



THE
BASICS OF
WILAYAT-E-
FAQEEH



The Basics of Wilayat-e-Faqeeh

Syed Jawad Naqvi

Translated by: Syed Arif Rizvi



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Wilayat-e-Faqeeh—an unfamiliar topic

Wilayat-e-Faqeeh seems to be an unfamiliar topic today, not just across the political world but even within Shias. Around the globe, Wilayat-e-Faqeeh is not part of the syllabus of any field of political science and even in the Islamic Seminaries Wilayat-e-Faqeeh is not included as an essential subject of the course. As even both Shia and Sunni scholars are not well acquainted with the topic, the situation inevitably is no better for the ordinary people. It is unfamiliar and strange in the sense that we had not heard of the topic much in the first place then all of a sudden we came to know that the system of Wilayat-e-Faqeeh got implemented in Iran; this sudden development, therefore, has resulted in many mental confusions. The topic had not been evolved gradually, and neither was it discussed before in a firm manner hence no association got developed towards it. A theory coming up abruptly and that too getting implemented became a matter of discomfort and concern for many. In these thirty years of post-Islamic Revolution era, this disturbance and confusion should have ended but it has not yet happened.

The subject of Wilayat-e-Faqeeh only comes up in some discussions and the picture that develops in our minds is also very murky. We all have respect and love for Wilayat-e-Faqeeh but the picture which is present in our minds is quite obscure. It is not clear, distinctive and this actually is quite natural, for not much effort had been made to clarify this subject. Although this is a very important and fundamental topic but no one touches it.

In order to understand this subject we will have to start with its basics. The basics over here means understanding those

fundamental topics of religion after which the turn to understand Wilayat-e-Faqeeh comes up.

Islamic Government—pre-requisite for understanding Wilayat-e-Faqeeh

Wilayat-e-Faqeeh is the Shiite face of Islamic governance and it is the exegesis of an Islamic government in the period of Major Occultation of Imam al-Mehdi (as). The true essence is Wilayat but during the period of Major Occultation (Ghaibat-e-Kubra), it is Wilayat-e-Faqeeh. Since this is the Shiite face of Islamic government, it implies that first we will have to turn towards the concept of Islamic government—if we do not have any perception of Islamic government then this topic of Wilayat-e-Faqeeh does not even come up. This topic gets triggered only when the discussion is about government and that too an Islamic government. In most of the current interpretations of Islam, the subject of Islamic government is not discussed at all. There is a vast syllabus of Islam which is generally taught in *Madrassahs* (seminaries) but this subject is not included in it. As we are all aware that for a person to become a *Faqeeh* (Jurist), he has to give 30 to 40 years of his life to reach this status of acquiring mastery of Islamic Jurisprudence. In these thirty years of Islamic studies and that too the Shia Islamic courses that are taught in the seminary, there is hardly any discussion about Islamic government. There is one instance of Wilayat-e-Faqeeh in our traditional *Fiqh* (practical laws) under the discussion of transactional laws whereby when someone sells the goods of others without his permission. In this discussion the Late Sheikh Ansari triggered the argument of Wilayat-e-Faqeeh. In the entire

course of our 1000 years of seminary the discussion about Wilayat-e-Faqeeh is only to this extent. Islamic governance or Wilayat-e-Faqeeh is neither a subject in the highest level of studies in theseminary (*Dars-e-Kharij*),nor a part of any other course

The snag in seminary courses

Allama Tabatabai raised a concern about ourseminary courses which is considered a sensitive issue and many scholars do not like such things to be discussed in public; but we have to get the attention of people attracted towards such issues. In Volume 6 of Tafseer-Al-Meezan,Allama Tabatabai says that from the time a student enters our seminary until thirty years of studies whereby he reaches the degree of becoming a jurist, he can still acquire the degree of jurisprudence without opening the Quran even for a single day. This is because Quran is not included as part of the syllabus. It is evident what will come out of such studies in which Quran is not a subject at all and despite being ignorant of Quran one can still complete his Islamic education. The same issue is with the subject of Wilayat -e-Faqeeh; this subject does not appear anywhere in our syllabus, hence it is natural that both the scholars and masses do not relatewith the subject. If Shia himself is confused and bewildered about Wilayat-e-Faqeeh,then how will he invite others towards this subject? Today the moment word Wilayat-e-Faqeeh comes, our minds fly to Iran and we consider this to be Iranian government. This is an outcome of doubts and suspicions present in our mind regarding this subject. We think that the second name of Iranian government is Wilayat-e-Faqeeh.

Religion and Politics

Wilayat-e-Faqeeh comes up in a specific discussion of Islamic understanding. The theory of Wilayat-e-Faqeeh is predicated upon the discussion on Islamic government. First, we need to resolve the issue during the period of presence of Imams (a.s) and then we have to resolve the issue during Major occultation. First let us resolve this issue that during the presence of an infallible Imam what type of government is required and what should be its structure. But if we believe that there is no need for an Islamic government even in the presence of an infallible Imam and it is sufficient to have imperialism, dictatorship, democracy or any other form of governance, then there is no need to discuss about what form of governance is proposed by Islam during the period of Major Occultation.

The discussion of Islamic Government comes up only when there is a place of politics in Islam, when religion has politics in it or we can say the religion is political. But if we have studied that type of Islam in which even a shadow of politics is not visible, then there is no need to take this discussion any further. Imam Khomeini (r.a) says that when he was in SAVAK (*Sāzemān-e Ettelā'āt va Amniyat-e Keshvar*, **Organisation of Intelligence and National Security**) prison, the SAVAK Chief came to him and said, "Agha you are very pure, sincere, dedicated, godly person so why are you involved with politics, because politics is a business of bastards." Imam (r.a) replied to him that the definition of his (SAVAK chief) politics is exactly what he had said, but for him (Imam Khomeini) politics is religion. "You are suggesting me to get away from politics which, in other words, means you are asking me get away from my religion," Said Imam

Khomeini. "Have you seen a *Faqeeh* who has left his religion and become an irreligious *Faqeeh* (Jurist)? The entire wealth of a jurist is his religion." Entire religion is politics as per Imam Khomeini (r.a). There are many scholars and jurists present who say that there is no politics in Islam and that they could not find politics anywhere in their religious studies; whereas, Imam Khomeini (r.a) says he could not see anything other than politics in the holy religion. Religion incorporates politics, but not that version of politics which is prevalent in many nations today. Corruption, lies, frauds, deceptions, treachery et al.—All these things are not politics, but Satanic traits.

This was the slogan of Imam (r.a) which he took from another scholar that "Politics is the essence of my religion and religion is the essence of my politics". All these religious obligations of worship and other things are all politics. Thus first we have to establish the connection between religion and politics only then the discussion can go further. As I said before that we don't see even any glimpse of discussion about Islamic government in our syllabus and even if we see a little sign it comes under the discussion of an illicit transactional matter. This is because the religion which we currently possess has no relationship with politics. First the relationship between religion and politics should be understood, after that the discussion of government comes up.

Stagnation (Tahajjur) in Islam

Imam Khomeini (r.a) says that amongst the big tragedies with Islam one of them is this separation of religion and politics. He gives a title of "*Tahajjur*" (stagnant, rock like) to the religion that

is separate from politics. "*Tahajjur*" means stagnancy, narrow mindedness, prejudice, limited religion confined to few acts of worship. Allama Iqbal gave the name of "*Khanqahaiyat*" (a monasterial or Sufi version of Islam the adherents of which are secluded from the society and its affairs) to this kind of religion. He says if religion is separated from politics than politics turns into barbarism; and if politics is separated from religion it turns into Sufism. Today in our sub-continent there is barbarism in the name of politics and Sufism in the name of religion. Sufism means you should disconnect yourself from the affairs of the world and be only concerned about your individual religious affairs and you should not consider yourself responsible for any social matter. You should be only associated with your *Tasbeeh*. This is the conspiracy of Satan to keep people away from Islam; he uses Islam as a tool. Satan will not ask you to explicitly get away from Islam but will present a distorted form of Islam and attract you towards that. This Islam of reciting *Tasbeehs* and hymns on various times and occasions keeps man so busy and occupied that he does not even get the time to be concerned about the affairs of others.

In an Islam which is "*Tahajjur*" (stagnant and akin to a stone) it is not possible to have the discussion of Wilayat-e-Faqeeh. There are many scholars who have just studied Arabic literature (Sarf o Nahv) and have become Hujjatul Islam. So in literature which they have studied, where will they find the discussion of Wilayat-e-Faqeeh? Today there are no intellectual arguments present with scholars who oppose Wilayat-e-Faqeeh and the only argument they have is that the books which they have studied in their seminaries, they did not find Wilayat-e-Faqeeh anywhere.

They are right because what they have studied are only books of literature and tools-- they have not studied Islam. If they had studied Islam, only then they would have come across Wilayat-e-Faqeeh. They did not have that much courage to spend more time to study Islam also after studying literature. A stagnant person does not know the reality of Wilayat-e-Faqeeh because he has not studied the complete religion.

Comprehensiveness of Islam

The Holy Quran sternly condemned one of the evil traits of *Bani Israel* (Children of Israel) which was that they took some of the religion and left the rest of it. They would study some part of religion and leave some. They would select things of their choice from religion. It is similar to the buffet lunches we have these days where guests are invited and asked to take the dishes of their choices from the buffet. This is what the *Zakirs (orators)* do, they pick certain verses of the Quran and use those only in their lectures on which they can get appreciation. They do not touch the verses of *Halal* and *Haram* because no one will appreciate them on these verses in their lectures.

Martyr Ayatullah Muttahheri says that the structure of Islam is similar to the human body, whereby you will be able to understand the function of organ only when you understand the function of body in totality. You cannot specialize on one organ like eye, heart or liver without understanding how the total systems of the body functions. The body organ specialists are first made to study the general body system because they cannot specialize without understanding the complete system of human body. Islam is also similar whereby you cannot specialize in one

part of Islam without understanding the total Islamic system. If you study *Fiqh* only without being concerned about the totality of Islam then you are only studying one twelfth of Islam because the verses related to *Fiqh* are only 1/12th of the total verses of the Quran. Traditional *Fiqh* (practical laws of jurisprudence) is not entire Islam and if a jurist only studies this *Fiqh* (Jurisprudence) than he has only studied 1/12th of Islam. The term *Faqeeh* (Jurist) used in Wilayat-e-Faqeeh does not mean Jurist of Practical Laws it implies *Faqeeh* (Jurist) of Religion. *Faqeeh* of practical *Fiqh* is the terminology of scholars; whereas, the Quranic terminology of *Faqeeh* (Jurist) is *Faqeeh* of religion (Jurist of religion).

فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي
الدِّينِ

The verse says *Tafaqqahu Fid Deen* (Fiqh of religion), which means a recognizer of religion; one who has complete understanding of religion. Politics in religion will only be understood when the comprehensiveness of religion is understood and the comprehensiveness will only be understood when the philosophy of religion is understood. This is the basic of Wilayat-e-Faqeeh.

Imam Khomeini (r.a) – *Faqeeh* of Religion

First, we have to study the the religion in totality, only then we will be able to understand the concept of Wilayat-e-Faqeeh. Imam Khomeini (r.a) had studied these things hence he understood Wilayat-e-Faqeeh. We go in pursuit of one narration

or tradition related to Wilayat-e-Faqeeh and then this tradition is also dependent on the authenticity of its chain or narrators. This means the entire Islamic system is dependent on the character or authenticity of one narrator. If someone pulls the leg of the narrator and says that he is not trustworthy, this means authenticity is lost; if authenticity is lost, the deductions drawn on its basis are lost; if deductions are lost, the governance is lost, Wilayat is lost and Islam is lost—all this by just pulling the leg of one narrator. This is not a concrete Islam.

If you study complete Islam the way Imam Khomeini (r.a) did, then this issue does not remain weak like this. Imam Khomeini (r.a) gives a proof on Wilayat-e-Faqeeh or Islamic governance stating that Wilayat-e-Faqeeh is the Shiite face of Islamic government. He says Wilayat-e-Faqeeh is amongst *Awwalliyyaat* (*firm and evident which* is a theological term). *Awwalliyyaat* are those issues which are in no need of any evidence or proof and, in fact, no evidences could be established on these issues. It means these are primary things which are so clear and evident that they need no evidences or proofs and if someone tries to establish proofs on them, he will end up in confusion. Imam Khomeini (r.a) says Wilayat-e-Faqeeh is not amongst secondary issues; it is the primary and foremost issue which does not need any exposition or evidence. Such issues do not need any affirmation, too, and by just visualizing this it becomes a proof. From where did Imam Khomeini (r.a) get to this point? This is because he has studied religion in totality. Imam (r.a) has written three books on *Salaat* (prayer); one is "*TahreerurWaseela*" which has the jurisprudence of *Salaat*; second is "*Aadab us Salaat*" which has the etiquettes of prayers and third is "*Asraar e Salaat*"

which expounds upon the philosophical and spiritual aspect of Salaat. Who can express *Salaat* with such completeness? Only one who has studied Islam comprehensively but the one who has only studied traditional *Fiqh* (practical laws) can never reach this stage of absorbing realities where Imam (r.a) reached.

Imam Khomeini (r.a) is a perfect gnostic, a perfect philosopher, a perfect ethical personality, a perfect ideologist, a perfect recognizer of Quran and traditions; and above all, Imam (r.a) introduced a distinctive source of deductions in religion which no other Jurist prior to him did. The source which Imam (r.a) introduced as another source for deducing Islamic laws which no one else used was the character of Infallibles (*Seerat-e-Masoomeen*). Many people use the word “*Seerah*” (character) but practically it is Sunnah, traditions and sayings. Imam (r.a) established the Islamic government on the basis of *Seerat* of Imam Ali (as), Imam Hasan (as) and the character of Master of Martyrs, Imam al-Hussain (as), was the basis of his uprising. He says that the character of Holy Prophet (may peace and blessings of God be upon him) is political, the character of Imam Ali (as) is political, the character of Imam al-Hasan and Imam al-Hussain (as) is political and the one who denies Islamic governance is denying the character of Holy Prophet (s.a.w.s); he is impugning the character of Imam Ali (a.s) and he is falsifying the character of Imam al-Hasan (as) and Imam al-Hussain (a.s). Politics is the core of the character of Infallibles (a.s).

Ahkam (practical laws) and System in Islam

A complete jurist looks at Islam from a broader horizon which transcends the traditional *Fiqh* (practical laws), and visualizes complete picture of Islam because the comprehensive *Fiqh* covers each and every aspect of man's life. I have seen the first *Faqeeh* (jurist) in Imam Khomeini (r.a) who has said there are not just *Ahkam* (practical laws) but also *Nizam* (System) in Islam. The laws are inside the system but we left the system and only took the laws. This was our Islam of buffet where we left the system because understanding and implementing system is tough and heavy. It is difficult to carry heavy things. If you ask a scholar to visit his home town and establish Islamic system over there like education system, judicial system, political governance system, economic system, etc., he will not go there. But if he is asked to go to his town to just teach the basic laws of *wudhu* (ablution), *tayammum* (dry ablution using sand or dust) and *Salaat*, he will have no concerns to do that. Also, the said cleric has to just speak irrespective of whether someone learns or not. This type of religion is easy to learn, teach and also to practice.

Islam has two forms of comprehensiveness; one is the comprehensiveness of laws and second is the comprehensiveness of system. This was not thought by anyone else other than Imam Khomeini (r.a). We do not find the discussion of Wilayat-e-Faqeeh in *Ahkam* because this is related to system.

Misunderstanding in basics of religion

Man will understand the comprehensive nature of Islam only when man understands the philosophy of Islam and religion. This means getting correct answers to questions like why did Islam or religion came? What is the need for religion? Religion has come to cure which ills of human being? It has come to solve what problems of man? One answer which we generally get to these questions is that religion has come for hereafter which means after death. This implies that you practice Islam in this life and it will be beneficial for you in the life after death. If this is the Islam which we believe in than in this Islam there is no need for any system or governance. In this type of Islam best way is to isolate and put yourself in seclusion or make your home or mosque secluded from the world, then by becoming unacquainted with others, sit irresponsibly and just perform your worships. Our standard for the best believer is the one who remains unconcerned about others. A person who is considered as worst in the eyes of religion is the best person in our view.

Need for religion

Let us look into the sources of religion and find out the need for religion. If we look inside Quran and other sources of religion we can see that religion has come to make the worldly life of man, too. The word 'world' has several meanings; in some instances it is used for play and amusement (*Lahw o Lahb*). This is one type of world which has been condemned. One other meaning of world is the life before death. Religion has come as a constitution of life for man. It has come to make, develop and guide each and every aspect of this worldly life of man. Religion is not just oral

recitation or a mere belief. Quran is the constitution and manifesto of life in accordance to which we have to live our life. So what about hereafter? That is the outcome of this life. Religion first makes the world and then hereafter comes as fruit on this world. No one can reach the hereafter by bypassing the world. First, religion makes this world privileged and if one makes his worldly life privileged, only then he can live with honor in the hereafter. A person who cannot achieve this from religion in this world, he cannot become privileged in hereafter as well. Religion is a cash deal and not credit. People say that we should just keep on practicing religion in this world and we will come to know in the hereafter whether our deeds were accepted. This is all based on credit; means, I perform Salaat now and will get the rewards of Salaat later. Religion should be a cash transaction; whatever I do I should get the results at the spot. It is not like I keep on practicing religion and all my deeds get deposited only to be recompensed later.

Missing Fundamentals from Our Core Syllabus

The subject of Wilayat-e-Faqeeh does not come up in the books of literature, *Tafseer*, *Usool* or *Fiqh*. It is not that this tragedy has happened only with Wilayat-e-Faqeeh; rather prior to this, it has also happened with Imamah. Imam Khomeini (r.a) says that Wilayat-e-Faqeeh is the continuation of the arguments on Imamah. Before that, the same tragedy has taken place with Imamah as well. We should not be astonished how fundamental issues got excluded from our books of Fiqh, as there are many examples of such things happening and one of them is the exclusion of Imamah. Today there is no mention of Imamah in our

books of Fiqh and *Ahle Sunnat* are superior to us in this context as they have discussed the jurisprudence side of Imamatus in their Fiqh books—not the Ideological side, though. We have two parts of Imamatus: one part is in beliefs and the other part is in Fiqh (jurisprudence). We are completely unfamiliar with the jurisprudence side of Imamatus, and *Wilayat-e-Faqeeh* comes up in the jurisprudence part of Imamatus. This dimension of Imamatus is not part of our syllabus, and if you take the ancient syllabus you will not find Imamatus in it.

The first person who, around 1000 years ago, introduced the topic of Imamatus in the syllabus of Islamic seminaries was Khwaja Naseeruddin Toosi (not to be confused with Sheikh Toosi). Prior to this neither Sunni nor Shia seminaries had the topic of Imamatus in their course syllabus (which means *Ilm-e-Kalaam*). Thus the astonishment which we have today about *Wilayat-e-Faqeeh*, the same was present 1000 years ago when Imamatus was not present in *Usool, Fiqh and Aqaed*; it was Khwaja Toosi who first introduced the topic of Imamatus which astonished the people.

“Amr bil Maroof and Nahi Anal Munkar” (summoning good values and forbidding evil) which is again a very important subject emphasized by the Quran and teachings of Infallibles, but it was ignored in our Fiqh as well. There is an enlightening Sermon by the Doyen of Martyrs, Imam al-Hussain (as), which he delivered in Mina. He gathered around thousand scholars and intellectuals and delivered this Sermon of Mina to the scholars of Islam. He recited the verses of Quran in which Allah has cursed the scholars of Jews and then Aba Abdillah (a.s) tells them do you know why the Jewish scholars were cursed by Allah? This

was because they did not do *Amr Bil Maroof* and *Nahi Anal Munkar*. *Munkar* (evils) were openly done and *Maroof* (values) were stamped in front of their eyes but they would bow their heads down in ignorance.

The religion of Sufism, seclusion and *Tahajjur* (stagnant, rock-like) is the one in which there is no summoning of good values, invitation towards exalted values and forbidding of evils. In this religion of *Tahajjur*, there is no such thing as interference in others' affairs; they are only concerned about their grave. If you inform a Sufi about someone's affairs, he would say, "So what do I have to do with him?" And if you tell him why are you doing something wrong? He will answer, "So what do you have to do with me?" The Doyen of Martyrs (as) recited these verses of Quran and told them the significance of *Amr Bil Maroof and Nahi Anal Munkar* and conveyed the message to Islamic scholars that one who does not do this is accursed. In this sermon he says that *Amr bil Maroof and Nahi Anal Munkar* are amongst the fundamental obligations of religion and if this gets established then the entire building of religion gets established. If this gets abandoned, the entire structure of religion collapses. This is the status of *Amr Bil Maroof and Nahi Anal Munkar* in religion.

Now let us take our *Madrassah* syllabus and books. Start from the recent books and go backwards analyzing all the variants of these books. You will see that for nearly 400 to 500 years, the chapter of *Amr Bil Maroof and Nahi Anal Munkar* was missing from both Shia and Sunni books. Why? This is because it is a tough job— you get beaten up and slapped. Who would take the responsibility of performing that religious obligation in which you get slapped? We like to do those things in religion in reward of

which we earn goodies. In his will to his son, *Hadhrat Luqmansaid*, "O Son, you offer Salaat, do goodness, enjoin good and forbid evil, and after that have patience. When you offer Salaat, everyone will praise you but when you do *Amr Bil Maroof* people will not praise you and will be harsh on you. Do not come to me in that case; instead, have patience and continue with this duty."*Amr Bil Maroof* was absolved from our books for 400 years and again Imam Khomeini (r.a) came and wrote the chapter of *Amr Bil Maroof* in his book *TahreerulWaseela*. We, therefore, should not be astonished when something is coming up suddenly after centuries because many such fundamentally important things have been forsaken in the past for centuries and then they were again brought back.

Summarizing Basics of Wilayat-e-Faqeeh

Thus the summary of the basics of Wilayat-e-Faqeeh is that the subject is not discussed in every type of religious syllabus. It only appears in those religious courses which has traversed these stages:

1. Philosophy of religion has been presented and religion is considered not just for the hereafter, but also as a manifesto for the life in this world.
2. If religion is accepted as manifesto of life then it should be comprehensive, covering every aspect of human life which includes social life as well.

3. If religion is comprehensive then it will also have a system and all the systems required by humanity should be present in that religion.
4. Within the whole, all sub-systems should be interconnected; specifically, religion and politics should have a connection.

Today we need systems more than laws because there are so many laws which we have in front of us but these cannot be practiced. This is because to practice these laws we need system. These laws are made for systems whereas we have bypassed system and have become Mujtahid of *Ahkam* (laws). Now we have *Mujtahid* and *Muqallid* both of *Ahkam* (laws) but we don't know what is to be done with these piles of laws. So what we are doing, we keep on studying *Ahkam* and teaching *Ahkam* (laws). We take *Ahkam* (laws) from one book and then insert those in some other new book. The laws have come for practicing. We have to practice the laws of Islam related to judiciary, we have to practice political laws and Islam has all types of systems. You should question and demand for systems. And for this we need *Faqeeh* (Jurist) who can derive and infer systems from Islam. Imam Khomeini (r.a), Martyr Muttahheri, Martyr Baqirus Sadr deduced system from Islam. Martyr Sadr attempted to deduce the economic system; similarly martyr Muttahheri discovered systems but than people did not took it forward.

5. When the relationship between religion and politics gets established then the need for Islamic government as a political system of Islam comes up.

6. After the argument of Islamic government comes the discussion of various eras of Islamic governance: the era of Islamic governance during Holy Prophet (s.a.w.s), the era during the life of Infallible Imams (as), Islamic governance during the era of Occultation and then finally Islamic governance during the era of Reappearance.

7. During this era, which is the era of Occultation, the name of Islamic governance is Wilayat-e-Faqeeh.

After traversing so many phases, one reaches the stage of Wilayat-e-Faqeeh. By studying books of literature and Arabic recitation in seminaries you do not reach Wilayat-e-Faqeeh. If for example you have to reach on the peak of Mount Everest, you need to have a proper route for the journey; you cannot just start to walk in any direction and then say I could not reach Mount Everest. How will you reach when you have done the journey in opposite direction?

There is a saying that Sheikh was going to Kaaba for Hajj and reached Turkistan and he was reciting Talbiyah of Labbaik. People said you are reciting the right words but you are travelling in the wrong direction. Thus when we start to traverse this journey with these basic and fundamental steps, only then we will be able to grasp Wilayat-e-Faqeeh.

Wilayat – The only divine System

Today in the era of Major Occultation we need a system and it is not optional. There is only one established system of Allah, which is Wilayat irrespective of which era you are in. If this system is present than be grateful of it; if it is not present, strive to establish it. Our duty over here is not just to sing eulogiums for Wilayat-e-Faqeeh present in Iran; instead, our demand and struggle should be to establish the same system here in our land. Generally people trigger such discussions that there is one Wali-e-Faqeeh in Iran, so if another Islamic government gets established in Iraq, Lebanon or Pakistan and another Wali-e-Faqeeh comes there than what will happen? There cannot be two leaders; there can be two Marjae Taqleed, two Qazis but Imam has to be only one. The leader has to be only one. Now one must think which land after Iran has the most potential and readiness for this system, and those communities should try to understand and be prepared for answering Allah (s) that He placed them in places where they were in majority and still they lived in the systems of others and did not establish the divine system. Allah did not bless us with all these opportunities so that we run after Saamri instead of Moosa. The only system of governance is Wilayat and not democracy and imperialism.

Imam Khomeini (r.a) had one Ashura and he brought the change, whereas we have two Ashuras; one Ashura of Imam Hussain (a.s) and other Ashura of Islamic Revolution and still we are running after Saamri's to join their democratic parties. But remember one day Moosa will come out of Occultation and this is a test for communities. For thirty days Moosa went into occultation and

this is in Quran. Allah had invited Moosa to Koh-e-Toorso that He could teach the community how to live during occultation of Imam. Moosa went there by making Haroon his successor and after 30 days it was extended to 10 more days. Some people say that this was done because the time to impart education on Moosa had become inadequate. This is not true because when Allah is the teacher and Moosa is the student, it only takes a moment, and not 40 days, to educate. Moosa was a qualified student, a prophet and a perfect human being. It was not that Allah's task was not complete—nay, it was Saamri's task that was incomplete. Moosa was invited so that Saamri could do his work and the community could be examined. Whom does this community go after? Do they follow Moosa's successor or Saamri?

As stated in the Holy Quran, Saamri made that calf with the help of women. Those believing women of Bani Israel donated and voted for this calf. When Moosa came back and saw the scene he became anguished and threw the Torah on ground. He did not rush towards Saamri or the people who were worshipping the calf of Saamri. He first went to Haroon and as Quran says that Moosa caught hold of Haroon by his beard and forehead and thumped him on the ground. Haroon pleaded at that stage to be given the opportunity of being heard. When he was allowed to speak, Haroon gave the reason why he allowed the community to continue worshipping calf. Since the reason was justified enough, Moosa left him. This incident is a lesson for us: when the Imam of Bani Israel went into occultation for mere 40 days, a Saamri appeared and changed the track of the community by making them follow a carved 'sacred' calf instead

of God; as our Imam (as) is in Occultation for more than 1200 years, myriads of such Saamrismight have come with their own sacred calves to mislead us. Now this is our test whether we are worshipping any calf—the calf may be made of gold or it may be called democracy, council, etc. Those living in the era of occultation should be well aware that one day Moosa (as) will come out of Occultation and what will happen on his Reappearance. The first thing he (as) will do is that he (as) will inquire his inheritors about their duty and responsibility in his absence. Any system that is made by anyone other than Allah is the calf of Saamri. This is a farce that we label ourselves as believers but follow non-divine systems.

We pray to Allah (s) that all the Muslim lands witness the establishment of Islamic system and that when the Moosa of this era returns, we are not worshipping the calf of Saamri; rather, present him the Islamic system to be established globally.

Questions and Answers

Q1. Why have the concepts of Islamic governance and Islamic leadership been ignored for centuries despite having such importance?

The religion of Islam is the correct religion and its propagation has been made obligatory on every man and woman by Allah (s.w.t). It is narrated that when Imam-e- Zamana (a.t.f.s) will come he will have encounters with various groups, one of them being those who do not have a proper understanding of religion and hence do not propagate as well. Those who created deviations and corruption in religion have always been present.

The Quran is witness to this and presents the Jews as the community that distorted and corrupted religion. It is not easy to corrupt a religion, as for this task you need scholars of religion and the Jewish scholars have played this role. Similarly, Christianity has not been distorted by the Christians in fact it has been corrupted by their priests and the papacy. In the Islamic world as well, corruption has taken place by this scholarly group whereby some incorrect scholars enter religion for whom the Quran terms as traders or lovers of the world.

“Do not sell My Signs for a small price”

(Surah Baqarah - 41)

Those who sell the religion of Allah (swt) for small price and in the name of religion they take a lowly compensation or in other words we can say that their profession is to earn from religion. They become the basis of destruction of religion and develop distortions within religion and whatever people listen from them they consider that as religion (this means since they preach religion for a price they will not deliver the truth as truth will make people against them; but whatever they deliver it is considered as religion by the people and since people have paid price for it they consider it much worthy to accept the religion which these traders preach). Thus, the Quran has condemned them and questioned them.

The second point here is that they hide righteousness (Haqq), (they hide righteousness even though know it is truth). Allah has descended righteousness (Haqq) so that it can reach those deserving. This is the reason that Allah cursed the scholars of

Jews and Christians for their concealing of truth (Haqq) and one of the practical interpretations of this concealment was the Prophethood of the Holy Prophet (s.a.w.s). The Quran says that they were familiar with the Messenger of Allah (s.a.w.s) to the extent of their familiarization of their own children.

Those whom We have given the Book recognize him as they recognize their sons, and a party of them most surely conceal the truth while they know (it). (Surah Baqarah – 146)

It is possible that a person can be mistaken in recognizing someone else; but not in recognition of his own children. By just looking at the style, face and listening to the voice he can say that he is my son. Now with such precise recognition available with them at the time the Prophet (s.a.w.s) was aroused the scholars of Jews did not inform the people that this is the messenger whom we were waiting for centuries. This is why Quran cursed them.

Surely those who conceal the clear proofs and the guidance that We revealed after We made it clear in the Book for men, these it is whom Allah shall curse, and those who curse shall curse them (too) (Surah Baqarah – 159)

That which has been descended with clear signs of Allah when it is concealed from people they are accursed and it is a crime that they did not inform the people about the Leader (Wali) which has been sent by Allah for the salvation of the Ummah.

The Doyen of Martyrs (a.s) said in his sermon at Mina that the secret which I am going to reveal to you now is not for everyone but only those who are worthy of it and whatever I am saying

just pay attention to it and do not accept it blindly. In the first part of the sermon he expressed the virtues of Ameerul Momineen (a.s) and then he presented the current situation of the Muslim world (the father of Yazid was the ruler at that time and Yazid had not yet come into power). He expressed as to what is happening in such a big Islamic state, what is the centre doing and what is happening within the government. Then he narrated the verse of Quran which criticizes the Jewish Rabbis or scholars

Why do not the learned men and the doctors of law prohibit them from their speaking of what is sinful and their eating of what is unlawfully acquired? Certainly evil is that which they work.

(Surah Ale Imran – 63)

Those who disbelieved from among the children of Israel were cursed by the tongue of Dawood and Isa, son of Marium; this was because they disobeyed and used to exceed the limit.

(Surah Al Maida – 78)

They used not to forbid each other the hateful things (which) they did; certainly evil was that which they did.

(Surah Al Maida – 79)

You will see many of them befriending those who disbelieve; certainly evil is that which their souls have sent before for them, that Allah became displeased with them and in chastisement shall they abide.

(Surah Al Maida – 80)

Imam Hussain (a.s) expresses that Allah in these verses is not cursing the Jews for their being Jews but instead for certain things which they were not doing. One was that they were not doing Amr bil Maroof, people were indulging in evils in front of their eyes but they were not prohibiting them from these evils. Truth (Haqq) was evident in front of them but they would not reveal it. They were associated with the Kings' courts and governments and were getting money from them, hence they were afraid that if they express the truth their income would end. Then Imam (a.s) addressed the scholars of his time and said that one's respect in society is based upon one's knowledge and this respect is to such an extent that if someone states that he lives on the street of this scholar then people would even respect that person. A scholar was respected to this extent, that due to him his neighbours were also respected. Then he said that in front of your eyes the limits of religion are transgressed; truth (Haqq) is concealed, religion is distorted and you do not even care a little about it. He (a.s) said that if one of your forefather's customs is touched you bring the heavens down. Anyone who has these traits present inside him irrespective of whether they are Jewish scholars or scholars of Islam, this curse is on them. These curses of Allah (swt) are like water which reaches where it has to reach.

The deviation that happens due to the concealment of truth (Haqq) does not get compensated for centuries which we have seen in the Islamic world that after the Holy Prophet (s.a.w.s), the leader (Wali) which was appointed by Allah was concealed and we are suffering from this toll today. We are still wandering,

looking for the leader. It was not that people did not recognize the leader appointed by Allah. Everyone recognized the Holy Prophet (s.a.w.s); can we say that there were any individuals at Ghadeer who did not know the Holy Prophet (s.a.w.s) when he gave the epic sermon on his journey back from Hajj? Amidst that gathering, immediately after the declaration of successorship, a person wrote a poem in praise of Ali (a.s) and got commendations from the Prophet (s.a.w.s). The Prophet (s.a.w.s) told him to recite it for everyone. But two months later when the time came to bear witness to this appointment and when Lady Fatema Zahra (s.a) called everyone in Medina to repeat what was said in Ghadeer; this poet did not recite the same poem and did not declare the Wilayat of Ameerul Momineen (a.s) and this same person did not pay allegiance to Ameerul Momineen (a.s), even when Imam Ali (a.s) was given the Khilafat by the people twenty five years later. There were many such persons who did not accept Ameerul Momineen (a.s) as the first Imam nor as the fourth Caliph but instead went and paid allegiance at the feet of Hajjaj ibn Yusuf. These are the tragic lessons of history which are repeated in every era.

The Quran explains that there is a category of people that you should leave on their own because it will be of no use to make them understand.

It being alike to them whether you warn them, or do not warn them, will not believe.

(Surah Yaseen – 10)

Allah has set a seal upon their hearts and upon their hearing
(Surah Baqarah – 7)

The Quran is telling the Messenger of Allah (s.a.w.s) that you should not waste your time on this category of people; there is another category better than them; you go and invite

them and they will accept your invitation.

Imam Hussain (a.s), later in the sermon of Mina, says that Allah cursed the Rabbis because of their deeds and then expressed the situation of the current era and questioned them about their behaviour. Those who are not aware do not fall in this category (being cursed for their silence and concealment of truth) yet but they need to be made aware about the circumstances.

Due to the Islamic Revolution in Iran everyone is aware of the truth (Haqq) however most do not mention it, and the Quran says that such people are accursed because they have not expressed the most significant precept of religion. The Jewish scholars were aware of the Prophet (s.a.w.s); he was mentioned in their divine book, his miracles were mentioned and as the Quran depicts, that some Jewish scholars were such that by just looking at the face of Holy Prophet (s.a.w.s) they could recognize that he is the Prophet of Allah but were not ready to accept him. This is such a major form of oppression, one that has destroyed the entire Ummah. The Jews and Christians are still the same today and do not seek the right path. After accepting the Wilayat of Ameerul Momineen (a.s) it is necessary to follow it and the continuance of Wilayat in the period of occultation is Wilayat-e-Faqeeh.

In Summary, the issue of Wilayat as the System of Islamic governance has remained concealed primarily because the true religion was not propagated and the main culprits of this atrocity have been the scholars, as presented by the Quran and as specifically pointed out by Imam Hussain (a.s) in the sermon of Mina. Hence today as well Wilayat-e-Faqeeh remains forsaken in many places because the scholars have concealed it. It is not because they are not aware – just as the Quran says they are aware about Wilayat the way they know their sons. It is because of personal interests and earnings from religion which in turn come under threat by exposing a divine system of leadership that is based on justice.

Q2. Why hasn't Wilayat-e-Faqeeh been accepted and spoken about by the revered personalities of past?

These days, some say that Wilayat-e-Faqeeh was not accepted by many revered personalities and that they have not said anything in the past about this vision and question as to why these revered personalities had not brought it up if it was so important. If you compare this with the Wilayat of Ameerul Momineen (a.s) then we can see that there were many elderly personalities present in Ghadeer and amongst them was Abdullah ibn Masood. When Lady Zahra (s.a) asked him to come and just narrate what was declared in Ghadeer; he first remained silent and when She (s.a) went to his home and knocked the door he replied that I do not remember; my memory has gone weak. Lady Zahra (s.a) said if you are lying may you develop leprosy and the next day white spots appeared on his body. Till today the Sunni brothers present this argument in context to the leadership of Ameerul Momineen (a.s) that if the Holy Prophet

(s.a.w.s) had declared this than how were the companions unaware about this.

Every elderly person had some justifications and reasoning with him for remaining silent and throughout they never allowed the Imams (a.s) to reach their status of implementing leadership over the Ummah. Bani Ummayyah and Bani Abbas had put rigorous efforts to ensure that the Ahlulbayt (a.s) should not be accepted as the Leaders of the people; the maximum status they should attain is to be considered as respected and sacred progeny of the Prophet (s.a.w.s). Whenever they saw the people's inclination increasing towards the Imam, it became a threat for their own leadership and they immediately martyred the Imam. The Infallible (a.s) says that there is none amongst us who has not been martyred either by sword or by poison. Some ignorant people say that the Imams were not concerned with politics and they were only busy with their worships. To this, Imam Khomeini (r.a) asks that if the Imams were not concerned with politics and the management of the state affairs then why were they martyred? No one comes and kills and unconcerned person.

When the British occupied Iraq in the very beginning one British officer heard the voice of Adhaan in the Baghdad palace. He asked about this voice and got the reply that this is Adhaan (call for prayers). The person answering started to give the details of Adhaan; the officer asked him to explain briefly if this call for prayers is a threat for our government or not. The response to this was that there is no threat with this call for prayer, and hence the British officer said that it is fine to continue giving as many Adhaans as desired. As per Iqbal

Rah Gayee rasme Adhaan roohe bilali na rahi

The custom of Adhan still prevails but the spirit of Bilal is missing

You can keep on giving spiritless Adhans everywhere, it will not make any difference. According to Iqbal there is a difference between Adhan (call for prayer) of a Mujahid (cru- sader), Leader and that of a Mullah (priest sitting only in mosque). The Adhan of a leader shakes and shivers the enemies. If the court of kings had no threat from Imams then there was no need for them to spoil the names of their dynasty by killing a silent person. There are certain historical facts which are not told to us and this is also part of concealment (Qitman) that correct religion is not presented to us; that religion which takes us towards the righteous leader. Why the revered personalities did not present Wilayat-e-Faqeeh has the same answer, that this is not something new and it has been happening since the very beginning. The Messengership of Prophet (s.a.w.s) was not presented by the elderly per- sonalities of Jews and Christians; the Wilayat of Ameerul Momineen (a.s) was concealed by the companions and and other big personalities, not just the ordinary people. Their not expressing this had become a Hujjat (accomplishment of Proof) for majority of Muslims. Every kind of distortion, superstitious custom, mischief was promoted but Islamic leader- ship was not. It was not that they were not aware; they were well versed as they even had the permission of taking Khums given by Imam Raza (a.s) but still were not talking about the rights of Imamah. Imam Raza (a.s) called them Mamtoora (a bitch soaked in water, shaking her body and spreading impurity everywhere) for this reason only that despite

of knowing everything they were concealing the truth and spreading negative propaganda.

The leader of this group which Imam (a.s) referred to as Mamtoora (filthy bitch spreading impurity against Wilayat) was a big personality who denied the Imamate of Imam Raza (a.s) and this personality was appointed as a representative by Imam Moosa Kazim (a.s) for an area for collection of Khums. His name was Ali Ibn Hamza Butaini. Since Imam Moosa Kazim (a.s) spent a significant time in prison he had appointed representatives (Vakil) for collection of Khums and when Imam Moosa Kazim (a.s) was martyred and Imam Raza (a.s) became the Imam and sent letters to these representatives to come and meet him with the accumulated Khums. Ali ibn Hamza Butaini did not come and when he was pursued to come his reply was that I do not accept you as the Imam though he was aware that Imam Raza (a.s) was the Imam and in fact Imam Moosa Kazim (a.s) had informed him. But still he denied and created a sect by the name of 'Waqfia' in opposition to Imam Raza (a.s). He declared that Imam Moosa Kazim (a.s) had not been martyred, instead he had gone into occultation (Ghaibat) and he has been communicating with him, that he was his proof on people. This sect continued until the time of Imam-e-Zamana (a.t.f.s). He refused the Imamate of Imam Raza (a.s) because his acceptance meant that all the collected money had to be delivered to the Imam (a.s) and it is possible that Imam Raza (a.s) may not extend his representation. These are the people who sell the religion for the sake of this world.

Those scholars and specifically the Mujtahideen who deny Wilayat-e-Faqeeh then, we should ask them as to why they collect Khums? Is Khums not Sehme Imam (the rights of Infallible

Imam)? So during the period of occultation they consider the Faqeeh to be eligible to collect Khums which is the rights of Imam but do not consider the Faqeeh to be eligible for socio-political leadership of Ummah and push that towards infallible Imam (a.t.f.s)? If you consider that during occultation no rights of the infallible Imam (a.t.f.s) gets transferred to the Faqeeh then why are you excluding Khums out of this supposition?

Is this is not a valid argument (that even big personalities did not accept the Wilayat of the infallible Imams) to those who pose this question that if Wilayat-e-Faqeeh is said to be the correct Islamic system why have other revered personalities not accepted it. If this argument can be accepted, that because elderly personalities did not accept Wilayat-e- Faqeeh, then the arguments which Sunnis present about the Wilayat of Ali (a.s) applies too; that the companions did not accept it either. On this principle, we have to accept this argument as well. Not accepting the Wilayat of Ameerul Momineen (a.s) does not take away the true status of Wilayat from Ali (a.s). There were many Jewish and Christian priests who did not accept the messengership of the Holy Prophet (s.a.w.s). With this argument all the Imams (a.s) will become questionable as they also did not have acceptance because they were also not accepted by the majority. If some personalities do not accept Wilayat-e-Faqeeh, and this becomes our core argument, then the same logic applies to the Imamat of the Infallibles (a.s), and then to the prophethood of the Messenger (s.a.w.s). Revered personalities were present at that time as well and did not accept Imamat due to whom today majority do not accept the Infallible Imams (a.s). There was a time when there was only one person present with Ameerul Momineen (a.s)

and the rest all were silent. The silence of this majority itself was a big proof on the righteousness of Ali (a.s) and with that we know where truth is. Lady Fatema (s.a) uprising on the issue of Wilayat-e-Ali (a.s) is an argument for us against other Muslims though she was the only one struggling for the political rights of the Wali. So how come one man's, Imam Khomeini's (r.a), uprising and struggle for establishing Wilayat of a Faqeeh becomes a concern, controversial and non-acceptable to us.

(Note: The answer presented by Ustad Syed Jawad Naqvi over here is in context to the argument that the majority of personalities remaining silent on this matter historically becomes a proof for us to ignore Wilayat-e-Faqeeh. This argument is quoted in generic way by the opponents of Wilayat-e-Faqeeh. Though there are exclusive cases of certain famous Shia personalities who have explicitly accepted the system of Wilayat-e-Faqeeh. Certain personalities who have expressed their affirmation on the system of Wilayat-e-Faqeeh are Sheikh al-Mufid (d. 1022), Muhaqiq al-Hilli (d. 1277), Muhaqiq al-Karaki ((d. 1561), Ahmad Muqaddas Ardabili ((d. 1585), Jawad ibn Muhammad Husayni al-'Amili' (d. 1811), Mulla Ahmad Naraqhi (d. 1829), Mir Fattah Abd-al-Fattah (d. 1857), Shaikh Muhammad Hassan Najafi, Sahibe Jawahir (d. 1849), Sheikh Murtaza Ansari, Hajj Aqa Riza Hamidani (d. 1904), Sayyid Muhammad Bahr al-Ulum ((d. 1908), Ayatullah Burjuridi (d. 1962), Ayatullah Sheikh Murtaza Hairi, Imam Khomeini (d. 1989))

Q3. What is the benefit of the Iranian Wilayat-e-Faqeeh system to those outside Iran?

One of the questions that has been raised is that, at present, the system of Wilayat-e- Faqeeh is implemented in the Islamic Republic of Iran alone, and so what is the benefit of this system to those outside Iran? This question arises from the improper understanding of the system of Wilayat-e-Faqeeh and from inaccurate or incomplete explanations. Even within Iran, the exegesis or explanation of Wilayat-e-Faqeeh is not done to the extent it is required to be done and this is not the duty of the leader (i.e. Wali-e-Faqeeh) himself to explain this to the people. His duty is to take on the leadership and protect Islam. This duty is on the scholars and religious institutions. If these institutions and scholars would have done the correct exegesis of religion, that there cannot be two contradictory paths in religion, this confusion would not have developed. There is no one to clean the impurity which is being spread by the Mamtoora (bitches who do evil propaganda against Wilayat- e-Faqeeh) today.

Now, in Iran, there is the civilian government and the visionary, Ideological system of Wilayat. Also in Iran, there are the shrines of Lady Masooma (s.a) in Qom and shrine of Imam Raza (a.s) in Mashad. Can one ask question as to what significance these shrines have on people outside Iran? What is the argument upon which you accept Imam Raza (a.s) as your Imam? This is because certain relationships do not depend geography, instead they are related to followers of faith. The Quran informs us that amongst the Jews and Christians there was a dispute on whether Prophet Ibrahim (a.s) was a Jew or Christian? To this, the Quran firmly responds that Christianity and Judaism came later whereas Ibrahim came before them.

The Iranian President is for Iran and not for the Islamic world and whatever laws are made by the Iranian President and Parliament is for Iran alone, and even the Presidential elections are conducted for Iran alone. However, Imam Raza (a.s), despite being present on this land, is global and for all. For over a hundred years, believers in India, Pakistan, Africa, Europe, USA and across the world are doing the Taqleed (following in jurisprudential issues) of Maraja-e-Taqleed from either Iraq or Iran. There are some Pakistani Marajae as well. So how do people that live in Pakistan or do the Taqleed of an Iraqi or Iranian Marja instead of a Pakistani Marja-e-Taqleed? For those who do Taqleed, they do not have any confusion about Taqleed but are confused about sociopolitical Leadership, which is Wilayat-e-Faqeeh. You can do the Taqleed of an Iranian Marajae but you do not accept the leadership of a Iranian Wali-e-Faqeeh? This is a resolved issue, that if the Marjaiyat of Iraq or Iran can be accepted and it has no geographic conditions then Islamic leadership too should not be bound by geography. And this does not stop here when Imam-e-Hujjat (a.t.f.s) will come, he will not be Indian or Pakistani but followers from India and Pakistan will have to accept him. The fundamental principles of Islam are not affiliated to any specific land, like Prophethood, Imamat are not specific to any geography. We have accepted the man made geographical boundaries created amongst us. The boundary of Muslims is ideology and not geography and when the Imam (a.t.f.s) will reappear all such boundaries will be removed. You will have to accept Him (a.t.f.s) wherever he is present as a Leader. Geography cannot divide us.

This principle is not just specific to us as Muslims but applies to every community, like the Jews who are present across the world and they have even illegitimately occupied Palestine and established Israel over there. Their leader stays in Europe but today all Jews across the globe considers themselves associated with him. The Ismaili are across the world yet their leader stays in France. Has geography become an obstacle for them? If man thinks a little he can himself find the answer.

Q4. What is is difference between the Wilayat of an Infallible Imam and the Wilayat of a Faqeeh?

There are four types of Wilayat or we can say four general categories of Wilayat (Guardian- ship).

- 1) General Wilayat (Wilayat –e-A’amma) (i.e. friendship)
- 2) Gnostic Wilayat (Wilayat-e-Irfani) (i.e. proximity with Allah)
- 3) Theological Wilayat (Wilayat-e-Kalami) (i.e. the position of the Prophets, which is also known as Ideological Wilayat or positional)
- 4) Political Wilayat (Wilayat-e-Hukumat)(i.e. governance)

You should first ask those who create doubts about Wilayat as to what is meant by Wilayat? Imam Khomeini (r.a) says that some people discuss about Islam but they don’t know if Islam is spelt with a ‘Seen’ or with ‘Suad’. Majority of the people have just heard the term Wilayat but in reality do not even know the spelling of Wilayat. The Sunnis say that the announcement that was done in Ghadeer was this Generic Wilayat (Wilayat –e-

A'amma) i.e. of friendship which is also present in the Qur'an whereby it is said Awliya Allah, which means friends of Allah.

Gnostic Wilayat (Wilayat-e-Irfani) has stages and the door of this Wilayat is open to all human beings but its esteemed positions are specific and in this context even Lady Zahra (s.a) is the Wali of Allah.

Theological Wilayat (Wilayat-e-Kalami), which is appointment of a position, implies that Allah (s.w.t) has selected certain personalities for the position of infallible Imamat (i.e. Leadership) of Ummah and has granted a position and status to them. This Wilayat is specific to these personalities and is granted by Allah hence irrespective of the efforts which man can put he can never reach this position of Theological Wilayat. Man can reach the status of Gnostic Wilayat (Irfani) but cannot reach the status of Theological Wilayat (the reason why it is termed as Theological Wilayat is because the discussion on theological science is required here).

The Political Wilayat (Wilayat-e-Hukumat) (Guardianship in Governance) means running the affairs of society which we also call as Wilayat-e-Tash'aree (Wilayat by Shariah laws). This means that Allah has given the rights of governance to some by his permission. This Wilayat is similar to the Wilayat which parents have over children. It does not refer to friendship as children are under the authority of the parents. When Allah says that He is your Wali, the word Wali is used for both friend and governor. When Ali (a.s) says I am your Wali it refers to the system of Allah which is Wilayat (the Kalema of Aliyun Waliullah does not mean Ali is the friend of Allah, it means he is appointed as the leader)

and the rest all are the systems of Saamris (The Saamri's calf is everything that is against divine systems, referring to the calf made of gold, to be worshipped by the design of Saamri during the period Prophet Musa (a.s) journeyed to the mountain to talk to Allah). It is mentioned in Quran that one who does not live his life according to the system of Allah is out of the religion of Allah. Imam Al-Sadiq (a.s) says that you should not follow the tyrannical gov- ernments who have created systems outside the system of Wilayat. They are Taghoots who have made separate systems whereas the system that Allah has made for humanity is the system of Wilayat. Thus your home should run under the system of Wilayat but we have left Wilayat there as well. Parents, instead of adopting Wilayat, have become dictators. If our parents would have practiced Wilayat inside our homes today we would not have been strangers to Wilayat-e-Faqeeh. They demonstrated dictatorship to us and we also got habituated to this dictatorship and then when we came out with this same domestic system and implemented it to the highest possible level in society. Thus, when a nation runs, it has to run under the system of Wilayat – Allah has given the rights of governance but not to everyone. Just like a mother does not have the rights of Wilayat as it is only for the father, albeit the respect awarded to a mother is much more than father. Similarly, even the elder brother does not have the Wilayat, the governance. He has Wilayat in the sense of friendship. The Wilayat is only for the father, and if the father is not there then the grandfather is the Wali. Allah has chosen who the Wali should be. If the mother argues that she has endured the child for nine months in her womb and has taken care of the child she

is still not the Wali because Allah knows who has to be made the Wali.

Governance is a fundamental need which cannot be denied by even an insane person, and so is Islamic governance. Allah has a specific means of giving the position of Wilayat to Imams (a.s). Imam Moosa Kazim (a.s) had many children but the rights of Wilayat were granted to Imam Raza (a.s) alone. There were many children of Imam Ali (a.s) but the Wilayat was passed on to Imam Hassan (a.s). Similarly, the Wilayat of governance is not for everyone. There is a question: Is every Faqeeh, having the comprehensive understanding of the Sharia, eligible or qualified for the position of Wilayat-e-Faqeeh? Comprehensive understanding of the Sharia is not sufficient to become the Wali. The difference here is that one has to be selected, not qualified. You can be qualified for many things but not selected for everything. The one who is selected is the Wali, not the one who is elected. That is a different question which can be discussed later, in another place.

Now, people say that Wilayat is Takweeni (interpreted as granted by Allah by birth) and Tash'aree (means acquired) and Imams are Wali by Takween so how can Faqeeh be the Wali? One who says this does not know the meaning of Takween. You can ask him about the meaning of Takween and he does not know it. This is a fact and not an insult. Allah has prohibited us from talking about those matters where we do not have knowledge, even to the extent that, on monotheism, if you do not have knowledge about monotheism you should not discuss it but keep quiet. Ameerul Momineen (a.s) says that if the ignorant

would have remained silent half of the world's problems would have been solved.

When we say Wilayat-e-Faqeeh it is in the sense and context of governance and for this there is a system in place. When we say that an Infallible Imam is the Wali then they are Wali in all four aspects. With regards to friendship as well they are also Wali. They are the Generic Wali, meaning that they are friends to all creations. They have Gnostic Wilayat as well, which is the proximity they have with Allah is not possessed by anyone else. They have theological Wilayat as well because Allah has selected them for the position of Imamat (Leadership) and there is no comparison to them. And they have Wilayat of Governance, which means they are the governors of the society as well. Hence, when the Infallible Imams are present, they are the Wali. But what is to happen in the absence of an infallible Imam? When the Prophet passed away, Ali (a.s) became the Wali and it continued on to Imam-e-Hujjat (a.t.f.s) but during his occultation who is the Wali? The theological Wilayat is with Imam-e-Huajjat (a.t.f.s) and there is no successor in that. Similarly Gnostic Wilayat is for everyone though its certain high stages are only for the Imams (a.s). The Generic Wilayat, that is friendship between believers, is present even during the period of occultation.

Similarly, the Wilayat in governance is present during both the period of occultation and presence of Imam (a.s). The Wilayat in governance is for all lands and eras. When the Infallibles are present they are sanctioned for this position but when they are not there, then it falls on the qualified Fuqaha. The question of which of the Fuqaha are qualified will be discussed later. There would be many who qualify for this position of Governance but

practically, the Wali will be the one who is selected, and for that too there is a process. We need to first understand this system and then explain it to others. People are pure, good; their Fitrat and hearts are pure but others have created doubts and suspicion for them. Thus what we intend from Wilayat-e-Faqeeh is the Wilayat in Governance.

Imam Khomeini (r.a) says that the announcement of Wilayat that was done at Ghadeer was not the Generic Wilayat, which our Sunni brothers say it was (i.e. Friendship). The majority of Shias say that it was the announcement of Theological and Gnostic Wilayat. Imam Khomeini (r.a) says that it was the declaration of Political Wilayat because Gnostic Wilayat has been expressed before in the Quran and theological Wilayat has also been expressed in the Quran. This is because the Wilayat that was required immediately after the Prophet (s.a.w.s) was Political Wilayat and conflicts stem from this alone. The Sunnis also do not accept this type of Political Wilayat of Ameerul Momineen (a.s), whereas if you see the Sufis, they all take their spiritual lineage, pole of Guidance to Ali (a.s). All these Sufis' consider their ascetic teacher as Ali (a.s). This means they accept the Gnostic Wilayat, and it is seen that some of them even accept the Theological Wilayat of Imams (like Barelvi Sunni) but what they deny is the Political Wilayat. They say it is up to the people, whomsoever they select, to be governor of the state. The Shia belief is that the Political Wilayat is also from Allah which means Allah will establish who will be the political leader of the state.

Thus when we say Wilayat-e-Faqeeh it is the Wilayat in context to governance or political leadership of the Ummah. Though the Faqeeh might have acquired Gnostic Wilayat as well but still

would not reach the degree as that of an Infallible Imam (a.s). The Faqeeh does not possess theological Wilayat and definitely the Generic Wilayat is applicable to every believer.

Q5.Is it not correct that every scholar is a Faqeeh and every Faqeeh a Wali ?

Let us go to a step above believers, if 124,000 prophets would be present on the earth in various countries and parts of the world and would be a prophet in his own area and directly taking revelations from Allah, what would be their way for working? On top of this our Holy Prophet (s.a.w.s) would also be amongst these 124,000. It is common sense and universally accepted by all Muslims that in this scenario all Prophets would be under the obedience of Holy Prophet (s.a.w.s). Like at the time of Prophet Ibrahim there were other Prophets as well like Prophet Lut; similarly at the time of Prophet Isa also there were other prophets alive at the same time. When the angels came for Prophet Lut they first came to Prophet Ibrahim and said we will destroy the people of Lut. They did not go to Lut directly, they came to the central authority first. It is common sense that in the absence of a centre, everything including religion and society will be destroyed. You don't need to prove this. Even a child understands that without a centre things will not work. This entire universe is working out of a centre – if you look at the solar system it revolves around the sun. Are other planets less important? This is because, for the survival of the system, you need a centre. If there was no central point, then the planets will collide with each other and destruct. Imam Raza (a.s) says that the status of an Imam is like that of sun, means it is central point like that of Sun and also in regards to light. Wherever there is a

system there will be centralization. Today, we are colliding with each other because of decentralization.

Prophet Lut is also Prophet and Ibrahim is also a Prophet but Lut is under Prophet Ibrahim. Yahya is also prophet and Isa is also prophet but Yahya is under the Wilayat of Prophet Isa. Thus this has happened in history. I repeat the question again if 124,000 prophets would have been present today then in whose leadership and Wilayat they would be in? The indisputable answer is: the Holy Prophet (s.a.w.s). Thus if 124,000 scholars gather should each one of them be the leader? Even if infallible Prophets are simultaneously alive then not every one becomes a leader. Only one remains as the leader. If at such a high category Allah has not given permission for multiple leadership and that the centralization should be under one only. Like five Infallibles have been present in one era; Prophet Mohammed, Ali, Fatema, Hassan, Hussain. Though they were all qualified as Wali but still the Wali was the Holy Prophet (s.a.w.s). From where have you brought the claim that every Faqeeh is a Wali? Today we do not have centralization and that is why we are getting scattered. The Shia is fighting the Shia, the Sunni is fighting against Sunni. Religion and intelligence (Aql) does not permit this.

Q6. Is it not correct that every scholar is a Faqeeh and every Faqeeh a Wali ?

If you do not need the Islamic leadership of a Faqeeh then accept the leader or ruler of that nation as your leader because there is no way out without a Wali. You cannot escape from Wilayat; you have to select a Wali. If Allah is not your Wali then a Taghoot is

Wali. Those who deny Wilayat-e-Faqeeh have in turn accepted the Wilayat of generals, dictators corrupt rulers and political parties. It is clear that there is no escape from leadership – either you have to accept the Wali appointed by Allah or by Satan.

Allah is the Wali of believers and those who do not accept Allah as the Wali then for them Taghoot is the Wali. You have accepted someone as your Wali and he is governing your social affairs.

If you are not willing to accept the Faqeeh who meets all the comprehensive conditions of Wilayat then you will have to accept someone else as the Wali who does not meet the criteria. When I have to accept someone as the Wali then why not the worthy one, the one whom Allah has appointed? After the Prophet they did not accept the Wilayat of Ali(a.s) but did they not accept the Wilayat of someone else as well? They did not accept the Wilayat of the worthy one but they accepted the Wilayat of the unworthy one. Whichever part of the world you are living in you need to be connected and associated with the centre. This is because you are a believer (momin) hence your relationship with others is that of faith (emaan). The nation of a believer is his faith and that which separates believer from others is faith. It is incorrect to call ourselves Indian, Pakistani, Iranian, Arab and not just incorrect but this is Shirk (polytheism) and Kufr (infidelity). We have carved the idols of nationalism, racism and have submitted to them considering races and nations as our Wali. We have made idols out of our nationalities with our own hands and accepted their Wilayat, but the one whom Allah has given the Wilayat is not accepted by us. The Wilayat of the land is accepted but not Allah's Wilayat. You may live in any part

of the world but you need to accept the centre. What will happen when Imam-e-Zamana (a.t.f.s) will come? I will give the same excuse that I am living in Australia and now I cannot follow your laws and orders because the systems and laws in Australia are different and contradictory to what you are saying? If someone says this it will be considered as absurd by Imam-e-Zamana (a.t.f.s). The same applies to the representative of Imam-e-Zamana(a.t.f.s) as well.

Q7. What is the difference between Leadership (Rahbariyat) and Marjaiyat ?

In ancient times there were no doctors in the villages so people would go to traditional Hakeems (village herbal doctors) etc. Similarly, it also happens now that in some small remote villages, where no doctors are present, you can find a compounder whom you can go to and take medicines from because it is better than dying without any treatment at all. There are categories and degrees of a qualification. When the Prophet is present who will be the leader? The Prophet (s.a.w.s) is the leader as he would be the best one available. Allah has provided the solution for all possible conditions. The first and best condition is that a Prophet is present amongst people and when a Prophet is present then others cannot be the Imam. When the Prophet was present Imam Ali was not the Imam. When the Prophet is not present the next category to take on the leadership is the Infallible

Imam (a.t.f.s), and when Infallible Imam is present then the leadership of a non-infallible cannot be accepted. Now when an Infallible is not present and is in occultation who is to be the leader? It has to be the comprehensive socio-political leadership

of a Faqeeh. If this type of Faqeeh is also not present then a Faqeeh-e-Adil is to be the leader and if a Faqeeh-e-Adil is also not present then a believer who is just (Adil) qualifies. If a just believer is also not available then an ordinary believer may be the leader. The leadership has to be there and cannot be ignored. Even an ordinary believer can take on the leadership under such conditions. For example, if there is an orphan child and there is no prophet, Infallible Imam, Faqeeh (jurist), or just believer present then is there an obligation on someone else or not for taking care of this child? It will fall on the ordinary believer.

An ordinary believer, who becomes the caretaker of an orphan can only let go of this responsibility when a Just believer (Momin-e-Adil) is not present. A just believer (Momin-e-Adil) also has the rights to be the caretaker when a Just Faqeeh is not there, and he can also do it when a Rahbar (leader) is not there, and Leader can also be the caretaker when the Infallible is not there; and Infallible can be the caretaker when the Prophet is not there. These are the categories and when a category is present then the responsibility for a lower category does not arise.

If you look at the social systems, they work in the same way. If the head of a department is there then the ownership is his but when he is not there it keeps on going down in levels and finally reaches the level of a clerk. So if this clerk, who has some authority when no senior is present, also starts to exercise the same authority when the senior is present what will happen? There is no alternative to the leader when he is present.

For every field there is an expert and it is common sense that you should refer to an expert if you are not aware about something. We say that we have an engineer present so why do we need a Leader. An engineer is required to design the framework of buildings and cannot be the replacement of the Leader. You question as to why we need a leader if have doctors as doctors are capable of curing illnesses. Can you question the need of a President in a country when there are doctors, engineers, professors and sportsmen present in the country? But the Mamtoora (filthy bitch poisoning Wilayat) has done this and has put this in our minds. A professor's duty is to teach whereas a president has to manage the affairs of the country and defend the nation. A professor cannot sit in the place of the president. Religion is not difficult, it is from the Fitrat. Just ask your Fitrat. We are replacing the president with a professor.

A leader has to protect the religion and he has to gather the Ummah in one place, he has to defend the religion whereas a Marjae has to only deduce the laws and give a verdict. After giving the verdict the duty of Marjae is over, so even if you leave the Taqleed of the Marjae, it makes no difference to the Marjae you can do the Taqleed of someone else. It is not even Wajib on the Marjae Taqleed that someone should do his Taqleed and there are so many Mujtahids present in Qom who are qualified to be Marjae but have not declared their Marjaiyat or asked others to follow them. It is also not Wajib on the Mujtahid to tell others to follow him. But a leader cannot do this and he cannot say that it is not Wajib on himself to give orders (Hukm). Like many Marajae do not give any verdict in some controversial issues but if you refer to the Leader he cannot say I don't want to

say anything. For example, if there are some cases of terrorism going on in one province of the country and if you ask the professor of a university about his opinion, he might say that I do not want to comment on this. Now, if you ask the president he cannot say I am not concerned. The professor can remain unconcerned but not the president.

Hence Marjaiyat is an intellectual position where it is optional for him to issue verdicts and those who consider him as his followers will act upon it. But it is not even Wajib on him to issue the verdict in this case. Even you can study and reach that level of Ijtihad after which Taqleed will become prohibited for you. There are many senior clerics in Qom who are much higher in knowledge as compared to several Marjae but they have not declared their Marjaiyat and are not issuing any verdicts. And even if they issue a verdict it is neither Wajib on them to enforce it or implement it. For example, can you enforce Islamic punishments of whipping someone as a Marjae? Your task is only to inform others by giving verdicts but the responsibility of the Leader does not end by just issuing the order. He has to implement these laws. Can any jurist today intervene in any jurisprudence matters of the state? Can he behead someone as a punishment? He cannot, but the Leader can, and should.

Marjaiyat is an intellectual position and when Wilayat is not implemented then many responsibilities come on the shoulder of Marjae and he has to do many things but when Leadership is present then you can still follow the Marjae in individual affairs, but in social and global affairs you have to follow the Leader.

It is obligatory (Wajib) on the Marjae Taqleed also to follow the Leader - the way Ameerul Momineen (a.s) is Imam but he has to follow the Prophet (s.a.w.s). Imam Hassan and Hussain are young and also Imams but they have to follow Imam Ali (a.s) because he is the leader. Imam Zainul Abideen (a.s) was the Imam but he had to follow Imam Hussain (a.s) as he was the leader. If someone would come to Imam Zainul Abideen (a.s) to ask for a religious ruling on individual Fiqh matter would he not have replied? He would have replied, and when he replies, it means he was acting like a Marjae (one who is referred to), but if someone comes and asks what should be the strategy of Qayam (uprising) against Yazid he would refer to Imam Hussain (a.s) as he was the leader (and even though Imam Zainul Abideen (a.s) was well aware what was to be done).

Thus, if the system of Wilayat is implemented then even the Marjae has to follow it. Almost all the Marajae of Qom, even though they understand the religious issues and are also well versed with the political affairs, are still under the obedience of the Leader (Wali-e-Faqeeh). They do not challenge the Leader and claim that they know a lot and there is no need for them to listen to the leader. It also does not mean that they have left their thinking and opinion. They are not doing the Taqleed of Rahbar (leader, Wali-e- Faqeeh) but they are following the Rahbar. It is not permitted and forbidden to do Taqleed of someone else being a Marjae Taqleed, but he still has to follow the Supreme Leader (Wali-e-Faqeeh). There are no holes in religion such that the people would be left on their own state, the way our Sunni brothers say that after the passing away of the Holy Prophet (s.a.w.s) the Ummah was left on their own. If the

Ummah is left on their own then you can see what happens, and what they, the Muslims, do with each other. A complete system requires a centre around which the whole Ummah connects.

Q8. What happens if there are two Wilayat-E-Faqeeds established at the same time?

What happens if there are two such leaders established at the same time? Will they establish two independent states? If they do this then one of them is not the Imam. First of all, the Infallible Imam (a.s) will not do this, but if they want to then also they have no rights. What they will do is to establish one as a centre and establish the individual rights and also the supreme rights. All this is possible and will happen but what is fixed and unchangeable is the centralization which will be there, and that there will be only one centre. Two parallel systems cannot be established. One has to be the centre and other has to follow.

The answers to all these questions are available – let the questions be asked by the people. Do not say ‘death to the deniers of Wilayat-e-Faqeeh’ if someone raises an objection. If he is a Mamtoora then curse him but if someone is raising a question because of ignorance then this presents a challenge for you, to respond to his questions. You need to understand the system yourself, thoroughly, and then only can you explain it to others. It is necessary to learn, understand and take the benefits from opportunities. After the Islamic Revolution it has become very easy for us to understand. Though there are not many opportunities and sources for learning this system nonetheless it is not like the drought that existed prior to the Islamic

Revolution. If you have the thirst then God-willing you will get someone to quench your thirst.

Q9. How can we say that the Wali- e-Faqeeh and the Infallible Imam (a.s) are the same if the Imam is infallible?

The question that how can the Wali-e-Faqih be considered the same as the Imam if the second is infallible and the first one is not, is often raised. Now, its an accepted fact that since 1200 years ago we do not have an Infallible Imam (a.s) amongst us. So what should the following generations do? Think logically, that we have to follow an Infallible on a daily basis and we do not have the Infallible amongst us and we also don't know when he will reappear. Do not get tricked by those who speculate the time of the Imam's reappearance. The Imam (a.t.f.s) curses those who speculate the time of the reappearance. We do not know when he is going to come.

Secondly, in the matter of Islamic Leadership we are concerned about Infallibility but in all other matters we are not bothered? Is our life not running in all other matters without an Infallible? When the Infallible is not there we are accepting Khums though this is the function of an Infallible. Why don't you say that the non-Infallible cannot distribute the Khums money appropriately so we need an Infallible only to give Khums? Why are you taking Khums? The Bani Israel was told in the Qur'an that you commit a very evil act, that when we send a Prophet to you, you take certain things which you like from him and reject certain things. So it is the same here, since you like to take Khums you do not mention anything about Infallibility over here and just accept Khums. When you remove Khums and give to non-Infallibles it

does not cross your mind that he is not infallible and that the Khums might get misused, so why are you giving it to him? This is because this method and path has been shown by the Infallible itself.

Now, take Malik-e-Ashtar, it is well known that he is not an Infallible. Ameerul Momineen (a.s) appointed him as his Wali for Egypt. Thus, did the obedience of Malik-e-Ashtar become obligatory on the people of Egypt or not? He was not Infallible so there was a possibility that he could commit mistakes as well. If in a geographical location, during the presence of an Infallible Imam if a non-Infallible personality is appointed as the representative and his obedience becomes obligatory then does obedience not become obligatory when the Infallible appoints a representative for a particular era? Do you consider it a problem to obey him? Ameerul Momineen (a.s) says one who disobeys Malik-e-Ashtar disobeys Ali (a.s).

Imam (a.t.f.s) when appointing the Fuqaha as their representative says "The one who denies them, denies us and one who denies us denies Allah". The Imams are saying that we are appointing the Fuqaha as Wali over you during the period of occultation. Those who raise these objections, are they more religious than the Infallibles? Are they more infallible than the Infallible Imams? First of all they are doing everything without an Infallible. There is no segment of their life in which there is denial. Doctors, engineers, presidents, prime minister, managers, wives, son-in-laws and everything and every system is working with non-Infallibles but when it comes to leadership you object by saying that he is not Infallible. If this is the case then live your entire life for an Infallible. You are giving and taking Khums,

eating from it and doing whatever you want with it but when it comes to leadership you have objections. It is the infallible who has appointed the Faqeeh during their lifetime but not every Faqeeh, there are certain conditions which need to be met by the Faqeeh. He has to be someone like Malik-e-Ashtar and not any ordinary person. Similarly, during the period of occultation, the representative should be the same. Not every person who can issue a verdict (Fatwa) become the representative of the Infallible Imam (a.s) and leader of the Muslim Ummah. These conditions are also specified by the Infallibles (a.s).

man kana min al-fuquha sa'inan li-nafsih hafizan lideenih
mukhalifan liiha- waih mute'an li amr mau lai fa lluwam an
yuqaliduhu

The one out of the jurisprudents (Fuqaha) who is the protector of his soul, the saver of his religion, opposer of his desire, submissive to the command of Al- mighty Allah, the people should follow him. (Wasail-ush-Shia, Vol. 18, page 35)

And then it is present in other narrations as well, that these conditions which we are specifying also says that all Fuqaha do not fit this criteria. You have to recognize which Faqeeh meets all these conditions and then he will be your Wali from us.

Q10. Ayatullah Sistani is a prominent Marja-e-Taqleed followed by the majority in India and Pakistan, and so he is our leader. Why should we consider the Wali- e-Faqeeh Ayatullah Khamenei (d.a) as our leader?

Rather than going by the arguments which were already presented earlier, we give a simple answer to this, that does

Agha Sistani consider himself as the Leader? He has never claimed that he is a leader and yet his followers are announcing that he is the leader and Wali-e-Faqeeh. At least the one whom you are considering as the leader should as well consider that he is your leader. The status of Agha Sistani is respected and very clear in this matter. He is amongst the followers of the Wali-e-Faqeeh (leader) and not in competition against the leader. This is incorrect which the Mamtoora (bitches) have done because there is nowhere Agha Sistani has even gone against any rulings or order of the leader (Ayatullah Khamenei). And there are many issues which when referred to him he replies that these issues are the related with Wali-e-Faqeeh. You can yourself visit him and when you go on Ziarat ask him specifically whether he accepts Ayatullah Khamenei as Wali-e-Faqeeh, he will answer in the positive. There are many issues which are related to leadership which when asked to him he says these are not related to me.

Q11. Is there anyone in India and Pakistan who meets these conditions?

There is no one in this subcontinent who meets all these conditions and qualifies to be a Faqeeh. There is no one who even qualifies to be a Marjae, even if someone claims that he is a Marjae. There are many claimants in our subcontinent. In fact, every person in this part of the world claims that he is a Mujtahid

Q12. Can the system of Wali-e-Faqeeh be implemented in Pakistan?

The system of Wali-e-Faqeeh that is prevailing at present in Iran cannot be implemented as it is in Pakistan because the majority in Pakistan are Sunnis and they will not accept it. For that a new structure will have to be produced to accommodate all sects, but this does not mean we will be cut off from the Wali-e-Faqeeh. The centralization for us still remains with Wali-e-Faqeeh alone. If we are trying to establish an Islamic system in such countries then this does not mean that this will be a disconnected system. The Leader himself will guide us on how to establish this system. At present the leader is guiding us that we should have unity with Sunnis. This is the following and obedience of the Leader. When the leader is asking us to be united with Sunnis then we are not following Sunnis we are being obedient to the Wali-e-Faqeeh. He is the supreme authority for us. A similar model can be found in Hizbullah. They cannot make a Wali-e-Faqeeh and impose the system on the Christians of Lebanon. The Leader has devised a system for Hizbullah and given to them to implement this in Lebanon. Similarly the leader will decide the system for Pakistan and other nation. Like in Iran there are certain provinces where there is a Sunni majority but that is also under Wali-e-Faqeeh.

Q13. Wilayat-e-Faqeeh as understood by your answers is a simple matter of common sense, then why within certain Shia groups it is considered as a controversial issue?

This is a psychological tactic, whereby the enemies and opponents of Wilayat-e-Faqeeh categorize Wilayat-e-Faqeeh as a controversial issue. The moment someone hears that it is a controversial issue it brings down his momentum, specifically when respected scholars say this. The people then think that

since the scholars have differences on this subject there is no point in knowing or stepping inside this subject. There is a statement of Sahibe Jawahir, a Faqeeh (Jurist), that Faqeeh whose books are mandatory to study for others who become Faqeeh (Jurists). He says 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 do not).

Now if this is the logic used to get away from Wilayat-e-Faqeeh, know that this issue has been there from the very beginning. Only a few accepted Wilayat after Ghadeer – the majority abandoned 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 rights of Wilayat as well, that even if the entire world leaves it we won't. The same logic applies to the Wilayat-e-Faqeeh, those 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.

Today if you consider that out of 1.2 billion Muslims worldwide, what percentage believe in the Wilayat of Ameerul Momineen (a.s) and how many consider that to be controversial? The latter is a big majority. If you do want to come near a subject which is

the basis of Islam just because it is being declared as controversial by a majority than you should stay from the Wilayat of Ameerul Momineen (a.s) which is also controversial and since 1400years ago are scholars are writing books and presenting arguments on this.

This is the most difficult situation: 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 and for which he was instructed by Allah, not to fear what the people will respond to this declaration; but just to fear Allah and declare the message. Hence we should also fearlessly speak about Wilayat-e-Faqeeh.

Q14.Is the opposition that we see against Wilayat-e-Faqeeh amongst the Shia today similar to the opposition against Infallible Imams as well? How did the Imams (a.s) respond to this?

The reasons for the opposition which we see today against Wilayat-e-Faqeeh was addressed in the answer to your first question. Let me address what difficulties the Imams had to face, specifically when it came to their rights of political governance of the state and how those who claimed to be Shias created problems.

During the era of Imam al-Haadi (a.s) different schools of thought 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 by and strengthened by Bani Abbas so

that the Shiite can be suppressed along with the vision of Imam. They aggressively did all this and gave rise to big Mullahs and orators so that they can come and make noise, and within this noise the actual and true path could be suppressed. Amongst the groups created one was the deviated Sufism and another was the exaggerators (Gali). 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 towards the Imam (a.s) and accuse him of being a worldly person, that he is not abstaining from worldly life. Many such allegations were imposed on the Imam (a.s).

Apart from these, another deviation which was going on 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 remove them. Even though Bani Abbas were closer to Ahlulbayt (a.s) as compared to Bani Umayyah they still did not annihilate the enemies of Ahlulbayt (a.s). This sect was created by Bani Umayyah, and Bani Abbas, rather than cleaning them off, 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 of Bani Abbas and severely tortured the 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. This title was Mamtoora. Mam- toora 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, for the purpose of becoming dry it shakes and whirls its body. The drops of water which flies out from the dog's body then makes 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 to 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 make 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 the manager of affairs (Ulool 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 the Waqfia sect. If one would ask as to 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 the Mamtoora, this wet bitch. Why? This was because the Mamtoora school of thought was the biggest threat towards the System of Wilayat (Islamic

governance), Imamate 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 Imamate. It is necessary to pay attention to the fact that the Waqfiya 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 the 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 Zaidis would say the same, the Ismailis 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 Imamate they are in agreement that Imam Haadi (a.s) is not an Imam.

The exact same pattern is happening today, whereby all the different groups within the Shia sect who have personal enmity and differences against each other are united when it comes to attacking the System of Wilayat (Islamic state that came into existence after the Islamic Revolution) and specifically the Leadership (Rahbar) i.e. Wilayat-e-Faqeeh. Hence the same issues which we see today against Wilayat-e-Faqeeh were there with Infallible Imam (a.s) as well and Imam (a.s) has referred to such people who poison the minds of people regarding Wilayat-

e-Faqeeh as Mamtoora (the bitch that spreads impurity everywhere).