reach his purpose of creation without these. There are no alternatives to Knowledge and Recognition (Maarifat) through which human being could reach his purpose of creation. It is also necessary to specify the purpose of creation. The purpose of creation is *Liqallah* (Union with God) (for more information on this refer to our book "Philosophy of Religion"), and is the same for both men and women. Men and Women are only different in gender, their purpose of life and creation is the same, since the purpose has to do with human innate values and not human being by itself. We generally misinterpret the purpose of creation to be death or destruction of life, or acquiring a place in paradise and bounties of paradise. These bounties are just means of inspiration to reach the real purpose which is union with the Almighty (s.w.t).

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The meeting or union with God is not a physical one similar to the meeting of different human beings amongst each other. This meeting is different in nature and can be understood with the help of this example. This meeting is like the meeting of a student and teacher. It is not the physical meeting of a student with his teacher, where he meets and greets his teacher and the teacher also greets him with a reply. But, instead over here the teacher relates to a person with certain merits, qualities and knowledge. The student is the one who has no knowledge in the first meeting with the teacher, but he gradually starts to acquire knowledge from his teacher thus elevating his level of perfection of knowledge in his self. Then, day by day the distance on the basis of knowledge starts to reduce between the teacher and the student. On the first day, when they met, the distance was too much, because the student had no knowledge at all, but later the student started his journey of acquisition of knowledge. The result was that day by day he was reducing the distance from his teacher. Then finally a day comes when he comes very close to the level of knowledge possessed by his teacher. In fact it also happens that he exceeds the level of knowledge of his teacher. This excelling of qualities by the student over his master is possible only when the relationship is between two creations, but not when the relationship is between the creation and the creator.

In the relationship between the creation and the creator, the creation can never excel over the creator; neither can the creation ever reach the same level as those of the creator, but can definitely acquire the best possible proximity to the creator. The meaning of this achievement of nearness or proximity can be understood from the fact

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that whenever we perform any religious act we start with an intention (*Niyyah*) of *Qurbatan Ilallah* (for the nearness of Allah). This is because the essence of Allah is a collection of perfect attributes and its peak (which in reality is infinity), whereas human being starts from a point where he has no attributes. He gradually starts to develop these attributes one by one in his self. This is what we call as the Journey of Proximity (or nearness) to Allah. And when human being reaches that stage where he acquires all possible attributes then the distance between him and Allah reduces. Now, this imperfect human being has become perfect human being and the distance with Allah for an imperfect human being is much larger compared to the distance of a perfect human being. The reason that the Prophets, Imams and Infallible personalities are much nearer to Allah as compared to other creations is because they are much more perfect in attributes as compared to other creation.

Summarizing this fundamental point, that the essence of Allah is the peak of perfection, and hence nearness with Allah is only achieved when a human being starts to develop these attributes within his own self. The scale of nearness will be on the basis of number of qualities he possesses in his self. This stage of extreme possible nearness is called *Liqallah* (Union with Allah), whereby a human being becomes a “perfect” human being.

System – A Means of Achieving Perfection

There are two defined ways for achieving perfection, they are Knowledge and Deeds. ***But apart from this, human being also has one more essential need, and that need is a system.*** A Human being can only acquire knowledge and perform his deeds under the shadow of a system. In order to get an idea of what is meant by and the purpose of a system, we can take an example of family. Family is such a gift from Almighty Allah(s) to us, whose importance we don't realize, and in fact many of us don't even consider this as a bounty of Allah. Allah(s) has not created human beings like animals. Family is actually an environment, which we cannot witness with our eyes, what we see are the walls and windows with few persons living inside them and we call this as family. Many a times there is a house but no family. This happens when people living below the same roof are upset with each other, not communicating with each other, any respect or rights towards each other, no duties towards each other and above all this, no trust on each other. This kind of place is a house but not a family. Family is that entity which comes into existence by few individuals and later a generation takes birth from them; it actually takes birth from the laps of this family, just like the lap of a mother. The lap of the family is much larger than the lap of a mother, because this lap of a family is a system. The example of family as a system is a very basic starting point. Without this system of family a human being cannot get educated and disciplined, he cannot accomplish his journey of perfection; he cannot reach the state of union with God. A human being irrespective of being a man or woman, literate or illiterate,

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whether from a village or a big city, cannot acquire knowledge and perfection without the lap of this system of family.

The system of family is limited to the extent of few members who live within it, and then with the support of each other they bring an environment into existence, and in this environment they get organized, disciplined and grow spiritually. The importance of family is like a fruit tree present in a garden which needs certain things in an environment for its growth and survival, and it is this family which fulfils these needs. If the family is good then a tree with flowers and fruits comes into existence, but if the family is not good then poisonous plants and trees come out of it. This is the first system which has been given to the human being, in which he has to live with his own will. And with his own will and intentions performs his duties by taking benefits from this environment of a family. A family is not essential just because a human being cannot fulfil his needs for physical growth without a family. In fact, the physical growth of a human being takes place even without a family; somehow even the orphans live and grow. Those orphans who have no one to feed and provide them shelter, clothings, they also somehow manage to grow physically without a family. The physical growth of a human being does not stop without a family. The main essence of growth for a human being is the growth of attributes of humanity inside him, his spiritual growth and discipline of his soul. The role of family is more for the soul than for the body. Even marital relation between a man and woman, where they need each other, is more for spiritual needs than physical needs. Similarly a child needs his parents for his spiritual growth more than physical growth. On the physical side anyone can feed him, you

don't need parents. But his spiritual growth, education and perfection cannot be achieved without parents and the system of a family. Hence a family in reality is a school and not just a feeding centre.

The growth and development of a human being spiritually is also limited inside a family, this is not because family has limitations, it is because the dimensions and abilities of a human soul are so high that a family cannot fulfil all the needs of the soul. I take an example over here of some plants which are planted in flower pots where they grow for some time. After a certain period of time, they cannot grow further inside the pot, now they should be transferred to a garden or a farm. This is because it has to further grow into a strong tree and bear fruits, and this is not possible from within a small flower pot. Family is essential for the growth of a human being, but its role and significance is limited to the likelihood of a flower pot. This means this human being needs at some stage of his growth a system larger than this system of family. Without this larger system in place a human being can never achieve perfection. This larger system can be termed as a society or a nation (Ummah). The way there are rules and regulations inside a family, this larger system of society or a nation also needs a set of rules and regulations to build an environment. This is also a lap of education for human beings.

Holy Quran – Manifesto for life

The Holy Quran is a divine book for the guidance and privilege of human beings. ***It is the final book which is a complete system of policies for the survival of human beings. It is not possible that***

anything which is a necessity for the guidance of Human being is not present in this holy book. In order to assess the vastness of the guidance present in the Holy Quran and its reach, it will be essential to first assess the vastness and limits of life of human beings themselves. It is an acceptable law that anything associated with human being cannot be assessed unless Human beings existence is first assessed and analyzed. Religion is for Human beings and hence for recognition of religions it is necessary to recognize Human Being first. At present there are many ideologies, thoughts and religions present in the world, the fundamental reason behind this multiplicity is that all of them have different perception about the creation and existence of Human beings. It is an obligatory responsibility of all these school of thoughts to express the limits of Human beings before publishing the syllabus of life according to their ideologies. They should present the reality of Human beings first and introduce the Human being in front of Human beings. Islam as a religion and specifically the Holy Quran accomplished this function, and this was a must since from this approach only you can identify the real needs of Human beings and also we can understand the needs of Human beings that are fulfilled by the religion.

This is the fundamental reason of differences between religions, whether Human being is matter only or matter with soul, whether the life of Human beings ends with death or continues further, and whether the life before death for a Human being is only a life of individualistic nature or is it social. These are the things for which if a religion does not expresses its views it cannot publish the syllabus of life based on the doctrines of that religion. And this is the work done

by the Holy Quran; it first introduced Human being, interpreted human being, expressed his limits and reality; and then along with this presented the limits of guidance as well. Since the life of human being is not limited to his own self and the Quran has itself presented the social aspects of the life of Human being, the Quran has also revealed the social system for Human being.

The System introduced by the Holy Quran

As mentioned before life in general needs a system, the way personal life of a human being needs discipline and routine protocols, and similarly the social life of a human being also needs a system. A well disciplined and organized life is only capable for receiving guidance and such a kind of life is a privileged one. This is not just specific to Islam as a religion, for any other religious or just human school of thought it is not possible for them to prepare a constitution for human beings without considering the social aspects of human beings. And specifically when the constitution aims to cover the social life of human beings then it is a must to understand the social dimensions of a human being as a creation.

The system which the Holy Quran introduced for the social life of a human being is termed as **“The System of Wilayat (Guardianship)”**. It is common sense that under the shadow of socialization only a human being can live his personal life as well. This same system on basis of certain specifics in it is also referred to as **“The System of Imamat and Ummat (Leadership and nation)”**. Though the meaning of Imamat and Wilayat is different, but since Wilayat is the foundation basis of

Imamat, hence as a consequence, Imamat and Wilayat come out to be two names for the same system.

Misconceptions about the “System of Wilayat”

The System of Wilayat today is an unfamiliar system for the world, for Muslims and specifically for that group which considers Wilayat as a bounty and identification for them, even for them Wilayat as a system is unidentified. In fact, Wilayat or Imamat is only presented as a belief and the way anything is presented it would get recognized on the same basis as well. From the advent of Islam the differences which aroused between groups left some effects on Islam and one of the devastating effects of these differences was that Wilayat which was a system got transformed into a debatable subject of belief. The Scholars and theologians refer to Wilayat as an issue related to “Ilm-e-Kalaam”, the reason being the differences which started in the beginning and were present in the history in some or the other form and are even present today. These differences, and the debates and arguments related to these differences completely changed the course of the issue (of Wilayat). The way it was presented changed Wilayat into a subject of belief and Kalam and by accepting a belief someone can become a believer and this way the rights and obligations of Wilayat and Imamat also gets delivered (i.e. by mere acceptance of Imamat and Wilayat as a belief). Wilayat as a System was not presented and was not accepted also as a subject related to System of governance. The way the Infallibles (A.S.) presented Wilayat was as a system, and we have several references to prove this, since our discussion is centered on the Holy Quran I will keep the subject in the orbit of the Holy Quran itself.

But just to point it out that the Infallibles (a.s) also have presented Wilayat from the Quran, the clearest source to prove that Wilayat is not just a belief but a system is from the tradition of Imam Raza (a.s.).

Shiite – A Title and face of Islam, not sect

It is similar to our incorrect understanding about Shiite as a sect. Shiite was never a sect, it was and is the face of Islam, but it got transformed into a being a sect. Today we also have in our minds that Shiite is also a sect of Islam like other sects. But this happened whereby the title and the starting chapter of Islam got turned into one of the branches or a sect of Islam. This is where the end of the string was left and the path got lost. We can see it as a manifested fact that there are several books filled with the arguments related to the commencement of Shiism. The shias and non-shias both are busy in arguing on the origination of Shia sect, in which year the differences start and when and how. They are negligent about this fact that the Shiite commenced from the time Islam commenced. This is a useless talk to find out in which year Shiite sect came into existence. The creation of a title happens with the creation of the subject. The day Islam was born; its title also came along with it. This also needs an explanation that Shiite is not a sect but a title of Islam. We need a return, a return of the Ummah towards the origin of Islam. Imam Khomeini (r.a) used to say that the Ummah (nation) need to return to the true Islam, what we have today in the name of Islam is something which gives us a feeling of contentment and satisfaction; and this need to traverse on a return path to come towards the real Islam, for which Imam (r.a) himself gave a name as “Islam-e-Naab-e-Mohammedi (s.a.w.s)” (The pure Islam of

Mohammed (s.a.w.s)). He says that the Ummah has to return to the pure Islam, and if they return, then Shiite there will be seen as a title of Islam.

Transformation of “Wilayat” from a System to debates

Similarly for Imamat if we see it from the perspective of differences, debates and arguments, then Imamat turns into a subject of Ilm-e-Kalaam. With all the differences which cropped up from the advent of Islam, a science also developed alongside, whose role was to discuss, debate, present proofs etc on the differences, and this science is known as Ilm-e-Kalaam. The field of debates (Munazara) and the skills of debates can be considered as one of the elements of this science of Kalaam. Debate (Munazara) means parties who favor the either sides of the topic under discussion present intellectual and scholastic proofs to support and prove their claims. Today the debates (Munazara) which we see happening in our country (Pakistan) cannot be considered as Islamic debates, it is something else. “Munazara” means to have intellectual and academic debates, defending your belief against someone else or negating the belief of others with scholastic and intellectual proofs. Due to Ilm-e-Kalaam “Wilayat” has turned into a topic of “Munazara” (debates). Wilayat or Imamat as a system of governance for the salvation of Islamic Ummah has never been talked about in the Munazara debates on this subject, hence Wilayat just remained as a belief and its entire color changed. The entire efforts has been to compel and make someone agree upon Wilayat as a belief by giving proofs, but once someone accepts it also we have not been concerned about what picture of Wilayat he paints in his mind. This is

how Wilayat or Imamat got transformed into a topic of debate whereas the Holy Quran has introduced Wilayat as a system for the guidance of Human being. The best source of proving this is the tradition which many narrators have published and specifically late Kulayni has also specified this in Usool e Kaafi.

Imamat – A system not just a belief

This tradition is from Imam Ali Raza (A.S.) when he was moved from Medina to Khurasan on the instructions of Mamoon, which was done under a specific plan. On the way to Khurasan at a place called Mard he delivered this tradition. Two traditions are well known during this journey of Imam (a.s.), as such he delivered many sermons and traditions on this journey and in fact even before starting his journey from Medina he took several steps to make people aware about the facts, like he asked his near one's to organize Azadari (mourning gathering) for him when he was leaving, but despite of all this the people did not realize what Imam (a.s.) was expecting from them, and just did what he said as rituals only. While travelling Mamoon had strictly instructed that Imam (A.S.) should not be made to pass through those areas where the followers on the belief of Wilayat and Imamat are present. And under this instruction also Mamoon specifically mentioned that under no circumstances He (a.s) should be taken through the city of Qom. It is worth pondering over here that the sensitivity towards the city of Qom is historic and as Imam Khomeini (r.a) used to say that if you yourself are not able grasp something then just look at the areas of sensitivity for the enemies, you will then realize your strengths. Those things on which the enemies are sensitive

just be sure that these things are highly significant and important. The sensitivity towards Qom as we see is historic even though at that time Qom was not a center of religious education like today, it was an ordinary city , but still Imam (a.s) was not made to pass through Qom.

There were some cities in which the followers of Wilayat were few, and one city amongst this was Mard. When Imam (a.s) entered the city of Mard he questioned the people about the hot topic of routine discussions there. The people replied to him that most of the discussions and debates are on the subject of Imamat. Imam (a.s) then replied and these are words of the tradition recorded that the color of the face of Imam (A.S.) changed, as to what do they know about the reality of Imamat?

After this he himself started to express Imamat and introduced the principles and fundamental aspects of Imamat. The words by which Imam (a.s) introduced Imamat were:

ان الامامة زمام الدين و نظام المسلمين و صلاح الدنيا و عز المومنين

.....Imamat is the name of dignity for Muslims....

(Usool-e-Kaafi, Vol 1, Kitab ul Hujjah, Pg 200)

And, said that the fort which Allah has made for the defense of Muslims is “Imamat”. And the most beautiful, high and heavenly phrase amongst these statements was the way he introduced Imamat as system:

ان الامامة زمام الدين و نظام المسلمين و صلاح الدنيا و عز المومنين

Imamat is a divine system for Muslims.

(Usool-e-Kaafi, Vol 1, Kitab ul Hujjah, Pg 200)

This shows that Imamat is the name of a system, it is not just belief. Belief means something which only needs acceptance by heart and bringing faith on it. Though the belief also gets connected to actions, but specifically over here try to understand that Imamat is not just a belief which we have to just accept.

* The respected author has proved this point in many other discourses, and specifically when talking about the cause of occultation (Gaibah) of last Imam (a.t), that the main cause of this occultation was the lack of an Ummah that understood what Imamat was, and did not deliver their duties and responsibilities towards the Imams (a.s), and as a consequence the Imams (a.s) suffered a lot by the hands of the enemies of Islam. In this case as well, when Imam Raza (a.s) heard that people are talking about Imamat, the colour of his face changed, because He realized the fact that eight Imams have suffered due to people not realizing and recognizing what Imamat is, and on the other hand Imamat is the hot topic of discussion amongst them. Hence he found it necessary to tell them what Imamat is in reality.

It is not like Prophethood (Nabuwat), whereby certain personalities were sent by Allah(s) and we are to accept and have belief on them as Prophets. And similar to this here also Allah(s) has appointed some (12) personalities as Imam and we should believe in them as Imams and the rights of Imamat are accomplished by just accepting and believing them as Imams. This is not true, this is not enough for someone to become “Imami” (followers of Imams), with this the connection with Imamat is not established, the connection which Allah has established for the Ummah (nation) with the Imam. In Nahjul Balagha also, Ameerul Momineen (a.s) has used the words for Imamat as Nizam-ul- Ummah, the word Ummah (nation) is used here

فرض الله.....الإمامة نظاما للامة

Imamat (Leadership) is a system of Ummah (nation)

(Nahjul Balagha, Saying 252)

This means it is a system made by Allah to run the course of humanity, which needs a system. By just gathering some information about a system or having belief in it, does not implements it. A System needs implementation. Unless a system is implemented and established its purpose is not met and human being cannot avail all the benefits of the system.

In order to understand this better we can consider “Imamat” as tantamount to other systems which are an outcome of human minds and these are the alternative systems made by Human Beings which according to the terminology of Quran are called as the “Calf of Saamri”. When Allah (s) introduces something and if human being carves something of their own then Quran refers to such man made things as the “Calf of Saamri”. The systems made by Human beings against the system brought through the prophets are the “Calves of Saamri”.

In what category should we put Imamat for comparison with something else? Since Imamat is a divine system it would be placed against those human systems which were and are an outcome of the personalized thoughts of human beings. The systems like communism, democracies which were the inventions of the minds of human beings stand against the system of Imamat, and the Holy Quran resembles

these man made systems to the similitude of the incident of the “Calf of Saamri”.

People very easily accept and follow such “Calves”, but very few get attracted and follow the path presented by the Prophets. Hence, Prophet Moosa (a.s) invited the people towards the divine system for several years and very few of them got convinced, but within less than a week of efforts that nation which Moosa had made as monotheist, Saamri made them worshippers of Calf. People like Saamri understand very well the human psychology and thus possess the talent and skills to deviate people from Allah(s) and make them worship the “Calf”.

Thus many such references are present in the Holy Quran and in the narrations of Infallibles (a.s) that Imamah and Wilayat are the Systems and not just a belief.

Wilayat as a System in the Holy Quran

The Holy Quran has talked about this a lot; this is because Allah (s) has used the title “Wali” for his own essence as well.

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا

“Allah is the Guardian of the believers”

Surah Baqrah – Ayah 257

The essence of Allah(s) is the authority over entire Universe, but specifically for the guidance of human beings the face of the Lordship (Rububiyat) is also Wilayat (Authorative Guardianship). There is one

generic form of Wilayat (guardianship) which is for every creation in the Universe, but there is one more specific form of Wilayat (guardianship) as well which is for believers. There is one more Wilayat specified in the Quran which stands against this specific Wilayat of Allah(s) for the believers. This Wilayat is known as the Wilayat of Taghoot (the guardianship of devils) in the Holy Quran.

وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ

“Devils are the Guardian of those who are unbelievers”

Surah Baqrah – Ayah 257

Those who are unbelievers or are out of the limits prescribed by religion; they are also under some form of guardianship and that guardianship is that of devils (Taghoot). Thus even if a person runs away from the Wilayat of Allah(s) he still ends up into some other form of Guardianship, hence there is no escape from Wilayat. One who is not willing to accept the Wilayat of Allah(s) he has to assess that who’s Wilayat other than Allah(s) he has gone into. Wherever he goes he has a concern with guardianship. And if the escape is from the Wilayat of Allah(s), then he should be aware that Wilayat of Taghoot is waiting for him. Hence the denier of Wilayat should not think that he is out of Wilayat (guardianship), the only difference is that he is now under the Wilayat of Taghoot. The Holy Quran also says that Allah (s) is the Wali (guardian) of the believers and those who are not believers they are under the guardianship of Taghoot (the devils).

It is worth mentioning over here the meaning of the word “Kufr” which comes in association with Wilayat of Taghoot. The Holy Quran used the

word “Kufr” in relevance to denial or rejection of something. “Kufr” in the science of “Kalaam” refers to infidelity. The definitions and the meanings expressed by the sciences are their own attempts and developments, which the sciences have preached and this is a commendable service which these sciences have done. Likewise philosophy or logic has defined several terminologies in their own context but the terminologies used by the Quran have their own positioning and cannot be replaced by the definitions from the sciences. We should not refer to sciences to interpret the meanings of the terminologies used by the Holy Quran. The banners we have made for the definition of “Kufr” are different from what Quran refers to “Kufr” as denial or rejection. Like

نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ

“We believe in some and disbelieve in others”

Surah Nisa – Ayah 150

This means belief on some and denial of some. This refers to such believers who are like Ostriches (Shutarmurg)*, neither believers in total nor deniers of total, which means that they are the believers to the extent of their faith and in other things they are deniers. Thus “Kufr” just does not mean Infidelity; it can be divided into several categories.

Allah(s) established the entire system of Wilayat for humanity and also used the title of Wali for his own essence and gave the name to the social system also as Wilayat. Allah(s) also established “Awliya”

(guardians) for this system. The history of Wilayat in the Holy Quran is quite vast and old, but we generally consider it in very limited form. I am also starting the discussion on Wilayat from the same point which is already present in our minds, and that is the incident of Ghadeer.

*Ostrich in Persian and Urdu is known as "ShutarMurg", which means a creature who looks half like a camel and other half like a hen. When it is asked to carry weight since it is like a camel, it says I am hen. Hence the attributes of an Ostrich is that in some cases it is like camel, and in some it is like a Hen. Thus the author has used this analogy over here to refer to those who believe in some and deny in some. They keep on changing colours in accordance with their own desires.

The Event of Ghadeer

The event of Ghadeer is the declaration of Wilayat (Guardianship) and the Quranic interpretation of this declaration is highly absorbing and alluring as it contains several points of consideration expressed by the Holy Quran. It is not that Wilayat was not discussed by the Quran before this announcement or the Quran did not educate anywhere else about the subject of Wilayat. The subject of Wilayat as a system was part of the Quran right from its beginning and the start of it's descend. But here in this event of Ghadeer the completion of religion also happened with Wilayat.

This is a very important point that when a building is completed its boundaries are also termed as Wilayat, which means the extent of the authority of the premises.

The kind of emphasis present regarding Wilayat is not present for any other things. The way Holy Prophet (s.a.w.s) expressed and presented the religion, it did not got transferred the same way later on. It

happened in very generic form and same happened with us Shia's who the claimant are of being the follower of Wilayat, and is definitely a matter of prestige for us that Allah(s) has counted us amongst the followers of Wilayat.

One part of the salutation of Ghadeer also says that when the believers meet each other on the day of Ghadeer, they should be thankful and proud about this and greet each other with these words. **الْحَمْدُ لِلَّهِ**

الَّذِي جَعَلَنَا مِنَ الْمُتَمَسِّكِينَ بِوِلَايَةِ أَمِيرِ الْمُؤْمِنِينَ وَالْإِئِمَّةِ عَلَيْهِمُ السَّلَامُ

Praise be to Allah(s), who blessed us to be with those who are attached to the "Wilayat" (Guardianship) of Ameerul Momineen (a.s.) and all other Imams (a.s.).

Wilayat – The Temperament of Religion

The arrangement and planning with which "Wilayat" is presented and discussed by the Holy Quran indicates the significance of this subject. Before we enter into the discussion on this aspect of the way "Wilayat" is presented by the Holy Quran, it is essential to take a note of this point that the temperament of Religion is "Wilayat". Religion revolves in the orbit of "Wilayat".

There are some of us who always try to understand religious matter through traditions, authenticity of narrations and sayings. In order to find out whether something stands true or not on religious grounds they dig into the narrators of traditions, they verify the authenticity of

the tradition, thus many of us are involved in such kind of analysis to prove the authenticity of several religious issues. Though this is also a way of proving but it is a very complex and tedious method, and most of the times a major part of the lives of scholars get spent in studying the lives of the narrators. The process starts with the actual religious order under analysis, from the religious order they approach the traditions related to that and from the traditions they look into the narrators of the tradition and they find many persons having the same name as that of the narrator, then they end up studying the lives of all those personalities, and they have to analyze the character of these narrators, and after doing this then they identify and certify whether the narrator is trustable or not. After certifying the narrator, they come towards the narration and then from the narration they come to its real meaning. The actual purpose is to come towards the meaning but in order to reach there they have to take several efforts and hence this method has several complexities.

One other way of recognizing religious matters is to understand it by its temperament. The condition for this is that human being should be familiar with the temperament of religion. We are familiar with the temperament of many things. As an example if we meet someone from Lahore in some other part of the world, then without even asking his address and genetics , just by listening to few sentences from him we can identify that he belongs to our city. Other examples could be of some special type of food, these examples would be easier to understand because we might not be so familiar with the temperament of other things, but we are much familiar with food. Every type of food has its taste or style, the moment a person tastes the food he can identify its source. These days the food from the western joints are easy recognizable since they have a standard taste,

so even without looking at the box of the burger, we can come to know to which food chain it belongs to.

Similarly this religion also has its own temperament; it has its own flavor and taste. Now it is up to the level of understanding and recognition of a person to identify it. There has been several Fuqaha (Jurists) and Mujtahideen (Researchers) whom we can give the title of recognizers of religion. Amongst these one of them was “Sahib-e-Jawahir”. “Fiqh-e-Jawahiri” is the most reliable book of our Fiqh (Jurisprudence). This is the book which all senior scholars, Marajae, Fuqaha and Mujtahid have studied. In other words no other book on Fiqh (Jurisprudence) is as reliable as this has ever been written till date. Though there are many small and large books on Fiqh (jurisprudence) but none of them has till date taken the place of “Jawahir”. This person who is known as “Sahib-e-Jawahir” (Author of the Book Jawahir) understood the religion by its temperament and this was the reason that Imam Khomeini (r.a) was his great admirer and had a lot of trust on this personality. Imam Khomeini (r.a) issued a testament to the scholars and students that they should consider Fiqh-e-Jawahir as their axis of study of Fiqh and by using the “Jawahir” method they should do Istimbat (derive inferences) and Ijtihad (Research). This Faqeeh (Jawahir) has also given the same verdicts which many other Fuqaha (Jurists) have given, but his Fiqh (Jurisprudence) has something prestigious.

In “Jawahir” there are various small books and amongst these there is one chapter of Jihad (Islamic Crusade). In this chapter; with complete details and explicitly he has mentioned that **“Any person who is not convinced with the concept of Wilayat-e-Faqeeh (The guardianship of a Jurist) in my eyes he has not at all had the taste of Fiqh”**. It is necessary to ponder over here and remember that that Fiqh-e-Jawahiri

is our traditional and continuously accept Fiqh (Jurisprudence) and “Sahib-e-Jawahir” is a very old Faqeeh (Jurist) who has studied from Najaf and many prominent Jurists have been his students and even many forthcoming generations of Jurists would also be amongst his students. Such a level of person, a great Jurist is telling that one who does not accept the Wilayat of a Faqeeh he has not had any taste of jurisprudence. This is the reason Imam Khomeini (r.a) instructs to make him as the axis of our Fiqh (Jurisprudence). There has been and are many core personalities but very few of them were and are who recognize religion by its temperament.

Personalities like Martyr Ayatullah Murtadha Muttahheri, Imam Khomeini (r.a), and Martyr Baqirus Sadr are those few who are the recognizers of religion by its temperament. They could identify from the temperament of the religion whether something said is part of religion or not. Similarly the poems of Allama Iqbal have a specific style and temperament. It is not necessary that someone should open a book and tell us that these poems are the literary work of Allama Iqbal; we can identify from the temperament of the poems itself. If something said is related to awakening then that is Iqbal’s poem and if something said is to make people lethargic and silent then even someone swears by the Quran we cannot accept it to be said by Allama Iqbal. This is because Iqbal was a revolutionary personality who awakened the people nor he was a preacher of religious slumber and lethargy. He was the one who was himself awake and was making people aware and awakened. He himself said:

**Nasha Pila ke girana to sab ko aata hai,
Maza to jab hai keh girton ko thaam le saqi**

“Making someone fall by serving intoxicants is easy for everyone,

O the bartender, the real pleasure would be to support the one falling”

Iqbal was not an intoxicating poet like many other poets who serve intoxicants in their poems and make people sleep. Iqbal was the one who used to remove the effects of intoxicants on those who were intoxicated. Thus one who is familiar with the temperament of Iqbal’s works can easily identify his words.

The temperament of Religion is “Wilayat” (Guardianship) and everything from Religion has the color of “Wilayat” on it. It is not that “Wilayat” is something else and is against something. If there is Monotheism in religion then that is also having the color of “Wilayat” on it. Prophethood, Imamat, Qayamat, Worships, Jurisprudence, Azadari, Mosques, Hussainiyahs, Gatherings and Processions everything has the color of “Wilayat” on it. Everything has a color and temperament of “Wilayat” on it, and from this temperament itself we can find out that this is a religious affair. If something is not bearing the temperament of “Wilayat” on it then you can confidently say that this is not something religious.

This is a reality that “Wilayat” is the temperament of religion and Allah(s) has made it the axis of religion. It is not that I am saying all this out of my own thoughts to arouse your emotions, these are the sayings of Infallibles (a.s) and Allah(s) who himself is the Wali of believers has expressed that Wilayat is the axis of religion and religion revolves in the orbit of “Wilayat”. There is a reliable Shia book of traditions called “Wasael us Shia” and in the first volume of the book regarding the prerequisites of worships the author of the book has created a chapter which consists of many traditions related to “Wilayat” , amongst which one very well known tradition is:

بنی الاسلام علی خمس الصلوة والزکوة والحج والصوم و الولاية

“Islam has five foundation pillars. They are Salaat (Prayers), Saum (Fasting), Hajj (Pilgrimage), Zakat (taxes) and the fifth is “Wilayat” (Guardianship)”

(Wasael-us-Shia /Usool—e-Kaafi, Vol 2, Pg 18)

There are several traditions similar to above, and the Infallibles have amended the above tradition by saying that all the five pillars are not same, one of the pillars is the primary pillar and it's the root remaining are the secondary pillars. The Infallibles (A.S.) say that the most important and primary pillar of Islam is “Wilayat”.

The emphasis and level of invitation given towards “Wilayat” is not found for anything else. Thus this should be kept on top of our minds that the temperament, axis and color of religion in reality is “Wilayat”. We cannot even segregate the religion into different parts to say some parts are related to “Wilayat” and others are not, it is not the case, each and every subject and element of religion has the color of “Wilayat” on it. Starting from Tauheed (monotheism) until the last subject of Islam everything has the temperament of “Wilayat” on it. When everything has the temperament of “Wilayat” than Allah(s) also for the sake of guidance of mankind has used the name of “Wali” for himself and he has named the system designed for mankind as the “System of Wilayat (Guardianship)”. Then for this system Allah(s) appointed “Awliya” (guardians), introduced them to mankind and also clearly specified that do not accept the guardianship of anyone else other than these. This is because it is a fact that if you don't accept them as your guardians then you have to accept someone else as your

guardian. If you try to come out of “Wilayat” then also you end up into “Wilayat” only, with the only difference that by escaping from “Wilayat” (Guardianship) of Allah you end up into “Wilayat” (guardianship) of Satan (devil). There is no escape from “Wilayat”, either you accept the Guardians appointed by Allah or else Satan will become your Guardian.

The Declaration of Wilayat (Guardianship)

It was instructed to the Holy Prophet (s) to announce “Wilayat” and the realities, emphasis and arrangement by which the Holy Quran has specified this can be understood from its verses only.

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ

“O Messenger! deliver what has been revealed to you from your Lord;”

Surah Maida- Ayah 67

There are many points of interpretation and minute messages inside these verses. It is told to the Prophet (s) to deliver and that too addressed with the title of “O Messenger”. This implies that this is a delivery of message assigned to the one who is the Messenger of Allah. In other elaborating words it is said that the message which you are carrying on your shoulders and is in your custody for which you have been selected as its custodian, so being a Messenger of Allah deliver that message. That message which has descended towards you by your Lord which is a System should be delivered to the people. And along with this it was also said

وَإِنْ لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ

“And if you do it not, then you have not delivered the messages”

Surah Maida- Ayah 67

The statement “If you do not deliver this” in the Arabic Ayah in its practical representation can also be interpreted as “If you don’t do this”. In grammatical sense it is an acceptable literal fact that such kind of phrase is used for someone who has done like this before, this means to someone who was given a message to deliver and he has not done it in past. Hence it is reminded to him that don’t do it like before when it was told to you to deliver a message but you failed to deliver, so don’t do the same mistake now.

But such kind of actions is not found in the personality of the Holy Prophet (s) either in the Quran, in traditions or anywhere in history. Such kind of a behavioral misconduct does not harmonize with the esteemed essence of this Holy personality. This is an established fact that it has never happened that the Messenger was a given a message by Allah(s) and he failed to deliver it. And specifically the situation in which the Messenger is told now to deliver the message it is not at all a difficult situation, whereas the Messenger had delivered the messages in the most hard and stringent conditions. In fact the exhaustion and stress with which he has been delivering messages made even Allah(s) to stop him from bearing such difficulties and pain.

لَعَلَّكَ بَاخِعٌ نَفْسَكَ أَلَّا يَكُونُوا

“Perhaps you will kill yourself with grief..”

Surah Ash Shu,ra – Ayah 3

The Quran is asking the Prophet(s) that why is he putting his self into danger for the sake of guidance of people, for delivering the message? Allah(s) himself had to say that it was not necessary to exhaust so much, put efforts only to the extent possible. This proves that this Prophet(s) was not the type of person who has ever shown any laziness or lethargic behavior in delivering the divine commands and messages. Then why the Quran says “If you do it not!”

The interpretation of this can be understood with the behavior at times shown by human beings as well, whereby something is meant for someone but is said to someone else. This is one of the methodologies adopted by the Holy Quran whereby many things meant for the people have been addressed to the Holy Prophet(s) and this method is well accepted that in many such instances in the Quran the indirect addressee is someone else. But why such methodology is adopted, why the Quran is not addressing it directly? Maybe the Quran does not consider them worth speaking directly.

Like, when the Quran says : **قُلْ يَا أَيُّهَا الْكَافِرُونَ**

The Quran is asking the Prophet “Prophet Say! O Unbelievers!” the Quran is not directly addressing the unbelievers. You would have seen when there is a dispute between husband and wife, and even when

they are standing close to each other they communicate through the child. Though they are listening to the words of each other but not communicating directly, husband tells the child to tell to her mother. This is a proof of being annoyed with each other.

Similarly the Holy Quran is asking the Prophet to tell the unbelievers because they are not worth for us to address them directly. Hence such kind of methodology is adopted by Allah(s) in several instances.

In this situation of Ghadeer it was ruled out that the Prophet (s) when asked something to do won't do, hence it was indirectly to addressed to someone else, it was being told indirectly to us that if this task is not accomplished then the purpose of Prophethood does not gets accomplished.

The second point which comes out of this part of the verse is that why nothing would get accomplished if this message does not gets delivered? The Messenger has delivered the complete religion, all the obligatory acts, the recommended ones, the forbidden, the non-recommended, the rituals of worships, each and every small-small aspect of religious matters were delivered in these last twenty three years. At times some of our scholars say that religion is very comprehensive and to prove the comprehensiveness of religion they quote the example that religion has prescribed the etiquettes of visiting washroom also. When religion has gone into such minute aspects of life, then how come towards the end it is said that if this message is not delivered you have not delivered anything?

This is because this message which needs to be delivered now is the most important one, rest all whatever has been delivered till date is the building but this message are its pillars. A building can only stand on its pillars, if the pillars are not established than the building is also not established and that building will fall which does not gets pillars, support and a foundation. Thus the Prophet(s) is asked to do that job today by virtue of which religion will become immortal for ever and will become secure. He (s) had presented the religion before but today He (s) has to present the fortress of religion, the peripheral walls of religion. And this fortress of religion is the “System of Wilayat”.

And as the Quran moves to this stage, it also tells the Prophet (s) that there are difficulties as well in delivering this message. The Prophet (s) was also feeling the difficulty, he had something pinching in his heart and the Quran also had to inform the Prophet (s). There was one major difficulty in the path of “Wilayat” which was present at that time and even today.

Wilayat – Despair for enemies

To understand this difficulty we need to refer to another Ayah which was revealed immediately after the Prophet(s) did the announcement

الْيَوْمَ يَيْسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ
وَإَخْشَوْنَ

This day have those who disbelieve despaired of your religion, so fear them

THE SYSTEM OF WILAYAT

not, and fear Me
Surah Maida – 5:3

It is necessary now to further emphasize on this fact that the Quran did all the arrangements to convey the significance of this message. And it is said that if this message is not delivered then nothing stands delivered or in other words it can also be said that what was delivered before will not last if this message is not delivered. As an example if you are asked to deposit some money in a bank, and like a simple minded person you go to the bank counter and drop the money at the counter desk and return. Now if you are asked whether you deposited the money, you will say that yes I visited the bank and dropped it at the counter. Though you have delivered the money in the bank, but you have not handed it over to someone responsible or accountable over there. Hence this delivery is similar to not being delivered because now when you revisit the bank the money won't be there at the counter.

These twenty three years of propagation of religion, the descend of the Holy Quran, the verses , the minute details of religious laws and whatever the Prophet (s) did was now to be handed over in someone's custody. This is because if you do not hand it over to someone, if you do not make someone a custodian over it, then you will see within few years nothing will be left. If this message of "Wilayat" (guardianship), the message of someone being a religious authority and custodian is not delivered then everything else delivered before would go in vain and no signs of religion will be left in people's lives. Hence this religion was to be handed over to someone, but to whom?

THE SYSTEM OF WILAYAT

This is where we need to understand an analytical point. The point is that the Prophet(s) was not designating just a person over here. It was not that one personality was leaving and another personality was taking his place. It is a significant point to which we need to ponder over and think.

The enemies had hopes of demolition of religion from the very beginning. They did everything possible with utmost efforts to demolish this religion. The enemies always have a common characteristic that they never leave any leaf unturned in their enmity. If they are not doing something then be assured that is just because they are not capable of doing it. Imam Khomeini (r.a) used to say that, If America is not doing certain things and just threatening us that they will do that, be certain that they can't do it. If it was possible for them to do then they would have done it ten times till now. This is because neither do they have that much patience nor the vision to not to do certain things for which they possess the ability to do. They don't do only those things which in reality they are not able to do.

Even today it is the same situation; people outside the Islamic Republic of Iran are afraid, terrorized and counting days on when America will attack Iran. But if you go inside Iran and ask them about their position, they say there is nothing to worry about, because we know our enemies very well and we also know our own strengths. If they were capable enough to attack us they would have done it. In other words no one can tolerate a bone choking the throat for twenty nine years (after revolution). They are not able to swallow this bone else

they would have swallowed long before, and since this bone is stucked in their throat they are frustrated.

It is not that this situation is with America only, this is a historical reality. In the entire history of Islam whatever the enemies could do against the religion they have done, whatever they did not do was beyond their capabilities. The enemies of Islam at the advent of Islam did everything possible in Mecca. One misunderstanding they had as an outcome of their own analysis about Islam as a religion was that it was a personality oriented religion. The enemies always do the analysis from outside; they don't come inside Islam and see the realities. They do their analysis through media; and through lowly educated sold out scholars they try to understand religion. If they come inside religion and try to understand it they will get a different picture. The outside analysis which the enemies of that era did was that the axis of this religion is the personality of Holy Prophet(s). Since this personality is very powerful it has several persons attached to him and till the time this situation prevails we can't do anything. Thus they devised plans to eradicate this personality. They tried every possible thing and even went to the level of assassinating him; as result the event of the night of migration happened. They were unsuccessful in all their plans, but still they did not loose hopes.

The despair of enemies is different from their defeat. They tried all possible traps and tactics, they put sanctions and beseiged Holy Prophet(s) in Shaibe Abu Talib, they did atrocities on the companions of Prophet(s), and they did all what was possible but still were not despaired. If one tactic used to fail they immediately used to prepare

for the next one, even after being unsuccessful in this they still never used to loose hopes. Like they fought the battle of Badr, lost it, but immediately started the preparation for another battle. Even after loosing the battles they never lost hopes and this went on for twenty three years where the Prophet(s) raised the standard of religion and the enemies also were determined to topple it down. The enemies were also spreading with the spread of Islam. It is a fact that if a city is not having enemies of religion then take it for certain that the city is not having the true religion in it. Both the religion and its enemies will spread simultaneously. Today also we see the same, as such they have made many dummy religious centers and nodes, but still when we notice the enemies and from the movement of the enemies we understand which part of the world true religion is present.

The enmity of the enemies kept on enhancing day by day but they did not loose hopes, this was because they had done an incorrect foolish analysis of the situation regarding spreading of Islam by the Holy Prophet(s). Like Imam Sajjad (a.s) also says that **“Praise be to Allah! Who made our enemies foolish”**. When President Ahmedinjad went to UNO to deliver his speech, he started his speech in the presence of all those who are direct or indirect enemies of Islam, with this same verse of the supplication of Imam Sajjad (a.s.). This is a reality that at times the enemies commit some big acts of foolishness. Even though what Yazid did were the brutal acts of tyranny and oppression, but this was the biggest foolishness of Yazid, which resulted in his downfall. This is how the enemies always end up doing foolishness and stupidity. There is a possibility that due to the foolishness of enemies the followers of

religion also suffer, but even the friends of enemies and they themselves also suffer at the end.

The foolishness of the opponents of the Holy Prophet(s) was that they had come to a conclusion that the axis of this religion of Islam was only one personality, this one single person i.e. the Holy Prophet(s). If this personality is somehow eradicated from the way then this religion will also perish. This by principles is correct also that when personalities become the axis of religion or anything else, the moment the personality gets out of the way, that thing also reaches its end. Many centers, organizations, groups and parties are reliant on a single personality as their axis, the moment that personality gets out of the way, dies or gets martyred, those centers and organizations also die, and this is because the axis was a personality. Till the time the personality is present everything works fine, the moment personality moves out then nothing remains.

This was their incorrect analysis which did not allow them to loose hopes despite of so many unsuccessful encounters. They had full hopes that even though they were not able to martyr this messenger or eradicate him, but one day He (s) is going die. This was also because this Messenger was himself reading the verse of the Quran which says that:

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ

Surely you shall die and they (too) shall surely die

Surah Az-zumar , Ayah 30

The enemies used to feel quite contented and happy when they heard this verse which says that like others the Prophet(s) also has to leave this world one day. And once the Prophet(s) leaves the world they were having this belief that Islam will also end, and if it does not; then they will shake it lightly and Islam will perish. Hence after all the defeats and failures they were waiting for this day when this personality of Holy Prophet(s) departs from this world, that will be the day the lamp of religion will extinguish and they won't have to do anything. This was their last hope.

It is worth pondering the way the verses descended in Ghadeer. First it was said "O Messenger, deliver the message", if you fail to deliver then you have not delivered anything, everything done before goes in vain.

Then when the message is delivered, the verse is revealed:

الْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ

This day have those who disbelieve despaired of your religion,

Surah Maida – 5:3

Today is the day of despair for the infidels and enemies of Islam. Why have the enemies lost all hopes today? In fact during this journey, the Prophet(s) said that this is my last Hajj and I will not be present in the next Hajj as this is the last year of my life. So what made the enemies despair, they should have been happy since they were waiting for this time when the Prophet(s) leaves the world. The Holy Quran says that in the past they used to be defeated but never despaired, but today they lost all hopes that this religion cannot be eradicated. This

incident, this announcement of “Wilayat” made them loose all hopes of demolishing this religion. The principle point today got manifested to them. That, Allah(s) established the religion and made the Prophet(s) as its guardian, propagator and governor, but did not made the Religion dependent on the personality of Holy Prophet(s). But in fact Allah(s) made the axis of this religion a System, and today this religion got that system. Any school or ideology which gets a system cannot perish, it cannot be demolished. The one who does not have a fortress around it, does not have strong boundaries around it can get destroyed. But today a strong fortress is constructed around Islam, and that fortress is “Wilayat”

Thus, it is said in traditions also that:

ولاية علي ابن ابيطالب حصنى فمن دخل حصنى آمن من عذابي

Wilayat of Ali Ibn Abu Talib is a fortress, and one who enters this fortress is protected from wrath.

(Uyoone Akhbar e Raza)

Wilayat is the fortress of Allah (s) made for Islam. This point should be noted that even the enemies realized the focal point of strength for religion, hence they lost hopes and became despaired that now they cannot demolish this religion. Now, this religion won't end because it has got a strong foundation.

After stating that the infidels have lost hopes today, then the verse comes down which says

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي
وَرَضِيْتُ لَكُمُ الْإِسْلَامَ

*This day have I perfected for you your religion and completed My favor on you
and chosen for you Islam as a religion;*

Surah Maida- Ayah 3

Two things happened; one the enemies got despaired and second the religion was completed. What the religion desired it got and now it won't perish.

It is important to understand over here that with all this arrangement Allah(s) secured the religion, but for the followers of the religion the path is different. It is not that the followers should think that they are also secure now since religion is secure. The followers of religion need to do their own accounts and they have to enter inside this fortress to become secure. They need to walk inside this fort and not think that just because Allah(s) has announced that Religion is perfected and secured, the followers should also think that they are also secure and perfected. The followers need to accept and come under this system of "Wilayat", they have to implement this system in their lives and society, and they will have to spend their lives under this system. If they do this then only the enemies of Islam will be despaired with the followers and loose hopes from them the way they lost hopes from Islam.

On the day of Ghadeer the enemies lost hopes from religion but did not loose hopes from the followers of this religion. First their target

was to keep people away from the religion but now they changed their target, now their target was to keep the followers away from “Wilayat”, from this fortress and from this foundation.

This was the second tactic of the enemies to keep people away from this fortress. Even if religion remains without “Wilayat” that religion does not make any difference, whether it exists or not. All the religious rituals, worships without “Wilayat” makes no difference. Even if Hajj is performed without “Wilayat” it won’t make any difference. But if these things are done under the umbrella of “Wilayat” then they will have their own effects specifically on the enemies of Islam. Hence the enemies changed their target to “Wilayat” and exerted all their efforts to keep people away from “Wilayat”.

Imam Raazi is a renowned Sunni Scholar who has written in his Commentary also that may Allah curse Bani Ummayyah who kept people away from “Wilayat”. This was their biggest oppression and transgression that they used to distance people from “Wilayat”. Imam Raazi was also known as Imam e Mushaqqaqeen (a person of doubts), who used to see everything with doubts, even he could figure out this fault of Bani Ummayyah that they used to keep people away from “Wilayat”. And this has been in all eras, it is the inheritance of Bani Ummayyah to keep people away from “Wilayat”.

What was the fear of Prophet (s)?

One difficulty in the chapter of “Wilayat” was present with the addressee’s themselves and this was the real difficulty of “Wilayat”.

This is the reason why the Quran said that if you do not do this, then nothing is done. One concern which was present in the enlightened heart of Holy Prophet(s) was also identified by the Holy Quran. In the same Ayah, Allah (s) says that:

فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ

, so fear them not, and fear Me

Allah(s) is telling the Prophet (s) to not to be afraid of the people, just be afraid of me. Here again we should stop and ponder that the audience amongst which the Prophet(s) is making the announcement are not enemies, they are all religious people. And that too not ordinary religious beings, they are very firm and strong followers of religion. They are all present there for the purpose of Hajj. Hajj is not an act performed by every ordinary Muslim; it is done by only those who have some serious concerns about religion, because Hajj requires a lot of money, time and efforts. Those who are ordinarily religious they don't spend money on Hajj; they prefer to do something else in the name of religion.

These days it is talked about in newspapers and many amongst us also say that it is better to construct hospitals, roads and bridges rather than wasting money in Hajj and Azadari. In reality they don't even do that. We don't see those who are not going for Hajj spending their money in making roads and bridges. There is only a minority which organizes Azadari programs and spends money on it, majority doesn't do it, they just participate, but then they don't spend money on other things also. It is not necessary that to make roads and hospitals we

have to stop Azadari. If you want to construct bridges, repair roads and hospital, then do it, but don't do it by stopping Azadari. There are such people who do the work of whispering as that of "Khannas" (a title used for Satan in the Holy Quran who deviates believers by evil whispers). Today this work of "khannas" is done by media, which inserts evil whispers amongst the people

As mentioned that ordinary people don't go for Hajj, only those who are very strict in fulfilling all other religious obligations they perform Hajj. Majority of those who go for Hajj are those who try not to commit any sins, though there is a possibility of a minority which performs Hajj also and then deals with Interests (Reba) as well. At that time they were really good people who were with the Prophet(s) on Hajj. The situation was also not that they were going for Hajj, in fact they were returning from Hajj, after doing some serious repentance. And those who repent Allah(s) forgives their sins and one of the etiquettes of Holy Kaaba is that person should seek repentance there. And as such Allah(s) loves those who repent and seek forgiveness; hence we should make it a practice to seek forgiveness from our sins even when we are at home.

These pilgrims are all returning from Hajj, after getting their sins forgiven they have gathered on the plains of Ghadeer-e- Kum. It is mentioned in traditions that during this entire journey of Hajj and return, the Holy Prophet(s) delivered four sermons. He (s) already delivered three major sermons before this sermon of Ghadeer; one was in Kheef, second in Mina and third was in Arafah. Thus he had already made an atmosphere; prepared them for the subject and after

doing all this preparatory work he announced the core message. This main point and core message was delivered in Ghadeer, a place near Johfa. It is essential to emphasize on this fact that He (s) delivered this message amongst his Ummah, that too not an ordinary Ummah, religious and obedient Ummah who was performing Hajj under the leadership and instructions of Holy Prophet (s). They were those who were prepared to go anywhere Prophet(s) asked them to go. He (s) used to send them on battles and they went. Many present here in Ghadeer were those who had fought wars and offered their great services for Islam before.

Most of the companions of the Holy Prophet were really great personalities with great services and they were wholeheartedly willing to sacrifice their lives for Holy Prophet(s) and many had before done such things. They had risked their lives in battles of Badr and Ohud, and were present in Ghadeer. But the difficulty of “Wilayat” is of different nature. The difficulty of “Wilayat” is different, it is not related with people being religious or not. Even if people are religious or even if they are not religious the difficulty is still present. This is the reason that the Holy Prophet(s) today was having fear from the religious people present in front of him. He was not afraid of the polytheists; his fear on the plains of Ghadeer-e-Kum was from the religious audience present in front of him.

What was that fear in the heart of the Messenger of Allah (s) that Allah(s) had to say to not fear them but fear me and Allah will protect you. This fear has been discussed previously also by the Holy Quran in the case of one another Prophet. It has been talked about in the

discussions regarding Prophet Moosa (a.s.). When the magicians had thrown their ropes they turned into serpents, and then Moosa (A.S.) threw his staff it also turned into a big snake, and Moosa (A.S.) got afraid over here.

This is the point to concentrate over to understand what kind of fear is this. The audience present over here were ordinary women and children from the market, they were not afraid of the ropes turning into serpents, but Moosa (A.S.) got afraid. They were aware that these magicians are nothing but stage performers and hence they were not afraid. Neither the children, Pharoah, magician and no one else was afraid from this scene, but the Prophet of Allah(s) got afraid of this scene. That too Moosa (A.S.) was not an ordinary Prophet, he was a brave and courageous Prophet, very charming personality. Here, even an ordinary person can think that this fear was not the fear of snakes, this was from something else.

It is present in Nahjul Balagha; Imam Ali (a.s) has done the commentary of this incident. Moosa (a.s) was not afraid for his life that these snakes would bite me; this fear was not in Moosa's heart. This fear present was the same fear which every divine leader has in his heart. This fear for Moosa was that in my opposition are these magicians, who are demonstrating their illusions and I am presenting a miracle, and those who are going to take a decision and make a difference between Moosa and the magicians are ordinary people. If their level of sense is not elevated then they will not be able to differentiate between illusion and miracle. The consequences will than be that they might consider the illusion of the magicians also as a

miracle, or my miracle as an illusion. Then either they might consider me also as a magician or consider all magicians as Prophets.

Ameerul Momineen (A.S.) says in Nahjul Balagha, Sermon No 4 that “Moosa did not entertain fear for his own self. Rather he apprehended mastery of the ignorant and a way of deviation.” This means that it should not happen that due to their low level of understanding and sense ignorance starts to dominate and a deviation starts to govern.

The Holy Prophet (s) also had the same fear that I have seen those experiencing difficulties in understanding ordinary matters of religion, and today I am presenting the axis, the temperament and the heart of religion. Today I am presenting the completion point of religion, I am presenting that which will despair the enemies. The fear which the Holy Prophet(s) had was this that I am presenting the most important element of religion today which is making the enemies upset, but what if these people misinterpret what I am presenting and if they took this “Wilayat” for something else , then what will be the consequences?.

This is what happened also, the fear of Holy Prophet(s) became true. The Messenger presented them with this System of “Wilayat”, they heard the announcement. But did they understand what was meant to be understood? Did they understand what was transferred by the Holy Prophet (s) to them? Did that happen which Allah(s) and his Messenger desired to happen? What happened was something different.

Wilayat – Turned into commendations

Everyone came forward after the announcement and said “Bakhin, Bakhin” and this is narrated in history. Even one person by the name

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Hissan ibne Sabit, who was a poet, wrote the first poem praising “Wilayat” and got commendations from the Holy Prophet (s). A camp was made and Holy Prophet (s) asked all of them to offer their allegiance and express their covenants to Ameerul Momineen (a.s). Everyone went to the camp and said “Bakhin, Bakhin”. Let us try to understand the meaning of this phrase “Bakhin, Bakhin”. Generally we translate this as Blessings (Mubarak), which is not true. A blessing (Mubarak) is also an Arabic word, like the Quran says that we descended the Quran in the blessed (Mubarak) night, or we can see that Allah(s) says for himself, “Blessing to Allah (Fa Tabarakallah) for such an excellent creation”. Even when Arabs congratulate someone they say “Fabarakallah”. “Mubarak” does not mean “Bakhin, Bakhin”. In Persian “Bakhin, Bakhin” means “Baah, Baah” and in Urdu it means “Wah, Wah”, and in English it can be referred to as “Vow” or even clappings.

When we like something we say “Vow” (or “Wah, Wah”) or clap. After all who else can be more familiar than “Wah Wah” then the Urdu speaking Shia community?

This was the fear of Holy Prophet (s). On one side “Wilayat” is the centre, core, axis and the system of religion and the addresses are also good people, they are religious, but the subject is not so simple. The message which is being delivered is not something ordinary. The Prophet (s) was concerned that if I deliver this message and they did not understand the essence of this message and get away with the message with just simple appreciations of “Vow”, clapping or “Wah, Wah”, then what will happen? Then “Wilayat” might get confined to

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only appreciations ,clapping and “Wah, Wah” forever, and until the doomsday only praises will be sent on “Wilayat” and the actual next step of implementing “Wilayat” as a system would not be taken.

Everyone there did “Bakhin, Bakhin” and left. This incident took place on 18th Zilhajj, 10th year A.H, and the demise of the Prophet(s) took place on 28th Safar, 11th year A.H and the situation completely changed in two months and ten days. Just after these seventy days, Lady Fatima (s) knocked on the doors of everyone. She (s) did not ask them to pull out their swords, she just requested them to come out and give a statement, just narrate the tradition of Ghadeer or just testify that you were present in Ghadeer, but no one came out. Today after 1400 years when we ask people to talk about “Wilayat” they don’t talk, “Wilayat” is that aggrieved chapter of Islam that just after two months and ten days people replied that our memories are weak and we don’t remember anything. This was the fear in the heart of Holy Prophet (s). This is where we can witness the oppression on Religion, the oppression on the “Wali” and the oppression on “Wilayat”. Ameerul Momineen (A.S.) is that oppressed personality that Lady Zahra (s.a) forgot her own pain after witnessing Ali’s (A.S.) oppressed state. Today people ask as to why Ameerul Momineen (a.s) did not pulled out his sword to fight for his rights? Ali (a.s.) stood up but Lady Zahra (s.a) stopped him for rising and said that Ali, today I am the defender of “Wilayat”, today I am the provoker of “Wilayat” , today I want to go and take the account of “Wilayat” from the Ummah. She knocked every door but no one came out.

One elderly personality has written a book by the name “Summal Ajab” (Astonishing Surprises) which is a small booklet. In this booklet the author has written some astonishing incidents of Islamic history and expressed his astonishments. He says that I am surprised to see that on one day this Lady is knocking the doors of the people of Medina to come out and bear witness but no one came out, and then comes another day when people are called to set fire to the door of this Lady, then everyone comes out. In a little while what happened to the people, where did they all vanish after Ghadeer? This was the fear of the Holy Prophet (s) which turned out to be true later on.

The Ummah distances from Wilayat as a System

They could not understand the essence of “Wilayat” and when they were asked to express its meaning, they did a very simple expression as “Friendship” or “Love”. Was the Holy Prophet (s) after all the arrangements and the revelation of the verses, announcing friendship or love? This was the concern which the Prophet (s) had that this Ummah might confine “Wilayat” only up to the extent of friendship and love, they will not move forward in establishing it as a system

“Wilayat” is a divine system for the guidance of Humanity. It is an excellent system which has its own specialties. I don’t have room to mention the specialties of this system over here and to compare it with other systems of governance. This was an announcement of a divine system of governance but the Ummah did not accept it this way, they interpreted it incorrectly. They did not move in that direction towards which the Messenger wanted to take them. The first step they took

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was to distance themselves from the “Wali” (guardian). Let anyone come from “Ansars” (supporters of Medina) or “Mohajireen” (Emigrants from Mecca) to become the leader, but the actual “Wali” should not come.

“Wilayat” was not a system made by Allah(s) for a day or two, it was a system of governance for the Ummah after the demise of Holy Prophet(s) until the Day of Judgment. This system was there before Ghadeer also and it is there forever. The purpose of Ashura was also to get the Ummah back towards the axis of “Wilayat” since people had distanced themselves from Ghadeer. When people distance themselves from Ghadeer then Ashura comes into existence. The soul of Ashura is also “Wilayat”. When people distance themselves from “Wilayat” they got into “Khilafat” (Caliphate), from “Khilafat” the system changed to “Mulukiyat” (Kingship) and from “Mulukiyat” it changed into Yazidiat. These three levels of downfall happened in the society after getting away from “Wilayat” and Yazidiat was a disaster. This is where Ashura came and told the people that your salvation only lies in “Wilayat”.

The System of Wilayat is there till the doomsday. It cannot be suspended with the demise of the Holy Prophet (s) nor can it be suspended with the occultation of an Infallible (a.t.f.s). It was a divine decision that the Messenger (s) had to pass away, He had to go into a permanent occultation, but “Wilayat” was alive, present and the System was present amongst the Ummah.

If an Infallible goes into a state of occultation for a particular period then also the system of Wilayat is present and even if the Infallible goes behind veils of occultation for an unlimited period then also the System of Wilayat is secure. It is not allowed to turn our face away from “Wilayat” either due to demise of Prophet (s) nor due to occultation of Infallible.

The Wilayat of Non-Infallible

There are some people who play the role of “khannas” (whispering devils) and create doubts in people’s minds. One devilish whisper which they created was at the time of demise of Holy Prophet (s) by keeping people away from an Infallible “Wali” who was present. And another devilish act started against the Non-Infallible who came during the period of occultation of the Infallible “Wali”. These were the concerns which the Holy Prophet (s) had, about such “khannas” who would be present to create doubts amongst the people against Wilayat.

The first question which we should present to these devils amongst us should be; How did the Holy Prophet (s) became a “Wali”? How did Ameerul Momineen (a.s) became “Wali”? No one becomes a “Wali” by appointment from people, neither does someone loses the status of “Wilayat” if removed by the people. “Wali” is made by Allah (s) and is from Allah(s), even if the entire world accepts him he is a “Wali” and even if no one accepts him then also he is a “Wali”. If people accept him as a “Wali” it is for their own benefit. It is like even if the entire world accepts or does not accept Allah (s) as “Wali” it makes no

difference. The “Wilayat” of Allah(s) is not restricted to acceptance or rejection of creation.

When the period of occultation started and moment the “Wilayat” of a non-infallible was mentioned, some people started to put devilish whispers. It is to be noted that “Wilayat” (Guardianship) in absolute form is only for Allah (s), but from Allah(s) it came towards Prophets (s) and Infallibles (a.s). But there were some at that time who even refused to accept the Infallible as their “Wali”. The slogans which the Khawarij raised was “**La Hukm Illa Lillah**”, this means “**No governance other than Allah’s**”. To prove this point of theirs they presented the verse of the Holy Quran which says

إِنِ الْحُكْمُ إِلَّا لِلَّهِ

“..governance is only for Allah”

Surah Yusuf – Ayah 40

They put up this argument that the Quran has said that no one else can govern other than Allah, hence they will not accept the authority, leadership or governance of anyone else. Ameerul Momineen (a.s) said about this that

كَلِمَةُ الْحَقِّ يَرَادُ بِهَا بَاطِلٌ

The words are truth but intentions are false

What were they doing with the verse of the Holy Quran? They are denying the “Wilayat” of that “Wali” for whom the witness is the Holy Quran itself. After reading the Ayah of the Holy Quran which clearly

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said that one who gives charity in state of Ruku is your Wali, now they are using another verse of the Quran to deny the “Wilayat” of this “Wali”. The Quran is giving witness that after the Messenger of Allah (s) the “Wilayat” is of Infallible Imams (a.s).

Ameerul Momineen was present in Kufa as the Governor and he sends Malike Ashtar as his representative to Egypt. Malike Ashtar is an appointed “Wali” by Ameerul Momineen (a.s) for a specific geographical region. Now, if the people of Egypt talk in the same language as those of today, since Malike Ashtar is not an Infallible we are not willing to accept him as “Wali”. This non-infallible personality is obligatory to follow once he is appointed by the Infallible. If some “Khannas” in Egypt would have stood up and said that Malike Ashtar is not an Infallible and we are not going to listen to his instructions then what would have Ameerul Momineen (A.S.) said?

Ameerul Momineen (a.s) clearly says in Nahjul Balagha, that one who denies the obedience to Malike Ashtar has denied obedience to me, and one who is disobedient to me is disobedient to Allah(s). If Malike Ashtar can be a “Wali” by appointment of an Infallible then it makes no difference whether he is appointed as a “Wali” for a region or for a specific era. If there is a period of occultation and there exists a Malike Ashtar for this era, and for this Malike Ashtar it has been asked to follow him, now if some “Khannas” comes and says that he is not an Infallible than the Infallible “Wali” would say that he is associated with me and one who rejects him is rejecting me.

There are authentic traditions available on “Wilayat” and Leadership during the period of occultation, that it belongs to Faqeeh. There are traditions available on this from Imam E Hujjat (a.t.f.s) himself. Rather than going into the tradition, I will narrate a story to prove this point logically. Now, do not infer anything negative (related to sectarian issues) or take this story into a different direction.

One Shia Scholar was traveling by road. He passed through a small settlement and since it was night he had to take refuge over there. That town had a Sunni Mosque and the Scholar requested the care takers and local scholars over there to allow him to spend the night in the Mosque. They said they will allow him to stay with a condition that the Shia scholar should pledge to not to talk about any Shia Sunni controversial matters. The Shia scholar had no other option but to pledge and stay there overnight. They took a pledge from the Shia Scholar but they themselves did not commit to anything. Anyhow they offered the Shia Scholar food and had some chat with him, after which they asked him a question that as to what is his opinion after the first Caliph. The Shia Scholar was in a difficult situation since he had pledged to not to speak anything controversial. After thinking for few moments, he replied that according to him the first Caliph was more intelligent than the Holy Prophet (s). They were all stunned, because everyone respects the Holy Prophet (s) and consider him the best of all creations, and in fact the Sunni’s have very high regards for the Holy Prophet (s). They were all astonished on this statement and thought that there was some reasoning behind this which they asked the Shia Scholar to specify. The Shia Scholar asked them that when the First Caliph was about to depart from this world, whether he made any

arrangement for his succession and for the leadership of the Ummah or he just left without making any arrangements? They replied that definitely he made the arrangement and appointed his successor and did not leave the Ummah on their own. The Shia Scholar probed further asking them whether that leader is more intelligent who makes an arrangement for his Ummah when he is not present or that leader who does not make any arrangement when he leaves the world. They immediately realized the logical point which the Shia Scholar was pointing towards, and hence they stopped the discussion by saying that let us both not talk about any controversial matters.

You can think yourself that this is something common sense. You can even ask a child or a non religious person, this is not even a Sunni Shia issue. It is a matter of an entire nation (Ummah) that their leader is about to leave the world and he does not make any arrangement for his absence and leaves the Ummah on their own? This is the point of argument which we put forward to justify the appointment of Ameerul Momineen (a.s.) as the “Wali”, so if the Holy Prophet (s) cannot just leave the world like this without appointing a leader after him, then how is it possible the son of Prophet (s) goes into the occultation and that too for an unspecified period by leaving the Ummah on their own without a guardian.

Since this is not possible, hence He (a.t.f.s) made an arrangement and that arrangement was of “Wilayat”, but “Wilayat” of a non-infallible. It is a fact that only “Wali” can make someone else “Wali”. Allah (s) is “Wali” and he made “Wali” (guardians). As Allah(s) says

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

“Only Allah is your Wali and His Messenger and those who believe, those who keep up prayers and pay the poor-rate while they bow”

Surah Maida – Ayah 55

When Allah(s) makes someone “Wali”, He (s) says that though he is my Messenger but he is your “Wali” and the one who does charity in the state of prostration is also your “Wali”. When a “Wali” departs from his world forever then he leaves another “Wali” behind him, similarly when a “Wali” goes into a period of occultation then also he leaves a “Wali” behind. This is because “Wilayat” is a system of governance and it needs a guardian and an authority in every era to protect the religion. When a “Wali” sends someone as his representative then he is also a “Wali”, like Malike Ashtar was send as a “Wali” for that limited area of Egypt.

The enemies of “Wilayat” have exerted tremendous efforts to change the meaning of “Wilayat”, to modify the centre of “Wilayat”, sometimes they modified the true essence of “Wilayat”, but all this is expected from the enemies. The astonishing fact is that even if the entire world distances from “Wilayat” but how can a community which has been listening to Ghadeer throughout their life stay away from “Wilayat”. This is really a surprising bitter fact. Allah(s) is a witness to this fact that the doors which Lady Fatema (s) knocked in Medina are knocked till date by her. There are certain people whose doors are being knocked even today by Sayyeda (s). She is asking them that you closed the doors and did not give witness to the System of Wilayat at

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that time, but at least in your era open your doors and at least in your period open your mouth.

This was the fear which the Holy Prophet (s) had that my lord if this community takes this fundamental subject of “Wilayat” very lightly then what will be the consequences? Allah(s) said that my Messenger do not be afraid of them, fear me and do the announcement. The religion has been accomplished and now you declare “Wilayat”, establish the System of “Wilayat” and express it to the people. Even though those Infallibles from your progeny whom Allah(s) will appoint as his “Wali” will remain isolated in their homes, they will be oppressed, but still it is the saying of these Infallibles (a.s.) themselves that a time will come when the standard of “Wilayat” will be raised again. It is the saying of Imam Sadiq (a.s) that ***“A person will rise from the city of Qom, who will revive our true remembrance, who will bring back to life our affairs and who will invite the people towards the system of Allah(s)”***. This person will ask people to leave the Calf of Saamri and come towards the Divine system of governance.

Democracy is the calf of Saamri. It is possible when a religious student like me says this you might think that what do I know about Democracy, and these Scholars don't like democracy that's why they speak against it. Let me tell you through the words of a clean shaven personality (Allama Iqbal), one who gave the concept of Pakistan. And the one who gave the concept of Pakistan was not a blank person that he would give the concept of the nation and ask us to form a nation but does not inform us about the political system of governance for this nation. He gave the idea of this nation and also along with it

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informed us about the political system for this nation. He did not say that make a nation in the name of Islam and then hand it over to Saamri's. He knew it very well that many Saamri's will come with their Calves, asking the people to worship these calves and people will start to do that. They will come sometimes with kingship, sometime with Dictatorship, then with democracy but Allama Iqbal clearly said what the nation needs is implementation of Islam as a system. We don't need Sufi courtyards of religious Saamri, we don't need the Idol worship religion of Azari, but what we need is the "Shabbiri" religion. And the religion of "Shabbir" (Imam Hussain (a.s)) is the system of "Wilayat".

This nation needs the religion of Imam Hussain (a.s), the system of Imamat and Ummat (Leadership and nation). I am surprised that our community who has been associated with "Wilayat" since generations is today surprised about the System of "Wilayat". Today when the System of "Wilayat" is established, when the standard of "Wilayat" is flying we should be the happiest one's. But this is the biggest crisis of "Wilayat" that mostly those who were present in Ghadeer and are associated with the event of Ghadeer, they are the ones who remain indifferent and sit careless about "Wilayat". Those who send praises and did "Bakhin Bakhin" (and today those who do "Wah Wah", and appreciate the incident) they were the one's who when the time came remain silent. They are one's who don't come to the door of "Wilayat" and they are one's whose doors are knocked by Sayyeda (s). They are ones against whom the daughter of Fatema (s) delivered sermons in Kufa. Don't think that Kufa was just a small town, the entire world is Kufa, and in this entire world of Kufa the daughter of Fatema (s) is

standing firm and delivering sermons as to why you are sitting careless about “Wilayat”, why are you silent, why have you considered religion so simple, where will you reach with this carelessness, what will you achieve, why are you so attracted towards the Calves of Saamri and disassociated with the System of Allah (s), just because of some Satanic whispers?

Psychological war on “Wilayat”

One more tactic used against “Wilayat” is psychological pressure. The most effective battle and also the easiest battle to fight is psychological war. This is something going on its peak these days, the one between America, European Union and Islamic Republic of Iran. There are people who say what will happen if a war starts between West and Iran, in reality the war is already going on. War just does not mean explosions, the War between Iran and West is in its psychological state. Psychological battle means to weaken the courage of other party by applying pressure. By applying pressure the other party exposes their weakness and eventually is forced out of the battlefield. This was and is more dangerous than the war of ammunitions and there are experts of this type of war present who know very well what games to play at what time.

These specialists of psychological war are well averse with the weaknesses of the followers of “Wilayat”. As we know that in the battles of Siffeen the specialist of this war (Amr ibn Aas) devised such a plan that he brought Quran on spearheads. This specialist knew very well about the weakness of these followers of “Wilayat” present in this

battle and the result was that they left their “Wali” isolated. This specialist was aware about the reaction of these followers of “Wilayat” in Ghadeer. Like for instance take the case of Hissan ibn Nabit, who wrote the first poem in appreciation of Ameerul Momineen (A.S.) in Ghadeer and received commendations from the Messenger of Allah (s). But after the demise of the Messenger of Allah(s), Hissan did not support Ali (a.s.). Despite of writing poems, odes, when he was asked to bear witness to Ghadeer he did not step out in the battlefield of “Wilayat”. And not just this, when Ali (a.s) became the fourth Caliph of Muslims at that time also when everyone else did allegiance to him, Hissan did not do it and went to Damascus. This proves that not everyone who sings praises of “Wilayat”, writes poems and elegies would remain firm and determined in the practical ground of “Wilayat”. It is not necessary that every such person can bear the pressure which comes on “Wilayat” and followers of “Wilayat”.

The test of “Wilayat” is very hard and most of the followers run away when the actual time for test comes. One very simple game they played in Siffeen was by bringing Quran on spearhead and the “Wali” kept on pleading them to not to be deceived by this but still they got deceived by that fraud. The consequences of not listening to the “Wali” was the damage they did which has become non repairable till the end of world. This was all due to the psychological pressure which they could not bear.

These days also same thing happens, Amr ibn Aas of our era come on the pulpits and present the verses of Quran in distorted form, they present traditions in fabricated and distorted form and the followers of

“Wilayat” don’t take much time to get deceived by them. It is the same thing whether the Quran is put on spearheads or the verses of the Quran are misused against “Wilayat”. My respected teacher Ayatullah Jawwadi Amouli expresses a statement which makes the heart tremble. He says ***“Any community which gets deceived when the Quran is raised on spearheads will have to one day witness the head of their “Wali” on the spearhead”***. This is true just because of being deceived in Siffeen; the result was that the head of Imam Hussain (a.s), the “Wali” was seen on spearhead in the markets of Kufa.

“Wilayat” – A controversial Issue

Another psychological tactic is that they categorize “Wilayat” as a controversial issue. The moment someone listens that this is a controversial issue it brings down his momentum. The people then think that since the scholars have differences on this subject there is no point in knowing or stepping inside this subject. I have narrated to you the statement of Sahibe Jawahir, a Faqeeh (Jurist), that Faqeeh whose books are mandatory to study for others who become Faqeeh (Jurists). He is saying that one who is not willing to accept “Wilayat –e- Faqeeh” has not tasted Fiqh (Jurisprudence) at all. After knowing all this still they come and say that this is a controversial issue. First of all we don’t talk about “Wilayat” (specifically the Wilayat of our era, which is Wilayat-e-Faqeeh), then when they come to talk also they will say it is a controversial issue in which some believe and some don’t.

Now if this is the logic used to get away from “Wilayat” then this issue has been there from the very beginning. Only few accepted “Wilayat” after Ghadeer, majority left it. This was the tragedy of “Wilayat” from the first day of its announcement. If it is said to you that “Wilayat” is a controversial issue from its very beginning, will you then leave the “Wilayat” of Ameerul Momineen (a.s.)? You will reply that even if the entire world leaves it then also we won’t leave it. This is the right of “Wilayat” as well, that even if the entire world leaves it we won’t. The same logic applies to the “Wilayat” of those also who are appointed by the Infallible (a.s), even if the entire world says it is a controversial issue then also you should say that even if the entire world leaves it we will not leave it.

This is the most difficult stage when the followers of “Wilayat”, followers of Ghadeer become careless and indifferent to Wilayat-e-Faqeeh. This was the fear which the Messenger of Allah(s) had on the day of Ghadeer.

Allama Iqbal’s vision on “Wilayat”

We need to see how this great elderly personality Allama Iqbal presents Imamah and Wilayat. He says that the worst disgrace for the Muslims is that they took the religion but did not take it as a system, means they ignored the political aspects of religion. Whereas the disgrace for the rulers has been that they took politics but left religion. Allama Iqbal says that if politics gets separated from religion than what is left is Barbarism (means bloodshed). And if religion gets separated from politics then what is left is a courtyard of Sufi’s known as

“Khaangaah”. Neither Barbarism is politics, nor is “Khangaahiyat” religion.

The courtyard of Sufis (“Khaangaah”) is such a center of worship which has no relation with the society. And this centre could be anything; it could be a Mosque, Hussainiyah, imambargah, Madrassa (religious school). Even if it is a religious education school, but if it has no relation with society then this is also a “Khaangaah”. If it is a mosque where prayers are performed but that mosque has no relationship with society or if it is a pulpit from where Majalis are recited and it has no relationship with society then it is a “Khaangaah”. The day these (Religion and Politics) were separated, one got transformed into Sufi Courtyards (“Khangaahiyat”) and other got transformed into Barbarism. Who will stop the path of Barbarism? Who will give salvation to humanity from Barbarism? The religion of courtyards (“Khangaahiyat”) can never give salvation to humanity from Barbarism. This kind of religion is an unconcerned (with politics) religion. It was a personality like Imam Khomeini (r.a) who came forward and banged Barbarism making them taste dust. But to do this first you have to yourself leave the unconcerned individualistic religion of “Khaangaah”. You have to come out in the field, in the field of perseverance (Moqawamat) and movement. You have to come in the real field of Ghadeer. You have to open the door which Lady Fatema (s.a) was knocking. In the entire history it was this son of Fatema (s.a), this one Faqeeh (Jurist), Imam Khomeini (r.a) who opened the door which his mother was knocking since 1300 years. Imam Khomeini (r.a) understood what really happened in Ghadeer and the essence of Ghadeer. He said “Labbaik” (I have come) to the call of Lady Fatema

(s.a). I am the supporter of “Wilayat”; I will raise the standard of “Wilayat”. Imam Khomeini (r.a) told people to come out of “Khangaahiyat” and accept the religion of Imam Hussain (a.s.).

The Satan’s Advisory Council

There is a poem by Allama Iqbal in his collection of “Armaghan-i-Hijaz”. This urdu poem is named as “Iblis ki Majlise Shura” (The Satan’s Advisory Council). This is an enlightening poem to understand the Satanic political systems and the direction in which these systems are taking the nation. Though this poem was written more than half a century before it’s meaning are so fresh that after reading it sounds as if it was written today.

The theme of this poem is that Satan called a council of all his representatives from different regions across the globe. He invited them and asked them about the danger facing the Satanic political systems of dictatorship and imperialism. Some of his representatives said that the greatest danger to these systems is from Democracy, some said Socialism, and some said Communism. After this Satan replied to each one of them negating their concerns and criticizing them about their simplicity and stupidity. He told them that you are all fools who can’t see that Democracy is nothing but a dress which I have myself stitched and made dictatorship wear it. Satan tells his pupils that Democracy is the calf of Saamri and Satan himself is the Saamri for this calf. Socialism and Communism are all calves of Saamri. The poem is quite long and hence I am presenting only the last portion of this. It

is necessary to understand the enemies and what the enemy considers as the axis of religion.

The report of last representative of Satan

**Hai tere soze nafas se kaare Aalam ustawar
Tune jab chaha kiya har pardagi ko aashgaar**

*“Due to the burning of your self this world is strengthened
Whenever you desired you exposed everything under veils”*

**Aab o Gil hararat se teri Jahane Soz o Saaz
Ab La Jannat teri taaleem se daana e kaar**

*“Your heat in his clay has resulted into world’s pomp and show,
you taught the heaven’s fool, wisdom so”*

**Tujhse badhkar Fitrata Adam ka wo mahvar nahi
Saada dil bando me jo mashoor hai parwardigaar**

*“He (Allah) does know the nature of men better than you (Satan),
who is famous as God, in foolish simple human beings”*

**Kaam tha Jinka faqat tasdeeq wa tasbeeh wa tawaaf
Teri gairat se abad taq wo sar nigoon wa sharmsaar**

*“Whose duty was only to pray, recite and take circles around Kaaba
Due to thy envy, in shame ever bond”*

**Garche hai tere mureed farang ke saahil tamam
Ab mujhe unki farasat par nahi hai aitbaar**

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*“Though all wise men of West are your fans and pupils
But now I don't faith on their wisdom so”*

**Wo yahoodi fitnagar, wo roohe muzdaq ka buruz
Parkaba hone ko hai usi junoo se taar taar**

*“That mischief monger Jew, that Muzdaq's soul
Each tunic gets torn from its crazy goal”*

**Zaag Dashti ho raha hai hamsare shaheeno char
Kitni surrat se badalta hai mizaaj rozgaar**

*“A crow looks prone to seize the hawk's force
How quick the time changes nature's course”*

**Chaa gayee ashufta hokar wussate aflaaq par
Jisko nadaani se hum samjhe the ek Mushte Gubaar**

*“Being restive she scanned the skies vast space
Like fools we counted 'dust' of human race”*

**Fitna e farda ki haibat ka ye aalam hai ke aaj
Kaanpte hai koopsaro, margzaaro juebaaz**

*“The horrors of future, looking so great
with hills and vales shiver the gamblers in spate”*

**Mere Aaqa! Wo jahan zero zabar hone ko hai
Jis jahan ka hai faqat teri siyosat par madaar**

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*“My Master! That world is going to perish
The world whose orbit was your political systems”*

This was the fear which one pupil presented to Satan and now Satan replied to them all.

**Hai mere daste tassaruf me jahane rango boo
Kya zameen kya mehro maa kya aasmane tu batoo**

*“Thus lies in my hold the world’s pomp and show,
this earth, the Sun and Moon, the Sky’s glow”*

The Satan is telling his representatives to not to worry since his control is still present over everything.

**Dekh lenge apni aankhon se tamasha e garb o sharq
Maine Jab Garm Kar diya Aqwaame Europe ka lahoo**

*“Everyone will see the games of East and West
When I will arouse the blood of Western nation”*

The Satan says that when I will arouse the western culture, their lusts and passions then the entire world will witness my disastrous games. This is something which Iqbal is saying more than half a century before, even before Pakistan was created, and today this stands true, as the world is witnessing the Western cultural and bloody invasions in Islamic nations.

**Kya Imamane Siyasat, Kya Kalisa ke Shuyukh (Sheikh)
Sab ko deewana bana sakti hai meri ek hoo**

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*“The leaders of politics (state) and the priests of Churches
All can go crazy with just one dreadful echo of mine”*

Satan says that my one satanic echoe can make all the political leaders and priests crazy.

**Kargaahе Sheesha jo naadaan samajhta hai ise
Tod kar dekhe to is tahzeeb ke jaamo suboo**

**Daste Fitrat ne kiya hai jin girahbaano ko chaaq
Muzdaqі Mantiq ki sozon se nahi hote rafoo**

*“This fool thinks this as a modern world
Let him break the wine cups of this culture and see*

*The hands of nature had torn apart the collars
the logic of Muzdaq cannot get them away”*

Satan says that evils which I have created in the human systems are not going to get away with these new systems (communism, Socialism and democracy). These new systems are like Muzdaq’s logic which could not do anything (Muzdak was a great orator and eloquent writer who introduced a new religion. He was beheaded on the orders of King Nausherwan.) Satan is saying that there is not a single collar left which I have not torn apart. Hence these political systems are already induced with my corruption and they can’t do anything to me.

**Kab dara sakte hai mujhko ishteraqi Kuchagard
Ye Pareshaan rozgaar, ashufta marz, ashufta moo**

**Hai agar khatar mujhko koi to is ummat se hai
Jiske Khaaqishtar me hai ab taq sharare aarzo**

*“How can they frighten me the Socialist lads,
since long jobless, confused and loafing lads.*

*The only threat I have is from that nation
whose heart still holds hidden embers of crave”*

Satan is telling his advisors that don't fear these people who are raising the slogans of socialism and democracy; they are from our party only. These youths of such systems who are concerned about their jobs can't do anything to us. But the only threat I have is from that nation which still possesses a hidden desire of reformation inside their hearts.

**Khaal Khaal is Qaum me ab taq nazar aate hai wo
Karte hai Ashke sahargaahi se jo zaalim wudhu**

*“A few of them I still can see in this nation
who at dawn do Ablution with tears (in remembrance of their Lord)”*

Satan says that he is afraid of one or two such persons who are born in nations. These persons are those who start their day with remembrance of their lord by soaking themselves in tears. These are those persons who are concerned about the affairs of Allah(s). They are the restless souls. Satan is afraid of such persons, persons like Martyr Arif Hussaini, like Martyr Shaheed Sadr, like Imam Khomeini (r.a).

**Jaanta hai! Jisse Roshan baatine ayaam
Muzdaqiyat Farda nahi, Islam hai!**

*“Do you all know who has brightened the inner side
Muzdaqiyat is not a threat, but it is Islam”*

Satan is saying that these new man made systems (allegorically referring to Muzdaq, who started a new religion) are not a threat, but it is Islam which is threat, and that is still alive in the inner side of the nation

Now, Satan gives his advice and policies to be followed.

**Jaanta hoo mai ke ye Ummat haamile Quran nahi
Hai wohi Sarmayadari Banda e Momin ka deen**

*“I know that this nation is not a follower of Quran,
and the Religion of believers is Capitalism (craze for wealth)”*

Satan says that I understand very well that this nation is not concerned with the Quran. Similar to Europe this nation is also in the drive for materialistic gain and accumulation of wealth.

**Jaanta hoon ke mai Mashriq ki Andheri Raat me
Be Yade Baiza hai Peerane Haram ki Aasteen**

*“I know that in the dark nights of East
There no guardians of Harem who have a white hand”*

Satan says that I know this fact that in this darkness of misguidance which we have created, there are no religious leaders (reference is made to Peerane Harem, which means guardians of Kaaba, that is guardians of religion) who are like Moosa (Be Yade Baiza, means the miracle of white hand which was given to Prophet Moosa). These religious leaders don't possess the character of Prophet Moosa, they are not the Moosa of their time (which means they are not willing to stand against Pharaoh of their current era).

**Asre Haazir ke taqazo se hai lekin ye khauf
Ho na Jaaye Aashkaara Sharre Paigambar Kahi**

*"I am afraid of the needs of the current era
If the (true) religion of Prophet may get revealed"*

Satan says that my biggest concern and fear is with the true and pure religion brought by the Prophet(s) and the constitution presented by the Quran. This was something which I had suppressed for several centuries and had buried it under layers of dust, and my concern is that this true religion should not become alive again, and the nation (Ummat) should not take a return path towards this Islamic constitution and system.

**Al Hazar! Aaine Paigambari se Sau baar Al Hazar
Hafize Namoose Zan, Mard Aazma, Mard Aafreen**

*"Beware! Hundred times from the (religious) constitution of Prophet
That which protects the Women, makes man determined and perfect"*

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Satan is warning his pupils that they should be extremely afraid and concerned about the religion brought by the Holy Prophet (s). That religion which is a system protecting the dignity and chastity of women, that religion which prepares to come out and struggle and gives message demonstrating the path of human perfection.

**Maut ka paigam har nau e ghulami ke liye
Naye koi faghfoor o khakhane, Na fakire raah nasheen**

*“The message of death for every type of slavery
It rules out kingship and eradicates beggary”*

**Karta hai daulat ko har aloodgi se paako saaf
Munimo ko maal o daulat ko banata hai amen**

*“The religion which purifies wealth from all adulterations
it drains out wealth from all the rich trustees”*

**Isse badhkar aur kya fikro amal ka inquilaab
Baadshaho ki nahi Allah ki hai ye zameen**

*“What could be a greater revolution than that of thoughts
which preaches that the land is of Allah and not that of Kings”*

**Chashme Aalam se rahe poshida ye Aaeen to khoob
Ye ganimat hai ke khud momin hai mahroome yaqeen**

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*“It would be better if this (religious) constitution remains hidden from
the world*

It is good for now that the believers themselves don’t trust it”

Satan is advising his pupils that this true religion which presents an Islamic constitution, a system of Wilayat, the political Islam should remain absolutely hidden from the world. Satan says to his pupils that they should be grateful that followers of the religion themselves don’t trust their religion, that this religion has the ability to govern a society, and this is the greatest success for the religion of Satan.

**Hai yahi bahtar ilahiyaat me uljha rahe
Ye kitaabullah ki taaweelat me Uljha rahe**

*“It is better that they remain busy in divine metaphysical issues
And in inventing their own interpretations of the Book of Allah”*

Satan is advising his pupils that it is better to keep the Muslims busy in metaphysical matters of creation, in controversial issues, and non purposeful arguments regarding the interpretations of the Holy Quran.

**Tod dale jiski taqbeerein tilisme sheeshe jahan
Ho na Roshan is khuda andesh ki tareekh raat**

*“Let his slogan of “God is Great” be broken by the spells of modern
world*

May not the dark nights of this believer in God see any brightness”

**Ibne Maryam mar gaya ya zinda e jaaveed hai
Hai siffaat zaate Haqq, haqq se juda hai ya aine zaat?**

*“Is the son of Maryam dead or he became eternal
Whether the divine attributes are part of essence or separate?”*

**Aane waale se maseehe naasiri maqsood hai
Ya mujaddad jisme yoon farzande maryam ke siffaat?**

*“Is the one coming a Messiah of the Christians,
or he is a newly born lad with the attributes of a reformist*

**Hai KalaamaAllah ke alfaaz haadis ya Kadeem
Ummate Marhoom ki hai kis Aqeede me Najaat?**

*“Are the words of Allah mortal or old,
which ideology will give salvation to the Ummah?”*

**Kya musalmaan ke liye kaafi nahi is daur me
Ye ilahiyat ke teerche hue laot o maanat?**

*“Is it not enough for the Muslims of this age,
these idols created out of discussions of divinity?”*

The Satan is pointing towards the baseless discussions which the Muslims are involved into, like whether Prophet Isa is dead or he is eternal, whether the words of Allah are mortal or old? The Satan says it is enough for us that the Muslims in this era have themselves created dogmas and idols of divine discussions. The Satan is pleased and telling his pupils to let the Muslims be occupied in such type of discussions and prevent them from coming towards politics, let them be busy in theoretical ideological matters which keeps them away from the real constitution of Islam.

**Tum ise begaanah rakho Aalame Kirdaar se
Ta basaat zindagi me iske sabmohre ko maat**

*“Keep him unaware from the world of character building
thereby beating all his pawns (dices of chessboard) in his life”*

**Khair isi me hai , Qayamat taq rahe momin Ghulam
Chodh kar auron ki khaatir ye jahane be sabaat**

*“It is better that the believers remain slaves till dooms day
thus leaving this mortal world for others to enjoy”*

Satan is advising his pupils to keep the believers unaware from the real purpose of life which is to develop values and build a character around these values, and if human being fails to do this, then any of his divine moves in his life will be easily defeated by Satan. He says that let the believer not realize his role in this world, thereby becoming a slave till the end of this world, and the others can then easily reap the benefits of this world.

**Hai wohi shero tasawwuf uske haqq me khoobtar
Jo chupa de iski aankhon se tamasha e Hayaat**

*“These poems of Sufism is better for him
those which hides from his eyes the vital scenes of life”*

Satan says that for us it is better that human being is busy with mere oral verses and acts of worships of Sufism. These oral recitations and acts of Sufism will not allow him to witness the realities and challenges

of life (specifically in socio-political aspects). In other words the Satan is saying that let us remove the real life from his eyes and keep him involved in the world of imaginations.

**Har nafas darta hoo is Ummat ki bedaari se mai
Hai haqeeqat jiske deen ki Ahtesaabe Kaenaat**

*“Every moment I am worried about the awakening of this Ummah
The reality of whose religion is in being accountable for the world”*

Satan is telling his pupils that I shiver the moment I see any signs of awakening in the Ummah

**Mast rakho zikre fikre sob gaahi me ise
Pukhtatar kardo mizaaje khankaahi me ise**

*“Let him enjoy the religion of oral recitations
Make him weak by developing an attitude of courtyard (Sufis)”*

This is the principle of Satan to keep the Ummah busy in a religion of oral recitations and such things which are purposeless. Satan wants this kind of religious framework to develop in the Ummah which is in similitude to that of Sufi's, whereby people prefer to sit in one place and do oral recitations (Zikr or Vird), and Satan says if they do such things, then this will make them very weak. Let them make Sufi courtyards and not come out in political arena. Do not ever allow him to understand the essence of Wilayat. Do not ever allow this believer to come towards that religion whose fortress is made by Allah as Wilayat; just keep him in a religion that is without Wilayat

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(Guardianship). And if he tries to come towards Wilayat then just limit the Wilayat to appraisals (Waah Waah) only, don't allow him to move forward towards accepting Wilayat as a system of governance. The day the standard of Wilayat comes in the hands of this Ummah, that day all the Saamri's and their idols will come down.

It was this standard of Wilayat by virtue of which Imam Khomeini (r.a) destroyed the kingdom and dictatorship of Shah. Today's world is upset only with this system. They appreciate all other worldly systems. They explicitly praise certain Muslim leaders, communities and rulers. In the eyes of these enemies of Islam, the worst community and axis of evil is that nation and community which is based on the system of Wilayat. This is because the enemies are aware that till the time this standard of Wilayat is hoisted all their plots will be foiled and no miracles of Saamri or any idol of Azar will be effective against this.

The enemy had planted many of their stooges in the Muslim world, they created an environment of awe and fear, and with one telephone call of theirs the entire Islamic world succumbs to pressure. But against the same enemy see the way the follower of Wilayat remains firm, determined and speaks. When they asked him to leave the nuclear program, he replied that the day you will leave your nuclear programs we will also quit ours. When they said that we will not allow you to develop nuclear energy, he replied that when did we seek your permission to do this? Did you grant permission to us before this for anything else? Did you grant us the permission for Islamic Revolution or did we seek permission from you? Did we seek permission for establishing the system of Wilayat and Wilayat e Faqeeh (Guardianship

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of Jurist) from you? In fact you are those who have been despaired by this system of Wilayat.

Thus that system which just does not defeats the enemies but also despairs them is the system of Wilayat. The enemies have focused their eyes on those Muslims who are spending their lives outside this system of Wilayat. These Muslims can (God forbid) become that group similar to those in history who have always helped the enemies, whether in Siffeen or at some other place. This is the same group which was present in Kufa and Lady Zainab (s.a) delivered sermons to them, and in fact the head (of Imam Hussain (a.s.)) also dragged their attention telling them that this is the system of Wilayat towards which they should not act in such careless way. If you remain careless and distance yourself from this system of Wilayat then you will never remain in peace and comfort. Those events, Ashura, the incidents of Kufa and Shaam (Damascus), that tragic journey, that head on the spear, all these were the outcome of what they did in Siffeen and left the system of Wilayat isolated. Imam Ali (a.s) cursed them that the way you have left me isolated Allah (s) will leave you also isolated.

This was the caravan of Wilayat which passed through the streets and market of Kufa. What was that head on the spear shouting at them? It was saying, I am the son of that Zahra (s.a) who kept knocking on your doors but you did not opened them, and today Her (s.a) son has come to call you from the spear head, Her (s.a) daughter is shouting at you in the market and telling you that if you wouldn't have kept quiet, and sat careless inside your homes when my mother was calling you, my brother's head would not have been on the spear today.

Chapter 2
Imam Khomeini (r.a)
And
The System of Wilayat

Imam – The Heart of a nation (Ummah)

The status of an Imam (Leader) or a Guide (Rahbar) is equivalent to that of heart in a body whereas the nation (Ummah) resembles the body organs. The function of heart is to pump blood in the organs. If blood stops circulating through any organ or a limb it gets paralysed. The limb or organ that gets paralysed is considered as dead and of no use. Say if someone's hand gets paralyzed and now if someone else makes fun or mockery of him, he cannot do anything. He is getting insulted but he can't even raise his hand. He can neither turn his palm into a fist, say even he can do this, he cannot raise his hand and even if the paralysis is such that he can raise it than still he won't be able to hurl it on anyone. We can see today the Muslims globally are more than 1 billion but still they are not able to do anything about Zionists. And whenever you see Muslims raising their hands or hurling; it is on the neck of other Muslims brothers only not on enemies.

Imamat is one of the great favours of Allah on us, the followers of Ahlulbayt (a.s) of which many were and are deprived even till date. Allah (s) appointed an Imam (Leader) after the Holy Prophet (s). He appointed Ali (a.s) and his progeny after him as our Imams (Leader) and told us to remain connected with them to avoid paralysis. If you remain connected with Imamat than this will be your strength, your dignity, your capability and people will be afraid of you but if you get paralysed than even if you are in millions or billions people won't be afraid of you.

There are more than 170 Million Muslims in Pakistan whereas the terrorists are only one thousand but these millions are afraid of these few terrorists. Why? Because these millions are paralysed. They have no connections with the Leader but instead they are connected with astrologists, palmists, sages, self made mysticians, Abdul Sattar Eidhi (Welfare group), Fazlur Rahman (dirty politician), Sir Syed (Secular preacher) and many others. But they are not connected with the Supreme True Islamic Leader Syed Ali Khamenei. Nations (Ummah) don't get salvation from sages (Sadhu's) because these sages are themselves paralysed and intend to paralyse others. Salvation to nations (Ummah) can only be achieved through a true Leader (Rahbar). It can only be accomplished through the hands of a leader who gave birth to martyrs, revived the nation (Ummah), blew spirit inside the youths and that is Imam Khomeini (r.a.)

Imam Khomeini (r.a) – A living reality

The Supreme Leader Ayatullah Syed Ali Khameini says "Imam Khomeini (r.a) is a living reality". How is he alive? He is alive through his thoughts, vision, path, objectives and through his *Baseej* and followers. Till the time people are present and read to walk on the path of Imam Khomeini (r.a) he will remain alive. Till the time the path of Imam (r.a) continues he is alive and this is what gives salvation to distressed nations. The nations (Ummah) get privileged through this path and this is the point which we need to learn and gain in the subject of Wilayat.

What was the great achievement of Imam Khomeini (r.a). Allah (s) has gifted today many with the love and aspiration of Imam Khomeini (r.a)

and we pray to Allah (s) to grant us his recognition (Maarifat) as well. A Persian poet says: *“Without the love of Khomeini, love of Mehdi is weak”*.

Imam Mehdi (a.t.f.s) has himself said :

من صائناً لنفسه مطيعاً لامر مولاه حافظاً لدينه

“Whichever of the Fuqaha (Jurists) can protect his self, who can preserve his religion, who fights his desires and is obedient to the commands of his Master, should be followed by the people.”

Any Jurist (Faqeeh) who possesses these attributes is an accomplishment of proof (Hujjat) on you from my side and I am the accomplishment of proof (Hujjat) from Allah (s) on you. And also said alongwith this that anyone who denies this Jurist (Faqeeh) has denied me and one who denies me has denied Allah (s).

The representative of Imam (a.t.f.s) is not an infallible but a personality, a Jurist (Faqeeh) who has understood religion. Allah(s) tests and examines us. If Ameerul Momineen (a.s) despatches Malike Ashtar to some place and the people over there say that they are not able understand and not willing to accept Malike Ashtar but still claim to be lovers and followers of Ameerul Momineen (a.s); then those could not understand and comprehend Malike Ashtar will never be able to recognize and understand Ameerul Momineen (a.s). Recognizing Malike Ashtar is a proof that when we reach in the presence of the real Master (a.s) we will be capable to comprehend and recognize him as well.

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One who has not understood Imam Khomeini (r.a) could never understand Imam-e-Zamana (a.t.f.s) as well. One who could not comprehend the disciple how can he understand the Master (a.t.f.s) because the direction of both the disciple and Master is same. Ameerul Momineen (a.s) addresses a community and says in Nahjul Balagha that you claim to have understood and recognized Allah but tell me have you recognized Jibrael yet? One who is deficient in understanding Jibrael how can he understand Allah (s)? Thus one who could not comprehend and understand Imam Khomeini (r.a) and the Supreme Leader (Rahbar) should stop claiming that once reappearance (of Imam (a.t.f.s)) happens he will understand and accept Imam Mahdi (a.t.f.s). Many such expecting (Muntazir) communities have passed before as well. The Bani Israel were waiting for Prophet Moosa (a.s) but when he appeared everyone accepted except for Bani Israel. The Jews were waiting for the Messenger (s.a.w.s) but when he appeared the polytheists, the hypocrites and even the idol worshippers accepted him but the Jews denied acceptance. These past communities have experienced all this which has been narrated to us by Quran and Ahlulbayt (a.s). These are moments of thoughts whereby we need to think that if we are not successful in the examination of today then when the reappearance of Hujjat (a.t.f.s) happens we will definitely fail.

It will take few generations to recognize Khomeini. Ayatullah Jawwade Amouli (d.a) says that it will take two centuries to understand Khomeini. But there are those martyrs of the revolution and its sacred defense war who did this journey in one night. And this is the reason it is recommended to visit the graves of such martyrs because these

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graves teach us how to do this journey of recognition of Leader in a short span of time.

Imam Khomeini (r.a) had many great achievements. He once again revived the lost and forsaken Islam. He presented the true , real and elegant face of Pure Islam (Islam-e-Naab) in front of people. The devil (Taghoot) which Quran talks about was forgotten by us. We just took rosary beads (Tasbeeh) and sat inside mosques and places of worships by showing our backs to the devils of our era (Taghoot). But Imam (r.a) got people out of these solitude places of hymns and worships into the battlefield of confrontation and taught us the way to stare inside the eyes of devilish Satans (Taghoot) of our era. He encountered with the devils (Taghoot) and defeated them. He awakened nations (Ummah's). This was the achievement of Imam (r.a). Prior to thirty forty years from now the Muslims were despaired and used to only think of learning English and migrating to West to fill their bellies. Imam (r.a) informed that if Muslims can create self confidence in themselves and by reliance on Allah (s) the nation (Ummah) can reach its true status. Today we can witness that the path which Imam (r.a) traversed was undertaken by others so magnificently. The paths which people try to find in West Imam found it from within Islam and told people that your religion has all those precious gems and jewels present inside it.

The greatest of all his achievements which delighted the soul of all Prophets and Imams (a.s) was the reversion of the System of Wilayat and Imamate which turned into oral recitations, exciting discussions, which was denied by some and made as a toy by some. He introduced this system and implemented it in the time and era of technology;

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when the world was raising the slogan that religions have come to an end and now it is the era of technology. He implemented this system for which Allah (s) had aroused Prophets and for which the Holy Imam's (a.s) suffered calamities. Imam (r.a) got this system hidden below dust, implemented it and till date the flag of Wilayat is flying on this land.

Imam (r.a) was always proud of his companions because they were the one who have responded to the call of Imam Hussain (a.s) on the day of Ashura. At the last moment on the evening of Ashura when everyone was martyred Imam Hussain (a.s) raised a called "Is there any supporter (Nasir) for me". This means Imam Hussain (a.s) was asking if there was someone who is willing to become supporting by taking this path forward. Imam (r.a) was proud on his "Baseej" (Voluntary guards) because they were like the companions of Imam Hussain (a.s) who were supporters of this path and were not willing to leave Imam (r.a) at the last moment. Hence Imam (r.a) had pride over his "Baseej" and not his "Muqallideen" (those who did his Taqleed and just considered him as Marjae Taqleed)

Imam (r.a) also had big "Muqallideen" (those who did his Taqleed) but he never praised them. In fact in one authentic incident reported one "Muqallid" of Imam (r.a) who was a millionaire came to Imam (r.a) to dispose his Khums money. He presented the money to Imam Khomeini (r.a) and Imam (r.a) asked him to keep the money in one corner. He was waiting for Imam (r.a) to say something but instead Imam (r.a) looked at him and asked him to leave if he has done with his task. This "Muqallid" got annoyed and while leaving the place complained to the

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accountant. He said that if he would have taken this much money to some other Marjae he would have received royal protocol and someone would have come to drop him to his car door but here Imam (r.a) did not even said thanks to him. The accountant asked him to wait and went inside to Imam (r.a) narrating the comments. Imam (r.a) asked the accountant to send this “Muqallid” to him. When he came inside he saw that the money was lying in the same place where he has left it and Imam (r.a) told him to pick the money and leave from there immediately. He was surprised and asked what the matter is? Imam (r.a) replied that by accepting your Khums money I am doing a favour on you. I am relieving you of your responsibility in disposing your Khums and taking this responsibility on my shoulders; and you are expecting me to say thanks to you?

This was Imam (r.a) who did consider his “Muqallid” even if they were big time Khum’s payers but when it came to “Baseej” the same Imam (r.a) is saying that I am prepared to kiss the hands of my “Baseej”. This was because the “Baseej” were the nation (Ummah) and the system of Wilayat is the system of Imamat (Leadership) and Ummat (Nation). Imam (r.a) created this nation (Ummah) for the sake of digging out the lost religion from debris of mischiefs and distortion thereby presenting it to the world and then implementing it.

This is the destitution of Islam even today that the system of Wilayat which Imam (r.a) presented is being doubted upon by people and they question from where did Imam (r.a) found this System of Wilayat , which means Islamic Governance or Governance of a Jurist (Wilayatul Faqeeh).

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Imam (r.a) took this system from Ghadeer, from Quran and from the character of Infallibles (a.s). The announcement of Ghadeer could have been done in a pleasurable environment as well but by making this announcement in this scorching heat and tedious state was to demonstrate its significance. And when this announcement was made as discussed before it became a means of despair for the infidels. This is the principle that whenever Wilayat is announced it breaks the hopes of enemies because this announcement is not of a person it is of a system and a righteous system breaks the hopes of enemies. This was the difficulty at that time also which scared the Prophet (s) whether the nation (Ummah) will be able to understand this announcement and they will start to make different interpretations of friendship, etc. The same thing is happening today also when an Islamic Government and System of Wilayat is implemented in the Islamic Republic there are people who are misinterpreting it; they say this is only an announcement for Iran or this Jurist (Faqeeh) is the leader of only his "Muqallid's".

The Prophet (s) was told in Ghadeer to make this announcement and when the successor of the Prophet (s) leaves the world He will announce his successor and this will go on till the last successor (a.t.f.s) goes into occultation then he will also make announcement about who comes after him. This is the argument we have against our Sunni brothers that how can Prophet (s) leave the nation (Ummah) on its own. The difficulty in understanding Wilayat started from day one and even today those who are sitting in Hauza's (Islamic Seminary) since decades claiming to be followers of Wilayat but when the discussion about System of Wilayat and Islamic Governance is talked in front of

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them they say from where did this system come from? They in Ghadeer transformed the announcement of the System of Wilayat into friendship and got settled and mere praising slogans. The Shia of Ali (a.s) have adopted the same custom and are happy in confining this declaration of a system to just raising of praising slogans.

They should read in Nahjul Balagha, they should read the sermon of Imam Raza (a.s) (which was discussed before) and within two months the defender of Wilayat demonstrated to entire Medina and to the companions of Prophet (s) that Wilayat and Imamate is a system.

This buried Islam which was buried under negligence, unconcernedness and mischief was excavated by Imam (r.a) and implemented in the society as a System (i.e. Islamic Government). The greatest of all bounties mentioned by the Holy Quran is this System of Wilayat and one who is fortunate to get this is prestigious and those who disconnect themselves from Wilayat are paralysed. As explained before that even the hand is very beautiful, fair in colour, with rings in finger but if it is disconnected from the heart than it is of no use. It has to take blood and life from the heart similarly the nation (Ummah) has to take life from Imam (Leader).

Imam has been referred to as heart. Hisham was a student of Imam Sadiq (a.s). It is narrated that once Hisham entered a gathering where there was an opponent of Imam Sadiq (a.s) delivering lectures. He was denying Wilayat and Imamat (Leadership). Hisham went inside the gathering and after passing through people came in the front and requested to ask a question. The speaker allowed him to ask. Hisham

asked him do you have eye? He said yes , then Hisham replied what do you use it for? He replied to look at things. Hisham then asked do you have ears? He said yes, then Hisham replied what do you use it for? He replied to listen. Hisham kept on asking about the function of each external organ of the body and the speaker kept on answering in affirmative with the function. Then at the Hisham asked do you have a heart? He said yes. Hisham asked what do you use it for? Now he was stunned because he knew it was the heart due to which all organs were functioning. Hisham asked him if the body organs can function without the heart? He said no they cannot. Hisham then said if eyes, ears, hands and legs cannot function without a heart then how can a nation (Ummah) run without an Imam (Leader). The speaker was astonished and asked Hisham whether he was a student of Imam Sadiq (a.s). Hisham then went to the Imam Sadiq (a.s). Imam (a.s) had already received the information about this debate which Hisham had. Imam Sadiq (a.s) when he saw Hisham was very happy and asked Hisham to narrate the incident. Hisham said I can't do this in front of you because I am your obedient servant and I only come to listen and learn from you and not to speak in front of you. These are how obedient followers of leaders are. When Imam (a.s) ordered Hisham to narrate the incident and Hisham narrated everything to Imam Sadiq (a.s). Imam (a.s) then asked Hisham from where has he learned this? Hisham said from you O my Master! You have said that Imam is the heart of a nation (Ummah). Imam Sadiq (a.s) was very happy and he embraced Hisham, hugged him and prayed for Hisham.

Imam Khomeini's greatest achievement

Now this is where we need to think that Hisham only sat within enemies of Wilayat , talked and proved Wilayat; he did not implemenet Wilayat, nor undertook a crusade but still for him Imam is praying. But about that person, who excavated the buried Wilayat, did research on Wilayat, informed people about it, started an uprising, mounted the flag of Wilayat in the chest of technology what would be the status of such a person? Will Imam-e-Zamana (a.t.f.s) not embrace him? Will He (a.t.f.s) not sacrifice hundreds of Hisham on such a person? This is the big achievement of Imam Khomeini (r.a) which was the reason that he wrote this in his last will and also kept on expressing this till the time he was alive that:

پشتیبان ولایت فقیہ باشید

“ Be a backbone supporter of Wali-e-Faqeeh”

You should become the backbone or leader, be a supporter of Rahbar and if you do not become a supporter than history will repeat itself. They did not become supporters and backbone in Ghadeer hence today that land is in the hands of Salif's and Nasibi's. If you do not become the supporter of this system it will be snatched away from you. This happened with Infallible Imams (a.s) as well that the Ummah (nation) did not support them and hence the rights of Wilayat was snatched away from them.

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God forbid if you do not support then the shadow of Wilayat on this land will once again come to an end. And there are such whispering devils present who desire that this system should come to an end.

The announcement of Ghadeer was not just for that era it is for all era, all times and for people living everywhere. Since at times circumstances are not suitable hence alternative ways are adopted. When the environment is not suitable for a particular system than an alternative system is proposed. If flight is not available then train is there, if train is not there than bus, if no bus than taxi and if no taxi then you have walk. The point is that you have to travel, you have to move; it is not permissible to stop and to make excuses. At the time of Messenger (s.a.w.s) when going on Jihad everything would be yours. Today the government provides all the means and just asks you to fight. But at that time horse would be yours, sword will be yours, food will be ours, everything would be yours personal and you have to fight in the way of Islam using your personal means.

We have been shown alternative ways. But consider a situation when the flight is available and still someone wants to travel by train since forefathers used to travel by train? Your forefathers were travelling by train because at that time no flights were available and only trains were present.

Allah (s) has shown us the right path and alongwith this right path He (s) has shown the alternative path that can be adopted under specific circumstances. It is just like we have alternatives in Warfare strategy, Travel, Business. The first path is the System of Wilayat, Leadership

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(Rahbari) and this is the first category. But if Islamic Governance is not present, there is no leader than the alternative is Marjaiyat. This is the second category when there is no leader (Rahbar) present than a scholar can be selected who meets the condition of Marjaiyat and can issue verdicts but cannot lead. If situation becomes such that there is no Marjaiyat also than a group of Just believers should form a group and then deliver their religious duties, which means they will collect khums, dispose it in its right place, take care of Orphans, do welfare activities. The duty of Just believer is not to issue verdicts but just to implement laws and practice it. If there is no Just believer also present than a non just Alim should be selected for the delivery of religious affairs.

This means the religious affairs are not left or neglected under any circumstance but its intensity of implementation reduces. All these paths are not running in parallel so that you can select any one of them. These are alternatives which can only be selected when one higher category option is not available a lower one can be adapted. First in all these categories is an Infallible Imam (a.s.); if he is occultation then the Supreme Leader (Rahbar), if the Supreme Leader is not present in a particular era or location than Marja-e-Taqlaed, If Marja is not present than a Just Scholar, if he is also not there than a Just believer (momin), if a Just believer is not present than an ordinary believer and if an ordinary believer is also not present than a believer like us. The point is that under no circumstances religious affairs can be neglected or left aside.

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It has become our habit that we compromise with an ordinary believer himself since our father was also doing the same. Can you follow (or do Taqleed) of a non infallible personality when an Infallible is present? The nation (Ummah) who has not understood Wilayat will do this. They kept on following Abu Hanifa even when Imam Sadiq (a.s) was present. This has happened in history. The nation (Ummah) followed Saamri even when Moosa was present and as such Saamri was not even an alternative it was an evil path but still they followed him. When Wilayat is not understood by nations (Ummah) they blindly follow magicians, tricksters and deceivers like Saamri. They follow Anjuman's (small ritual performing groups), Trusts, Fuedals, landlords and everyone else but not ready to follow the leader (Rahbar). This was the fear which the Holy Prophet (s) had on the day of Ghadeer that Wilayat will become a subject of entertaining discussions and the nation (Ummah) will remain without a system of governance.

So what was the achievement of Imam Khomeini (r.a)? It was not that he studied something from some ancient book and then made notes in a text book presenting it as another book by his name. This is what happens that people read books than copy the content in their own text book, then from text books to other printed books and from these libraries are made. These libraries then turn into antiques library museum where you are just allowed to visit and not even allowed to touch any book there. The religion turns into a museum which is just meant to be seen, listen. We have to get religion out of libraries, books, chests, minds and make it reach practically inside homes. It should come in the lives of people and should come in their practises. Religion is the name of practice and not just oral discussions.

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Imam Khomeini (r.a) and his companions did such a work which was not even done in the era of Prophets. It was the heart longing desires of our Holy Imams (a.s) that this work (establishment of an Islamic state with the System of Wilayat) should be done but could not happen because the nation (Ummah) was not ready for it. Today Allah (s) has created that nation (Ummah) by whose hands this work has been done. It is a promise of Allah that if you do not deliver your responsibilities Allah (s) will create a community who will be lovers of Allah and Allah will also love them. And this is our duty to make attempts to become such a community who can bring change and reformation of the system of governance.

Whenever we visit the graves of our Imams (a.s) we have to answer two questions; one is about what all we have done till date and second is what are we planning to do from now. Whenever we are in the presence our Infallible Imams (a.s) or our Leader we need to look inside ourselves and question what all we have done till now, where have we spent our teenage and when we realize that we have wasted our lives than we should feel ashamed. Whatever I have done till now is not even worth mentioning but now I have come in your presence so that you can change and reform me. The visits to the shrines of these Wali's are meant to be a turning point in our lives.

Nations (Ummah) do not come to their Imams and leader to waste their time. They come for two things; one is to present the report of past activities and second is to pledge for future. Our past reports are not so good but at least we should pledge that to do such things in future which could compensate our ugly report of past.

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We have pledge to our Infallible Imams (a.s) and also his representative that we will live on the path of Wilayat and die on the path of Wilayat. The path which has been shown by you (a.s) and the path which was demonstrated by Khomeini is the one on which we will walk. If Khomeini can change the destinies of nations why can't he change ours? We should never leave Ghadeer because whenever people left Ghadeer they turned into silent spectators, they distanced from Wilayat and as result the house of Zahra (s.a) was burnt. The House of Zahra (s.a) was not just the house made of palm trunks; her house is this religion; the country of Zahra is Islam which is burning today. Today Palestine is burning, Lebanon is burning, Afghanistan is burning, Kashmir is burning and these are all houses of Zahra (s.a) but why are they burning? Some criminals have set them on fire because many other have accepted to remain silent.

When Imam Moosa Kazim (a.s) was asked about the limits of the Garden of Fadak; He (a.s) said this entire world and specifically all Islamic nations come under Fadak. If we remain silent today and do not deliver our duties than the house of Zahra (s.a) will be burnt again; Palestine, Lebanon, Iraq, Kashmir will again burn. Today Imam-e-Zamana (a.t.f.s) is knocking on our doors. There was day when Zahra (s.a) was knocking on the doors but no one opened it but very soon they all came to burn her door. The House of Zahra (s.a) is the System of Wilayat where many are desperately trying to set it on fire.

Orders of Wali-e-Faqeeh and Taqleed of another Marajae.

There is a question raised very often as whether we are allowed to do Taqleed of some other Marja other than Wilayat e Faqeeh (Guardian) or when Wilayat e Faqeeh is present can we adopt the Taqleed of some other Marjae. Let me try to resolve this issue from little ahead on the basics.

The actual system which Allah(s) has established is the System of Wilayat. Irrespective of the era of Prophethood, Imamate or the period of occultation, in every era there is only one system of governance made by Allah(s) and that is the System of Wilayat. The Religious system can never be suspended in any era whether due to the demise of the Holy Prophet (s) or the occultation of Last Imam (a.t.f.s) It is impossible to suspend religious system and the limits set by Allah(s). This system of the Wilayat is that pure system towards which people should come, adopt it and live their lives under it. Whereas on the other hand the situation which we are facing today is that rather than accepting this system, spending our lives under it and implementing it, we are willing to accept and adjust to any other system imposed on us. In fact we try to make the religion also flexible and adjustable to the extent that we justify these imposed systems to be Islamic. The efforts which we put to adjust and synchronize ourselves with the existing systems, only half of such efforts are required to implement the true divine system.

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As an example in Iraq today the amount of lives which are lost and the massacres taking place are all for the sake of adjusting and compromising with the existing system. Not even half of these many lives will be lost if they decide to demolish the existing system and turn back towards the implementation of actual system of governance. Imam Khomeini (r.a) had the same approach, when Shah presented several means of compromises to Imam (r.a) and asked him to put his demands and the Shah was willing to implement his demands and bring some adjustments and compromises in the existing system, Imam (r.a) said only one thing, that my one and only one demand is that you should leave this country. If at that time Imam (r.a) would have compromised with Shah, today the situation of Iran would have been worst than that of Iraq. The existing system to whatever extent it works is not worth compromise or adjustments. We try to develop flexibility in religion so that it adjusts with the existing systems. The actual system is the System of Wilayat and Imamat. If this system is not present then also under no circumstances we should adjust ourselves with any other system of governance. Even if you look at the laws of Fiqh (Jurisprudence) of all Mujtahids they also point towards the system of Wilayat. There are no controversies at all, this is just a psychological war which we should not be defeated with, if anyone comes and says that Islamic governance, Wilayat e Faqeeh is a controversial issue, don't just give up and lay down your weapons. A human being should remain firm and determined to at least some extent so that he can assess and verify the controversies.

We can clearly see that there are several verdicts related to Hakim e Shara (Islamic governor). The laws talk about the role of the Islamic

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Governor in many cases, and in chapters of ritual purifications, Salaat, Fasting, Hajj, and Zakat and in every chapter at numerous places the laws are dependent on Hakim-e-Shara. Now if we are at a location or land, where there is no Hakim, means there is no Islamic government implemented there and there is no Wilayat-e-Faqeeh though it might be an Islamic society, then under such situations an alternative system is that of Marjaiyat. Thus in those era's and periods when there was no system of Wilayat implemented anywhere, there this system of Marjaiyat was introduced whereby we were allowed to follow those scholars who met certain religious conditions of being certified to be followed.

But when the real system of Wilayat is present, then this alternative system is not applicable in direct sense. It is just like when an Infallible Imam (a.s.) is present then the system of Wilayat-e-Faqeeh does not exist. Wilayat-e-Faqeeh (Guardianship of Jurist) is an alternative system during the period of occultation, until the reappearance of the Infallible (a.t.f.s). Everyone including Faqeeh, Marjae, Scholars and ordinary beings will be following Him (a.t.f.s) only. But when the Infallible (a.t.f.s) is not present, then during this period of occultation the Wilayat is of Faqeeh, that too in certain specified limits. When the Wilayat of Faqeeh is present, everyone will have to accept and follow him specifically in social matters. But in individual matters and matters of worship it is permitted by Imam Khomeini (r.a) and the Supreme Leader himself that you are allowed to follow any other Mujtahid who has a comprehensive knowledge of religious laws. It is specified clearly that Taqleed should be done of a Mujtahid who has comprehensive knowledge of all aspects of religious laws and not of that Mujtahid who

has a strong advertising company to promote his name. This is what is happening today, there are some real good Mujtahids but no one does their Taqleed because they are not promoted. A Marjae should not be presenting himself to the public; it is the public who should look for a Marja e Taqleed. The Muqallideen (followers) should go after a Marjae and not that Marja (or his close ones) come after Muqallideen promoting this Marja for Taqleed

Thus in your individual and worship matters you can do Taqleed of any Marjae, but in social and political affairs, in those affairs which are related to the public in a broader sense, you have to follow Wilayat-e-Faqeeh. In these matters even the Marja e Taqleed has to follow Wilayat –e-Faqeeh. Hence in this respect if the Wali-e-Faqeeh issues a command, not a Fatwa in respect of being a Marja also, then it is mandatory on everyone to obey the command. As an example if Wali e Faqeeh declares Jihad (Holy crusade) it becomes obligatory on everyone, even on Marja-e-Taqleed. And this is universally accepted by all scholars and Fuqaha, and in practice also the Scholars and Fuqaha give their opinions in individual matters but in social matters they ask us to refer to Wilayat-e-Faqeeh. This is a complete system where even the Marjaiyat comes under Wilayat-e-Faqeeh. Even during the life of Imam Khomeini (r.a) there were many of his followers who were under the Taqleed of some other Marjae, but this was because Imam (r.a) had given the permission to do Taqleed of any Marjae in individual matters of Jurisprudence.

Chapter 4

The Effects of Non Divine Systems of Governance On Society

The Islamic System and other Systems of Society

This is where Religion gets separated from politics. The social system which takes birth from the womb of politics only aims to achieve perfection in those parameters of life which is related to day to day physical needs of a human being. Like there is a system in a society which manages the traffic flow of vehicles on street to avoid disturbance on roads. The point to ponder over here is that even non religious visions, thoughts and schools believe in a social system for human beings, but this is only for the sake of fulfilling the daily physical needs of a human being, to avoid disturbances , fights, tensions and to prohibit human beings using force to take over the rights of each other. But the system which Allah(s) introduced for human being is not only to discipline his daily life but to ensure that human being gets educated spiritually and acquires perfection with the help of this social system. Hence the system which Allah(s) introduced and made human being dependent upon is a system that is in line with human beings fundamental and survival needs. It is not that the social system is just aimed to arrange the basic necessities of life, fulfil the desires of human being, prevent disturbances and give protection from dangers. The primary and the main purpose of a social system are to create an environment for the growth and perfection of human being in its spiritual form. This system of society or governance in Islam is known as the system of Imamah and Ummah (Leadership and nation) , or also called as System of Wilayat (Guardianship). This is the system made for the social development of human beings, not just for an individual, but in a collective form moving the society towards perfection.

This is where the difference between the system of Wilayat and the other social systems in its opposition becomes explicitly clear. The difference between all other systems for a society as compared to the system of Wilayat lies in its very basic fundamentals. The intellectuals refer to this fundamental difference as the difference in the core. This means the difference is in the essence and not in attributes. It is incorrect to say that in principle all the systems are the same, but differences only are there in the implementation or attributes. The essence of a religious social system and that of a non-religious system of social governance are different. The difference is to the extent of difference between human being and non human being, between man and trees. Similar to this, the system of Wilayat and system of democracy are different; system of Wilayat and system of dictatorship are different.

The exact need of a system to be Wilayat or other man made systems can be realized only after human being understands the essence or the reality of his self. Once a human being is understood in its real sense, then we will realize whether we need System of Wilayat or other systems to govern the society. The Holy Quran too refers to this same point in context with the narration of a story.

The Holy Quran – Source of Guidance

The Holy Quran has a collection of several stories related to different Prophets, communities and societies. As a matter of fact all these stories contain a set of lessons of guidance and knowledge for human beings. Our objective should be to acquire those lessons of guidance

through these stories. This objective can be justified with the fact that the Holy Quran itself says that it is a book of guidance

هُدًى لِّلْمُتَّقِينَ

“and it is a guide for those who guard against evils” (Surah Baqara, Ayah 2)

and at other place it says,

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ

“The month of Ramazan is that in which the Quran was revealed, a guidance to men and clear proofs of the guidance” (Surah Baqara, Ayah 185)

This is how the Holy Quran has introduced itself as a book of specific guidance to the pious and a general guidance to the entire humanity. If Holy Quran is a book of guidance for humanity, then each and everything inside it, is for guidance only and has no other objective. We have treated the Quran in a very indecent manner to the extent that the Holy Quran will complain about this. These days there are those infidels who desecrate the Quran by flushing it in washrooms, but more than those, the Quran will complain against us for the maltreatment we have done with this Holy book. This is because those infidels who desecrated the Quran were ignorant and had no sense about the significance and status of this book, but we are the inheritors of this book. We have wrapped the Quran in a beautiful cloth cover and don't even open to read it. This is the biggest insult to the Quran that its followers don't even open it, they have no concern

with it, don't read it and worst is that there are many who don't even know how to read it. It is present in traditions also that the biggest humiliation for a religious scholar is not that he is stoned, abused and criticized, but the worst of humiliation and difficulties for a scholar is that he is present in a society and no one takes benefits from his knowledge. Hence, the peak of the difficulties for Ameerul Momineen (a.s) was that he used to invite people to ask him, but they used to ignore him, they did not increase their knowledge through him, they were not concerned of getting rid of their ignorance through him. They had all sorts of other dealings with him apart from acquisition of knowledge from him, and this was a biggest insult to his personality.

Similarly, the Holy Quran is a book of guidance and it contains guidance in itself. This is not a book of "*Istekhara*". Since the subject under discussion is not Holy Quran, hence I am just giving some key indicators about this, but be certain about what we consider and think about Quran, it is nothing else other than being solely a book of guidance only. It is not a book of seeking rewards (*thawaab*) by mere vocal recitation. Allah(s) did not descend the Quran for us to accumulate as much rewards as we can. It was not like that Allah(s) gave the Quran to Jibrael to give it to the Holy Prophet(s), so that Allah can keep on giving more and more rewards to the people for their recitations. We organize Quran recitation ceremonies for the sake of seeking rewards. An analogy to this is when we want to distribute or invite some people for having food we organize a majalis, or a miracle (*Mojiza*) recitation program to make it a means of distributing food. As if Allah(s) wants to distribute rewards and hence he created Quran so that people can read it and earn rewards. The purpose of associating

rewards with the Quran is related to the purpose of creation, whereby Allah(s) wants us to acquire guidance, acquire spirituality and be disciplined. Holy Quran is the means to acquire these essential things for our lives and hence there is a reward associated with its recitation, so that if not explicitly for the sake of guidance, but at least for the sake of getting rewards we will come near to the Holy Quran.

There are several acts which are done for the purpose of attracting others towards a much higher goal behind those preliminary acts. Reverting to the same example of distribution of food in Majalis, many a times when we are not certain of people's attendance in the majalis, we announce that food will be served after the Majalis. This ensures a much larger audience who even if they come for the sake of food, they will still listen to the lecture that would be a means of guidance for them. Allah(s) established guidance for human being and along with this said that if you come closer to this guidance I will give you rewards also, so that your involvement with this source of guidance becomes certain. But our approach towards the Holy Quran is to just open it and read it for the sake of rewards but not with the purpose of getting guidance from it. The Book of Guidance without understanding it is of no use, but a book of rewards whether you understand it or not, you still get rewards. So it is up to us to decide how we want to treat the Quran as, a book of guidance or a book of rewards. If as a book of guidance, then we need to ponder over its verses and these stories to understand it. Quran has everything inside it related to our life, but we give more importance to Quran only after death. If someone cannot achieve something from the Quran during his life, for sure he will not gain anything from this book after his death also. We have selected

few chapters like Yaseen and Rahman which have more rewards; we read it regularly just to earn those rewards.

Bani Israel and the System of Pharoah

Going back to our subject, the Holy Quran has adopted many different methods of presenting lessons of guidance inside it. Amongst these, one method is through the narration of stories of different personalities, prophets, era and communities. One of the stories which the Holy Quran narrates is about Prophet Moosa (a.s)'s guidance to his community. Allah(s) aroused Prophet Moosa (a.s) for the guidance of Bani Israel since Bani Israel were living their lives under a system of governance which was useless, dangerous, destructive and corrupt, prohibiting the development of human values and restricting perfection. It was not just that the system was preventing the growth of this human being of flesh to become a human being by essence (i.e. to achieve perfection), but instead it was degrading the human being to a much lowly state, as that of beasts. The Holy Quran referred to this system as the System of Bani Israel. They were living their lives under this Pharoaic system.

From the very beginning of the Quran in Surah Baqra the story of Bani Israel begins. They were reminded and told

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ

“O the people of Bani Israel remember the bounties which Allah(s) has given to you..” (Surah Baqara, Ayah 40)

And then the Quran continues to say

وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ

“we excelled you over everyone else in the entire world” (Surah Baqara, Ayay 122)

Then amongst the bounties which the Quran counted, the first one which was reminded to them was

وَإِذْ نَجَّيْنَاكُم مِّنْ آلِ فِرْعَوْنَ

“And we delivered you from the people of Pharoah” (Surah Baqara, Ayay 49)

This means we relieved you from the atrocities and difficulties you were facing in the Pharoaic system of governance. This is considered by the Quran as the greatest of all the bounties given to Bani Israel.

Bani Israel were living their lives under the Pharoaic system in Egypt, where they were divided into two major clans. One was called as “*Sibt*” and other as “*Qibt*”. The *Qibtis* belonged to the tribe of Pharoah, whereas the *Sibtis* were from the progeny of Prophet Yaqoob (a.s) and Yusuf (a.s), i.e from the family of Prophets, or in today’s terminologies, they were all “*Sayyids*”. Prophet Yaqoob had twelve children, all brothers of Prophet Yusuf. They went to Egypt and from there their generations started and were being referred as “*Sibt*”. We

need to concentrate and ponder over one important fundamental point over here. These were all from the progeny of well-known Prophets like Ibrahim, Ismael, Ishaac and Yaqoob. Their forefathers were all these renowned Prophets and hence they were the “Sayyids” of that era. The Bani Israel were divided into twelve tribes and each tribe had hundreds of thousands of people, but unfortunately all these Sayyids were living their lives under the Pharoaic system. The Quran says that the Pharoaic System was the worst system on earth for humanity since the existence of the world. There were two major evils in this system, one of which was phrased by the Quran as:

يَسُومُنْكُمْ سُوءَ الْعَذَابِ

“..who was taking you towards divine punishment”(Surah Baqara, Ayah 49)

This means the entire community was being dragged towards severe chastisement. At times, the government or the system in which a human being lives his life, that system drags the entire community, nation and country towards final destruction (i.e. punishment). We can call such systems as the Systems of Hell or corrupt systems. Now, we have to take guidance from this narration of the Holy Quran.

Ancestral Association does not guarantee protection

In our society today, some people refer to themselves as Muslims, Shias, Sayyids, Jafri, Kazmi, Hashmi and followers of Religion of Islam. We all have this ancestral status just like Bani Israel with all

associations going up to great personalities, but we need to see in practical sense the kind of system that is governing our lives. This is highly relevant in the light of the Holy Quran as mentioned before. To make this point clear, let me take some examples over here. If for instance a well known respected and pious Sayyid is sitting on a horse, which is not tamed and is riding him towards a deep valley, just because he is a Sayyid will this accident be naturally avoided? We should not think that accidents don't happen with Sayyids and Shahs. Accidents do happen with Sayyids and people of higher status also. A person could be from a very good family, decent family but at this time the vehicle in which he is sitting is going down a deep valley. His association with a good family will not protect him from the tragic end he is about to meet in this vehicle. Similarly at times human beings have very good associations, he is a Muslim, maybe a master of the Holy Quran also and a follower of the Infallibles also. All these relations and qualities are good in absolute sense, but the system which he has accepted for living his life could still be taking him towards the valley of hell, similar to the vehicle.

We need to seriously think what direction is our system of governance taking us towards ? The system in which we are living our lives, where is it taking us, our family, our children and our entire society? Maybe it is the same as "*Yasumunakum Soo al Azaab*", which means all are sitting in a vehicle which looks very nice but is taking us towards hell. Hence it is essential for all of us to think and see which system is driving us, in whose laps are we and where is it taking us towards.

The role of a government is not just to organize food for us, establish a traffic system, make schools and universities, and our duties are also not just limited to casting a vote to the government. Religion has a different perception for a system and government. Government is like a train on which we have all boarded and going somewhere. So before boarding this train it is better to assess where is this going to take us, towards salvation or towards destruction. Rather than taking lessons from these stories narrated by the Holy Quran which are for our guidance, we have used these for mere meaningless recitations culture. Read these Ayahs and ponder

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ

“O the people of Bani Israel remember the bounties which Allah(s) has given to you..” (Surah Baqara, Ayah 40)

يَسُومُونَكُمْ سُوءَ الْعَذَابِ

“..who was taking you towards divine punishment”(Surah Baqara,Ayah 49)

These Ayahs are not for earning rewards; instead they are for opening our eyes. These Ayahs are asking us first and foremost to see how Bani Israel despite of being from the generation of Prophets was living in a system which was taking them towards Hell. And unfortunately we just recite these verses for rewards and don't even think on the message embedded inside these.

Dua e Arafah and the System of Wilayat

This was our ignorance towards Quran, now coming to the Infallible Imams for whom we proclaim the utmost love, how much Recognition (Maarifat) we have about them? Our love for them is non quantifiable, but our Recognition (Maarifat) about them is very less, in fact it won't be an exaggeration to even say that there is absolutely no Recognition (Maarifat) at all. If we take the same point of discussion about the system of governance, we can further justify our conclusion from the Quranic Ayah under the light of Dua e Arafah. Dua e Arafah is that supplication which covers many fundamental topics in form of supplication and invocation. Our Holy Imams (a.s) have made a very solid arrangement for imparting and preserving their teachings for generations to come. They have delivered their teachings in three different forms; some in form of traditions and narrations, some in form of supplications (Dua's) and whispered invocations (Munajaat). And the rest in form of Testimonials (Ziarat). Our situation is very dreadful that first of all we don't touch the traditions, we recite supplications sometimes when someone is sick or there are some major calamities, and for Ziarat we have kept specific occasions like Ashura when we take a look at these testimonials (Ziarat). In fact these are the things which should be a part of our life from morning to evening, but unfortunately these have also turned into just cultural recitations. These supplications are not hymns of Sufis. According to Allama Iqbal, the religion which came to us was different; we have changed that religion into a Religion of Sufi courtyard. In the Sufi courtyard there is nothing but meaningless sessions of hymns, where

the Sufis, the passionates sit together in groups and do recitations, and later on these recitations build up momentum and turn into a sort of bodily movement.

It should not be that we make Religious schools (Madrassas) and start doing oral recitations of these supplications, we organize Majalis (mourning sessions) and there also we end up doing meaningless recitations, we also organize personal gatherings for such recitations. These supplications are not just for such reward earning meaningless recitations, but in fact these contain a syllabus of actions for our lives. These supplications have been blessed with that level of recognition of Allah(s) which only came through revelations to these Infallible personalities. And these personalities then made such an arrangement for us to transfer this recognition in simplified well documented form of supplications and testimonials.

Dua e Arafah is one of the most valuable, important and highly significant supplication which we recite only once in a year (on the Day of Arafah i.e 9th Zilhajj). In fact many of us don't even know or have heard about this supplication also. This supplication which is present in *Mafateeh* is coming from the Doyen of Martyrs Imam Hussain (a.s). This is such a precious gem that there are no words available to express its greatness. In this supplication after remembering and counting on the bounties of Allah(s), Imam Hussain (a.s) expresses his thankfulness for the bounties which Allah(s) has granted him personally. He (a.s) divided these bounties into three categories. The first category are those bounties which he received before his birth,

the second are those which are during the time of his birth and the third are those which were granted to him after his birth.

We would be definitely very keen to know what are all those bounties which were gifted to him in these three phases of his birth, and God willing if you do a study of this supplication you can find them. My intention is not to do a commentary on the entire supplication over here. I just want to get your attention towards one bounty which is related to our subject of discussion. He says *“O Allah I am thankful to you for the arrangement you had made for my birth”*. What was this arrangement? He says *“One arrangement was that you brought me into this world through the purity of my infallible parents, and the other arrangement was that you delayed my birth till the time the land of my birth was purified from Infidelity (Shirq o Kufr), until an Islamic government was not formed and your divine system was not ruling the place of birth. When your land, means Medina, was purified from infidelity and an Islamic system of government was in place, till that time you did not allow Husain’s birth to happen on that land.*

The Doyen of Martyrs considers the establishment of an Islamic system of governance in Medina as a bounty for his birth and gratifies his Lord for this great gift. We need to realize over here that he is an Infallible, who is free from all impurities. An Infallible is an infallible irrespective of the environment where he is born and he lives. Despite of being an Infallible, he considers his birth on a land of Islamic governance as a great gift from Allah(s). We would be aware about this historical fact that Imam Hussain (a.s) was born in Medina and birth took place at that time when the Holy Prophet (s.a.w.s) has established and

implemented the Islamic system of governance in Medina. We should raise this question as to why Holy Prophet (s.a.w.s) and Ali (a.s) migrated from Mecca. Mecca was a holy city which had *Masjidul Haram* (the most sanctitous mosque), it had the Holy Kaaba, but still the Messenger (s) received divine instructions to migrate from Mecca to Medina? The answer to this is that though Mecca definitely had sanctitous and holy monuments like the Holy Kaaba, but the system governing that city was the system of infidelity and idol worship. It was the system of Abu Jahal and Abu Lahab. This proves our point that even if it is a Holy land with sanctities but if it does not possess a righteous divine governmental system, then this system will move the people living there towards hell. Hence the Holy Prophet(s) got the orders for migration with his followers and family to move towards Medina. He migrated because this system was not worth living and he wanted to change this system. He could not change this system while living in Mecca, hence he went to Medina where it was much easier to establish an Islamic government, which he did and then eventually changed the system in Mecca also. Now, Mecca did not remain an Idol temple, it became a Qiblah of worship for all Muslims.

Hence summarizing this point, the importance of living a life in an Islamic government has been very clearly and explicitly emphasized in the teachings of Quran and Infallibles.

The first characteristic of a Pharoaic System

The Holy Quran presented the reality of the Pharoaic system. We cannot deny that Pharoah also had a well established system of

governance which was providing the necessities of life to the people. They were getting food, water, doing business in market, there was a system of mobilization in form of horses, camels and ships, people were getting jobs, they were earning money, and they were getting married and were having children. All these things were happening in the Pharoaic system, but when the Quran painted the picture of this Pharoaic system it said

وَإِذْ نَجَّيْنَاكُمْ مِّنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ

“And we delivered you from the system of Pharoah, which was taking you towards punishment” (Surah Baqra, Ayah 49)

This means, remember that system in which you were living your lives, and remember that we gave you freedom and salvation from that system which was taking you all towards hell. This Holy Quran is our Religious book which has discussed this incident for us to seriously think and ponder over the system in which we are living our lives, to check and see where this system is taking us towards. The Quran is warning us to check and see which train you have boarded or which boat you are sailing in. Maybe this boat is dragging you into a hurricane. This system of government which is governing our lives could be taking us towards the fire of hell. At times the people sailing in a boat would be very religious and pious, but the boat is sailing towards a storm. Now all of them will end up into this storm inspite of their piety and worships. Irrespective of whether you are good or bad, if the system itself is moving towards destruction, your end will be the same as that of the system.

Where are these worldly systems moving towards, these are the systems of Yazidiat and why did Imam Hussain (a.s) start an uprising to eradicate this system? This was because though the people living under this governance of Yazeed were religious, they were offering their prayers, fasting and performing their Hajj rituals, but this system was going towards hell. Their Prayers and Hajj would not save them from this system which was taking them towards destruction. There was a dire need to demolish this liberal system of Yazidiat, to get freedom from this system and to make people aware about the evil facts of this system. This is why he started his uprising, gave sacrifices of his children, family and companions. He took the women along with him so that he can tell the world that this is not the system to which we will agree to live our lives. This was the first characteristic of the Pharoaic system whereby it takes the entire nation (Ummah) towards eternal destruction (Hell).

The second characteristic of a Pharoaic System

The second characteristic of the Pharoaic system as expressed by the Holy Quran is

يُذَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ

“..killing your children and sparing your women” (Surah Baqra, Ayah 49)

This means he was assassinating your children and kept alive your women. Why was he keeping alive the women? It was for nudity and vulgarity. If today you want to understand under which system you are

living your life, you will find many similarities of the Pharoaic system in your own existing governance system. The Holy Quran has its own terminologies and has a very modest way of presenting certain facts. Pharoah used to give more importance to women and less to men; this was because he wanted to strip women. Through women he was corrupting the society with nudity. Even today this is happening in your system. What was this women's marathon for (in Lahore)? Try to understand your country and just think where this system is heading us towards. If it was Pharoah's time same things would be happening what is happening today, or in other words if Pharoah was present today he would be doing the same thing what is happening today in our society. Today they make organizations for women support, media specially works for women support, and statements are issued in favour of women. They want to strip off the women and make them run naked on the streets in a marathon race. They invited corrupted unchaste women from all over the world and made them run in the marathon race. This country has chaste and modest women who have kept themselves pure. In order to adulterate their chastity this government is creating an environment of corruption. You all have seen this with your own eyes, that from across the world women participated in this race in a semi naked state and the television channels presented this race with an appreciating comment that the country is progressing towards development and the country has become advanced now.

Just see what picture the Quran is painting for this marathon race. That is the picture of the system of Pharoah, who kept the women of Bani Israel alive for making them immodest, hence spreading corruption

and nudity in the society. The Quran said this is the Pharoaic system which was assassinating your children and stripping your women, and we relieved you from this system, how?

Moosa (a.s) – The saviour from Pharoaic System

Allah(s) had sent Moosa (a.s) for the salvation of this Ummah from this Pharoaic system. It is a very clearly manifested fact that unless and until the nation (Ummah) does not support these guides and leaders like Moosa, salvation is impossible. From Europe these women came to Lahore, ran naked on the street, and our chaste, modest and veiled women watched them. They did this to humiliate and tease our modest women. If these immodest women (coming from West) can very well realize and deliver their duties towards evil, then it is the duty of our modest women also to either go away from this country or if they want to stay then they have to save this country from this corruption. The duty of our chaste and religious women is not just to participate in Majalis (religious mourning gatherings) for the sake of earning divine rewards or to read the Quran. These acts do not relieve us from our responsibilities. The responsibility and the duties of these chaste women are to support and assist Moosa (a.s). Which Moosa? One who has come to demolish this corrupt system and replace it with a divine system of governance.

Prophet Moosa (a.s) also first demanded from women to leave Egypt because this Pharoaic system is not suitable for us to spend our lives over here. The women showed their willingness and came forward with their men to follow Moosa (a.s). Pharoah chased them up to the

shore, where he got drowned in this encounter. The Quran presents this also as a bounty for Bani Israel.

Why should we be concerned about our governing system?

The Quran says we destroyed Pharaoh and relieved you from that corrupt system which was a bounty for you. I will later talk about the effects which these corrupt systems leave on the societies. Even though you get relieved from these corrupt systems, but whatever time you spend in these corrupt systems it leaves a highly significant damaging effect on our character. We are not concerned about such things. We always say what have we to do with this governance system, our duties are to earn our living, take care of our children, go to Hussainiah for Azadari, do some mandatory worship, why should we be worried or concerned whether this system is good or bad? Yes, for sure we might not be concerned about their evil systems on us, but they are concerned about us. Take my words for granted that with those whom we are not concerned, they are for sure concerned about us. Today, we are not concerned about America, but America is very much concerned about us.

The Supreme Leader Ayatullah Khamenei (d.a) says that these westerners suggest us to separate ourselves (means religious clerics) from politics. They say what have these religious scholars to do with state politics. He says that their suggestion and point is as such invalid, but just for a moment let us accept and agree to what they say. Let us separate ourselves from politics, fine we will not interfere in politics.

But then you also promise and assure us that you will also have no concern with Religion. You also get separated from Religion. You want us clerics to separate from religion and sit in Religious Schools (Madrassa's), but you don't want to stop your interference with religion. If separation has to be done, then we both should separate. If the clerics have to be separated from religion then you politicians should also separate from religion and stop interfering in religious affairs.

Women and Current affairs

Today we Muslims and specifically you women should be aware about the current affairs of the Muslim world. It should not be that you are so busy with kitchen and other household chores that you are not aware about what is happening around you, in your city, in your country and not aware about the system in which you are living. At times we say that the intellectual level of our women is very low, and hence the scholars should only deliver very simple and preliminary talks. This perception is an insult to women. These women are also human beings and they have a role to play in the humanity of this world, they also have to deliver a character and they also have to live with the current era. They also need to feel and sense their social and religious responsibilities along with household duties. These women who went to Karbala and delivered the message of Karbala afterwards also had homes with kitchen. They could have also made excuses and done kitchen work, cleaning the house and other things throughout their lives, but they decided to go shoulder to shoulder with the men in Karbala. Religion has not prohibited the women at any place. In fact,

the women have a very specific role which can be only delivered by them. This is a reality that many leaders and martyrs of Karbala were the outcome of efforts of women behind them. If the wife of Zohair Ibn Qain would not have been present with him in his journey things would have been different for him. He was a supporter of the third caliph and was not a supporter of the mission of Aba Abdillah (a.s). It was his wife who reformed him and changed his opinions. After this reformation he got listed in the names of martyrs of Karbala and that too amongst the leaders. This is the great courage of this woman who made her life partner reach such a high divine status and all this was because she realized and felt her responsibilities.

Do not sit unconcerned. You should be aware about the world you are living in and the happenings around you. Do not think or say that you have nothing to do with this governmental system and you want to live a normal life. You might not be having any concerns with this system, but this system definitely has serious concerns about you. If we say that we have nothing to do with the heat of summer or the cold of winter, then also the heat and the cold have concerns with you, they will impact you and hence you have to adopt preventive measures. If some virus or a disease spreads and someone informs you about this, will you say that you have no concerns about this? You have nothing to do with this virus but the virus has certainly something to do with you. This virus is a danger to your body; hence if you do not fight this virus you will become its captive. We don't have rights to live in all types of systems. Can you drink any kind of water? Can you drink water from a stagnant pond? If someone says this is my personal life and I can drink any water I want, then he is wrong. Intellectually and also religiously

you don't have rights to drink impure and filthy water; you should drink pure and clean water. If Shariah can impose laws regarding water even to the extent of purity of water used for washing clothes, then how is it possible that the same Islam is not concerned about the purity of the social system governing us? It is so concerned about the washing of our clothes but not about our lives, our humanity, our spirituality, our children and our generations? Though the intelligence and Shariah both prohibits from drinking dirty water, but there are people who are still drinking it.

Dictatorship under the veil of democracy

We don't have the rights to live in any type of system, neither by Shariah nor by our intelligence and specifically living under the Pharoaic system. These governmental systems which have raised the slogans of democracy are all representative of Satan (devil). As Allama Iqbal narrates in one of his poems "The Satan's Advisory council" which was mentioned earlier, that Satan called for an annual conference, where all his representatives came. Satan analyzed their work over the past year and drafted a plan for coming year to misguide people. Iqbal says, when Satan inquired about the situation in the world from his representatives, they replied to him that our devilish plans are failing in many places due to certain reasons. One of the representatives of Satan came forward and said that one of the biggest dangers to Satan is from democratic system of governance which is spreading across the globe and democracy is a very good system. Satan said there is nothing to be afraid about this, because this democracy is the same dictatorship. This is the same Pharoaic system,

the same arrogant system of the past and I have just changed its outlook. First it was imperialism, dictatorship, feudalism and now also it is the same but I have changed its dress to democracy.

The effects of Pharoaic system

We think that the democratic system in which we are living is the best system, but in reality it is the same dictatorship which is hidden inside this democracy. Let me explain this also from the Holy Quran. Allah(s) commanded Prophet Moosa (a.s) in the Quran to go to the Bani Israel and give them relief from the Pharoaic system, because the Ummah has become senseless, adulterated with this system and their beliefs were corrupted. This is the point to be concentrated, where we will see now that what kind of devastating affects a Pharoaic system can leave on the religious ideologies of a nation. They witnessed several miracles of Prophet Moosa (a.s). He had the miracle with his staff and his enlightened hand was a miracle. There were many such miracles given to Prophet Moosa (a.s) out of which twelve are listed in the Holy Quran. The greatest miracle of the Moosa was his wooden staff, through which he split the river, defeated the magicians, destroyed Pharaoh and gave salvation to Bani Israel. All these miracles were witnessed by Bani Israel by their own eyes, but just see later what happened.

After all these miracles and finally passing through the river they moved from Egypt to Palestine and the area of Jordan. When they reached in this belt of the land of Jordan, they saw a community busy in idol worship of hand made gods. Now, emphasizing on this fact that

Bani Israel had seen the miracles of Moosa, had heard the preachings of Moosa and have seen the end of Pharoah through the hands of Moosa, they demanded from Moosa something which stunned him. As mentioned in the verse of the Holy Quran, they demanded from Moosa.

يَا مُوسَى اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ

“O Moosa, make for us a God as they have (their) Gods” (Surah Al-Araf, Ayah 138)

This shows how low they had gone in their thinking and ideologies. This proves that the lessons of Monotheism (Tauheed) which Moosa was delivering to them were not understood by them. But the question is why? The reason was that the long period, in fact several generations, which they spent in the Pharoaic system had weakened their level of thinking to such an extent that even now they could not discriminate between Idol worship and Monotheism. Hence they demanded from Moosa to make a similar idol for them. They made it a practice now to demand for an idol god whenever they saw anyone worshipping a God other than the God of Moosa.

Then Moosa took them towards the land of Qinan. After reaching there Moosa told them that Allah(s) has asked me to camp for thirty days on Mountain Tur so as to get the Torah. These thirty days then increased by ten more and became forty days for which Moosa was away from his community. He made Haroon as his vicegerent and representative before leaving. There is one point to ponder over here,

that Moosa only went away from his community for one month and ten days period, but still he did not leave the community on their own, he made Haroon as his representative and leader of the community. So how is it possible that the Hujjat Allah (a.t.f.s) is in occultation for 1300 years and he has left no representative in the Ummah?

When Moosa returned back after forty days, he saw a shocking scene. This scene was that the community had left Haroon isolated and was following Saamri. The question here is how Saamri was successful in taking the community away from Haroon. This is where we can again see the character of women.

Saamri and his idol calf

Women can play a role on both, the positive as well as negative side. They can help in turning down the system of Pharaoh and also in strengthening the evil mission of Saamri. Saamri approached the women and requested them to bring all their wealth and specifically their ornaments, so that he can make a God for them to worship. He told them that the God he creates will fulfil all their worldly wishes and desires, if they talk to him the God will reply, you can touch and feel the God, and above all this you can even kiss the God. Now, this kissing part is very important even for us, unless we kiss the holy and sanctitious things we don't feel we have delivered our duties. Saamri played a cunning game; he presented all those things Moosa could not present. The God of Moosa was not touchable, people could not kiss that God, and they could not see or listen to the God introduced by Moosa. Hence Saamri used this to inspire the women to gather their

ornaments which they had brought from Egypt along with them. The Quranic Ayah says that these women gave all their jewellery, even from their arms and shoulders to Saamri. Saamri now lighted up an oven, melted these ornaments and made a Calf out of this gold and silver. This was an idol imitation of the shape of a calf made out of gold and silver.

Saamri was an intelligent person and an engineer. He was spiritual and religious personality. He was aware about the technology otherwise he would not have been successful in making a calf by melting ornaments. He just did not made a metallic calf, he inserted inside it such an effect that the calf was moving also. Later, when Moosa asked him how he succeeded in making this idol calf speak, he replied that he had seen the remains of a messenger. Remains of a messenger, means either he took something from Jibrael or he took the sand from below the feet of Moosa and used it in the calf to make it speak. This proves that his intellectual level was so high that either he knew the effects of the sand below the feet of Moosa or he took something from Jibrael and made the calf active. The entire community with this technique of Saamri got deceived, left Haroon and started to follow Saamri.

Moosa and Haroon

Now, when Moosa returned, he was furious on this situation. He immediately dropped the Torah from his hand and questioned Haroon about this situation. Haroon replied that he tried his best to preach them the truth, stopped them and tried to convince them about this falsehood but they were not ready to listen to him. The Holy Quran

presents the harshness with which Moosa dealt with Haroon. He caught hold of Haroon by his beard and hairs on the forehead and then dragged him in anger. Moosa's concern with Haroon was that he being a Prophet had made Haroon his representative, given him the leadership of the Ummah and hence his responsibility was to protect the religion of Ummah, and it should not have happened that because of his (Haroon's) laziness and negligence this community went behind Saamri. This always happens like here, when Moosa went into an occultation of forty days, Saamri came out of the community. So he prepared to accept this fact that when an infallible goes into occultation for 1300 years, how many Saamris would be coming out of the community in every generation and era.

This is a proven fact that whenever due to divine legislations and purposes, the proof of Allah (Hujjat Allah) goes into occultation for some period, then that community and the religion of theirs faces a big threat from Saamris. We should not become so simple and innocent that whoever comes with a calf which speaks and does something, we start to worship it and become its slaves. First see that has brought this idol to us, and then see who is the representative of the Hujjat of Allah whom he has left amongst us during this occultation. This point needs to be emphasized again that when Moosa left for forty days of occultation and he left his successor amongst the people, and then when he returned he did not question the Ummah immediately for their evil actions, he first enquired from Haroon whether this state of Ummah was an outcome of his laziness or not. Moosa was concerned whether Haroon became irresponsible and sat silent inside his home, or in today's terminology sat quietly in his Madrassa (religious school)

or got busy in his daily chores and left the Ummah to play in the hands of Saamri, and let Saamri take the community in whichever direction he wanted.

The lesson derived from this narration of the Quran is very clear that, when the Proof of Allah(s) reappears he will first question his representatives. He will for sure question them "I have left this Ummah to you, and was it not that you got involved in your personal, family affair, or you got too busy in your lectures and gatherings, and as a result you left the Ummah to become a captive of Saamri". When Haroon had a sincere logical answer to Moosa's question, then only Moosa left Haroon and questioned Saamri and then the Ummah.

The primary responsibility of women during occultation

The purpose of discussing this incident was relevant to the role of Ummah and specifically Women, since this idol calf was created with the cooperation of Women. The women should concentrate on this point that during the period of occultation the duties of women is not to assist, support and cooperate with Saamri's. Their responsibility is to support Haroon and not Saamri. We need to be careful of the Saamri of our age, since Saamri's talent is to use us only to make idols which stand against the true God of Moosa, the way Saamri used the women to make the calf. Today also many such calves are made with the help of the Ummah. But, today's idol calves are very modern. These are idols of visions, thoughts, fundamentals and concepts, resulting into several schools of thoughts coming out from the same section of

religion. All these are idols of Saamri, and our duty is to find out first who is the Haroon of our age, and which God and school he is asking us to follow.

One of the most dangerous effects which the Pharoaic system leaves on the Ummah is that the Ummah becomes very weak in their beliefs, ideology and true knowledge. The consequence of this weakness is that they can't distinguish between an Idol and the true eternal God. This is the reason why Imam Hussain (a.s) expresses gratification to Allah for first establishing an Islamic governance system in the society where he was born later. This was to ask us about which type of system of governance we prefer to live our lives. Hussainiyat does not mean performance of actions as per our own desires in the name of Hussain (a.s), but instead Hussainiyat is a collection of those actions which Imam Hussain (a.s) accomplished. These are the actions which we need to perform and preserve.

The fundamental problem of Ummah that helps Saamris

On the grounds of ideology and thinking, an Ummah becomes weak by living in a Pharoaic system. Saamri then takes advantage of these weaknesses of the Ummah. From this simplicity of the Ummah, Saamri takes advantage, changes their direction and puts them behind an idol calf or somewhere else. Today also it is the same situation; it is the same Pharoaic system. In our country (Pakistan), from the time it came into existence it has a Pharoaic system. But within this Pharoaic system many times in the shape of Saamri's calf we have seen idols of

democracy, idols of dictatorship, idols of military power and all these at times turned the complete system into Military Pharoaic system. And we always think and say, what have we to do with this system. Whether the president is a leftist or a rightist, a man or a woman, this or that, let anyone come in power what have we to do with this. Let anyone become the President we are not concerned, provided he does not stop us from doing Azadari, provided he does not stop us from mourning. Let anyone rule and govern us we don't care, we only care that the government should not stop our Majalis and Azadari. But the reality is not like this, you might not be concerned with them, but they are definitely concerned about you. And their concern with us is that they will make us intellectually so weak that we won't be able to differentiate between Saamri and Haroon. The Haroon of our era will be calling us towards him and we will be busy in supporting Saamris. Read the Quran and see, this is exactly what Bani Israel has done in the past that too the religious women of theirs cooperated with Saamri to make the idol calf. Today also it is the same, in the name of women freedom and women rights, marathon races are organized. They are making idols for the sake of women and using these idols to deviate people away from religion.

Wilayat – The True system of governance

As we discussed in the earlier section of the book that Imamati (Leadership) is not just a belief or an opinion or an intellectual concept or a phrase or slogan or just a perception of mind. Imam Ali (a.s) says that

فرض الله.....الإمامة نظاما للامة

“Imamat is the divine system of governance for the Ummah”.

This means that we have to live our lives under this system of Imamat and Wilayat. Wilayat is that system which can take the Ummah towards salvation; it can take the Ummah towards divine ascension and can become the source of magnificence for the Humanity. Wilayat is that system which can protect and preserve the dignity of Human beings. It is the only system which can defend and protect our religion and save us from utmost humiliation. And this was the reason that the Infidels were despaired and got concerned on the day of Ghadeer. They lost hopes because if this System of Governance continues after the Holy Prophet (s) also then the Ummah will get salvation and these Tagoot's (Devils) will not be successful in their sovereignty and rule over the Ummah. In order to tackle this danger immediately after the demise of Holy Prophet (s) they worked on changing this system. They transformed Wilayat into Caliphate, Caliphate than changed into Kingship which later transformed into Yazidiat and the Ummah was prepared to live under these systems of governance. As a result of which the holy and pure blood of Hussain ibn Ali was spilled to awaken the Ummah and remind that the system of governance you are prepared to live your lives is leading you and Islam towards destruction.

Today also it is a similar situation whereby we are also prepared to live our lives under any system of governance. In this country, the system changes every four years. Sometimes we see the idol calf of

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Democracy, sometimes dictatorship and we are ready to accept any such system which comes to rule over us. The only system we are not willing to accept or at least take steps towards it, is Imamah. Anyone who casts his vote to the idol calf of democracy resembles the women of Bani Israel who gave their ornaments to Saamri to make the idol calf. The idol calves of Saamri are only made with the cooperation of Ummah. This country can be saved with the implementation of True Islam, i.e. the system of Wilayat and Imamah. To do this, first we have to present this system of Wilayat to the people. Today there are many such Saamris present who never speak against dictatorship, Yazidi and Pharaonic systems, but when it comes to Wilayat they open their mouths immediately. They will always speak only against the government which has the system of Wilayat in it. Whenever you notice such persons who open their mouths against this system of Wilayat (i.e Islamic Republic of Iran) then take it for granted that these are the Saamri's of your time and then recognize them from here itself.

If you want to know about Imamah then don't go and ask those who don't even know if Imamah in Arabic is written with 'Alif' or 'Ain'. Our religion in this sub continent has gone into an astonishing state, where educated class sits and listens to religion from illiterates sitting on the pulpits. Sensible people are listening to religious talks from non-sensible persons. We have professional speakers both men and women, those who only know oration skills, they have destroyed our religion. These professional orators come and indulge us into few dubious things, take their fees and go home, whereas we are fighting amongst each other about these dubious issues.

Imamat in the vision of Allama Iqbal

If you want to ask about Imamat, ask Allama Iqbal. According to him, he says

***“Tune Poochi hai Imamat ki Haqeeqat mujh se,
Haaq tujhe meri tarah saahibe Asraar kare”***

*(You have asked me the reality of Imamat,
May truth make you a companion of its secrets like me)*

This means “You have asked me the reality of Imamat, May truth make you a companion of its secrets like me.” This means if you are serious about understanding the system of Wilayat, then first you need to become a companion of its secrets. Unless you associate yourself with the inner side of Imamat, you will not be able to understand the system of Wilayat. You won’t be able to differentiate between the Calf and true God, between Moosa and Saamri unless you become the companion of the secrets of Imamat. Then Iqbal continues to say.

***“Hai wohi tere zamane ka imame bar haqq,
Jo Tujhe Haaziro Maujood se bezaar kare.***

***Maut ke Aine me dikhakar rukhe dost,
Zindagi tere liye aur bhi dushwar kare”***

*He is the Imam of your age truly,
One who frustrates you from the materialistic world,*

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*He shows you the face of your beloved in the mirror of death,
Thus making your lives more difficult and miserable*

Now, look deep inside these phrases and ask yourself as to why do we believe in Imams. We believe for the sake of improvements in our lives, to fulfill our worldly desires through them? Allama Iqbal says that he is the Imam of your time, one who makes your life more miserable and difficult. Then he further continues to say,

***“Fitna e Millate Baiza hai Imamati uski,
Jo Musalmaan ko Salateen ka Parastar kare”***

*The Imamati of that person is a discord (Fitna),
The one who pursues people to worship the Imperialists*

This means that the person whose leadership makes the nation submit to dictatorship, Imperialism, Kingship, democracy and ruler ship, is a discord for the Ummah. Until unless we teach the world about Imamati and start to present Wilayat, the world will never come on their own towards this system of Wilayat. You women should take lessons and see how many women contributed to the success of Moosa. Try to become like the mother of Moosa, sister of Moosa and the wife of Moosa, then only Moosa gets the strength to topple down the system of Pharaoh and implement the system of Wilayat amongst the people.

The role of Women towards the System of Wilayat

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Again remember the same point I said earlier, the effects of living a long life under the Pharoaic system are long lasting. These effects are weakness in beliefs, ethics, intelligence, sensibility and way of living. As a consequence the Ummah troubled Moosa a lot afterwards. They had become narrow minded and could not understand what Moosa was trying to preach them, these were all the effects of acceptance of a Pharoaic system for living your lives. The Holy Quran also addresses one more form of oppression which Pharoah did on his nation, and that was “Istakhaffal Kaum”, he had made the nation very lowly. The nation had become very lowly, ready to accept all sort of humiliation, cheap actions and very downtrodden in the form of their thinking.

Today you see the system of Pharoah, it has done the same thing to us. Those women whose duties are to present Wilayat to the world are indulged into stories of Woodcutter (*a fabricated story narrated in the Holy month of Rajab , during the sessions of “Qunda Nazr”, food ceremony in the name of Imam Sadiq (a.s) .* This is the problem which a Pharoaic system creates for us in the society. Our women are expected to become defenders of Wilayat like Lady Zainab (s.a), who should come out to the world and talk about Wilayat , Imamat , invoke the people to not accept living under this system of Yazidiat and invite them towards the system of Imamat. But, when religion is also controlled and dominated by the Pharoaic system, then this religion changes into a religion of dry oral recitations and invocations, where people spend their lives in moving the beads of Tasbeeh.

Under this Pharoaic system, when they practise religion, they end up creating their own forms of religion and start to worship those things

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day and night. If we get involved in such things, then who will come forward to explain and teach them what Imam and Wilayat is all about? Who will prepare the necessary prerequisites for the reappearance of our Imam (a.t.f.s)? The world should be first prepared to accept the system of Wilayat then only the reappearance will happen. This is because, when He (a.t.f.s) comes, he won't implement democracy or dictatorship, he will implement the system of Wilayat . But how can he implement Wilayat unless the people are willing to accept this system of Wilayat? If we are busy with the stories of Woodcutter then when can you expect Him (a.t.f.s) to come and implement Wilayat?

Chapter 4
Preserving
The System of Wilayat

Off Tracking the true path of Religion

One of the character highlights of the Holy Infallibles is that they have always convinced people towards gaining deep insight and recognition of religion. They have emphasized on this element a lot and have also themselves taken practical steps and made arrangements for the same.

Certain respected Infallible Imams (a.s) amongst the Infallibles provided facilities to people so that they do not get into difficulties in understanding religion and hence these pure soul themselves provided opportunities to people for coming forward to understand and recognize religion. The biggest example of this is the life of Imam Baqir (a.s) and Imam Sadiq (a.s) and then after them also other Imams (a.s) did the same at a lower scale due to circumstances. The Imam's availing the opportunities they got took necessary steps wherever possible to eliminate the difficulties and the incidents experienced by the Muslima Ummah (nation) due to unawareness and non acquaintance with religion. This same fact is seen in Nahjul Balagha also at various places whereby we can infer that one thing which severely aggrieved Ameerul Momineen (a.s) was people's non acquaintance and incorrect understanding of religion that too specifically in that era when there were those who were constantly attempting to distort religion presenting it upside down. There was a gap of 25 to 30 yrs between the demise of Holy Prophet (s.a.w.s) and the government of Ameerul Momineen (a.s) and it was during this period that adulteration took place in the true religion of Prophet

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Mohammed (s.a.w.s). The Pure religion became impure, deficient and crooked; and for this Ameerul Momineen (a.s) says in Nahjul Balagha:

أُلبس الإسلام لبس الفرو مقلوبا

The dress of Islam has been worn upside down

This means today when I have taken the reigns of government and affairs of the people in my hands; and when I see the situation of religion amongst people I am feeling that people have worn the attire of religion upside down. They are pretending to be religious and have religion with them but they have worn it upside down. Hence I can't even call them non religious and neither can I certify or be pleased with their religiousness. This was the biggest difficulty experienced by the Holy Imams (a.s) that people had association with the religion but their religiousness was not up to the mark of being religious. And the reason behind this was the difficulty these persons faced in recognition of religion which means the preparation, arrangement and significance which was expected to be given while understanding religion was not given; they took religion very light and at the surface level. Hence some opponents came and very easily they turned the direction of religion and people did not even felt or realized about it.

I always give the example of Train in this context. In the railway system there is a person whose duty is to change tracks. The Trains run on rail tracks which run in different directions. At a particular railway station or a junction many trains from different directions come and leave in other directions. The railway department have appointed a specific

person whose task is to change the railway lines or tracks. This work of changing tracks happens so smoothly that the people sitting inside the train do not even realize that their direction has changed because the one who is changing the tracks is not doing this from inside the train; he is doing this from outside. A train moving on a straight path changes its track by ordinary movement of a Lever; by moving the lever little left or right a Train going towards East now moves towards West and the one towards North now moves towards South. You would have travelled in Train and would not have even felt when the Lever changed the track. The one who is changing the tracks is employed and gets a salary to change tracks. Though this is necessary for the train because it has to go in different direction but the same thing has been done with religion as well. This means religion had a straight path, Siraat-e-Mustaqeem but some track changers changed it. They do it so quietly that those sitting inside the train of religion, associated with Religious school, connected with religious centres and beliefs do not even hear anything about this that their path of religion has changed. They are sitting quietly with the contentment that from the point where they started to act on religion it will continue on the same path towards its destination. This incident happens on daily basis and it happened at the time of Infallibles also. Thus there were people at that time also who quietly without realization changed the tracks, paths and moved the community, tribes and nation into some other direction. This is the reason that the Holy Prophet (s) has clearly specified and demonstrated evident signs of Sirat-e-Mustaqeem (The right path) but people left this path. If you want to understand the

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current era try to understand history and in order to understand history; ponder over your current era.

The event of Ghadeer was a clearly manifested sign by the Holy Prophet (s) but even then in bright daylight the track of this path declared by Holy Prophet (s) was changed and the nation was put on some other track. The nation (Ummah) did not even realize that we have been deviated from the path. People left the path of Wilayat and got on some other track. Even today if you see the path of Wilayat, the system of Wilayat is explicit and clearly seen similar to the way it was clearly seen on the day of Ghadeer. Ameerul Momineen (a.s) was appointed and declared as the correct path of religion similarly today also the path of Wilayat is the right path.

At present the entire Muslim nation (Ummah) and specifically Shiite has been moved on to some other track and majority have been derailed from the right track and the train is moving in some other direction. The track of religion is present but going in some other direction and they are happy that it is directly going towards Paradise; they are clueless that the lever has been changed.

The same tragedy took place with Shiite also in this era when the System of Wilayat got established (in the Islamic Republic of Iran after the Islamic Revolution).The rights of Prophet's (s.a) declaration on Ghadeer got delivered, implemented and the desire of Imams (a.s) got fulfilled. It was a longing desire of Imams (a.s) that one day the system of Wilayat should get established on earth but we see that certain people took advantages of all the Lever's and by just one click they

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changed the track of communities, nations, tribes, countries, different groups and parties. We are happy that we are connected to Imamah but the nation (Ummah) without Wilayat is merely carrying an imagination or illusion of Imamah; an Imamah without the System of Wilayat (Islamic governance).

This tragedy has always happened with religion and what all the Imams (a.s) have done in this regards is present in details but unfortunately we are just stuck on matters of beliefs about Imams. We have till now halted at the first step of the Ladder of Imamah and in fact truly speaking we have not even reached that stage of belief in Imamah as well. We have come to the stage that Belief in Imamah means love of Imams and their remembrance but have not moved forward to the next stage of Cognizance (Maarifah) and due to lack of cognizance the life of Imams (a.s) is hidden from us and specifically their resistance and confronting life style.

If we look around and see we hardly know anything about any Imam after the first three Imams. How much do we know about Imam Haadi (a.s) Even if you ask Scholars or visit Libraries how much do you find written about Imam Haadi (a.s)? Has there been any research done on this? Overall we will find hardly fifteen pages written about Imam Haadi (a.s) and in every era anyone who writes he just repeats the same 15 pages. Some events, some miracles, some dialogues and all these together are compiled in fifteen pages and that ends the life of Imam Haadi (a.s). The same tragedy is for other Imams as well like how much do we know about Imam Jawad (a.s)? We are just talking about information, which is how much information we have; we are not

taking about how much recognition we have about their line of thought, their path. In Pakistan there was a mourning session arranged on the occasion of martyrdom anniversary of Imam Haadi (a.s) and every orator came and recited the virtues of Imam Ali (a.s) and mourning elegies of Imam Hussain (a.s). When the turn was about to come for the last orator someone told that at least speak something about Imam Haadi (a.s). They requested this last Orator to do this. This orator asked a scholar sitting there quietly that if you can tell me about the birth and martyrdom dates of Imam Haadi (a.s) then I will make some story and his life history around that myself. This is the tragedy whereby Imam has been forsaken and this is the oppression on Imam that it is not yet recognized because we have not moved ahead of mere belief (Aqeeda) in Imam and neither do we intend to do nor are any signs of moving ahead seen.

The work which the Holy Imams (a.s) delivered in their era is detailed; their disposition, character and steps are quite big and despite of being without political power to govern they still did the Leadership (Imamat). And if we can understand that secret on how they did this many of our difficulties of today can also be solved. Under the light of these teachings we can resolve all the difficulties of our life irrespective of which dimension our life it is related to.

One point which has been common in the live of all Imams (a.s), from Imam Ali (a.s) to Imam Hujjat (a.s) has been preservation of the true and pure line of religion. This is because this phenomenon of changing tracks started right from the day of demise of Holy Prophet (s) and religion experienced tremendous difficulties immediately after the

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Prophet (s) left the world. You should give utmost importance to this point that this act of changing tracks started from the time of demise of Holy Prophet (s) and is ongoing till date in fact it is increasing day by day.

When you visit the shrine of Imam Raza (a.s) you see the servants who sweep the floor; amongst these servants some are paid and some sweep the floors on voluntary basis. Similarly in this act of changing tracks as well there are two categories which means there are some paid persons whose are formally paid wages to change the tracks getting people off the right path of religion whereas some others are doing the same thing voluntarily providing their services by considering it as a good deed. They think that if we can deviate religion little bit, create some distortion in it, invent some mischief in it and even if we can distract ten persons away from the path it would be a great success for us. This act is ongoing with utmost severity. We have never thought about this topic, we have never paid our attention to this act which is going on in abundance in this era, it is going on openly, in all forms, from the pulpits, from mosques, from Islamic schools (Madrassa's), from Mehrab, from books but we have no sensitivity towards this.

Since this act was happening at the time of Holy Imams (a.s) as well hence they considered this as a duty and Allah (s) also gave them this responsibility to rectify this. They took this as a duty to rectify this changing of tracks done by deviated governments and few misguided individuals. As said before the changing of track is not a big change; a slight movement on the Lever and the track also moves by few cms

only, but the changes the direction of the entire train and the people sitting inside the train. In order to ensure that not even a slightest distortion takes place cleverness and awakening is required. This is because people sitting inside a train are generally sleeping unlike bus and aircraft where people are generally awake due to jumps and fear. But in a train people sleep fearlessly and they enjoy the cradle like movement of the train and as the tracks keep on changing, the direction of the train changes but they are sleeping. The state of religious beings is like this only; they are swinging, they listen to lullabies and go into deep slumber. They have no sensitivity and attention towards their direction as to whether it is going in the right path or it has been changed in between. Hence if the Holy Imams (a.s) would not have given the proof of their awakening and would not have delivered the rights of Imamah then today whatever limited skin of true religion is seen that also won't have existed. Thus amongst the struggles of Imams (a.s) one struggle was preservation of true religion. Every government, individuals, groups, schools, sects, personalities and parties are all going in their own direction on different paths but within all this a biggest responsibility is to preserve the right path and not allow it to get lost. When others are occupied themselves in other things in the name of religion; like when it is the era of verdicts (Fatwa's), an era of Holy wars, an era of gathering war booties, an era of self interests and when everyone are busy in these things you need someone whose duty is to preserve the right track of religion so that due to the negligence and occupancies of others the true track of religion should not change.

The event of Karbala took place for this purpose only. During the era of Karbala the track changed so much that the train of religion went so far on the wrong track that it was not possible to bring it back by an ordinary act. Thus this great sacrifice was given so that religion can be brought back on the track and once again people got the right path and the true religion. This point is present in the life of every Infallible and very clearly evident. It should also be noted that the difficulties and issues kept on increasing in the era of every forthcoming Imam. The difficulties which Ameerul Momineen (a.s) had passed on to Imam Hasan (a.s) and the new crisis and issue that came up in his era got transferred to Imam Hussain (a.s). This way every forthcoming Imam inherited the difficulties of the past Imam which means the extent of difficulties were gradually increasing. This is because the effects of the crisis in the era of last Imam (a.s) prevailed in the era of the new Imam and new crisis accompanied the effects of the old crisis thereby enhancing the severity of the issues for every other Imam. Hence the challenge for them was to face these severe issues and protect the nations (Ummah) from these crisis and deviations thereby preserving the right path. If the right path is preserved then one day some one will come to walk on that path. It is not necessary that today if the path is also present and people treading that path are also present. At times people are not ready to walk on a path but it is necessary to inherit that in future a generation might come who would recognize the right path and will walk on it. This is a duty and obligation to preserve the right path.

Attempts to derail the System of Wilayat in our era

The difficulties inside the Islamic Republic of Iran after the Islamic Revolution are a subject by itself; again all this is relevant to the fact that the Islamic Revolution aimed and put in the efforts to implement the System of Wilayat. It should be clear to us about the conspiracies and the plans enemies of Revolution and religion, the arrogant powers have for Iran; and they are practically acting upon these plans. As you could see certain things very clearly there is a big inflow of American budget to spread cultural corruption amongst the masses that too specifically youths. Millions of dollars are spread to confuse and arouse the Iranian youths against the System of Wilayat; to indulge Iranian women into indecency and vulgarity, to make Iranian youths drug addicts, to spread pornographic literature; all this is done by specifically and publicly declared American Congress budget for covert operations in Iran. Apart from this non declared budget is much more than the declared one to spread moral corruption within Iran.

Cultural Media Invasion

Majority of the foreign TV channels are focussing on destroying this society. They are launching Persian channels specifically for the Iranian society. You would know that Al Jazeera is launching a Persian TV channel; they are not feeling the need for an Urdu Channel but have already started a Persian channel. One more Arabic Channel by the name Al Arabia has started its own Persian channel. BBC has only three Urdu newscast every day which means in total two hours of Urdu transmission whereas for Persian more than eight hours of programs

are broadcasted even though the Persian speaking population globally is much less than Urdu speaking. Even if you look at Hindi with one billion people globally still there is hardly any Hindi broadcast by BBC. Similarly adulteration and distortions are happening in other areas as well.

Materialism

One more calamity which has developed inside Iran and has been spread intentionally is about those revolutionary and religious persons who were expected to deliver services towards revolution have become materialistic. They are now inclined towards accumulation of wealth, materialistic gains, assets, villa's and positions. These are the losses inflicted on a movement after its success and initiation. This is the reason Imam Khomeini (r.a) says that bringing revolution is easy but protecting it is very difficult. Those protecting revolution should be more powerful, courageous and pure than those who bring revolution. This is because those who are defending and protecting revolution experience those difficulties also which the revolutionaries have gone through when they brought a revolution and they also have to face many other difficulties. This is the reason that a minority is busy today in bringing a change and it is this minority only which protects the change as well; the majority just follows it. This minority (the single nation of Iran) is occupied and carries a burden on their shoulders for confronting the entire world both internally as well as externally. Whatever is happening outside you know to certain extent because you listen from Media but that is not a complete picture, they do not express everything. But let me just present to you a glimpse of what is

happening inside and you will not believe the extent at which the things are being done to mislead the revolution and to get it off the right track.

Political Parties and Persons

There are formal political parties created from the same budget which US congress has released for carrying out covert operations in Iran. From the same budget Political groups were created, political personalities, hollow personalities, name sake personalities who have neither a political nor an intellectual background. Such baseless persons were made as personalities so that they can deliver some role. You would be listening to this news every other day that candidates for election are rejected and the media spreads it as there is no democracy in Iran. These rejections are the reactions and indicate us that these candidates were planted ones. One other major step associated with this which was taken inside Iran to off track the Islamic Revolution and this step became very aggressive in the last ten years was the creation of political parties inside Iran and supporting them continuously. The world media shouts that there are no human rights in Iran, there is no freedom; all these yelling are for those who are created by them only and carrying their blessings. When such persons and groups are brought under control they make noise that there is no freedom and we are not allowed to do anything. This is one major thing done.

Anti System Newspapers

The second other major thing which has been done is the newspaper movement. Such few daily newspapers that no one buys. These newspaper agencies buy the blank printing paper also from private markets at much higher rate and they get it printed in very high quality. Such high quality colour newspaper cannot be seen in this part of the world anywhere. Those who come out with such newspapers are not journalists they are just ordinary persons; some clerk, some doctor, engineer and some other professionals. They were all gathered and asked to publish newspapers. You would have heard this news that in one day twenty five newspapers were shut down in Iran.

Mahdaviyat

The third thing which is being done in abundance is to spread, strengthen and support various sects and different visions in the name of religion. Let me tell you an example case of last year. There was a Kazmi Syed who is behind bars now was a scholar, wearing a turban and cloak, beautiful beard and face in a scholarly attire and is also a big orator. This was an orator who propagated a specific ideology and religion amongst people by the name of Mahdaviyat. You can see if such kind of benefits is reaped from Orators in a controlled and monitored territory like Iran then what kind of work would be taken from these big oratory names in India and Pakistan. He introduced an ideology by the name of Mahdaviyat. First he started by asking people to supplicate for Imam-e-Zamana (a.t), love Him (a.t.f.s); gather for his remembrance every Thursday night. He gradually started and then

later took a big step. These people do not talk about their agenda from the very first day; they don't talk about the last thing on the first day. Those who talk about the last thing first are not intellectuals; you should wait for the right time and talk. Like when someone goes for seeking marriage to a girl's family, you do not start with the discussion of Mehr (religious dowry). First get the engagement done, check if they are even prepared to marry their daughter. They acted on this formula to talk about the last thing on the last day and gradually brought an ideological deviation.

This person is behind the bars today and George W Bush has several times taken his name also in his speeches referring to him as a big thinker and Ayatullah. This person has confessed his crime and his video is also present on Internet. He has hardly learnt Islam for two years and cannot even speak proper Arabic. His name is Mohammed Ali Kazmi Borjerdi and he has made himself famous as Ayatullah ul Uzma Borjerdi. He lied and said that I am the grandson of the great Marajae Ayatullah Borjerdi whose grave is in the Shrine of Lady Masooma (a.s) in Qom. He has confessed his planning whereby he first attracted people towards himself by using the name of Ayatullah Borjerdi and when people get oriented towards him his planning was to gather at least ten million people in Tehran stadium in the month of Shabaan under the name of Imam-e-Zamana (a.t.f.s) and start an uprising from there against the government by saying that Imam (a.t.f.s) has reappeared and now this government has no rights to exist. One more thing which he did was as we all know that Imam Mehdi (a.t.f.s) will reappear from the Holy Kaaba in Mecca but since this Kaaba is under Saudi control and not free hence he said that the

reappearance will not happen in that Kaaba. He said Imam Mehdi (a.t.f.s) has ordered him to construct a new Kaaba for him. In Karaj, the neighbouring town of Tehran within the mountains he made a Kaaba and a mosque; and said that Imam (a.t.f.s) has said that he will reappear from here. This was his planning and such types of many deviated ideological sects are being created by American funding.

Sufiya

Now if you come to Qom, there is a road adjacent to the shrine whose current name is Ayatullah Marashi road and its old name is Eram road. There is the famous Ayatullah Marashi library also on this road and just few blocks from this library you can see an empty plot. This plot two years before became a den for Sufi's, Qalandar and ascetics. They gathered all the ascetics, sages and Sufi's from across the country, armed them with daggers, swords and challenged the system of governance. A panic was created but somehow people and police got control over these persons. This group was by the name of Sufiya and this incident came all over the news. These are the examples to understand what kinds of attempts are being made to derail the revolutionary path of true Islam.

Anjuman-e-Hujjatia

Apart from this one more activity which started prior to Islamic Revolution and which slowed down at the advent of revolution is now again gaining momentum and becoming strong. There was an organization in Iran by the name of Anjumam-e-Hujjatia which was formed by a very sacred person in Iran. He was not a scholar but just

an orator (Zakir) and his grave is in Tehran. He has made his outward very pious and proved himself as a sacred personality. He took advantage of his pious and sacred personality to gather people around him. Hujjatia evolves from the word Hujjat which implies Imam-e-Zamana (a.t.f.s). Since Imam Mehdi (a.t.f.s) is Hujjat Allah (accomplishment of divine proof on people) hence he made this group with the title of Hujjatia which means the followers of Imam-e-Hujjat (a.t.f.s) and through this group he created some very specific kind of thoughts.

He started promoting his thoughts prior to the revolution but when revolution took place these thoughts weakened but now once again these thoughts are picking up grip inside Iran. The thoughts of Anjuman-e-Hujjatia are very dangerous and are creating a lot of problems in some countries specifically India and Pakistan. In Pakistan it has been introduced now and is fresh. Now you should not ask who is behind this in Pakistan. Whenever we come to know something new or unique we act like press reporters and directly question who is behind this? Just imagine even if you know who are behind this then what are you going to do? First it is necessary to understand the signs of this thought; it could be done by some individuals, maybe some Jinn's, some scholar, some ignorant, some mosque, some Madrassah might be behind this and it could be in any particular region. But first let us understand the recognition signs of this dangerous thought so whenever you come across these signs you should realize that this is Anjuman-e-Hujjatia.

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The thinking behind this group was that no social reformatory work should be done in the period of major occultation (Ghaibat-e-Qubra). You should not bring any change because social changes will delay the time of reappearance of Imam (a.t.f.s). This is because the prerequisite to reappearance is occupation of tyranny and oppression across the world. From here originates two types of Hujjatia ideology. One is very bitter and other little less. The bitter type of this thinking is that it is not that we should silent waiting for reappearance without doing any social reformation but instead we should assist and support in spreading oppression, indecency and we should submerge the entire world with evils so that the prerequisite condition to reappearance is fulfilled. Their thinking about the revolutionary people was that since these revolutionary people try to prevent oppression they are in fact preventing the reappearance of Imam (a.t.f.s). Their enmity with Imam Khomeini (r.a) was on the same basis that Imam (r.a) has delayed the reappearance by doing this social reformatory work under the title of Islamic Revolution.

Thus there are two faces of Hujjatia thoughts; one is that we should not do any reformatory work since all these are the duties of Imam (a.t.f.s) and will only happen at that time and it is forbidden to do such things prior to his reappearance. The second face was a level about this whereby they desired to do evil things which would bring the reappearance near. Your duty is to only pray and supplicate for Imam (a.t.f.s.), express his traits and qualities and then sit quietly and just watch when reappearance takes place.

Another sign was their thinking that Religion has nothing to do with Politics. These are the codes from where this group of Hujjatia gets caught. They say that Religion is pure and politics is adulteration hence they both have no relation. The association of religion and politics is an innovation (Biddah) and is an incorrect thing. Then they say that there is no relationship between different sects of Islam with the Islamic world and it is not permitted to unite different sects or Islamic Unity is totally prohibited. And against this we should curse, abuse and accuse other Muslim sects as much as possible and openly so that the distance between the sects should enhance. These are their thoughts which are being spread in Iran again and even present in the seminary (Hauza). As said since last few years it has started in Pakistan as well and you can identify it by the aforementioned signs and codes. It has been spreading in India as well for more than two decades now.

Fraudulent Mysticism (Irfan)

Another infiltration being done in Iran is creation of one more such deviated ideology which is mysticism; fraudulent mysticism (Irfan). The Marajae and Imam-e-Juma have shown sensitivity towards this calamity since last few years and have been informing youths and people that this is a trap laid for them in the name of fraudulent mysticism. Young boys and girls are hijacked in the name of mysticism (Irfan) and such kind of teachings are imparted to them which has no relationship with religion at all and the consequences are moral corruption. One such incident took place in Qom whereby one old person declared himself as a divine mystic (Arif Billah) and gathered

youths around him. Later the kind of indecencies and corruption he was indulged into with these same youths got exposed.

Malpractices in Azadari

Like this in every segment of religion such deviations are done like Azadari (mourning and lamentation programs for Mohurram). In Iran two years back the Zakir's (elegy reciters) invented a new style which was not elegy recitation but pop music which was presented to people in the name of Imams (s.a) and dance, swings, celebration parties were formally taking place on the birth anniversary events of Imams (a.s).

Fraudulent Mehdi's

Then other thing which became very common was false declaration of Mehdi's and there are hundreds of such pretenders lying behind bars now. In fact one woman claimed to be Mehdi though everyone knows that Imam Mehdi (a.t.f.s) is a man; just because women want to be shoulder to shoulder with man she went ahead to this extent. Another mockery happened recently in Qom was one person spread the news that Imam Mehdi (a.t.f.s) has passed away and has made him his representative for managing all the affairs. He closed the complete chapter of Mahdaviyat and reappearance itself. Such kind of talks are going on here in Iran and is heavily supported by certain religious groups, parties, political groups, radio channels, newspapers and magazines. Such deviations are supported and funded by capitalists and rich groups.

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On one hand they have an aggressive cultural invasion with several magazines, newspapers, etc then on the other hand creation of religious groups and deviated ideologies. Why is all this done? This is done so that amidst all this the path of revolution, the Pure Islam (Islam-e-Naab) and the System of Wilayat get lost. This is a tactic whereby you make so much noise, make so many sects, show so many opposing paths that people get confused as to which is the right path?

You see the same confusion in your regions also. The youths come and say that certain scholars say like this and some say something else and we are not able understand who is right and who is wrong. They have created these varying and opposing voices for achieving this psychological result only. When some say something, some others say something else then amongst all these different views the youths cannot find the right path. It is not necessary that these different groups and sects are created with the purpose of these dominating other sects; these are mainly created for the purpose of creating noise so that along with the voice of truth some voices of falsehood should also rise to create confusion in the minds of people and they should not be able to understand which is the right path? It is exactly like the politicians do; one day one politician will say something other day some other will say something else. One day Qadir Khan will issue one statement and second day some General will say something else and the entire nation gets confused about the Atomic issue of Pakistan. When few such false voices rise the true voice gets suppressed. The policy makers of Bani Umayyah and Bani Abbas very effectively did this work to suppress the voice and thoughts of Holy Imams (a.s). This means to suppress Islam-e-Naab by creating confusion they developed

in every era of Imams such voices, sects, groups by which the voice of Imam's could be confined and suppressed.

Preserving the System of Wilayat

When such things are happening whereby everyone is blowing his own trumpet it becomes necessary that one group should rise and try to protect the right path ensuring that the right line of thought is not washed away in this chaos, confusion and panic situation. It should not happen that these things get mixed up and the true line of religion gets lost amidst these other lines. If there is a line drawn on a paper and if someone comes and draws many other such lines adjacent to this original line, now the original line is lost. It will be difficult to figure out which was the original line and it becomes a puzzle.

This is a psychological work and when done in ideology, thoughts and visions they turn into a puzzle; puzzle means something which creates confusion and something in which man cannot find the right path. This work is going on aggressively against the System of Wilayat and Islamic revolution across the world and specifically in India and Pakistan. Puzzles are created regarding revolution; different types of voices are raised, whispers are generated, old and ancient tales are made common so that public attention gets diverted; like the issue of Shahadat-e-Saalisa was triggered whereby one group became supporter and other opposed. It is with these non significant issues the voice of true and pure Islam, the revolution and the urge towards the System of Wilayat gets suppressed.

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The story of Anjuman-e-Hujjatia had become dormant after the Islamic Revolution in Iran and till the time Imam (r.a) was present they did not even had the courage to take their name because Imam (r.a) was very sensitive about this group. The Liberals and Anjuman-e-Hujjatia talk the same; the difference is that one talks under the context of religion and other on non religiousness. Anjuman-e-Hujjatia says religion has no relationship with Politics whereas Liberalism also says the same that religion and politics are separate. The conclusion is that one says religion is separate from politics as religious beings whereas others say the same by becoming politician. Both of them are saying the same hence an important point over here is that whenever religious and non religious beings unite then nothing about religion can be talked there. It is like saying the religion by research comes to a conclusion that believers should unite with unbelievers, faith and infidelity should unite, is it possible?

At present there is a dire need for preservation of the true path, the path of revolution and the System of Wilayat. With all praise to Allah, those powerful beings are present here that have brought the revolution, defending it and will be defending it in future as well. Allah will grant them firmness and perseverance. When many big time personalities have deviated it was a blessing of Allah that he gave this nation a President who only talks about Allah, who only talks about religion, revolution, system of Wilayat, he does not deceives the people and talks straight. This is a proof that this path of Wilayat will remain alive here but there is no guarantee about other places where even voice of Wilayat has not reached properly. Hence it is our duty to preserve the path of Wilayat in these places where there is an

ideological chaos. Thus when it comes to recognition of religion and Wilayat there is a separate segment whereby certain individuals need to come under religion and preserve it in these chaotic circumstances. If not today then tomorrow this true path will be of use for future generation. This is because it is a promise of Allah that if you do not rise and do not come out of your homes Allah (s) will replace you with such people who will love Allah and Allah will love them. They will be pleased with Allah and Allah will be pleased with them. They will be such people who will walk on this path and walk towards their places of slaughter by their own feet. Hence we have to preserve this trust for these persons coming in future and it is an important obligation on us. This was the duty which all our Imams (a.s) delivered. Let us take an example from the era of Imam Haadi (a.s).

Mamtoora – The filthy bitch

During the era of Imam Haadi (a.s) all these different thoughts which we discussed before were present. Liberalism was present, Sufism was present and many other sects were present. There were four or five very powerful schools of thoughts present at his time which were created supported and strengthened by Bani Abbas so that Shiite can be suppressed and vision of Imamamat can be suppressed. They aggressively did all this and gave birth to big Mullahs and orators so that they can come and make noise; and within this noise the actual and true path can be suppressed. Amongst these groups created one was deviated Sufism and another was the exaggerators (Gaali). It should be noted that in the presence of Imam (a.s) there were people who were exaggerating the virtues of Imam (a.s). Then there were

such pretenders of abstinence (Zuhd) that they would raise objections on Imam (a.s) and accuse him of being a worldly person, he is not abstaining from worldly life and many such allegations were imposed on Imam (a.s).

Apart from these one more deviation which was ongoing strongly at that time and against which Imam Haadi (a.s) demonstrated resistance was Naasibiyat. This sect was the heritage of Bani Umayyah but Bani Abbas did not obliterate them; even though Bani Abbas were closer to Ahlulbayt (a.s) as compared to Bani Umayyah still they did not annihilate the enemies of Ahlulbayt (a.s). This sect was created by Bani Umayyah and Bani Abbas rather than cleaning them off they kept them and in fact used them on various occasions. It is just like what the politicians of our era do; they use certain religious ideological groups by bringing them forward on certain occasions.

Hence the “Nasibi” also took advantage from Bani Abbas and severely tortured Shiite during the era of Imam Haadi (a.s). The level of atrocities done by them and the difficulties created for Imam (a.s) were such that even if Imam (a.s) would have left all other tasks and just resisted them it was justified. There was another sect which was also an outcome of political thinking of Bani Abbas and was a deviated Shia sect. This sect was the Waqfia Sect which was born during the time of Imam Raza (a.s).

This sect was created by one of the representatives of Imam Moosa Kazim (a.s) after His (a.s) martyrdom. This sect refused to accept Imam Raza (a.s) as Imam and claimed that Imam Moosa Kazim (a.s) had not

died and has not been martyred instead he has gone into the unseen world (Aalam-e-Ghaib). He (a.s) will reappear thus we do not accept Imam Raza (a.s) as our Imam. They came in confrontation with Imam Raza (a.s) by creating a religious group by the name of Waqfia and gained enough strength till the era of Imam Haadi (a.s).

Imam Haadi (a.s) had used a specific title for this sect. We don't have any reference whether Imam Haadi (a.s) has given them this title but authentic references are there that Imam Haadi (a.s) has referred them with this title and has directed people to know them with this title. From this it can deduced that Imam Haadi (a.s) might have himself given this title to them. This title was "Mamtoora". Mamtoora comes from Arabic word Mutir which means rain. Mamtoora means one on which rain water has fallen over; something which has become wet in falling rain water is termed as Mamtoora. This title of Mamtoora in Arabic language is specifically used for a Bitch (a female dog) who is standing in open air, gets wet by falling rain water then finds a shade under which she goes and whirls her body after which the water from her body flies out coming over everything around. A bitch is as such impure (Najis) and you would have seen this when a dog gets wet then for the purpose of getting dried up it shakes and whirls its body; the drops of water which flies out from the dog's body then make everything around impure (Najis). This rain water wet bitch is termed as Mamtoora.

Imam has kept this name for them and the companions surrounding Imam (a.s) used to refer this Waqfia sect as Mamtoora. These are those filthy, impure thoughts possessing people that whenever they

enter any gathering of believers and open their mouth they turn the entire gathering impure (Najis). This Mamtoora creates doubts, suspicions and conjectures in the mind of sincere persons specifically about Imam and the System of Wilayat. This was because their thinking was after Imam Moosa Kazim (a.s) there is no Imam. It is similar to Imam Khomeini (r.a) who is the representative of Imam (a.t.f.s), representative of manager of affairs (Uloom Amr) but still some come and ask why do you use the word Imam for Imam Khomeini (r.a)? This is still a valid question that we refer to a Non Infallible as an Imam, and we should have an answer to this and the answer is present. But the Waqfia sect was questioning the same as to why people refer to Imam Raza (a.s), Imam Jawad (a.s) and Imam Haadi (a.s) as Imam? This was amongst the propagation and preaching of Waqfia sect that why people should call them Imam? They used to say that Imam has ended with Imam Moosa Kazim (a.s) and now this title of Imam does not suit anyone else. You cannot call anyone else as Imam. This was the reason Imam (a.s) has kept this title of Mamtoora for them and whenever any discussion about them was done they would be referred to with this title and not by the actual title of Waqfia sect. If someone would come and say what should be done about these Mamtoora? What should be our behaviour towards them? One narrator says that I questioned Imam (a.s) whether I should curse Mamtoora during my Qunoot supplications? Imam (a.s) replied that you should definitely curse them. You should curse Mamtoora, this wet bitch. Why? This was because the Mamtoora school of thought was the biggest threat towards the System of Wilayat, Imam and the path of Wilayat. This is a filthiest school of thought and wherever this

Mamtoora goes it spreads filth. This sect has created severe confusion in the minds of people about Imam. It is necessary to pay attention to this fact that Waqfia was a Shia sect whereas in the past there were other offshoot Shia sects also like Ismaili, Zaidi, Fathiya, Sufiya, Gaali and many other branches of Shiite; and they were all present at the time of Imam Haadi (a.s) spreading their misguidance and deception.

When the era of Imam Haadi (a.s) came all these sects were spitting out their venom and were in agreement on this point that Imam Haadi (a.s) is not an Imam. The Zaidi's would say the same, the Ismaili's said the same, the Fathiya, Sufiya and even the Gaali would say the same that Imam Haadi (a.s) is not an Imam. Both Bani Umayyah and Bani Abbas were of the same opinion that these Infallibles are not Imam. It should be noted that the enmity between Bani Umayyah and Bani Abbas was such that they would not even sit on the same table and drink a glass of water but when it comes to rejection of Imam. This is exactly the same happening today also whereby all these different groups within Shia sect who have personally enmity against each other get united when it comes to attacking the System of Wilayat and specifically the Leadership (Rahbar).

Imam Haadi's (a.s) formula for preserving Wilayat

The era in which Imam Haadi (a.s) lived was a period of extreme turbulence. The government of Bani Abbas kept on changing rapidly and new governors were coming around 8 or 9 governors changed

during the time of Imam Haadi (a.s). The most tyrannical, cruel and oppressive governor that came in the time of Imam Haadi (a.s) from Bani Abbas was Mutawakkal Abbasi. If you want to resemble Mutawakkal with someone today then that would be George W Bush. He was a beast and the atrocities which he brought over Ahlulbayt (a.s) and their followers cannot be measured. The majority of migration of the progeny of Imams (i.e. the Saadaat) took place mainly in this era. Mutawakkal had issued an order that wherever the progeny of Ahlulbayt (a.s) is seen they should be annihilated.

Mutawakkal transferred Imam Haadi (a.s) from Medina to Samarra and had made full planning and arrangements to martyr Imam Haadi (a.s) in Samarra. Some people came to Imam (a.s) and said that such a conspiracy has been made for you. Imam (a.s) said that he will not be successful in martyring me and I will not get martyred by his hand. People were surprised that they had done full planning whereas you are not paying any heed to it. Imam (a.s) said they cannot do anything and the same happened that one or two days prior to the practical implementation of his planning he himself was assassinated by a member of his family or his brother. Though he was not successful in martyring Imam Haadi (a.s) but he had kept Imam (a.s) under tremendous pressure.

The reason behind mentioning all this is that under the atrocities of these governments, this pressure, internal issues from the offshoot Shia sects, and the ideological enemies of Ahlulbayt (a.s) Imam Haadi (a.s) resisted and fought on every front. But the fundamental confrontation icon from him which is present with us today is

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Manshoor-e-Imamat (Manifesto of Leadership). This is because the biggest attack was on Imamat. All political as well as non political groups and sects had brought Imamat under discussion in order to create confusion. Though Imam Raza (a.s) had presented Imamat in such a beautiful manner that all the dust put by people on the existence of Imamat was removed. This tradition which was delivered by Imam Raza (a.s) in the Friday Sermon delivered during Mohurrum did not leave any possibility of doubts and conjectures. But still these ten or twelve deviated sects and groups together attempted to subjugate Imamat.

Imam Haadi (a.s) under such circumstances did such a miraculous act; an act of a leader, a guide which insured Imamat till date. Imamat will not face any ideological or visionary difficulty after this. And this was the Manshoor-e-Imamat, known as Ziarat-e-Jame Kabeer.

It is unfortunate that this Ziarat has been written in Mafateeh because Mafateeh has turned into a book of just oral recitations for gaining rewards (Thawaab). It is not a political book it is a book of oral remembrance of Allah through supplications. It is no doubt that these elderly personalities have done a commendable work of gathering these supplications and Ziarat's together but unfortunately it has turned into a source of just earning rewards (Thawaab). It is the most read book in Shia's. Since Ziarat-e-Jaame Kabeer is inside Mafateeh we recite this also for the sake of earning rewards whereas Imam Haadi (a.s) has himself mentioned that whenever you visit the grave of any Infallible Imam you should recite this testimonial. This is the Manifesto of Imamat in which the true line of Imamat has been preserved by

Imam (a.s) in this testimonial. It is a tragedy that we have turned this Manifesto into a mere oral recitation for the sake of earning rewards. Imam preserved the Ideology of Imamate and Wilayat in this Manifesto; and informed his disciples to inform His followers and Shia's that whenever they visit the grave of any Infallible Imam they should recite this testimonial.

System of Wilayat – The system of Imamate and Ummat

This testimonial has two parts; first part is the introduction of Imams whereby various virtues, merits, traits, stature and position of Imams are specified. The second part is about Ummah (nation). The first part is Imamate (Leadership) and second part is Ummat (nation). In simple words when you visit the grave of any Imam (a.s) and recite the first part of this testimonial; the pilgrim should know in front of whom am I standing? Whereas the second part will inform as to why I have come? Like when we visit someone, a question is asked why you have come. If the answer is I don't know than the visited person might tell you that if you do not have any work then why have you come here?

The first part of Ziarat-e-Jame Kabir informs who these personalities are, in whose presence we are standing? Then we should be aware why we have come to this shrine? We have not come to see how beautiful is the shrine and the construction of Mosque. We have come in the presence of a leader, guide, an Imam; so who comes in the presence of a Leader (Imam)? An Ummah (nation) comes to the leader. Why? Not for the sake of getting cure for our physical diseases. This

shrine is not a Hospital. Some people think that Haram of Imam is a Hospital and we have come to get treated for our medical problems; that too specifically the Haram of Imam Raza (a.s). Some people make a list of all medical problems and diseases they have themselves, their parents and their relatives; and they sit in front of the shrine taking the name of each family member with their diseases pleading for cure. There is no doubt that this is a generous family and anyone who comes with firm belief to them asking for something they give. This is a part of their generosity. But the Imam's need an Ummah (nation) and not sick beings seeking cure for them. They are not expecting sick persons having medical problems to visit them and recite Ziarat-e-Jame Kabeer; they are expecting you to come to them as an Ummah (nation). The leaders need followers. Today if you get an opportunity to visit the Supreme Leader (Rahbar) what will you do? Why will you go to him? To make photographs and it is a fact whenever we visit such big personalities we ask them to stand near us so we can make a photograph. What will we do with this picture? We will show that we have relationship with the Leader. So this was the reason you went to the Leader? To make photographs? When an Ummah (nation) visits an Imam, it does it for two reasons. This is the summary of the second part of this Manifesto of Imammat

One is that I am your follower, I recognize you, and I know who you are? I have come in your presence to present the report of my activities done till now. We visit our leader for this reason that is to present what all I have done till date. And second reason is to get the planning and activities to be done from now on. These are the two things. Thus man should have something to present and he should

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return with a pledge that I will do all these. Those who visit these shrines considering them as Hospitals when they return they tell people that I got cured and so and so got cured from such sickness.

I am in front of my Imam, my leader, my guide who was oppressed during the time of Bani Abbas. I have come in front of that Imam who could not get an Ummah (nation). I have come in front of that person who had this longing desire to see the people turning into his Ummah (nation). Today I have come to him as his Ummah (nation). Imam's heart is pleased by these two things only. Imam is pleased when he looks at your activities. We visit the shrine to get cure and return. We have received something but what gift have we given to Imam? We insert money inside the shrine; is Imam (a.s) in need of this money? Imam needs your activities. Imam wants to know what you have done in these twenty, thirty, forty or fifty years of your life. Where have you spent this life of yours? On which line of religion have you been on? And tell me what will you do after returning back from here? Are you going to do the same what you have been doing before? This is the reason it has been said that you should definitely visit Imams (a.s) and sit there and talk to them.

Imam Haadi (a.s) wanted to preserve the right path. It should not happen that within desires, pleadings for invocations, cure, difficulties the actual path of religion gets lost. Imamat should not get lost within these supplications, the duties of Ummah should not get lost. Hence Imam Haadi (a.s) compiled such a precise and practical Manifesto. This is not a mere oral recitation hence you should recite this with translation. In fact even before visiting the shrine of an Infallible Imam

you should familiarize yourself with this manifesto. And after reciting this you should know why I have come and I have come to say what? What have I come to acquire?

The second part of this manifesto is of pledge which implies the purpose of compiling this Manifesto by Imam (a.s) which was the gap or the missing link of Ummah (nation). Imam was present but without Ummah (nation) and this is the reason that Bani Umayyah and Bani Abbas were in power; because Imam, the System of Wilayat could not get implemented.

We all know that Bani Abbas defeated Bani Umayyah by using the name of Ahlulbayt (a.s) and they acquired governance. But when they came into power they did not implement Imam they established kingship and the same atrocious, oppressor and tyrant governance of the style of Bani Umayyah. Thus when Mamoon presented Caliphate to Imam Raza; why did Imam Raza (a.s) refuse to accept it? This is because Imam does not come from this door (of tyrants); if it comes from this door than I will become an inheritor of oppressors. Imam is our right but from where should this right come from? This right should be delivered by the Ummah (nation). The Ummah should stand up; start an uprising so that we can get this right of leadership. This right of Imam was revived and delivered on land of Islamic Republic of Iran. Imam Khomeini (r.a) did the interpretation of Ziarat-e-Jame Kabere for this nation; both the first and the second part. Imam Haadi (a.s) is really a Haadi (guide) and not just a guide for his era but a guide for all generations till the day of Qayamat. He has shown the path, the direction and the line of religion.

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But Imam (a.s) has suffered lot of pain, calamities for this true path. Every sect and specifically the Nasibi did severe atrocities on Imam Haadi (a.s), the Bani Abbas oppressed him. The Bani Abbas poisoned him and the enmity of Nasibi's did not even end till day against Imam Haadi (a.s). The oppressed shrine of Samarra is a speaking example of these atrocities.

Why was this shrine bombed and turned into ruins? If the Ummah (nation) for the Imam would have been present they would not have allowed this shrine to come down. The duty of Ummah is not to collect funds to reconstruct the ruined shrine instead their duty is to protect the sanctity of Imam. An Ummah only becomes an Ummah with their proactive protection and defence of Imamat and its sanctity, not by just protesting in reaction after it has come down. Why was this shrine ruined? Where was the Ummah (nation)? A country in which millions of Shia's are present someone can so easily go and turn to ruins the shrine of Imam Haadi? This is an attack on Imamat, Wilayat and the Ummat is responsible for this. We should not just blame the Nasibi's and wash our hands of this crime.

The Nasibi are enemies, the Americans are enemies and Imamat cannot be protected under the shadow of enemies. Imamat can only be secure when the Ummah is with it. If Ummah would have been present such severe atrocities would not have happened in Karbala. Lady Zainab (s.a) said the same in her sermon in Kufa that your mourning is of no benefit now; if you would have come to Karbala then neither we would have mourned nor you. Where were you at that time? Where were you when my brother was getting martyred? When

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Shimr had mounted the holy chest of my brother? Where were you when we were unveiled? Where were you when the infant was asking for water? Where were you when the ladies were pleading for help and the tents were getting burnt? Where were you when the horse of my brother was yelling, O People! Oppression has been done!? All these things are calling the Ummah. This ruined shrine of Samarra is calling the Ummah. Where were you when the Imams (a.s) were getting martyred with poison? As per some elders the pains of martyrdom is much severe than martyrdom by sword. The poison cuts the liver into pieces. When Imam Haadi's (a.s) father was poisoned his liver was tearing apart and there was no one to come with water to him as well. Then Imam Hasan (a.s) was martyred with poison by his own wife.

All these atrocities, these pains, these martyrdoms and now these martyred minarets, dome of the shrines are calling the dignified nations and asking them to become an Ummah so that these atrocities to come to an end. This can only happen when we first realize and recognize that Imamatus is not just a belief; it is a System of Wilayat, a political Islam system of governance; the system of leadership (Imamat) and nation (Ummat).

Question Answers

Q1. How should we start the process of implementing the system of Wilayat in our society?

Answer: First of all we need to understand ourselves. At times it happens we stand against a system, but we don't have any recognition of the system which is going to replace it. I will explain this situation in form of a joke.

Once there was a Muslim and an Infidel. They were both arguing about religion. The Muslim somehow managed to force the Infidel that his belief is wrong and he should change it. The Infidel agreed and asked the Muslim to teach him the Kalema (the testimonial for belief) so that he can convert to Islam. The Muslim felt ashamed and cursed himself and said "I wish I knew the Kalema myself, at least I would have succeeded in converting one Infidel to Islam".

We should not end up in such a situation that we start to rise against dictatorship and democracy, and quote that these systems are not religious and are the idols of Saamri, but when someone questions us about its replacement, we feel aggrieved that we don't know about the system of Imamah. First, you try to understand yourself about this system. The method is like this you have done by organizing a seminar. Imamah should be a part of our syllabus and we have to spend some time daily to understand the system of Imamah.

Decide on this fact first that Imamah is not just a belief, but instead it is the name of a system of governance which needs to be implemented

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in the society. During the era of the infallible Imams (a.s) they were isolated; some of them were made captives, exiled and martyred. What was the reason behind these atrocities? The reason was that Ummah, the followers of these Imams (a.s) could not understand this system, and hence the Imam's were in a state of destitution. If in that era the Ummah would have understood Imamatus then today the entire world would have been governed by the system of Imamatus.

Hence first you try to understand this system, and then start to propagate and spread it amongst the people. We should be looking forward to opportunities, occasions and reasons to do propagation of truth. It is obligatory on every one of us to do propagation and specifically women of our society. Unfortunately our society has made such an environment that there are very limited opportunities for the women to do propagation. I am talking about religious women, not about those others who are even ready for Marathon. The religious women should not be sitting idle waiting for someone to come and relieve them from the clutches of evils. It is your duty to rise and make people understand the system of Wilayat. It should not be that any Majalis or story recitation program is organized and you participate considering this as your duty. You need to realize and understand your duties very well. We have to understand and make others understand this system of Wilayat. You never knew anything about the academic education when you were born, but slowly you started and became educated. There were many things which you did not know, but later you learnt it. Similarly if you don't know religion, then start to learn. Then after this only we can deliver the most prestigious character and role.

Q2. How can a human being become a companion of secrets of Imam so that she can understand the system of Imam?

Answer: I have said earlier that this can be done with Recognition (Maarifat). By just sitting in one place you can't become a companion of secrets of Imam. You can become aware about the secrets only when you come near to the religion, study the outward and inward essence of religion, and then only you can explore the hidden secrets. You have to spend a reasonable part of your life in this and give time to religion. You all love your Imam, but his love only makes you lovers but not a recognizer of the secrets of Imam. It is recognition (Maarifat), which makes you aware about the secrets of Imam. Only when love gets along with recognition, then only you can understand the hidden secrets of Imam. Unfortunately we have love for religion, but our recognition is very less.

Q3. Is it not the duty of our Ulema to address such subjects and develop a strong link of this subject with us, and if they are not doing this then who has to do this ?

Answer: It is definitely the Ulema who have to start the link of this subject amongst the people. There is a saying in Persian "If something gets rusted, put salt on it and it will be fine. But woe on that day when salt get spoiled". If the Ummah (nation) gets corrupted then the Ulema should correct and reform it, but if the Ulema themselves get corrupted then who will reform them?

Q4 How can we identify the Pharoaic system in our normal lives?

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Answer: The effects of the Pharoaic system are quite evident not just in our country but at a global level. The entire world is today governed by this system. You see that in the entire world there is only one nation which is not willing to accept this Pharoaic system and hence they (enemies of Islam) have surrounded this country from all sides. Everyday they threaten this country. Unfortunately the entire globe is under the shadow of the Pharoaic system and our country is on the front line in promoting this Pharoaic system .

If you are still not convinced, then analyze the effects of this system. In the earlier days that lady newscaster on the TV channel used to put a scarf around her neck. This slowly started to slip down, then the marathon race, vulgarity, nudity and moral corruption. All these effects are coming on your lives and they are increasing everyday. What more do you expect to know and identify, when the President of the country comes up and supports nude women running on the street. He said that those who don't like to see such things; they should close their eyes or switch off their TV sets. This is not Islam. We have forgotten that this country is a Muslim nation, a nation of respected and chaste people. Our negligence, carelessness and our silence is helping in promoting this Pharoaic system.

Q5: You said that this country has a system of Pharoah, hence we should leave this country. But my question is that the basics of formation of this country was very solid , the leader who made this nation had made it on Islamic principles, then why is this like this?

Answer: I did not say that you should leave the country. This country was created in the name of Islam, but it was never handed over to Islam and Islam was never implemented in this country. In fact, today they are talking and discussing that the biggest danger and threat which this nation has is from Islam. Hence they want to achieve freedom from Islam in this country. I am not saying that you should leave the country and go. What am I saying is that the foundations on which this country was created were correct and we need to return it back to those foundation principles. We should not sit careless and unconcerned. We should come forward and introduce the system of religion to the people, make this religion presentable so as to attract people towards religion. It is not that we leave and go, wherever we go the situation would be worst than this, hence we need to stay over here and return ourselves, this land and this community towards religion. If Imam Hussain (a.s) wanted to save his life he could have gone anywhere else, but then who would have destroyed Yazidiat. To demolish Yazidiat you have to stay there. Many mistakes have been done in this country. The question you have asked needs a lot of elaboration and could be a one day specific seminar. When this country had guides like Allama Iqbal, then why did such a thing happen? This needs a detailed discussion.

Q6. Why do some people do not accept Wilayat e Faqeeh?

Answer: There are many reasons behind this. Some people due to ignorance, some due to created doubts, some due to some other reasons and some have been misguided by the enemies. In other words some people are misguided by some sold out agents who are

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planted amongst us to block this path. These agents are planted from behind and sent on our pulpits to change the direction of this community and the main objective is to deviate this community from the divine system of life.

I present a real case over here as an example for you to understand what all has been done to deviate people from Wilayat e Faqeeh. You would have seen the news also yesterday that, to change the system of governance in Syria, America has allocated a budget of 5M\$. In order to change the government in Iran they have allocated 21M\$ every year. Whom do they give this? They give to such agents who should come and speak against the system of Wilayat, write something and keep on doing something against the system of Wilayat.

They have formed a council in America by the name of UMAA under the guidance of Paul Wolfowitz. Paul Wolfowitz was the think tank of America's attack on Iraq. He designed this attack and planned it. Under his leadership they have formed this committee comprising of Scholars (Ulema), Religious Speakers and Pulpit holders. The purpose of this council is to work towards purging of the thoughts of Imam Khomeini (r.a) from the Shia school of thought. They said that certain things within the Shia School has come from outside and these should be eradicated. Paul Wolfowitz who is now the World Bank Chief came on the Television with well known faces of Shia community sitting with him. He said that thoughts of Imam Khomeini (r.a) should be removed from the Shia community. They have allotted millions of dollars for this task. Hence it is not that if anyone is sitting on the pulpit and speaking against Wilayat, then it is just a mischief of his own thoughts and mind.

If you trace the links of such person it will go much far behind, some Embassy or NGO would be behind him. Hence we need to be alert and be smart.

Q7. You said if we cast our vote then it is like helping Saamri. In our country there is no party of government which is correct, then whom should we give our votes to?

Answer: Our duty is not just to cast votes; our duty is to prepare a ground for the right system. As I said before that first identify those fundamental principles on which this country was created and try to return the nation towards those principles. Our responsibility is not just to cast our votes, but it is to implement the system of Wilayat. If you think that there is some person, though he is in this corrupt system, but still is serving religion, then you can cast your vote to him. Those who are sitting right now do not deserve our votes.

Q8. Is it not necessary that the importance of the character of women should be told to men also, since a woman in our religion cannot do anything without permission from their husbands?

Answer: What you have said is absolutely correct. This is similar to the upbringing of children where it is necessary that the parents are made aware. Even if we take someone's children, bring them up and then later return to them, it won't be effective. It is necessary that the parents are with their children. Hence it is necessary for the women that their guardians, may it be their husband or father, should be made aware of their character. It is a manifested fact that unless they are made aware of the duties of women, the women won't be able to

deliver their duties properly. Our culture is very amazing. In reality we are not living religious lives, we are living cultural and traditional lives. We marry so that the wife should serve parents. This is how our culture has been made. If the daughter in law ends up saying that her in laws should take care of themselves, then also the husband will force her to serve them. It is obligatory on the son to serve his parents, not the daughter in law. As a matter of ethics she should serve her husband's parents, she should consider them as her parents only, respect them and fulfill their legitimate needs. But there is a difference between a servant and daughter in law, so don't try to marry and bring a servant to your house. It is our culture that when we look for a girl for marriage, our criteria is to see if she will serve my parents or not. She is your wife, the daughter in law of your parents and she also has some rights. Now this series goes on, the same daughter in law gets old and now becomes the mother in law, and then she takes her revenge on her daughter in law.

This is what our culture has done; they have taken away the women from their real duties and have involved them into such things. It is the duty of the women to take care of their children and take care of their education, character upbringing of the new generation. In fact the education section should be with the women because they can perform this task very well. But we have given them a broom, dirty kitchenware and food to cook. Now it has happened so, that even women also like these jobs more than anything else. They are not prepared to come out and lead the education program for children. They have become expert in household chores. It is also necessary to do house work. It should not be that because I have said you leave

house work. What is important to understand is that you should divide the responsibilities of the house between yourself and your husband. It should not happen that we use the household responsibilities as an excuse to neglect the social responsibilities, this won't be accepted.

Q9. How can someone revolutionize her own home before even thinking about revolutionizing a government so that the difference between Halal and Haram can become manifested?

Answer: What you have said is correct, a government is bigger system and a house is a smaller system. If a human being can't reform a small system he can't reform a larger system. And even before this is your own self. Those who cannot implement Islam on their own selves how can they implement Islam in a society. In this context I will tell you an incident when General Zia ul Haqq came to meet Imam Khomeini (r.a). In those days of Iran Iraq war, a Muslim Committee was formed to try stopping the war. General Zia had a big desire to become a leader of the Islamic world; hence he went to Imam (r.a). He was introduced to Imam (r.a) as one who is struggling to implement an Islamic system in his country (Pakistan). Imam (r.a) looked at his face and said that the person who cannot implement Islam on his face how can he be expected to implement Islam in his country. We are also similar; first we should implement Islam on our existence, in our house and then slowly move towards implementing it in a society. Hence, if we leave our home and start to do propagation outside and expect changes in society, then under such situation no changes will come.

Q10. Where is the current system in this country taking the people towards?

Answer: I already said this before and it is very clearly manifested in the words of the Holy Quran **يَسُومُنْكُمْ سُوءَ الْعَذَابِ**. It is taking the society towards hell. This existing system is based on secularism, enlightened modern thoughts, liberal Islam where women are allowed to go out on the streets the way they want and intentionally moral corruption is spread. If you take men, by just making the Spring Season (Basant) as an excuse they are indulging in singing, dancing, alcoholism and lavishness. All these acts are introduced one after another intentionally to corrupt the social environment and to desecrate the values. You should have no doubt about this that those who are governing this system have very clear intentions to take this nation away from religion and establish an aversion to Islamic values in the society.