

Walāyat
Nāmah

ʿAllāmah
Naṣīr al-Dīn Naṣīr Hunzai

Walāyat-Nāmah

By

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Institute for
Spiritual Wisdom
and
Luminous Science

Knowledge for a united humanity

Translated from Urdu into English

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Layout/Printing

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Published by

Khānah-i Hikmat/Idārah-i °Ārif

Table of Contents



Preface	1
Chapter 1: Walāyat of God	5
Chapter 2: The means of the Walāyat of God	11
Chapter 3: Walāyat of Allah's Messenger	15
Chapter 4: Walāyat of the Imam	17
Chapter 5: Walāyat of Mu'mins	25
Chapter 6: Walāyat of Good Deeds	28
Chapter 7: Conclusion	31

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In the name of Allah, the Beneficent, the Merciful

Preface



People of insight are all too aware that a greater part of the profound and precious books on religious sciences written by our illustrious and exalted dignitaries is lost due to the vicissitudes and upheavals that have occurred over time. Of the books which are left, some are inaccessible and some are beyond the comprehension of students because they are in Arabic or Persian or because of difficult words and technical terms. There is therefore, a dire need to have a comprehensive plan to provide the necessary books on important subjects in Urdu in accordance with the exigencies of the time and to act upon it.

I am sure that you are aware of the fact that it has been a continuous attempt of mine and our organisation to provide an ample quantity of religious literature in Urdu. In this connection, the present article is an humble attempt.

The subject of "*Walāyat*" is discussed in this article. Someone may ask: Why and what for? The answer is that it is the first and foremost of the seven pillars of Islam and it is through this and the *walī* that the true knowledge of the rest (of the pillars) can be obtained. It is *walāyat* indeed in which obedience and love for God, the Prophet and the true

Imam are talked about and it is in the light of *walāyat*, that it is established that the *walī-i amr* or the custodian of the Divine command is always living and present in this world.

This booklet is divided into seven short chapters: (1) Friendship of God, (2) The means of the friendship of God, (3) Friendship of the Prophet, (4) Friendship of the Exalted Imam, (5) Friendship of *mu'mins*, (6) Friendship of good deeds and (7) Conclusion.

The subject of *walāyat* in this booklet can be fully understood by a reader when he studies it carefully from the beginning to the end. Although it is neither complicated nor are its subsidiary contents left incomplete, there being only clear facts, yet the supreme purpose of a subject can be fully understood only after understanding its subsidiary purposes.

Although in reality the *walāyat* of God, the Prophet and the Imam of the time, is the same thing, as are their guidance and obedience, yet in order to make the subject easier to understand, I have discussed it in stages. Simultaneously, it has been alluded throughout that the subject of *walāyat*, despite being in grades, is in reality, one and the same.

All the realities and recognitions of this subject are explained in the light of Qur'ānic verses and Prophetic *Ahādith* which, it is hoped will enable an analytical reader

to not only attain thorough certainty about the subject matter, but also to understand the Holy Qur'ān, *Hadith* and the works of the dignitaries of religion, because what is written here is among the fundamentals of the science of religion.

If you wish to experience the miracle of Divine help and the real secrets in connection with the acquisition of religious knowledge, then my sincere advice is to study every profound religious book and article, not only once, but repeatedly, so that all those separate contents may unitedly shed light on the different aspects of one another and the light of wisdom may illumine your heart due to their collective lights. The main cause of this experience is that Divine help which a fortunate *mu'min* receives as a result of the practical *'ibādat* (worship) of the search for the truth. In any case, there is a dire need to reflect upon religious teachings again and again.

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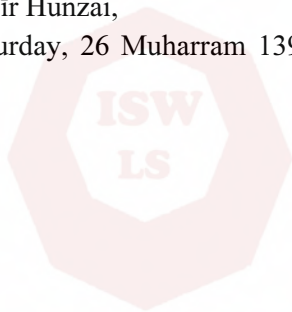
Walāyat in fact, is another name of the *khilāfat*, or vicegerency of God, the chain of which started in the time of Hazrat Ādam, and which will continue till the Resurrection in the chain of the noble Prophets and then in that of the exalted Imams. This means that the Imam of the time who is the *khalīfah* or vicegerent of God on the earth on His behalf, is also the *walī* of His command (*amr*), and his *walāyat* is incumbent upon all *mu'mins* so that they may

traverse the stages of religious and worldly progress in the illumination of the guidance of the blessed and sacred vicegerency of God and the last Prophet.

Your servant for knowledge,

Nasīr al-Dīn Nasīr Hunzai,

The blessed Saturday, 26 Muharram 1395/8th February, 1975.



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Chapter 1

Walāyat of God



It is necessary for *mu'mins* to understand that the Holy Qur'ān, both in its symbols and allusions and in its plain text, considers the *walāyat* or friendship of God as the most important and foremost obligation enjoined upon Muslims and *mu'mins* and emphasizes the seeking of His help and succour in every difficulty and hardship. Additionally, it (the Qur'ān) also teaches all those ways which are ordained to seek His *walāyat* or friendship and help. Thus, we will first discuss the word *walāyat* in the light of the Wise Qur'ān, as God says: "There is the *walāyat* of God, the True. He is the best in respect of rewarding and the best in respect of requiting." (18:44). *Walāyat* means guardianship, friendship, help, rule, disposing of affairs (*kār-sāzi*) all of which are interconnected and ultimately have one meaning. This verse shows that not only is the *walāyat* of God incumbent upon all, but also how vast is its meaning. One of the blessed and sacred names of God is "*al-walī*", which has the attribute of *walāyat*, the subject of our discussion here. Wherever it is mentioned in the Qur'ān, it is used in the sense that there is no *walī* of the people other than God, as it is said: "And besides God you have neither a *walī* (guardian) nor a helper." (2:107). Also: "And hold fast to

Allah. He is your *mawlā*: the best *mawlā* and the best helper." (22:78). The words *walī* and *mawlā* are derived from the same infinitive and have the same meanings.

The Holy Qur'ān describes in detail those who can obtain God's *walāyat* or friendship and His love and what their characteristics are and those who do not deserve His friendship and love and the reasons for that. Some examples are mentioned here:

1. The fundamental condition of God's blessed love is to follow and obey the Holy Prophet Muhammad (s.a.s.) (3:31).
2. God loves those who do good deeds (2:193).
3. God loves those who repent and purify themselves (2:222).
4. God loves those who are righteous (3:76).
5. God loves those who are patient (3:146).
6. God loves those who are just (60:8).
7. God loves those who fight in His path and are humble towards believers (5:54).
8. God befriends those who are righteous (3:76).
9. God is the *walī* or friend of those who believe. He brings them out of darknesses into light (2:257).

And about the reasons due to which people do not deserve God's love, the Holy Qur'ān says:

1. God does not love those who transgress (2:190).
2. God does not love mischief making (2:205).
3. God does not love infidels (3:32) and unjust ones (2:57).
4. God does not love the proud, the boastful (4:36).
5. God does not love the one who is treacherous, sinful (4:107).
6. God does not love the prodigals (7:31), etc.

One prominent name among the attributive names of God which means friendship and love, is *wadūd*, as the Qur'ān says: "And ask forgiveness of your Lord and turn repentant to Him; verily my Lord is merciful, loving." (11:90). Another verse in this regard is: "And who is better in religion than he who resigns himself entirely to Allah while doing good (to men) and follows the tradition of Ibrāhīm, as an upright one? And Allah chose Ibrāhīm for a friend." (4:125).

The fundamental beauties of Islam (which is originally the religion of Ibrāhīm) are mentioned in this verse, and a rational and logical challenge is advanced to the religions of the world. It is said that with respect to religion, who can be better than the one who possesses the following four beauties, which are: submission (to God), doing good deeds, following Hazrat Ibrāhīm in the belief in one God (*tawhīd*)

and the friendship of God. These beauties comprise all the teachings and beauties of submission and faith (*islām-ū imān*) and among them, the friendship of God is the supreme goal and ultimate degree.

It should be known that these beauties are not only wisdom-filled with respect to the beauty of order and arrangement, but with respect to the realities and recognitions of religion as well. Thus first, submission is mentioned, in which the hidden wisdom is that it is incumbent to submit and bow to the fountainhead of Divine guidance, i.e. the Divine light. That light of guidance is such that it never ceases as Hazrat Ibrāhīm says: "I do not love those things which vanish." (6:77). This is an allusion to the fact that the light of God is always present in the chain of guidance and we must submit and bow to it. The second beauty is good deed, which includes every kind of good intention, good discourse and good deed. When good deed comprises all good intentions, good words and good deeds, then all that is left, is the recognition of one God. When guidance is obtained by submitting to the light of God, and the teachings of Islam are acted upon in the form of good deeds, and the knowledge of the recognition of one God is also attained, then what remains is the fruit of the true religion. This fruit is God's friendship.

The friendship of God cannot be obtained only by claiming it, rather it is only possible to attain by good deeds in the way mentioned above. The blessed and sacred friendship of God is the fruit of absolute obedience and the reward of good deeds. God's friendship is in the form of closeness to Him, in spiritual ranks and in the form of knowledge and wisdom, because it is a reality and not only in name. It is the spiritual observation of the light of attributes, the fountainhead of knowledge and wisdom and the scene of the real Paradise, as the Qur'ān says: "And He will admit them into Paradise which they were already made to recognise." (47:6). Here it is clear that true *mu'mins* should already recognise Paradise in this life and recognition depends on observation. Thus God's friendship or closeness, is in the form of spiritual ranks which is the partial Paradise in this worldly life. If the true *mu'min* observes it with his inner eye and recognises its bounties, only then will he be able to enter the universal Paradise in the Hereafter. Conversely, if someone is not able to do so, he will not be able to recognise Paradise, which is a reality.

Now, we have to consider whether we can also call this *walāyat* of God, the true love or the Divine love? If we can, what is its proof? The Wise Qur'ān says: "Yet of mankind are some who take unto themselves (objects of worship which they set as) rivals to Allah, loving them with a love

like (that which is the due) of Allah (only). Those who believe are more staunch in their love for Allah." (2:165)

The purport of the wisdom in this sacred verse is that the love of those who love false gods, cannot be practical and miraculous. It can be a superficial love only, which should also not be for someone other than God. But in comparison to them the love of those who believe is extremely strong and ardent, because it is practical and miraculous and the result and fruit of perfect faith.

Further, the words "*ashaddu hubban* (more staunch in love)" alludes to true love, because the ultimate ranks of love (*mahabbat*) are called true or ardent love (*'ishq*) and the initial ones are called love. This shows that *walāyat* or the friendship of God can also be called true or Divine love.

There are several *Ahādith* (pl. of *Hadith*) regarding the pure love for God, besides the above-mentioned sacred Qur'ānic verses, which show that the belief in love for God is among the fundamentals of religion. One such *Ahādith* is: "(O Allah!) I ask you for Your love and the love of the one who loves You." That is, I love You and You love me.

Now we will explain what the means of this sacred love is.

Chapter 2

The means of the *Walāyat* of God



Having established that the *walāyat* of God and His love is a fundamental doctrine of the religion of Islam and having explained that its fruit is given in this world partially and in the Hereafter wholly, we will now explain whether it is given directly, without any means or through some means. If it is given through some means, what is it?

Deep reflection is not required to provide an answer to this question, because *walāyat* or the love of God is among the fundamentals of the religion of Islam and since the means of *islām* (submission) and *imān* (faith) is the holy personality of Prophet Muhammad (s.a.s.), therefore he is the means of God's *walāyat* and love also, as God, may He be blessed and exalted, says: "Say (O Muhammad): If you (claim to) love Allah, then follow me. Allah will love you and forgive you your sins. Verily, Allah is forgiving, merciful." (3:31)

If we reflect upon this blessed verse, from among many of its wisdoms, the following come immediately in front of us:

1. The only means of attaining God's blessed and sacred *walāyat* and love is to obey and follow the Holy Prophet absolutely, with heart and soul.

2. God's *walāyat* or friendship cannot be attained by merely claiming it. It requires special deeds.

3. It cannot be attained directly, but only through the intermediary and means (appointed by God).

4. The supreme purpose of obedience is God's pleasure and friendship.

5. Disobedience on the contrary, results in His displeasure and enmity with Him.

6. In order to attain the teachings of His love, there is no school other than to follow the Holy Prophet and attain His recognition and love gradually.

7. When it is established that it is incumbent to follow the Prophet to attain God's love, then it is obvious that without loving him, following him is not possible, nor is Allah's love and His recognition possible. It is only he (Prophet/Imam) who can teach his followers the lesson of God's love, and this is only possible if he is loved.

8. This wisdom-filled verse also shows that God, Who is free from any need, does not love a human being if he does not take the initiative first.

9. When Allah befriends and loves His believing servant, then as a result He forgives all his sins.

The gist of the above wisdoms is that in order to attain the exalted rank of God's friendship and love, it is necessary to obey and follow the Holy Prophet, as God says: "He who obeys the Messenger, then surely, he obeys God." (4:80). This general rule shows that the means of obedience to God and love for Him is the Holy Prophet, without whom it is neither possible to attain obedience to Him, nor His love. The means and mediation are among the bright realities of the Divine law and the religion of nature, as the Qur'ān says: "O you who believe! Fear Allah and seek the means to Him and strive hard (*jāhidū*) in His way, that you may have success." (5:35)

Rudimentary faith is mentioned first in this verse, then fear of God (*taqwā*), then the means (*wasīlah*), then striving (*mujahadah*) and finally success in both the worlds. The wise people can estimate from this that the means (*wasīlah*) is an extremely important principle, which comes in front of the inner eye both in the beginning and at the end of the *da'wat*, the mission of Islam.

It must be known that the means of nearness to God is necessary, not only for the *ummat*, but also for the Holy Prophet himself, as he says: "Between me and my Lord there are five intermediaries: Jibrīl, Mikā'īl, Isrāfil, the Tablet and the Pen."

It is evident and clear from this *Hadīth* that in the true religion, if the Prophet himself is not free from the need for a means and an intermediary, then how can the *ummat* be so? Thus, it is evident that for God's *walāyat*, i.e. friendship and love, there is a need of the *wasīlah*, the means and intermediary, and that is obedience to the Holy Prophet.

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Chapter 3

Walāyat of Allah's Messenger



It is crystal clear that the means of Allah's *walāyat* (friendship, love) is to follow the Holy Prophet. If we do some research in this connection, we come across such facts as establish the necessity of love for him. Here we will try to quote some more facts about it. There are many proofs in the form of Qur'ānic verses and Prophetic *Ahādīth* regarding the necessity of love for the Prophet, of which we will quote some of the brightest ones. The foremost proof of the Wise Qur'ān is that those who rejected the invitation and exhortation of their prophets, the cause of their rejection was their enmity with them, as the Qur'ān says in the language of Hazrat Salih (a.s.): "Then he turned away from them and said: O my people! Indeed I delivered to you the message of my Lord and admonished you, but you do not love the admonishers." (7:79). It is obvious that the cause of disbelief and rejection is their dislike and enmity with the Prophet. The second proof is that God cast a special love upon Hazrat Mūsā, so that the Pharoah and his wife may nurture and look after him under the influence of that love, as God says: "And I cast down upon you love from Me, so that you might be brought up before My eyes." (20:39)

It can be inferred from this that one of the characteristics of every great Prophet is that God casts upon him the reflection of His love so that the people related to him may love him. And such Divine love is also cast upon our Holy Prophet, the last Prophet of God.

The third proof is that God put compassion and kindness in the hearts of those who followed Hazrat °Isā (57:27). This shows clearly that it is natural to create love for the Prophet in the hearts of his followers and the same is the case of those who obey our Holy Prophet.

The fourth proof is: "The Prophet has a greater right (*awlā*) over the believers than their own souls." (33:6). What can be meant here by the word "*awlā*"? It cannot be without the meaning of friendship and love. Thus friendship and love for the Holy Prophet become supreme, because he who has a greater right upon a *mu'min* than his own soul, is necessarily dearer to him than his own soul.

The fifth proof is the *Hadīth*: "No servant can be a *mu'min* unless I am loved by him more than his family, his property and all people." This *Hadīth* shows that for someone to claim to be a *mu'min* without the friendship and love of the Holy Prophet, cannot be more than a false claim.

Chapter 4

Walāyat of the Imam



It should be known that besides the *walāyat* of God and the Prophet, the *walāyat* of the true Imam is also necessary, because just as the Holy Prophet is the means of the *walāyat* of God, i.e. friendship and love, the means of *walāyat* or friendship and love (after the Prophet) is the Imam. Therefore, the Imam's *walāyat* is the *walāyat* of the Prophet. Some of the proofs of the *walāyat* of the Imam are presented here:

Proof 1: The first proof of the Imam's *walāyat*, friendship and love, is the verse: "Verily, your *walī* is Allah and His Messenger and those who believe and establish prayer, and give *zakāt* while they are in *rukūc* (bowing down)." (5:55). During the time of revelation, nobody had given *zakāt* in the state of *rukūc*, nor is there an explicit injunction to give this special *zakāt*. It was only an accident that Mawlā °Alī was in the state of *rukūc* when a poor man begged and the Imam gave him his ring. Thus, referring to this event, his *walāyat* has also been incumbent in addition to that of God and the Prophet. Now, with respect to the question of why this meritorious deed of the Imam is mentioned in the plural form, the answer is that Mawlā °Alī is the father of the Imams, therefore, in his word and deed are included all

those holy Imams who are going to come to this world till the Resurrection, as it is said about Hazrat Ibrāhīm: "Verily, Ibrāhīm was an *ummat* (nation) obedient to Allah, by nature upright." (16:120).

Proof 2: God says in the verse of obedience: "O you who believe! Obey Allah, and obey the Messenger and the *ulu'l-amr* (those vested with command) from among you." (4:59). Here it is obvious that this obedience is in a religious sense and never in a worldly sense. It is also obvious that obedience to the Prophet is after obedience to Allah, because obedience to him is obedience to Allah and similarly, obedience to the *ulu'l-amr*, the holy Imams, is mentioned after that to the Prophet, because obedience to them is obedience to him. Thus, the purpose of the verse of *walāyat* and the verse of obedience is the same. Otherwise, neither is *walāyat* possible without obedience, nor obedience without *walāyat*.

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Proof 3: In several verses of the Holy Qur'ān, the friendship of infidels is prohibited and it is instructed to befriend *mu'mins*. If the friendship of *mu'mins* is necessary to strengthen one's faith, then the friendship of their commander, the Imam, is more necessary. It is contrary to Divine justice to think that there are the chiefs of those whose friendship is prohibited and there is no chief of those whose friendship is enjoined.

Proof 4: As religious obedience becomes complete in three stages, obedience to Allah, obedience to the Prophet and obedience to the *ulu'l-amr*, which in reality are one, in the same way, *walāyat* also becomes complete in three stages, *walāyat* of Allah, *walāyat* of the Prophet and *walāyat* of the true Imams, which in reality, are also one, as God says: "And Allah knows best your enemies and Allah is sufficient as a *walī* (friend) and Allah is sufficient as a helper." (4:45). On the one side in this sacred verse, the enmity of the false ones is mentioned and on the other, is mentioned the friendship of God, the Prophet and the holy Imams, which is true friendship. Therefore, every friendship which is from God is true, and only that in reality is the friendship of God. Thus, it is said that Allah is sufficient for friendship and help. That is, Allah's friendship and help are sufficient in the form of the friendship and help of the angels, the Prophet, the *ulu'l-amr* and *mu'mins*, both in time and space and physically and spiritually.

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Proof 5: It is mentioned in the Qur'ān that on the Day of Resurrection, angels will say to *mu'mins*: "We were your friends in the life of the world and are your friends in this world (i.e. the Hereafter) also." (41:31) From this verse, it is established on the one hand that this *walāyat* or friendship of angels is not possible without love for and obedience to God, the Prophet and the *ulu'l-amr* and on the

other, that the *walāyat* of God, despite being one, in reality consists of many ranks.

Proof 6: God says: "Behold! Indeed for the friends of Allah there is no fear, nor do they grieve." (10:62). It should be known that fear is related to time from the present till posterity (*abad*) and grief from the present to pre-eternity (*azal*). The way the friends of God are praised here, namely, that they are not under the influence of fear and grief, alludes to the fact that in the light of *walāyat*, they know the pre-eternal and post-eternal realities and are well aware of Allah's perfect mercy. Such friends of Allah are the pure Imams after the Holy Prophet, whose friendship is incumbent upon *mu'mins*, because God Himself befriends them.

Proof 7: It is said in verse (43:67): "Friends on that day will be foes one to another, save the righteous ones." That is, the righteous will remain friends among themselves. This means that the friendship of the Prophet and the Imam is not only the means of guidance in this world, but also the means of salvation in the next world.

Proof 8: It is mentioned in verse (2:254): "O you who believe! Spend of what We have given you before the day comes when there shall be neither bargaining, nor friendship, nor intercession. And the disbelievers, they are

unjust." It is evident from this verse that bargaining for the Hereafter should be done in this world. It is here that the friendship of those chosen by God should be attained and the means of intercession as well. Otherwise, the Day of Resurrection is such that there is neither bargaining nor friendship nor intercession in it. Thus, it is evident that bargaining, friendship and intercession for the Hereafter have to be attained here in this world.

Proof 9: It is said in verses (25:27-28): "On the day when the unjust one shall bite his hands saying: Would that I had taken the path with the Messenger. Woe to me! Would that I had not taken so and so as my friend." These two verses, show in the language of wisdom that the prominent aspect of injustice committed by the unjust one was that he had befriended an unworthy person, and because of that he was unable to take the path of the Messenger. Had he befriended the worthy one by abandoning the unworthy one, he could, as a result, have taken the path of the Messenger. Here it is evident that the *walāyat* of the Imam is the first and foremost pillar of Islam.

Proof 10: The Wise Qur'ān, portraying human nature and habit, says: "And it is possible that you may dislike a thing while it is good for you, and it is also possible that you love a thing while it is bad for you. And verily, Allah knows, while you do not know." (2:216). From this verse, it is clear

that after the obedience and *walāyat* of Allah and the Prophet, the obedience and *walāyat* of the *ulu'l-amr* is necessary in order to recognise good and bad and discern between true and false, as it is evident from this verse that man by himself knows little.

Proof 11: It is said in verse (5:56): "And he who befriends Allah and His Messenger and those who believe, join Allah's army. Lo! Allah's army, they are the victorious." This verse presents the concept to the people of intellect and wisdom that externally and internally in this world, the battle between truth and falsehood, namely Islam and disbelief, will always continue and the truth will be victorious and falsehood defeated everytime. And its results will be seen on that day which Allah has promised. Thus wisdom lies in befriending Allah, the Prophet, the *ulu'l-amr* and *mu'mins*.

Proof 12: The *walī* and helper is appointed by Allah so that he may be the fountainhead of heavenly guidance and given knowledge, as the Qur'ān says: "And appoint for us from You (*min ladunka*) a *walī* (friend, guardian), and appoint for us from You a helper." (4:75). In this verse, the phrase "*min ladunka*" which means "from Your presence", "from Your side", "from near You", is worth reflecting on. It implies that the Perfect Man, who is the most excellent in knowledge, wisdom and *taqwā* (piety), has the rank of the

closeness of God. This Perfect Man is the exalted Imam of the time, whose *walāyat*, i.e. friendship and love, is incumbent.

In the light of the above, it becomes evident that *walāyat*, i.e. friendship and love of the Imam is incumbent and necessary, so that the *mu'min* may be honoured with his obedience and through him with the obedience to the Prophet and through the Prophet with obedience to God.

Proof 13: The Holy Prophet says: "He who loves °Alī, indeed he loves me and he who hates °Alī, indeed hates me." This *Hadith* shows that love for the Imam is love for the Prophet and everybody knows that love for the Prophet is love for Allah.

Proof 14: The Holy Prophet said: "O Allah! Bring me he who is the most beloved to you of your creatures (so that he may eat the meat of the bird with me. Then Hazrat °Alī came and ate with him)". This shows that it was Hazrat °Alī who was the most beloved to God from among His creatures.

Proof 15: The Holy Prophet says: "Love for °Alī is a good deed which no ill deed harms." This means that the one who has love in his heart for the Imam, will not commit a sin,

because love for the exalted Imam prevents man from disobedience and urges him to obedience.

Proof 16: The Holy Prophet says: "Hate of °Alī is an ill deed with which no good deed can benefit." This means that without the love for and pleasure of God, the Prophet and the true Imam, no good deed can be a good deed in the real sense.

Proof 17: The Holy Prophet said: "No hypocrite loves °Alī and no *mu'min* hates °Alī." It is evident from this *Hadīth* that the standard which is ordained to differentiate and distinguish faith from hypocrisy is the *walāyat* of Imam °Alī, which continues in the chain of the Imamāt of the progeny of the Prophet (s.a.s.) and the children of °Alī (a.s.).

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Chapter 5

Walāyat of Mu'mins



In the preceding chapters, in connection with the *walāyat* of God, the Prophet and the true Imam, an allusion has also been made to the importance of the *walāyat* (friendship, love) of *mu'mins*. However, it would be appropriate here to write a concise chapter in this regard. Thus God says: "Let not the believers take disbelievers for their friends (*awliyā'*) in preference to believers." This blessed verse shows that when it is necessary to have the friendship of *mu'mins* for the sake of firm attachment to faith, then the friendship of their commander, i.e. the exalted Imam, is even more necessary.

In verse (9:16), it is said: "Or do you think that you will be left alone while Allah has not yet distinguished those of you who strove hard and did not take anyone as a confidant friend (*walijah*) besides Allah, His Messenger and the believers?"

This wisdom-filled verse provides the proof of, not only the necessity of the *walāyat* of God, the Prophet and the believers, but it also provides the proof that God Himself explains the excellence of °Alī and his children (a.s.) to test the Muslims after the revelation to see who accepts them

and who does not. If it is accepted that this blessed verse is about the pure Imams, then by their intimate friends is meant that the flow of knowledge, wisdom and guidance continues to them from God and the Prophet and then from them the *mu'mins* receive the light of guidance in degrees. Had it not been so, obedience would not have been in three ranks: obedience to God, obedience to the Prophet and obedience to the *ulu'l-amr*. All these wisdoms are hidden in the word "*walijah*" which is used in the sense of a confidant and intimate friend.

The mutual love which is among *mu'mins* for the sake of the pleasure of God and which He enjoins upon *mu'mins*, is a part of faith as this *Hadith* implies: "Love for the sake of God (not for the sake of any worldly purpose), is a part of faith."

We can call this kind of love, religious love, which too is in degrees and ranks, such as love for God, love for the Prophet, love for the Imam and love for *mu'mins*, because it is the *hudūd* or ranks which constitute the form of religion.

It should be noted that to love the true and to hate the false is necessary because one has an affinity for and inclines towards and merges with the thing which one loves. Love is the power which unites the scattered hearts, as the Wise

Qur'ān says: "And hold fast, all of you together, to the rope of Allah, and do not become scattered. And remember, Allah's bounty bestowed upon you when you were enemies (of each other), and He united your hearts together so that you became brothers by His grace." (3:103). It should be noted that the Qur'ān, Islam, Prophethood and Imamāt together are the rope of Allah and His bounty as well, by the blessings of which Muslims became brothers.

About the uniformity which was created among the Muslims due to this religious brotherhood and religious unity, God says: "It is the colour of God. And who is better than Allah at colouring." (2:138). This is the mention of the colour of *walāyat* and love.

It is in this sense that the Holy Prophet has said: "(On the Day of Resurrection) man will be with the one whom he loves." This means that he who befriends God, the Prophet, the true Imam and *mu'mins*, will be with them in Paradise on the Day of Resurrection. What greater bliss and honour does a *mu'min* need than the closeness to God and the companionship of the Holy Prophet and Imam ʿAlī on the Day of Resurrection?

Chapter 6

Walāyat of Good Deeds



One of the teachings of the Qur'ān, which it presents in the language of wisdom, is that the centre of faith (*imān*) is the heart of a *mu'min*. Faith is not only a nominal thing, rather it is a living and luminous reality. When a *mu'min* reaches an exalted place of spirituality, he observes the light of faith with the eye of his heart. God is witness to the fact that faith practically makes the heart of a true *mu'min* a model of Paradise, and then the *mu'min* abundantly loves the faith and hates disbelief, lewdness and disobedience. Such *mu'mins* are truly guided as verse (46:7) implies: "But Allah has made you love the faith and made it attractive to your hearts, and rendered disbelief and lewdness repugnant. They are those who are rightly guided."

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When perfect faith is mentioned, then its prerequisites and results are also implied. Thus it should be known that faith in the heart of a *mu'min* is an ever-green spring of luminosity and the *mu'min* loves it naturally, as the Holy Qur'ān says: "For such Allah has written faith upon their hearts and has strengthened them with a Spirit from Him." (58:22). The writing of faith upon the hearts of *mu'mins* by Allah or the angels, means that the results and fruits of the perfect faith appeared in their hearts in the form of a

luminous world of spirituality. This means that the *mu'min* abundantly loves the prerequisites and results of faith.

In verse (38:32), it is alluded to love Divine remembrance and to give it preference over all worldly things and in verse (2:216), it is expressed in the language of wisdom to escape every wrong choice, love every good deed and hate every ill-deed in the illumination of the light of guidance.

In verse (3:92), it is said: "You shall not attain to righteousness until you spend (in the way of Allah) of what you love." This shows that it is permissible to love lawful things, but when the time comes, it is necessary to spend from them in the path of God.

In verse (24:22), it is said: "Do you not love that Allah should forgive you." Here it is commanded to love the forgiveness of God.

In verses (75:20-21), God disapproves of the love of this world and the neglect of the Hereafter. This means that the Hereafter should be loved.

In verse (62:13), it is said that *mu'mins* love help from God and the victory which they are soon going to attain.

In short, there are clear injunctions and allusions in the Wise Qur'ān which prove the necessity of loving good and hating evil, so that the stages of *walāyat* may be traversed and the eternal salvation attained.



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Chapter 7

Conclusion



The conclusion of the facts which are discussed from the beginning of this article concerning "*Walāyat-Nāmāh*" is that the foundation and original form of religion, i.e. belief and faith are the true love: the love for God, the Prophet and his vicegerent, in the form of absolute obedience. This principle is also effective in the four stages of Islam, known as *sharī'at*, *tariqat*, *haqīqat* and *ma'rifat*, because without it no distance on the path of God can be traversed.

It is known to all that Islam is the religion of nature and the Divine law and it is also obvious that the fundamental law of nature is love and the example of this is found in animate creatures, particularly in man who is the most complete and excellent example of Divine nature, as God says: "It is the nature of Allah according to which He has created mankind. There is no change in His creation." (30:30)

It is well-known that among the great names of Allah, two are very famous, namely *Rahmān* and *Rahīm*, which are derived from *rahmat*, which means mercy, compassion, love and the loving care of God. And this implies that all the means of true love and affection are available to mankind, because the affection, love and mercy of God, the

Beneficent, the Merciful, are not possible without a means, as the Qur'ān says: "And We sent you not but as a mercy to the people of the world." (21:107). Now, the question is that if the Holy Prophet is sent to the world as the universal mercy, then is he himself the mercy of God, or not? If the answer is in the positive, then certainly he is the explanation of the names *Rahmān* and *Rahīm*. He is the fountainhead of Divine mercy and the light of God manifests from his luminous attributes. The Holy Qur'ān says: "Say (O Muhammad): I do not ask of you any recompense for it (the toils of Prophethood) save the love of (my) relatives (*ahl-i bayt*)." (42:23)

It is clear for the people of insight that in this verse, *walāyat* i.e. the friendship and love, of the progeny of the Holy Prophet is made obligatory and his progeny are the Five Holy Persons (*Panj tan-i pāk*) and the pure Imams. Their friendship is made obligatory by God so that the *mu'mins* may remain firmly attached to the fountainhead of heavenly guidance and the Rope of God.

If it is thought that in the above the love of the relatives of the companions of the Prophet and the Muslims is made obligatory, it would mean to do so even though they are infidels, while the Qur'ān has prohibited their friendship. However, the particle "save (*illā*)" shows that here by the

love of the relatives is meant the love of the Prophet's family and not the relatives of the Muslims.

If we take the example of the vicegerency (*khilāfat*) of God, then where the *walāyat* of God is necessary and obligatory, there the *walāyat* of the Prophet and that of his successor, i.e. the Imam is also obligatory and necessary, because just as the Prophet is the vicegerent of God, the Imam is the vicegerent of the Prophet.

One of the names of God is "*Hādī* (Guide)" and it is obvious that the Prophet is also "*hādī*" as is the Imam (see verses: 22:54; 30:53; 13:7). Thus, it is said: "And your Lord is sufficient as a guide and helper." (25:31). That is, God Himself is sufficient for the guidance of people. He does not need anybody else and the Prophet and Imam are not anybody else, rather they are the *mazhar* (person or place of manifestation) of His sacred light. Therefore, their friendship and love are the friendship and love of God, since their guidance is the guidance of God.

Several verses of the Holy Qur'ān show that God is witness over not only people, but also over the entire universe and existents and this is related to His name "*Shahīd* (Witness)". In verse (2:143), it is said: "And thus We have made you (the pure Imams) a just community (*ummat*), so that you may be witnesses over mankind and the Messenger may be

a witness over you." The result of this verse also is that the witness over the *ulu'l-amr* is the Prophet and the witness over the Prophet is God. Therefore, it is true to say that the friendship of the Imam of the time is that of the Prophet and the friendship of the Prophet is that of God.

By studying verses (24:35; 33:46; 57) together, one comes to the conclusion that the light of Allah gives the light of guidance through Prophet Muhammad (s.a.s.) and the light of the Prophet through the Imam of the time. It is because of this that the name light is used for the Prophet and Imam also, besides Allah. This means that light in reality is one, and therefore its love, in reality, is also one.

Finally, with regard to this article or booklet, I am fully certain that, God willing, the true *mu'mins* will become aware of the many realities of *walāyat* by studying it. I humbly pray that may God make it useful for the sake of His beloved and chosen Prophet, Hazrat Muhammad (s.a.s.) and the pure Imams (a.s.). *Āmīn!* O the Lord of the worlds!

24 Muharram, 1395/6th February, 1975.

Table of Contents



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He is the author of over a hundred books related to the esoteric interpretation of the holy Qurʿān. He writes both prose as well as poetry. He is the first person to have a Dīwān of poetry in Burushaski, his mother tongue, and is known as "Bābā-i Burushaski" (Father of Burushaski) for his service to that language. He also composes poetry in three other languages: Urdu, Persian and Turkish. His contribution to spiritual science has been widely recognised. His works include "Qurʿānic Healing", "Balance of Realities", "Duʿā' - Essence of ʿIbādat", "What is Soul?", "Recognition of Imam, Parts I, II & III", as well as being co-author of a German-Burushaski dictionary published by Heidelberg University and "Hunza Proverbs" published by Calgary University.

