

Global Lectures



Qur'āni Āyāt- Series

Dr. Faquir Muhammad Hunzai

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Global Lectures – Quranic Ayat Series

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Ayah-yi Walayah

Transcription of Summary 04/24/2022

[Lecture Link Urdu by Dr. Faquir Muhammad Hunzai and English Summary by Rashida Noormohamed-Hunzai Sahibah 04242022 Audio mp3](#)

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Ya Ali Madad

To everybody online, we will start now with our usual short *Zikr* by Dr. Faquir Sahib. [After zikr] Let us start with a farman: This Farman was made by Mawlana Hazir Imam on the 22nd of November 1967 in Mumbai and he said here that; *‘Allāhuma Salli ‘Alā Muhammadin Wa-āli Muhammad.*

“It is important that in learning parts of the Qur'an, you must clearly understand the meaning. If you recite parts of the Qur'an, certain words must represent to you a concept. If you study the Qur'an-i Sharif, this concept will become well known to you and through you to the Jamat at large. This takes many years of study. I do not want you to think that this can be learnt easily or without hard work.” *‘Allāhuma Salli ‘Alā Muhammadin Wa-āli Muhammad*

With this Farman in mind, Dr. Faquir Sahib has designed the subsequent five sessions, including today's. We are going to look at specific *ayats* of the Qur'an which are very important in this Isma'ili interpretation of Islam. *Insha'a'llah* we hope that with his talk today and the review of it on the following Sunday, each *ayat* will begin to represent a definite and clear concept to all the listeners and *insha'a'llah* as the *Imam* says in this *farman*, that it is his expectation that this concept then should filter into the *Jama'at* through our families, our friends etc.

Today, Dr. Faquir Sahib will talk about the first of these *ayats*, the ***Ayah-yi Walayah***. Now I hand it over to him and on this first session, we do not have questions and answers that is always left for the review session done as a follow-up, so it'll be a straightforward lecture today.

Transcription Summary by Alwaiza Rashida Noormohamed-Hunzai Sahibah:

I will try to do an English translation and summarize what we have just heard, so our topic today is *Ayah-yi Walayah*. We have looked at the *farman* of 1967 in Mumbai to the isma'ili association by Mawlana Hazir Imam and in which the *Imam* said that we should know the meaning but not only the meaning of the Qur'an, the *ayats* which we study but the concept which is behind those meanings. Dr. Faquir Sahib began by asking, what is the difference between meaning and concept? Meanings are lexical or literal and you can find those meanings in any dictionary, whereas a concept is a much higher level of thinking of thought.

He gave an example of the word *Imam*. Arabic is a very extensive language. One word can have many meanings and not only many meanings, sometimes there are opposite meanings of the same word and you are going to see two of them today. Let's take the word *Imam* the literal meaning of the word *Imam* in any dictionary which is available to all; is leader somebody who walks in the front and guides you so he is a leader.

It is known to everybody, no matter which school of interpretation they belong to but when it comes to the concept behind this word, there are very major differences. In Sunni Islam, therefore, *Imams* are chosen by the people by the common people, and it is not necessary for them to be God's choice. Therefore, there are many *Imams* simultaneously and I think all of you are aware of the 2014 speech of Mawlana Hazir Imam to the Canadian Parliament in which he said this;

“There are many Sunni imams in a given time and place. But others believed that the Prophet had designated his cousin and son-in-law, Ali, as his successor. From that early division, a host of further distinctions grew up — but the question of rightful leadership remains central. In time, the Shia were also sub-divided over this question, so that today

the Ismailis are the only Shia community who, throughout history, have been led by a living, hereditary *Imam* in direct descent from the Prophet.”¹

He said that there are many *Imams* amongst Sunnis but in Shia’s Islam, the Holy Prophet, all the Prophets are chosen by God. Therefore, the successor to the Prophet is also chosen by God and this in Shia Islam is called Nass, which is prominently mentioned in the preamble of our Constitution.² *Nass* means the designation, meaning the previous *Imam* will appoint his successor. So in Shia Islam, there is only one *Imam*, who is always from the direct descent of the Holy Prophet Muhammed^(a.s.). Having set the scene, we are talking about the *Walayat* of Mawlana Ali^(a.s.) and therefore, of all his successors.

These lectures will all be from the Isma’ili point of view, which we will focus on.

What is the literal meaning of *Walayah*?

The literal meaning is to accept the authority of somebody over ourselves i.e., ourselves means our life, our soul, our progeny, our property. So if we accept that somebody has authority over us or all these things, this is the meaning of *Walayah*. The one who has this authority is called Wali or Mawla.

Fortunately for us, the Holy Qur’an is such an amazing wisdom-filled book that one *ayat* and understanding it is helped by looking at and understanding other *ayats*. Therefore, that means we need the context of the word, and then we can give it the correct meaning. Otherwise, as I said before, Arabic is a very extensive language and each word has many meanings.

Let's take the word *Mawla*; the word *Mawla* means *aqqa*, *ma’lik*, which means king, *ma’lik*. *Ma’lik* means owner and possessor. The opposite of that, this word has a completely contrary meaning as well the same, *Mawla* can be a slave or a servant. So you have to know the context to have this word's appropriate meaning.

¹ [Address to both Houses of the Parliament of Canada in the House of Commons Chamber](#)

² [1998-The Constitution of The Shia Imami Ismaili Muslims.pdf](#)

In the Holy Qur'an, there are three types of *Walayah* and for that here Dr. Faquir Sahib reference *surah 5 ayat 55: Innamaa waliyyukumul laahu wa Rasooluhoo wal lazeena aamanul lazeena yuqeemoonas Salaata wa yu'toonaz Zakaata wa hum raaki'oon* Translation: Your (real) friends are (no less than) Allah, His Messenger, and the (fellowship of) believers,- those who establish regular prayers and regular charity, and they bow down humbly (in worship).³

This is the *ayat* in the Holy Qur'an which is known as the *Ayah of Walayah* and in this *ayat*, it's quite clear God is *wali*, the Holy Prophet is *wali* and those who have perfect *iman* [belief, faith] they are also *wali*. Now the perfect *iman*, for this digression here that, there are three stages of *iman* according to the Isma'ili interpretation, there is incomplete *iman* or initial *iman* and then when somebody becomes stronger in knowledge, their *iman* can be called *raji'* meaning that which is turning towards perfection and then finally if they keep on advancing on this path then they will have perfect *iman*. So this *kamil* or perfect *iman* is what the *Imams* have; therefore, there are these referred to in this *surah 5 ayat 55*. So God is *wali* in the sense that he has authority over us, to him belongs our soul, life, progeny, everything whatever we have a limited amount of authority over these things as a trust as an *amanat*.

So how do we prove that? We have to look at *surah 9 Surah-yi At-Tawbah ayat 111 Innal laahash taraa minal mu'mineena anfusahum wa amwalahum bi anna lahumul jannah; yuqaatiloona fee sabeelil laahi fa yaqtuloona wa yuqtaloona wa'dan 'alaihi haqqan fit Tawraati wal Injeeli wal Qur'aan; wa man awfaa bi'ahdihee minal laah; fastabshiroo bi bay'ikumul lazee baaya'tum bih; wa zaalika huwal fawzul 'azeem* Translation: Allah has purchased of the believers their persons and their goods; for theirs (in return) is the garden (of Paradise): they fight in His cause, and slay and are slain: a promise binding on Him in truth, through the Law, the Gospel, and the Qur'an: and who is more faithful to his covenant than Allah? then rejoice in the bargain which ye have concluded: that is the achievement supreme.⁴

In which God says that he has bought from the *mu'mins*, from the *mu'mins* those who have *iman*, he has bought their lives and property so that in return he can give them a paradise,

³ Surah-yi Al-Mā'idah (5:55)

⁴ Surah-yi At-Tawbah (9:111)

everlasting life. Here we have to understand that God doesn't do these things by force but as a mercy. He wants to give us paradise ever everlasting life therefore he has authority *Walayat* over our lives, souls and property.

In this Dr. Sahib then referred to *surah 48:10 Innal lazeena yubaayi'oonaka innamaa yubaayi'oonal laaha yadul laahi fawqa aydeehim; faman nakasa fainnamaa yankusu 'alaa nafsihee wa man awfaa bimaa 'aahada 'alaihullaaha fasa yu'teehi ajran 'azeemaa* Translation: Verily those who plight their fealty to thee do no less than plight their fealty to Allah: the Hand of Allah is over their hands: then any one who violates his oath, does so to the harm of his own soul, and anyone who fulfils what he has covenanted with Allah,- Allah will soon grant him a great Reward.⁵

This is very familiar to us because we recite it in our daily *Du'a*. There is a complete session on the *Ayah-yi Bay'ah* so there will be a much more detailed discussion later but the word *bay'ah* is like the word *Mawla*, it also has opposite meanings, buying and selling. So in this *surah 48:10*, God is buying from us our lives but in return for that, he gives us *ajran 'azeemaa*. So Prophet is appointed for the task of buying and selling because we do not see God anywhere doing this buying or barter exchange or buying and selling this is the work of the Prophet and his successors.

Therefore, the meaning of *wali* for the Prophet and his successors, every time is the same as *wali*, which is used in the Qur'an for God. Every time *mu'mineen* need this act of buying and selling because after all, their life here is a very brief passage in eternity and they have all come here in order to attain eternal life.

Another very important *ayat* to understand this whole concept is *surah 33 ayat 6 An-Nabiyyu awlaa bil mu'mineena min anfusihim wa azwajuhoo ummahatuhum wa ulul arhaami ba'duhum awlaa biba'din fee Kitaabil laahi minal mu'meneena wal Muhaajireena illaa an taf'alooh ilaa awliyaaa'ikum ma'roofaa; kaana zaalika fil kitaabi mastooraa* Translation: The Prophet is closer to the Believers than their own selves, and his wives are their mothers. Blood

⁵ Surah-yi Al-Fatĥ (48:10)

relations among each other have closer personal ties in the Decree of Allah. Than (the Brotherhood of) Believers and *Muhajirs*: nevertheless do you what is just to your closest friends: such is the writing in the Decree (of Allah).⁶

This begins as *al-nabiyu awlā*, the word *awlā* is a comparative form of *wali*. In other words, in English, it would be God speaking in the Qur'an in 33:6 says the Prophet has greater right over your souls than you yourselves. This is also a part of the Gadir-i Khumm story. The Prophet used this *ayat* in the sense that he asked those whom he gathered: Do I not have a greater right over you than you yourselves? He asked his question three times and three times, the crowd answered yes, indeed you have. It is after that he pronounced, '*Man kuntu mawla hu fa 'Aliyy^{an} mawla hu. Allahumma wali man walahu wa.'adi man 'adahu*' 'He of who I am the *Mawla*, of him Ali is the *Mawla*. O God, be the friend of he who is his friend, and be the enemy of he who is his enemy'.⁷ So all these references show that the meaning of *Walayat* in its correct concept, in its correct context, is to accept this authority of God, he is appointed Prophet and he is appointed *wali* or *Imam*.

Now we come to Mawlana Ali's^(a.s.) *Walayat*, that is exactly the same as their for God and the Prophet. Dr. Faquir Sahib said there's an important point here: some people think that it was at Gadir-i-khumm that the Prophet^(a.s.) appointed Mawlana Ali^(a.s.) as his successor. This is NOT the Isma'ili interpretation. The Gadir-i Khumm proclamation was the final proclamation, no doubt! Because there were two categories of Muslims, the first category of Muslims who accepted the faith of Islam from the Holy Prophets *da'wah* was based on the knowledge they already had. The knowledge that God's religion has existed from the time of Adam^(a.s.) through Hazrat Ibrahim^(a.s.) to the Prophet Muhammad^(a.s.) and in this context Dr. Faquir Sahib went into detail about a famous story of Hazrat Abd al Muttalib^(a.s.) who was from the line of the (*Mustaqarr*) permanent *Imams* from the progeny of Hazrat Ismail^(a.s.), the eldest son of Hazrat Ibrahim^(a.s.). This story of Hazrat Muttalib^(a.s.) is very interesting and at the same time, it confirms and affirms that he was the *Mustaqarr Imam*.

⁶ Surah-yi Al-'Aḥzāb (33:6)

⁷ *Hazrat Ali*, p.18

In his time, a general called Abraha al-Ashram attacked Mecca. He wanted to conquer the *Kabah*. Apparently he had elephants in his army, etc. He knew that Hazrat Abd al Muttalib^(a.s.) was the chief of this area, so he called him and before he called him his general, his army had already captured 100- 200 camels, red camels which are very valuable, that belonged to Hazrat Abd al Muttalib^(a.s.). His story is very interesting. When Abd al Muttalib^(a.s.) came, Abraha felt his dignity and his personality. He stood up from his place to welcome Hazrat Abd al Muttalib^(a.s.) and then he said to Hazrat Abd al Muttalib^(a.s.), I am going to attack and destroy the *Kabah*; what is your opinion? Hazrat Abd al Muttalib^(a.s.) very calmly said to him, my opinion is that you should return my camels to me. Abraha was totally shocked because he thought that Hazrat Abd al Muttalib^(a.s.) would plead with him not to destroy the *Kabah*, etc. So he said here I am to destroy your most important place of worship and you are asking for your camels.

Hazrat Abd al Muttalib^(a.s.) very calmly replied, you know those camels belong to me; I am their owner. The *Kabah* is the House of God that has its owner. I want to look after my camels, the House of God will be looked after by its owner. He said it with such *yaqin* or certainty that Abraha felt something was not quite right. Then the story goes into how Hazrat Abd al Muttalib^(a.s.) and his family, friends all the people of Mecca all went into the hills and Abraha did attack but what happened? He was attacked by an army, with a huge army of birds who were carrying these hard pebbles in their beaks which they released on this army and everybody in the army was destroyed. The whole thing is mentioned in Surah-yi Al-Fil, which is one of the short *surah's* at the end of the Qur'an.⁸ But this is where we are talking about people who had real *yaqin* and *ilm*. There was another group in the prophets' time those were the Muslims who became Muslims out of fear. Out of fear because Islam was winning battle after battle or out of greed because from each of these battles, there was a lot of *ghanimat* [spoils of war] there was a lot of war gains, so they wanted a share of that.

There were two types of Muslims and the prophet had to ensure that they all knew about the succession of Hazrat Ali^(a.s.). So what is Isma'ili's interpretation then? The Isma'ili interpretation is based on the Qur'an is that *Walayat* doesn't come at the end of the prophet's life because this

⁸ Surah-yi Al-Fil (105)

was his farewell pilgrimage but *Walayat* comes at the beginning of the Prophet's mission. For that, there are two references which I hope you will all have a chance to look at and *insha'a'llah* Sultanuddin [in his review session next week] may pick it up as well.

The first is Surah-yi Taha *surah* 20 if you study it very carefully, verses 24 to 36, you will see the relationship between Hazrat Musa^(a.s.) and his brother Hazrat Harun^(a.s.) because this is exactly the relationship between the Holy Prophet^(a.s.) and Hazrat Ali^(a.s.). The second one is the command of God in *surah* 26 *ayat* 214 *Wa anzir 'asheeratakal aqrabeen* Translation: And warn your nearest kin. Where the Prophet is commanded by God to call the closest of his family and to warn them *anzir* the word in the *ayat* is *anzir* and from this comes the word *nazir* or *munzir* which means warning and the Prophet invited forty of his closest relatives all of them the descendants of Hazrat Abd al Muttalib^(a.s.) and he told them that you know obey me, help me in my mission my God-given mission and you will become the rulers of the world but they didn't listen except for according to history either 11 or 13 years old Mawlana Ali^(a.s.) only Mawlana Ali^(a.s.) said that he would be the Prophets supporter.⁹

"O Children of Abd al-Muttalib (Banu Abd al-Muttalib), follow me and you will be the kings and rulers of the earth. God has surely never sent a Prophet without appointing his Vicegerent (*wasi*), minister (*wazir*), heir (*wäris*), brother (*akh*) and legatee (*wali*). Who among you then will be my vicegerent, my heir, brother and minister?"¹⁰

At that time Nabi Muhammad Mustafa^(s.a.) said to them God has never sent a messenger without appointing his *Wasi*, *Asas*, his *Wazir* (deputy), his *Waris* (inheritor), his *Akh* (brother) and his *Wali* (the one who has authority same as he has). There are five different titles for the *Imams* in this *Hadith* of the Holy Prophet including *Wali*. So Mawla Ali's *Walayat* is from the very beginning when he was only 10 or 11 or 13 at the most and the difference is that this was within the family, why the close family but the *Gadir-i-Khumm* was an open proclamation.

⁹ *Hazrat Ali*, p.7

¹⁰ *Ibid.*,

In *surah* 5, we have not completely finished this *ayat* 5:55¹¹ In the last bit of the *ayat*, there is the use of a *waw*, wa *hum raaki'oon* that it is the only God is *Wali*, the Prophet is *Wali*, and the perfect believers i.e., the *Imams* are *Wali*, who gives, who establishes *Salat* and who gives a *Zakat* while they are in bowing position in *ruku* not in *Sujood* but you in bowing position, because this means, everybody knows whoever is familiar with Muslim history knows that this actual event happened in the time of the Prophet when Mawlana Ali^(a.s.) stretched out his hand to a beggar who had come into the *masjid* while they were all in *ruku* in the bowing position. This story is in *Tafsir-i-Durr-i Mansur*, by a Sunni *Alim* (scholar) called Jalalu'd-Din Suyuti and all Muslims unanimously accept it.

Now, it was obligatory for the prophet that he should teach all the Pillars of Islam, which are mentioned in the Holy Qur'an. Of course, in the Holy Qur'an, these are mentioned very succinctly, very briefly, like establish *Salat* and give *Zakat*. There is no detail on how to do *Salat* and how much *Zakat* you give. All that detail was provided by the Holy Prophet^(a.s.), which is called the Sunnat of the Prophet as well as the *Shariah*. So for the *Taharat*, *Salat*, *Zakat*, *Sawm*, *Hajj*, *Jihad*, that is what the Prophet did. Finally, the final Pillar of *Walayah* was revealed to the people, last of all because it was the most difficult for people. The Prophet had fears that people would think that he was favoring Hazrat Ali^(a.s.) because he was his cousin and son-in-law and so he had prayed in his heart to God how do I go about this? and this is what we recite in the third part of our Holy *Du'a*.

Except that the third part of the *Du'a* has everything in it except the message O Prophet delivered to the people what has been revealed to you from God. What did God reveal? (Surah 5:67) Jalalu'd-Din Suyuti, a Sunni commentator, says in his *Tafsir-i Durr-i Mansur*, (Misr, n.d.) III, 398 that this verse used to be recited during the lifetime of the Prophet as follows: "*Ya ayyuha'r-rasulu ballig mā unzila ilayka mir-rabbika anna 'Aliyyan mawla'l-mu minina, wa il-lam taf al fa-ma ballagta risalatahu wa'llahu ya simuka mina'n-nas*" = O Messenger! Convey the command that has been revealed to you about Ali, that he is the Mawla (master) of the mu

¹¹ Surah-yi Al-Mā'idah (5:55)

mins. For, if you do it not, you will not have conveyed His message and Allah will protect you from humankind."

In this *Durr-i Mansur* of the Sunni Scholar Jalalu'd-Din Suyuti, he says that the phrase '*Aliyyan mawla'l-mu minina*' is not in the present published copies of the Qur'an that has been removed and this, as you know is well known that yes there are many references to the *Ahlu'l-bayt* that have been removed from the Qur'an. This is why the Prophet gathered all the pilgrims and he had a stage of Saddles made. Then he stood on it and had Hazrat Ali^(a.s.) stand by his side. He said, O people, know that what Aaron was to Moses, Ali is to me, except that surely, there shall be no prophet after me, and he is (my) Plenipotentiary (wali) to you after me. Therefore, he to whom I am Master (mawla), Ali is his Master.¹² As I already mentioned, Dr. Faquir Sahib did not mention that prior to this, he had already established that he had that *Walyat* by asking all the people the question three times. Do I not have a greater right? *Awla* over you than you yourself and they had agreed that's why he said he who's *Mawla* I am, 'Ali is his *Mawla*.

After that, he made his *Hadis "al-Saqalayn"* that is: "I am leaving two important things among you: the Book of Allah and my progeny (*'itrah*), the people of my House. If you hold on to both of them you will never go astray, for they are not going to separate till they will come to me at the Pond (*Kawsar*)."¹³ About the *kitabu'llah* and my *'itrat* or progeny. Then he said a prayer; "O God, be affectionate to him who is devoted to 'Ali, and forsake him who forsakes 'Ali. and turn the truth in whatever direction he turns."¹⁴ and this prayer is also to be found in many Sunni *Ahadis* books he prayed, O Allah before those who befriend Ali be the enemy of those who are his enemies help those who help Ali and abandon those who abandon Ali and then the last sentence "*Allahumma adir il-haq-o ma haīso dar*" is a very important one it means that the Prophet prayed to God turn the truth in the direction in which Ali turned, he did not say that Ali should turn in the direction of the truth. Because Mawla Ali^(a.s.) and the *Imams* are the truth and to follow them is to follow the truth. Finally, he finished with Mawlana Ali^(a.s.). Mawlana Muhammad al Baqir's^(a.s.) quotation, that Islam is founded or based on seven Pillars, including

¹² *Hazrat Ali*, p.17

¹³ *Ibid.*,

¹⁴ *Ibid.*,

Walayah. *Walayah* is the foremost and the most excellent of all because if you do not have a *Walayah* you cannot have the details, all the meanings or the understanding of the rest of the six pillars according to the time in which we live so *Walayah* although it was proclaimed last but in Shia Islam it is the first of the seven pillars. Throughout this presentation, Dr. Faquir Sahib has also referred to the English translation of the *Pillars of Islam*¹⁵ the *Da'aimu'l-Islam* by Sayyidna Qazi Nu`man. It is in two volumes and it is available online the very first chapter is about *Walayah* and I think that if you don't read any of the rest of the book, at least this first chapter is very important. At one time it was published separately, called the *Book of Faith*¹⁶ it was translated by Professor Fyzee. This book is available and of course, I have also mentioned before this book *Hazrat Ali*¹⁷ and I have also recorded many of the things we have said today in this book. This book is available from *Khanah-yi Hikmat* centers and it is online on monoreality as well as the Ismaili literature website.¹⁸

Dr. Faquir Sahib would like those of you who know Urdu to be aware of this book it is called *Gadir-i Khumm and Khutba-i Gadir* and it is a very beautiful book published in Pakistan it's an Urdu translation of it. This *Khutba* is very lengthy but those of you who are interested can always follow it up.

Thank you all for your presence and your interest and your attention and *insha'a'llah*, next Sunday we will have the pleasure of welcoming Sultanuddin Yusufi from Calgary, Canada who will elaborate and explain further whatever points to Dr. Faquir Sahib has mentioned today in his session thank you everybody *insha'a'llah*.

See you all next week.

Ya Ali madad

¹⁵ [Daaim-al-Islam-The-Pillars-of-Islam-vol-1 .pdf](#) , [Daaim-al-Islam-Pillars-of-Islam-volume-II.pdf](#)

¹⁶ [Book of Faith_AD.pdf](#)

¹⁷ [Hazrat Ali](#)

¹⁸ [Books | Allamah Nasir Hunzai | The Institute for Spiritual Wisdom](#) , [English Books | Institute for Spiritual Wisdom & Luminous Science](#)

GLOBAL LECTURE SERIES- 8

12

*Transcription by your friends in knowledge:
Anila Surani, Navin Kaisani & Niamat Chandani*

Note: The global lectures series was started on January 9th, 2022. Above is the #8 lecture transcript.

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Review Lecture presented by Sultanuddin Yusofi

Ayah-i Walayah

Farman Mubarak

“It is important that in learning parts of the Qur'an, you must clearly understand the **meaning**. If you recite parts of the Qur'an, certain words must represent to you a **concept**. If you study the Qur'an-i Sharif, this concept will become well known to you and through you to the jamat at large. This takes many years of study. I do not want you to think that this can be learnt easily or without hard work”

22nd November 1967

Meaning and Concept (Wisdom)

The word Imam = literally means leader

The word Imam in Sunni Islam vs in Shia Islam

In Shia Islam, since the Prophet is chosen by Allah so is the prophet's successor.

This brings us to the Walayah of Murtaza Ali.

There are differences amongst Shia and Sunni sects when it comes to the Walayah of Amiru'l-Mu'minin). In this lecture we will approach it from Ismaili point of view.

Walayah means to accept the authority of someone, meaning someone else other than self has (greater) authority or right over ourselves, our children, our belongings. This is referred to as **Walayat**. And the one with the authority is called **Wali**, another word for it is **Mawla**.

BUT the meaning of the word Mawla needs to be understood within the context.

Mawla = Lord

Mawla = Slave

3 Types of Walayat:

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ ءَامَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ
الزَّكَاةَ وَهُمْ رُكِعُونَ 5/55

Your ally is none but Allah and His Messenger and those who have believed - those who establish prayer and give zakah, and they bow [in worship].

Saheeh International

1 The Authority (Walayat) of Allah

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ 9/111

Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise.

Saheeh International

Allah has not come to the market to sell/buy (Bay`ah). But the Prophet (pbu), did perform this action, and the Prophet's successor performs this action in his time.

2 The Authority (Walayat) of the Prophet

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ 33/6

The Prophet is more worthy of the believers than themselves,

Saheeh International

*****From the above verses, Allah and His messenger and the messenger's successors have more authority over the believers, although temporarily believers have some authority.

3 Walayat of Hazrat-i Ali (a.s)

Ghadir-i Khumm and Walayat of Murtaza Ali (a.s)

- o General understanding of people
- o different groups of people
 - Prior knowledge of Walayat
 - No knowledge of Walayat
 - Accepted Islam by force
- o Ismaili understanding of the Ghadir Khumm event
- o Islam was not accidental, the religion of Allah was continuous from Adam to Khatam (H. Muhammad p.u.h)
- o Story of Abrahathu'l Ashram and Hazrat Abdu'l-Muttalib, who was the mustaqarr Imam and the grandfather of Prophet Muhammad

So, the declaration of Hazrat-i Ali's Walayat at Ghadir Khumm was crucial because of all the above; otherwise every Natiq's successor is known right from the beginning.

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ 26/214

And warn, [O Muhammad], your closest kindred.

Saheeh International

فقال لهم رسول الله : يا بني عبد المطلب ، اطيعوني تكونوا ملوك الأرض
 وحكامها ، أن الله لم يبعث نبيا الا جعل له وصيا ووزيرا ووارثا
 واخا ووليا ، فايكم يكون وصيي ووزيري ووارثي ، ووليي وأخي

So Walayat of Murtaza Ali (a.s) was right from the beginning of Islamic Da`wa. It is said that when Prophet was at the scene of Arafat on the last Hajj, the Prophet received the revelation of **إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رُكْعُونَ**

The Prophet had on many occasions during the 23 years of his prophethood, indicating the walayat of Murtaza Ali (a.s) and still the job was not done and the Prophet feared that the categories of people would not be able to accept the Walayat of Hazrati Ali (a.s). Now on the occasion of Ghadir Khumm, based on these verses, the Prophet appointed Ali (one more time) his Wali

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ إِن عَلِيَا مَوْلَى الْمُؤْمِنِينَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رَسُولَتَهُ وَاللَّهُ يَعَصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ 5/67

O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message. And Allah will protect you from the people. Indeed, Allah does not guide the disbelieving people.

Saheeh International

ان عليا مني بمنزلة هارون من موسى الا انه لا نبي بعدي و هو وليكم من بعدي

فمن كنت مولاه فعلى مولاه اللهم وال من واله و عاد من عاداه والنصر من نصره وخذل من خذله و أدر الحق معه حيث دار

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي 25/20

[Moses] said, "My Lord, expand for me my breast [with assurance]

وَيَسِّرْ لِي أَمْرِي 26/20

And ease for me my task

وَأَحْلِلْ عُقْدَةَ مِنِّ لِسَانِي 27/20

And untie the knot from my tongue

يَفْقَهُوا قَوْلِي 28/20

That they may understand my speech.

وَأَجْعَلْ لِّي وَزِيرًا مِّنْ أَهْلِي 29/20

And appoint for me a minister from my family -

هَارُونَ أَخِي 30/20

Aaron, my brother.

أَشَدِّدْ بِيَّ أَزْرِي 31/20

Increase through him my strength

وَأَشْرِكْهُ فِيَّ أَمْرِي 31/20

And let him share my task

Conclusion with Imam Muhammad Baqir (a.s)

بني الإسلام على سبع دعائم . الولاية وهي أفضلها وبها وبالولي يوصل إلى
"معرفة الطهارة والصلاة والزكاة والصوم والحج والجهاد".

Ayah-yi Mawaddah

Transcription of Summary 05/08/2022

Speakers: Dr. Faquir Muhammad Hunzai & Alwaiza Rashida Noormohamed-Hunzai

[Lecture Link Urdu by Dr. Faquir Muhammad Hunzai and English Summary by Rashida Noormohamed-Hunzai Sahibah 05082022 Video mp4](#)

[Lecture Link Urdu by Dr. Faquir Muhammad Hunzai and English Summary by Rashida Noormohamed-Hunzai Sahibah 05082022 Audio mp3](#)

Bismi'llahi'r-Rahmani'r-Rahim

Ya 'Ali Madad to everybody online. Welcome again to our global lectures and I request the host to please display the Farmans slide for the audience.

Please recite the *Salwat* in the Holy name of our Mawlana Hazir Imam *Allahuma Salli Ala Muhammadⁱⁿ Wa āli Muhammad*.

Hazrat Mawlana Sultan Muhammad Shah^(s.a) said and I quote "For your religious progress, I tell you one thing which includes everything. The most important thing is that you keep a strong and solid faith in the successors of Muhammad and 'Ali. It should be even more than on your mother, father, wealth and health. You will have No Fear in this world if you love the descendants of Muhammad and 'Ali. This one hint includes all the beauties of prayers and religion."¹

Let us recite *Salwat; Allahuma Salli Ala Muhammadⁱⁿ Wa āli Muhammad*.

This Farman has been chosen especially for today's topic: the *Ayah-yi Mawaddah* and Dr. Faquir Sahib will now address the audience.

¹ Mawlana Sultan Muhammad Shah, Nairobi- 1 March 1937

Transcription Summary by Alwaiza Rashida Noormohamed-Hunzai Sahibah:

Insha'a'llah with your prayers, I shall try to do an English summary of today's session. The whole topic today is about the verse of *Muwaddah* and we started with the Farman of Mawlana Sultan Muhammad^(s.a.) about the importance and love of Hazrat Nabi Muhammad^(s.a.) and 'Ali^(s.a.) and their progeny if you have that, there will be no fear in the world for you.

Therefore, we can all accept and conclude from this Farman that love for the progeny of Nabi Muhammad and Hazrat 'Ali, is the foundation of religion, and then Dr. Faquir Sahib shared an anecdote about a member of the *Imam's* family whose name was Hazrat Aqa Abd al-Samad who used to travel through Hunza on very difficult roads where there was great danger of huge stones falling from the mountain and crashing on you. On his way to China, he told his companions that there was no need to be afraid and no need to hesitate because protection from the name of 'Ali would ease all their difficulties. So this is the type of love and reliance on the progeny of Nabi Muhammad Mustafa and Hazrat 'Ali.²

The word *Muwaddah* comes from *wud* which means to love and in Shia Islam there are two translations of this word. So *wud* can also be translated as *hub* or it can be translated as *willa* and both these words in Farsi mean friendship or *dosti*. From the word *willa* comes another term *tawalla* and with *tawalla*,³ which means love for the progeny of the Holy Prophet^(s.a.) and Mawlana 'Ali. There is also an opposite term *tabarra*⁴ which means you have enmity for them or dislike for them; this is in Shia Islam and both these terms are based on the Prophets *Hadis* at Gadir-i Khumm.

If you do not remember, then I do suggest that you consult this book which is on *Hazrat 'Ali*, because this fully describes what the Prophet said at Gadir-i Khumm after he had appointed and designated Mawlana 'Ali that; "*Allahuma wali man walahu wa-adi man wa adahu*, O God, be the friend of he who is this friend, and be the enemy of he who is his enemy'.⁵ O God love those who love 'Ali. This haith is where we have the *wali*, *tawalla* and then the opposite of that is

² [A Living Branch of Islam: The Ismailis of the Mountains of Hunza : ISWLS](#)

³ *Paradise of Submission*, p.85, 127

⁴ *Ibid.*,

⁵ [Hazrat ALI](#) P. 18

tabarra. He said to Allah, *wa-adi man wa adahu* so from the word *adi* and *adahu* comes enmity. That is the meaning of enmity or dislike, which is in place of *tabarra* which is in place of *adawat*, enmity or animosity.

So what does this mean, this *hadith* is encouraging all *mu'mins* to keep the friendship of those who love 'Ali and avoid the friendship of those who are Hazrat 'Ali's enemies because they are automatically also the enemies of the *ahlu'l-bayt*. Our teachings, Isma'ilis teaching, say that we should have real profound friendships, heartfelt friendships with those who have similar love as us for the *ahlu'l-bayt* and we should avoid this type of deep friendship with those who are not friends or the lovers of the *ahlu'l-bayt*.

The reason for this is, that the Imam is the possessor of the Divine Spirit the *ruhu'l-Qudus*. *Ruhu'l-Qudus* definitely works on many levels. It depends on your faith, it depends on your love, *ishq*, *muhabbat* but it also depends on your knowledge, on your actions, on your *ibadat*. All this also depends on the type of friendships you have in the world, deep, profound friendships, we are not talking about business relationships or relationships with people working with or studying with. So the circle of deep friendship with those who love Hazrat Muhammad and Mawlana 'Ali and their progeny is very important, especially for those *mu'minins* who are weak in knowledge.

Another relationship with this one is *Al-Wadud*. This is one of the attributive names of God, the ninety-nine names of God, one of them is *Al-Wadud* and it is on the measure in Arabic of the word *F'aul* and in Arabic any word which is on the measure of *F'aul* has a dual meaning and this dual meaning in translation would be; the one who loves and that's sort of person is called a *Muhib* and it also means the one who is loved that he is the *mehboob* the beloved. So God in other words is loving as well as the one whom we love.

In the Qur'an, there is an amazing example of an *ayat* in which God challenges those who leave the faith of Islam who renegade, this is in Surah 5 Ayat 54. *Yaa aiyuhal lazeena amanoo mai yartadda minkum 'an deenihee fasawfa ya'tillaahu biqawminy yuhibbuhum wa yuhibboonahoo azillatin 'alal mu'mineena a'izzatin 'alal kaafireena yujaahidoona fee sabeelil laahi wa laa yakhaafoona lawmata laaa'im; zaalika fadlul laahi yu'teehi mai yashaaa'; wallaahu Waasi'un*

'Aleem Translation: O you who believe! if any from among you turn back from his Faith, soon will Allah produce a people whom He will love as they will love Him, lowly with the believers, mighty against the rejecters, fighting in the way of Allah, and never afraid of the reproaches of such as find fault. That is the grace of Allah, which He will bestow on whom He pleaseth. And Allah encompasseth all, and He knoweth all thing.⁶ God says to such people if you leave your religion, then in your place I, God will bring people whom I love and they love me.

This is the *Ayah-yi Mawaddah* the 5:54 and just for a connection, we have mentioned already for *Walayah* the *ayat* of 5:55. *Innamaa waliyyukumul laahu wa Rasooluhoo wal lazeena aamanul lazeena yuqeemoonas Salaata wa yu'toonaz Zakaata wa hum raaki'oon* Translation: Your (real) friends are (no less than) Allah, His Messenger, and the (fellowship of) believers,- those who establish regular prayers and regular charity, and they bow down humbly (in worship).⁷ So the *ayat* of *Walayah* is the one after this one, the *Ayah-yi Mawaddah* and these types of *ayats* just as a measure of general knowledge is that there are many *ayats* which are very well known *Ayah-yi Fitrat*, *Ayah-yi l'taat*, *Ayah-yi Mawaddah*, *Waliyah* etc. Those who know they know their Qur'an fairly well instantly relate to such *ayats* and they know exactly what these *ayats* were all about, and this one is about the love for the *ahlu'l-bayt*.

Now, to corroborate this *ayat*, we go to *surah* 42 *ayat* 23. *Thalika allathee yubashshiruAllahu AAibadahu allatheena amanoowaAAamiloo assalihati qul laas-alukum AAalayhi ajran illa almawaddata fee alqurbawaman yaqtarif hasanatan nazid lahu feha husnaninna Allaha ghafoorun shakoor* Translation: That is (the Bounty) whereof Allah gives Glad Tidings to His Servants who believe and do righteous deeds. Say: "No reward do I ask of you for this except the love of those near of kin." And if anyone earns any good, We shall give him an increase of good in respect thereof: for Allah is Oft-Forgiving, Most Ready to appreciate (service).⁸

It is also extremely important that God commands the Holy Prophet to say Kul, I ask the Muslims I ask no recompense, no reward, no fee from you people for all the trouble I have taken to deliver the message of God to you except that I ask that you love my progeny and the Arabic

⁶ Surah-yi Al-Mā'idah (5:54)

⁷ Surah-yi Al-Mā'idah (5:55)

⁸ Surah-yi Ash-Shūraá (42:23)

word for that is that *Mawaddata-fil-Qur'ba*. So we should know a little bit about why was this particular *ayat* revealed, the technical word for that is *shan-i nuzul* (the context of revelation) because the background is very important. The background is that once in Madinah, some Muslims *mu'minin* came to the Prophet and requested the Prophet: O Prophet of God, before your coming, we were astray, we were idol worshippers and we were also materially very poor and weak but since you have come amongst us God has shown us the true path through you. We were very materially poor but your teachings have brought us so much *barakah* in our earnings and our worldly goods that whatever you want from our property, we are ready to give it to you. So, at that time, this *ayat* was revealed about: I ask no recompense from you except love *Mawaddata-fil-Qur'ba* for the near ones. Therefore, this is the *ayat* that we have been talking about and the love for the Prophet's progeny is mentioned in this *ayat* so they asked who are they? Who are your *zil qur'ba*? Who are the ones so close to you?

We have traditions from both Mawlana Ja'fer Sadiq^(s.a) and from Mawlana Muhammad al-Baqir^(s.a) who have told us that the Prophet replied, it is 'Ali and Fatima^(s.a) and Hassan^(s.a) and Hussain^(s.a).⁹ In those days they were known as the *Paj tan-i Pāk* they are still known as *Paj tan-i Pāk*. The Progeny from Mawlana Hussain who are the permanent *Imams* and now also known as *Ahlu'l-bayt*. Dr. Faquir Sahib mentioned that these types of *haqiqats* or realities in Islam are not for a short time only. This type of *ayats* will apply for the entire cycle of the Holy Prophet Muhammad and beyond. Mawlana Sultan Muhammad Shah has mentioned in the Farman, which we displayed at the beginning of this session, that if you have love for the Prophet and from Mawlana 'Ali's *a'al* [progeny] who are always present in the world. The Prophet, after having said all that continued that whoever loves them, certainly loves me and whoever shows animosity or enmity to them surely keep enmity with me. He also carried on and said, only *mu'mins* will love 'Ali and only hypocrites (*munafiq*) will be his enemies. These *Hadith* are all in the book of *Hadith* about *ahlu'l-bayt* which we have compiled and is available on our websites.¹⁰

So Mawlana Muhammad al-Baqir was asked about this *Hadis Wallahu heya farizaun min-Allah wajibat ala jamiah Al-ibad li-Muhammad salla'llah alayhi wa-ala alihi finaa ahl-i bait* and he

⁹ [Shahad-i-Bihisht](#), p. 45

¹⁰ [The Holy Ahl-i Bayt in the Prophetic Traditions](#)

said, that there are many obligatory acts in Islam, in the same way, *Mawaddah* is also obligatory on all the believers. It is an obligation, is compulsory for us as Muslims to have love for the *ahlu'l-bayt* of Hazrat Nabi Muhammad.¹¹

Dr. Faquir Sahib said that it's important to know the history and because without knowing history, it's very difficult to understand the context of the Qur'an and it's very difficult to understand our faith thoroughly. He suggests that we should read the life of the Holy Prophet Muhammad from both Sunni and Shia's sources to have a balanced picture.

Now comes the question, who were the Prophets' *ahlu'l-bayt*? Because again, in Islam as you know, there are groups and they have different interpretations. Some say that the *ahlu'l-bayt* of the prophet also includes his wives. Then there is also another group that says that the Prophet had two houses he had a physical family, a physical household in which his wives were definitely who are called the *Umm al-mu'minins*, meaning the mothers of muminis. They are definitely included in his physical house, but He also had a *nurani*, a luminous house and this luminous house is called *Baytu'l wahy*. [*Baytu'n-nubuwwat wa'l-wahy* (the House of Prophethood and inspiration).]¹²

This is also described in this book of *Hazrat 'Ali* so this *Baytu'l-wahy* was the family of the *bayt* which included only Nabi Muhammad Mustafa and the *Paj tan-i Pāk*, and this why they are included in the *Baytu'l-wahy*. Because they were *Paj tan-i Pāk*, the *nurani* household, they were aware of when and how the Prophet was receiving the revelation. The Holy Qur'an talks about their purity in *surah 33 ayat 33*. *Wa qarna fee bu yoo tikunna wa laa tabarrajna tabarrujal Jaahiliyyatil oolaa wa aqimnas Salaata wa aateenaz Zakaata wa ati'nal laaha wa Rasoolah; innamaa yureedul laahu liyuzhiba 'ankumur rijisa Ahlal Bayti wa yutahhirakum tatheeraa*
Translation: And stay quietly in your houses, and make not a dazzling display, like that of the former Times of Ignorance; and establish regular Prayer, and give regular Charity; and obey Allah and His Messenger. And Allah only wishes to remove all abomination from you, you members of the Family, and to make you pure and spotless.¹³ Where it says that these five are

¹¹ [Shahad-i-Bihisht](#) p. 46-47

¹² *Hazrat Ali*, p. 12

¹³ Surah-yi Al-'Aĥzāb (33:33)

wayutahhirakum tatheer. They were purified in every way; therefore, they were part of the *nurani* household and they are the ones who the Qur'an describes as the *zil qur'ba*.

So what benefits are there for *mu'minin's* in all these types of traditions and in this types of *ilm* or knowledge that we need to understand the esoteric wisdom of these things. So as you well know now, the Qur'an has a *zahir* and a *batin* but for every *batin* according to one *Hadith* there are seven *batins* according to another *Hadith* there's seventy *batins*. "Indeed, the Qur'an has a *zahr* (exoteric aspect) and a *batn* (esoteric aspect) and every *batn* goes up to seven *batns* or upto seventy *batns*."¹⁴ When a *mu'min* asked Mawlana Ja'fer as Sadiq, he said not only can I give you seventy meanings of the Qur'an's every *ayat*, in fact, I can give you many more beyond seventy.¹⁵

We have to understand the *hikmat* now, so why do not we ask the question, why does the Prophet not need any physical reward or recompense? and the gist of it is that Dr. Faquir Sahib shared that Prophets, [followed] according to the guidance of the *Imam* of their time. This might be a new point for some of you that there have been permanent *Imams* throughout the history of religion. In the time of Prophet Muhammad his *Imam* of the time was Mawlana Abu Talib^(s.a.) whose name in the Qur'an is Hazrat Imran^(a.s) and according to his guidance the Prophet followed and walked on the part of spirituality and he reached the final destination which we call *Miraj*. In other words, Prophets achieve the highest purpose of their lives and by reaching the stage of *Haziratu'l-quds* or *Miraj*. They achieve the final *didar* of God, become *fana' fi'llah*. So here Dr. Faquir Sahib quoted the final paragraph of *The Memoirs of Mawlana Sultan Muhammad Shah* that just said the one enduring lesson that he had learned in his long life was that; "The subject should always disappear in the object."¹⁶ The subject should always merge in the object, which is what happens to all the Prophets, but then they return to their physical lives as a sign of gratitude to God. For receiving the final *didar* and for merging in the light of God and they returned to their own community. Their community which speaks their own language because that is what the Qur'an tells us that God sends Prophets to their own

¹⁴ *A Thousand Wisdoms*, p.365

¹⁵ *Hazrat Ali*, p.37

¹⁶ *The Memoirs of AGA KHAN*, p.375

communities in their own languages to teach them. The word *Arsala*, from which comes the word, *Rasul* and *Ba'atha* from which comes the word *Mab'uth* both mean sent, so the question is where were they sent from?

They were not sent from another country or another part of the world. They were born in the community to which they were sent. The word "sent" means from the stage of *Miraj* or *Haziratu'l-quds* they came back to this physical reality having experienced a higher spiritual reality to teach others. So they are "sent" in a spiritual sense, and this explains why they do not need any physical reward.

They have achieved everything possible for themselves, so everybody knows that or everybody should logically understand it. If you have achieved the purpose of your life, you will not leave your community without any guidance after your departure physically from the world. So the *ahlu'l-bayt* or *zil qur'ba* or *Ale-Muhammad* and *'Ali* have to be in the world, present to do the same thing that they did for the community in their time. Therefore, everybody in Islam accepts that the Prophet did pronounce the *Hadith Thaqaalayn* at the time of *Gadir-i Khumm* and this "I am going to leave among you two important (weighty) things, of which one is greater than the other: the Book of Allah, which is a rope extended from the heaven to the earth, one end of which is with Allah and the other is in your hands. Thus hold it firmly and also my *itrat* (progeny)".¹⁷ *Hadith Thaqaalayn* literally means that he left two very heavy things amongst us, they were not heavy in the sense of physical weight, they were heavy in the sense of the meanings the Qur'an is full of the meanings of *Ta'wil* and the *Imam* is the "*Wa kulla shay'in ahsaynahu fi imamin mubin*"¹⁸ they have a spiritual sense, and therefore the door of *barakat*, of blessings and mercies remains open in every time for people to benefit from God's mercies and blessings. Further explanation of this is that *mu'mins* can or human being rather; human beings can experience two types of *fana*: they can either experience the *fana-i ulwi* the higher merging i.e. they can merge in the light of the *Imam*, the Prophet and God or they can do the opposite they can drop themselves into merging in the physical material comforts of this world which are a trait which Mawlana Sultan Muhammad Shah describes as the clogging and empering bonds

¹⁷ *A Thousand Wisdoms*, p.129

¹⁸ Surah-yi Yā-Sīn (36:12)

of the material self.¹⁹ The final meaning of love for the progeny of the Holy Prophet is that if *mu'minins* follow them, love them, obey them, they too will be able to merge in the higher levels. They will receive eternal life. When you are merged in the higher levels, the levels that the Prophets merged in, then you are also blessed with eternal life, which is why we have all been born to achieve eternal life. *Insha'a'llah*.

So that is the English summary of what we have discussed today and it is our happiness to inform you all that next Sunday's session will be a review of the same *Ayah-yi Muwaddah* and our very good friend will deliver that from Islamabad Dawar Khan Sahib.

Thank you, everybody and *Ya 'Ali Madad*.

*Transcription by your friends in knowledge:
Anila Surani, Jasmine Merchant, Navin Kaisani & Niamat Chandani*

Note: Global lectures series was started on January 9th 2022. Above is the #9 lecture transcript.

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Note: The following symbols have been used in the essay with the names of holy personalities. They have been used once only when the name appears the first time.

(s.a.) = *salla'llahu 'alayhi wa-alihi wa-sallam* (May Allah send blessings and peace through him and his progeny).

¹⁹ Vadhvaan Camp 18-10-1903

<https://global-lectures.com/courses/a-review-ayah-yi-mawaddah/lesson/watch-lecture-video-32/>

Aya-i Mawadda

The verse of Love of the Close Relatives,
What Prophet(S) Expected in Return for His Divine Mission

Review presented by Dawar Khan

The Verse of Mawaddat (42:23)

ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ - قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ - وَمَنْ يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ (۲۳: ۴۲)

This is the glad news which God gives to His servants, the righteously striving believers.

(Muhammad), say, "I do not ask you for any payment for my preaching to you except (your) love of (my near) relatives." Whoever achieves virtue will have its merit increased. God is All-forgiving and Appreciating.

Muhammad Sarwar:

آپ ان سے کہہ دیجئے کہ میں تم سے اس (تبلیغ رسالت) کا کوئی صلہ نہیں مانگتا، سوائے قرابت داروں کی دوستی کے۔“

علامہ نصیر الدین نصیر ہنزائی، کتاب ”دعا مغز عبادت“، ص ۶۰۔

Analysis of the word “Mawadda”

- The Arabic root word وَدَّ (ودد) along with its various derivatives is quoted 29 times in the holy Qur'an
- Out of them, the word “Mawaddat” is mentioned eight times in the holy Qur'an
- In all those contexts, the sense of the word “Mawaddat” is love or affection. In Shia Islam, it has two synonyms وِلاهُ and حُبِّ
- While the word Qurba (قربى) is mentioned sixteen times in the holy Qur'an with the sense of close relatives.
- Additionally, in Lisān al-'Arab, Qurba (قربى) means close relatives, and Al-Mawadda (المودة) means love or affection for a person.

Some Divine Principles: *Believers may not have friendship with infidels.*

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولِي قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ (١١٣ : ٩)

نبی اور ایمان والوں کو لائق نہیں کہ مشرکوں کی بخشش چاہیں اگرچہ وہ رشتہ دار ہوں جب کہ انہیں کھل چکا کہ وہ دوزخی ہیں۔ (کنز الایمان)

It is not for the Prophet, and those who believe, to pray for the forgiveness of idolaters even though they may be near of kin (to them) after it hath become clear that they are people of hell-fire. :Pickthall

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ (٥٨ : ٢٢)

تم ایسے لوگوں کو نہیں پاؤ گے جو اللہ اور آخرت کے دن پر ایمان رکھتے ہوں کہ وہ ان لوگوں سے دوستی کریں جنہوں نے اللہ اور اس کے رسول سے مخالفت کی اگرچہ وہ ان کے باپ یا ان کے بیٹے یا ان کے بھائی یا ان کے خاندان والے ہوں۔ (کنز العرفان)

Thou wilt not find any people who believe in Allah and the Last Day, loving those who resist Allah and His Messenger, even though they were their fathers or their sons, or their brothers, or their kindred.: Yusuf Ali

Divine Principle: *Infidels could never be friends of the believers*

هَأَنْتُمْ أَوْلَاءُ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ وَإِذَا لَقُوكُمْ قَالُوا آمَنَّا بِهِمْ وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمُ الْأَنَامِلَ مِنَ الْغَيْظِ قُلْ مُؤْتُوا بَعْضِكُم مِّنَ اللَّهِ عَالِمٌ بِذَاتِ الصُّدُورِ (۳: ۱۱۹)

Lo! you are they who will love them while they do not love you, and you believe in the Book (in) the whole of it; and when they meet you they say: We believe, and when they are alone, they bite the ends of their fingers in rage against you. Say: Die in your rage; surely Allah knows what is in the breasts. (Shakir 3:119)

دیکھو تم ایسے (صاف دل) لوگ ہو کہ ان لوگوں سے دوستی رکھتے ہو حالانکہ وہ تم سے دوستی نہیں رکھتے اور تم سب کتابوں پر ایمان رکھتے ہو (اور وہ تمہاری کتاب کو نہیں مانتے) اور جب تم سے ملتے ہیں تو کہتے ہیں ہم ایمان لے آئے اور جب الگ ہوتے ہیں تو تم پر غصے کے سبب انگلیاں کاٹ کھاتے ہیں (ان سے) کہہ دو کہ (بد بختو!) غصے میں مر جاؤ خدا تمہارے دلوں کی باتوں سے خوب واقف ہے (جالندھری)

The exegesis (تفسير) of the Verse: *Relationship with Quraysh*

Some people of Zāhir argue that the word “Mawadda” was directed at disbelievers of holy Prophet(S)’s own tribe. So, the translation of that part of the verse according to them is:

"I do not ask you any reward for this [message, but if you do not accept my teachings, at least show] kindness [to me because I am your] relative."

This exegesis seems utterly illogical as the holy Qur'an explicitly warns the Muslims that infidels could never be your friends (3:118-119-120).

More importantly, it is against the moral standing of any prophet to appeal to disbelievers just based on worldly relations in order to get some space, it is tantamount to pleading for support from infidels, ignoring the divine guidance, so, this exegesis is not without serious shortcomings.

This exegesis seems even more illogical as historically Quraysh were first to confront the holy Prophet(S), and tried to martyr Him both during His life in Macca before migration and during his life in Madīna. So, the holy Prophet(S) could only expect the worst animosity from them.

The exegesis (تفاسیر) of the Verse: *The Messenger is Preaching only due to personal reasons.*

Yet another variation is that **"I do not ask you any reward for this [message. I preach this message] only [because of my] affection [for you, who are my] relatives."**

However, Quran strictly prohibits Muslims from showing affection towards disbelievers, even if they are relatives (58:22, 9:24, 42:1), so this interpretation contradicts that Qur'anic principle.

Besides, the Holy Prophet(S) put his closest family members in harm's way, more than any other ordinary Muslim (For example, Maula Ali(C) in the Prophet(S) bed in Mecca, the battle of Badr was initiated by Hazrat Hamza and Maula Ali(c), Hazrat Hamza martyred in the battle of Uhud, and Ja'far-i Tayyar was martyred in the battle of Mu'ta (موتہ) just as the Prophet(S) predicted while sending him with the Muslim force. These are only a few examples. So, this exegesis is logically flawed on multiple grounds.

Therefore, the love of the close relatives of the Prophet(S) could not be due to personal or material reasons, as the holy Qur'an categorically describes in another instance that the Prophet(S) does not ask for any personal favor in return for his message (25:57).

The exegesis (تفاسیر) of the Verse: *Love for distant maternal relatives.*

According to yet another exegesis of the people of Zāhir, the verse of Mawadda addressed the Ansār (the helpers from Madina). The relatives of the Holy Prophet(S) from Macca were having a maternal relationship with the Ansār of Madina. The Ansār supported the Prophet(S) when he was exiled from Mecca. Ansār wilfully paid with their lives and their donations to help the holy Prophet(S)'s cause.

According to these sources, when Ansār offered the holy Prophet(S) some money, he replied: **“I do not ask you for any reward in return for this [message] except showing affection to [my distant maternal] relatives [who are among you].”** Considering the dedication of Ansār to the Prophet(S), it seems illogical to assume God explicitly asking them for the support of the holy Prophet(S) distant maternal relatives. Besides, the word Qurba (قُرْبَى) is derived from Qurb (قُرْبٌ) meaning close proximity. Therefore, this word could not be used for distant relatives. So this exegesis is logically and structurally flawed.

The exegesis (تفسير) of the Verse: *Love of God*

Some other sources interpret the sentence in the verse as follows:

"I do not ask you any reward for this [message] except [that you should] love [your Lord by doing what would bring you] closer [to your Lord]."

The reason that weakens this interpretation is that in all the other instances in the holy Qur'an, the word al-qurba (الْقُرْبَى) refers to close relatives. Even more so, the use of the word al-Mawadda (الْمَوَدَّة) in relation to God does not have any precedence anywhere in the holy Qur'an. Instead, the word al-wadūd (الْوَدُود) is used to describe love in relation to God.

This is the least famous among all the interpretations described above, as it is too much of an exaggeration beyond the divine wording of the verse.

A Criticism of using Al-Qurba for the Ahl-i Bayt

- Many Muslim Sources take the position that Chapter Al-Shūrā is Macci (originated in Macca), so, according to them, it could not be related to the Ahl-i Bayt (as Maula Ali(C) and Bibi Fātimat-u-zzahra(C) were not even married during the time of holy Prophet(S) in Macca).
- In response, many well-known Muslim scholars including Ahmad bin Hambal, Jalaluddin Sayuti, Ibn-i Jarir Tabari, Hākim Haskani, and Abu Abdullah Muhammad Nishapūri among many others posit that this and three other verses are Madani (originated in Madina), and are related to Ahl-i Bayt.
- More importantly, it is not possible for any prophet, let alone the Last Prophet(S) to address infidels pleading for their support in return for the divine message, so the whole edifice of the alternate narrative is based on very poor logical grounds.
- Therefore, due to their weak logical basis, many leading Muslim scholars reject all those exegeses. So, we are left with only one meaning, Al-Qurba indeed means the close relatives of the holy Prophet(S).

The context (شانِ نزول) of the verse of Mawaddat

In Madina, some believers came to the presence of the Holy Prophet(S) asking him, “we were poor, dissolute, idolaters and astray before your preaching. Due to your preaching, we are now on the right path, affluent and respectable. So, we would like to offer everything you may accept in the gratitude for all you have done for us.”

In reply this verse was revealed, where those believers were told that in return for his preaching, the holy Prophet(S) does not seek anything except the love for the closest family members. Upon further inquiry, the holy Prophet(S) described as to who were the Ahl-i Bayt of the holy Prophet(S).

Reaction of the hypocrites

- Some hypocrites tried to develop a narrative that the holy Prophet(S) has fabricated a verse, promoting his own family. Upon which the next verse is revealed

أَمْ يَقُولُونَ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا ۚ فَإِنْ يَشَأِ اللَّهُ يُخَيِّمُ عَلَىٰ قَلْبِكَ ۖ وَبِمِحْءِ اللَّهِ الْبَاطِلَ ۚ وَيُخَيِّقُ الْحَقَّ بِكَلِمَاتِهِ ۖ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

What! Do they say, "He has forged a falsehood against Allah"? But if Allah willed, He could seal up thy heart. And Allah blots out Vanity, and proves the Truth by His Words. For He knows well the secrets of all hearts (Yusuf Ali 42:24).

- Upon learning about this stern warning, the Helpers from Madina or the believers supplicated for forgiveness. Due to that, God has revealed the next verse describing that He has accepted the repentance of those who were sincere in their supplication (42:25).

Who are the Ahl-i Bayt!

- There are two aspects of the house (family) of the holy Prophet(S), **the physical house (family)** and **the house of revelation**.
- All the wives of Holy Prophet(S) (Ummahāt-ul Mominīn) are included in the physical house (physical family).
- However, there are the pure and exalted personalities within this house or the family who are well-informed about the revelation (بيت النبوت والوحى). These personalities according to holy Qur'an are purified, and according to numerous Prophetic Traditions, they include the Holy Prophet(S) himself, Maula Ali(C), Bibi Fatima-tuzzahra(C), Hazrat Imām Hassan(C), and Hazrat Imām Hussain(C), and their successors from their progeny later in their time, chosen or designated through nas (نص) are the Ahl-i Bayt.

Who are the Ahl-i Bayt!.....continued...

- There are numerous Prophetic Traditions vividly depicting the vitality of Ahl-i Bayt for the continuity of divine guidance. Among them is the ḥadīṣ-i saqalain (حديث ثقلين), which is accepted universally across the Muslim world (there are some references which used Sunnah in place of Itrat (عترت), but even mainstream sources themselves reject it and described it to be a fabrication). Even if it is replaced by Sunnah, then God's Sunnah (habit) and the Sunnah of the Prophet(S) could not be mutually exclusive. While God's Sunnah is that the world is never devoid of a divine guide (13:7).
- The Imām is heavy as all the things are encompassed in his entity, and the holy Qur'an is heavy due to the depth and expanse of its ta'wīl provided by the Ahl-i Bayt (according to some traditions, every verse has seven, and according to some other traditions, it has 70 meanings). In a Farman, Imām Ja'far al-Sadiq said that I may provide even more meanings (ta'wīl) for a seeker. Besides, God describes that the holy Qur'an explains each and everything (وَتَزِيلْنَا عَلَيْكَ الْكِتَابَ تَبْيَانًا لِكُلِّ شَيْءٍ) (16: 89).
- The Holy Ahl-i Bayt in the Prophetic Traditions ([The-Holy-Ahl-i-Bayt-in-the-Prophetic-Traditions.pdf \(ismaililiterature.com\)](#)) may be consulted for learning in detail about the overwhelming evidence of the concept of Ahl-i Bayt in the Prophetic Traditions. Due to this widespread and authentic evidence, majority of Muslims believe in the concept of Ahl-i Bayt, albeit at various levels.

Why the love of the Ahl-i Bayt is mandatory for the true believers?

- The Imām of the time who is from the progeny of Maula Ali(C) and Bibi Fatrimat-u-zzahara(C) or the Ahl-i Bayt of the Prophet(S) is the source of everything including all the bounties (36:12). Therefore, through Imām, the Ahl-i Bayt are eternally present in this world as the inextinguishable Nūr of God in the embodiment of the human (9:32). Thus, the spiritual progress of a human is only possible through the divine guidance of the Imām of the time.
- Therefore, the love of ذوی القربی (the Ahl-i Bayt) is the most powerful mean for pulling a murīd out of the material attractions and tendencies, leading the murīd on the path of spiritual progress with unending spiritual bounties.
- This path leads ultimately to annihilation and survival or resurrection of murīd in the Nūr of the Imām, or the highest-self of the murīd.
- Due to this reason, God emphasizes that whenever the Prophet(S) asks for a return against his preaching, it is only for your own benefit (قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ 34:47) ٠

A man without the love of Ahl-i Bayt

- A man without the love of ذوی القربیٰ (the Ahl-i Bayt), or the Imām of time does not have any support or impetus to resist the material tendencies and attractions, and ultimately gets trapped in the Carnal Soul, or the soul which passionately commands to fulfill material desires (نفسِ اماره).
- This leads to the man's annihilation or resurrection in the carnal soul or the lowest-self, creating disappointment and despondency about any spiritual progress to a higher level.

Farman: Maulana Imām Sultān Muhammad
shāh (فَدَاہُ أَرْوَاحُنَا)

And in the highest realms of consciousness all who believe in a Higher Being are liberated from all the clogging and hampering bonds of the subjective self in prayer, in rapt meditation upon and in the face of the glorious radiance of Eternity, in which all temporal and earthly consciousness is swallowed up and itself becomes the eternal.

Thank You

Ayah-yi Bay'ah

Transcription of Summary 05/22/2022

Speakers: Dr. Faquir Muhammad Hunzai & Alwaiza Rashida Noormohamed-Hunzai

[Lecture Link Urdu by Dr. Faquir Muhammad Hunzai and English Summary by Rashida Noormohamed-Hunzai Sahibah 05222022 Video mp4](#)

[Lecture Link Urdu by Dr. Faquir Muhammad Hunzai and English Summary by Rashida Noormohamed-Hunzai Sahibah 05222022 Video mp3](#)

[05222022 by Dr Faqir Muhammad & Rashida Sahibah-PDF](#)

Ya 'Ali Madad, all of you who are on this benchmark and Dr. Faquir Sahib will start the short prayers.

We have asked Irfan to display these right at the beginning of this session. This paragraph 'D' is from the preamble, meaning the introduction to the Global Constitution of the Shia Isma'ili Muslims, which you know has been in existence since 1986.

“The authority of the Imam in the Isma'ili *tariqah* is testified by *Bay'ah*, by the *murid* to the Imam which is the act of acceptance by the *murid* of the permanent spiritual bond between the *Imam* and the *murid*.”

I repeat the permanent spiritual bond between the *Imam* and the *murid*.

“This allegiance unites all Isma'ili Muslims worldwide in their loyalty, devotion and obedience to the Imam within the Islamic concept of universal brotherhood. It is distinct from the allegiance of the individual *murid* to his land of abode.”¹

We also have a quotation from a Foreward that Mawlana Sultan Muhammad shah^(s.a.) had written for a book called *Muhammad A Mercy to All Nations* by Al-Hajj Qassim Ali Jairazbhoy in

¹  1998-The Constitution of The Shia Imami Ismaili Muslims.pdf

1934. In this very profound Foreward, which we recommend all of you should read and it is available on a Monoreality website² in the Mawlana Sultan Muhammad shah folder.

It says that: “By the institution of the ‘Ulu’l-Amr-who can be interpreted as Imam and caliph- and by placing obedience to ‘Ulu ’l- Amr immediately after that to God and the Prophet, he ensured that the Faith would ever remain living, extending, developing with science, knowledge, art and industry.”³

This quotation is applicable to all that we will discuss now and please remember that it will even have greater significance when we look at the *Aya-i ita’at* which will be one of our sessions. So now Dr. Faqir Sahib will talk about *Ayah-yi Bay’ah*.

Al-hamdu li’llah, Al-hamdu li’llah!

Transcription Summary by Alwaiza Rashida Noormohamed-Hunzai Sahibah:

Now I should do the brief summary in English of the *Ayah-yi Bay’ah* which is *Surah 48 ayat 10 Innal lazeena yubaayi’oonaka innamaa yubaayi’oonal laaha yadul laahi fawqa aydeehim; faman nakasa fainnamaa yankusu ’alaa nafsihee wa man awfaa bimaa ’aahada ’alaihullaaha fasa yu’teehi ajran ’azeemaa* Translation: “ Lo! those who swear allegiance unto thee (Muhammad), swear allegiance only unto Allah. The Hand of Allah is above their hands. So whosoever breaketh his oath, breaketh it only to his soul's hurt; while whosoever keepeth his covenant with Allah, on him will He bestow immense reward.”⁴

We have already seen the quotation of paragraph ‘D’ of the preamble, as well as the Foreward of Mawlana Sultan Muhammad Shah but as you notice, these are true Isma’ili sources. These are the sources from our *Imams’* literature or from his own sayings. What we have said throughout this series is that when we are discussing our faith or in any way if you ever were involved in a debate or a discussion with anybody who is not an Isma’ili, you should quote only Isma’ili sources like the *Imam’s* farmans, speeches or our *ginans* or our Isma’ili *da’is* writings,

² [Monoreality: Esoteric Islam and Ismailism: Resources](#)

³ [H. H. The Aga Khan III's foreword written for Jairazbhoy's 'Muhammad - A Mercy to all the Nations'](#)

⁴ Surah-yi Al-Fath (48:10)

they are not going to be very happy. They will be reluctant to accept, they will say that this is your own interpretation, so we need a common source. For common sources, if the people are irreligious they don't believe in any religion, then one should simply use logic. Explain our points through logic but if they are religious people, and for instance, if there are Muslims or other interpretations, then our common source is the Holy Qur'an, which is why we need this type of knowledge very much. This is not only to satisfy other people, but the most important point here is that if we are not able to satisfy ourselves about the *haqiqat*, the reality, the truth of our beliefs, then we will always be the victims of doubt and suspicion and this, in terms of religion, is a very serious spiritual disease. In Urdu Dr. Faquir Sahib use the phrase *marz-i ruhani* [spiritual illness].

It is a spiritual sickness or disease, so first and foremost, for our own certainty, *yaqin* we need this type of knowledge and if ever we have an opportunity to have a discussion with another muslim brothers and sisters, it is Qur'anic knowledge which will help us. Then he also explained the word *Bay'ah* has two types of pronunciation if you are from the Arabic context, then *Bay'ah* ending in 'H' is the correct pronunciation, but there are other people in the world like Persians and Urdu speakers etc., for whom it's easier to say *Bay'at* with 'T' at the end. There are two words actually, *Bay'ah* and *Muba'ya'a*, and they are both from the same root because this *Muba'ya'a* is from the *Bab-i Mufa'llah* but the meaning is the important thing. The meaning is that these two words, *Bay'ah* or *muba'ya'a* both mean a contract between two people or two sides.

In other words, it is an expression of a mutual relationship. It is not one-sided; it is mutual. This is a very important word and in the Arabic language. It belongs to what is called the *lugat-i az'dad* meaning it is a word which has opposite meanings, completely opposite. So, the word *bay'ah* means to sell and to buy, which are opposite meanings and to give us an example which we may have looked at before, which is the word *Mawla*. The famous word from the *Hadith* of the Gadir-i Khumm that the word *Mawla* is similar. It doesn't have just many meanings, but it has two opposite meanings master and slave. Therefore, you have to look at the context. We have already discussed the Gadir-i Khumm Context.

The Prophet said “He to whom I am Master (*mawla*), Ali is his Master.⁵ He who’s *Mawla* I am, so he was the master, so that is where Ali is also that Master. There is great wisdom in this type of word with these two contrary meanings.

We have seen that in the Holy Qur'an, this type of relationship is mentioned again and again because ordinary human beings do not have direct communication or a direct connection with God, it is always indirectly through the *Wasilah*, the intermediary of God.⁶ This is completely clear in the Holy Qur'an. The Holy Qur'an actually says *wabtaghoo ilaihil waseelata* search for the intermediary to God and the *Sahib-i Nur*, the one who possesses the light of God, the one who possesses the *Ulu'l-Amr*. Who is the bearer of the Divine *Amr* (command)? He is that *Wasilah*.

The Qur'an also uses very allegorical examples like *hablil laahi*⁷, the rope of God and we all know that there is no such rope hanging from anywhere and we have also the example of *Ayah-yi Walayah* which we had discussed 5:55. That Allah is the *Wali* and so is the Prophet and so is the one who gave *Zakat* whilst he was in *Ruku*. So there has to be a *Wasilah* or a *Wali* or an intermediary between us and Allah. *Innamaa waliyyukumul laahu wa Rasooluhoo wal lazeena aamanul lazeena yuqeemoonas Salaata wa yu'toonaz Zakaata wa hum raaki'oon* Translation: Your (real) friends are (no less than) Allah, His Messenger, and the (fellowship of) believers,- those who establish regular prayers and regular charity, and they bow down humbly (in worship).⁸

This *Ayah-yi Bay'ah* is in the same category as *bay'ah* and it is in the fourth part of our *Du'a* we recite it three times daily. So it is in the *ayat* which everybody knows very much and it has been chosen to be in our *Du'a*. Like the other verses in the *Du'a*, which are foundational to our beliefs, they formed the basis of our beliefs. In the *Ayat of Bay'ah* God says that those who gave *bay'ah* to the Prophet, verily, truly, certainly they give it but to Allah Himself. You would think that there can be no argument after that. Then he goes on saying that Allah's hand is upon their

⁵ [Hazrat Ali](#) p.17

⁶ Surah-yi Al-Mā'idah (5:35)

⁷ Surah-yi Al-i Imran (3:103)

⁸ Surah-yi Al-Mā'idah (5:55)

hands but in the physical world, that hand which accepted the *bay'ah* belongs to the Holy Prophet Muhammad^(s.a.).⁹ Nobody has seen God's hand otherwise, so this means that the Prophet is the hand of God.

Then, the rest of the *ayat* describes the importance and the *haqiqat* of why we should do *Bay'ah*. So first of all, we have to understand what is being sold and what is being purchased here. On behalf of God by the Holy Prophet and for this, we have a reference of *surah* 9 Surah-yi At-Tawbah and the *ayat* number is 111 *Innal laahash taraa minal mu'mineena anfusahum wa amwalahum bi anna lahumul jannah; yuqaatiloona fee sabeelil laahi fa yaqtuloona wa yuqtaloona wa'dan 'alaihi haqqan fit Tawraati wal Injeeli wal Qur'aaan; wa man awfaa bi'ahdihee minal laah; fastabshiroo bi bay'ikumul lazee baaya'tum bih; wa zaalika huwal fawzul 'azeem* Translation:Verily Allah has purchased from the faithful their selves and their properties in return for the garden of paradise. They fight in His cause, and slay and are slain: a promise binding on Him in truth, through the Law, the Gospel, and the Qur'an: and who is more faithful to his covenant than Allah? then rejoice in the bargain which ye have concluded: that is the achievement supreme.¹⁰ There is a very clear statement about buying and selling it says, "Indeed, Verily, truly, Allah has bought from the believers. Their lives (*anfus*) and their wealth (*amwal*)".

Why does God want to buy these things from us? We said that Allah is *Allahu's-Samad* he is absolutely independent, he has no need of anything, he is *be'niaz*, he doesn't need anything. Why would he want to buy our souls, our lives & our property from us? Because he wants to give us something in return! That's the *hikmat* of this entire discussion of *bay'ah* that God wants to give people paradise. However, paradise cannot be just attained without any type of struggle or striving. It can only be attained if there is sacrifice, if there is struggle, and if there is a trial that you are put through. These trials in religion can be either physical trials or they can be spiritual trials. They are to elevate the *mu'mins'* ranks because, again, people have this wrong notion that levels, ranks, and status of different levels are only in this physical world. Though,

⁹ Surah-yi Al-Fath (48:10)

¹⁰ Surah-yi At-Tawbah (9:111)

they should really know that even in the spiritual world, there are ranks. Everybody is not on the same level.


This is decided by who fulfills their *bay'ah*, who sacrifices more and who goes to more trials. This is what will decide what rank you belong to and *Jannat*, for us, is a place of eternal peace. The Qur'an describes paradise as the place where *mu'mins'* every desire is fulfilled. So it is certainly something we would all love. It is not enough to like it we have to struggle for it and God puts us through these trials and sacrifices in order that we attain this spiritual elevation. Then the 48:10 *ayat* also described those people who do not fulfill their *bay'ah*. They may make a promise, make a covenant, but they don't fulfill it.¹¹ Surah 9 ayat number 111 says, If you read the whole of it, towards the end, it asks a question: Who fulfills his promise better than Allah?¹² It's not human beings who fulfill their promise perfectly, but Allah fulfills his promise perfectly. There can be no lack into it. This is why, in order to fulfill our promise, we have to have unconditional, absolute fulfillment.

We have already seen last time, very important farman of Mawlana Sultan Muhammad shah Hazrat Mawlana Sultan Muhammad Shah^(s.a) So those who do not fulfill their *bay'ah*, do not keep their side of the bargain, do not keep their side of the promise they are the ones who are going to be at a great loss.¹³ Those who do fulfill it for them it is *wa man awfaa bimaa 'aahada 'alaihullaaha fasa yu'teehi ajran 'azeemaa*.¹⁴ Very great reward for those who fulfill it. So this great reward is the paradise where *mu'mins'* every desire will be fulfilled. This discussion should by now have convinced you about the very important point in this *ayat*.

The rest of the Holy Qur'an says that God has never left this world without his own *Khalifa*, without his own representative, without an intermediary, a source of light and guidance for human beings. This is not from the very such a thing as beginning because for us, it is eternity, and there have been many Adams. So from the very first Adam when this planet became

¹¹ Surah-yi Al-Fath (48:10)

¹² Surah-yi At-Tawbah (9:111)

¹³  05082022-Farman Mubarak.jpg , Nairobi March 1st 1937

¹⁴ Surah-yi Al-Fath (48:10)

inhabited, there is always been a vicegerent or *Khalifa* of God here. This shows that God's eternal law is that he should always provide a guide, a *hadi*, to Human beings.

Today, our belief, Isma'ili's interpretation is that Mawlana Hazir Imam^(s.a.) is *Khalifa*. He is that *Nur*, he is that *hadi*, guide, he is that *wassila*, he is that rope of Allah. He is the one whose hand, when you give *bay'ah* to him, is the hand of God.

Then Dr. Faquir Sahib finished by referring to a very well-known and famous example since the Tajikistan and Afghanistan's *Jama'ats* have come into contact with the rest of the Isma'ili world northern areas of Pakistan. Everybody is now aware of the *daw'ah* of Pir Nasir Khisraw^(q.s.). He was not born an Isma'ili at the age of 40, having led a life of comfort and ease and also consisting of many habits that are not encouraged by our *Imams* such as drinking alcohol, he suddenly realized that he was wasting his life. Although he was fond of alcohol but he also was a great scholar. He had studied all the philosophy of his time. He had studied many other sciences. He had a lot of knowledge and he used to read the Qur'an in a very interesting way, not just taking it all; he would question things. He would try to understand its *hikmat* and so one day, he came across this ayat 48:10¹⁵ about the hand of God and he ask Where is that hand of God? Then he ran to the scholars of his community, the *Ulama* and he asked them where is that hand of God. They said that kind of God has disappeared, the people who did the *bay'ah* have disappeared. The tree under which that bay'ah was taken has disappeared. There is no such thing as the hand of God now. He was not ready to accept that. He said, how can that be? He asked this very emotional question: He says; What sin have I committed that I was not born in that time? Why am I born now? Logic! very wonderful logic! They could not answer him. So he set out on a seven-year journey, first to *Mecca* and then he finally ends up in Cairo. There, he becomes a student of Sayyidna al-Mu'ayyad fi'd-Din Shirazi^(q.s.). He learns about the Isma'ili interpretation of the Holy Qur'an and he becomes an Isma'ili, by seeking the answer to this question of his: what sins have I committed that I am in a time where God has not given us a guide?

¹⁵ Surah-yi Al-Fath (48:10)

This is a very important lesson for all of us. Sayyidna *Pir* Nasir Khisraw was a very clever man. He was not a fool. He was a very clever man. That's why he asked these questions and then he also searched for the answer. That's why we all know that *Imam-i Zaman* has used this phrase our faith is an esoteric Faith, and it is a faith of the Intellect, and it is a faith of personal search¹⁶ and *Al-hamdu li'llah!* All of you and us humble *murids* of the *Imam* of the time are together engaged in a personal search for wisdom, for the knowledge of *haqiq* for the knowledge of realities. We thank you all for participating and for encouraging us. May *Mawla Khudawand* bless us all with his *Nur* in the form of very sublime knowledge. *Amin, Ya Rabba'l-'alamin*

Next week the follow-up, the review of this *Ayah-yi bay'ah* session will be done by Alwaiz Riyaz Momin from Houston and *insha'a'llah* we will meet next Sunday. I do have an important announcement to make that it is necessary for us to travel again so after next Sunday, we will be taking a break for two months. We are away in June but we have deliberately decided not to start in July because in July. As in this part of the world, in the Western world, there are *Imamat day khushali majalis* which take place in the daytime on a Sunday, and therefore it interferes, we do not want to interfere with such *Jama'ati* commitments. We will start on the first Sunday of August, at that time, we will have two more ayats to cover, very foundational and after that Dr. Faquir Sahib, *insha'a'llah* with all your prayers, we will start on a journey of the intellectual history of the *Isma'ili tariqah*.

Thank you everybody and *Ya Ali Madad*.

Your ilmi friends in knowledge

Transcription by Anila Surani & Laila Gillani

Formatting, referencing, proofreading & editing by Navin Kaisani & Niamat Chandani

Note: Global lectures series was started on January 9th, 2022. Above is the #9 lecture transcript.

Live sessions are going on **every Sunday for global Jamat**. Please join live lectures with the zoom link given below.

¹⁶ Mawlana Shah Karim al-Huysani, Mwanza, Tanzania October 8, 1988

[Zoom Link for Sunday Global Lectures](#)

Meeting ID: 844 8079 9388

Passcode: 029954

For any further queries, please write to Navinkaisani@gmail.com

Note: The following symbols have been used in the essay with the names of holy personalities. They have been used once only when the name appears the first time.

(s.a.) = *salla'llahu 'alayhi wa-alihi wa-sallam* (May Allah send blessings and peace through him and his progeny).

(q.s.)= *qaddasa'llahu sirrahu* (May God sanctify his secret).

<https://global-lectures.com/courses/a-review-ayah-yi-bayah/lesson/watch-lecture-video-34/>

Ayah-yi *Bay^cah* (48:10)

Review Presented by Al-Wā'iz Riyaz Momin

Meaning of *bay'at*

The word *bay'at* is derived from *bay'c*, which literally means 'buying and selling'.

Technically, it means mu'mins making a covenant with God, through the Prophet or his successor. In order to attain the pleasure of God and salvation, they are pleased and ready to offer any kind of sacrifice of life and wealth.

Believers should abandon unlawful desires in order to truly obey God, the Prophet, and the *ulu'l-amr*.

Importance of Intermediary

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي
سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ

“O you who believe! Fear God and seek the means to him, and struggle in His way so that you may succeed” (5:35).

Importance of Intermediary

Forgiveness (4:48)

“And if when they had done injustice to themselves, they had but come to you and asked God’s forgiveness, and the Prophet had also asked forgiveness for them, surely, they would have found God forgiving, Merciful.”

Religious dues (9:103)

“Take (*khudh*) *sadaqah* (*zakāt* or religious tax) from their wealth so that you may cleanse and purify them and give them salat. Verily, your salat is peace (of heart) for them.”

Friendship and devotion with Allāh (5:55)

“Indeed your guardian is Allāh, and His messenger and those who believe, who establish prayers and pay *zakāt* (religious tax) while they are bowing down (in prayers).”


Ayah-yi *Bay'ah* (48:10)

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى
 نَفْسِهِ ۗ وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمَنْ أَوْفَىٰ فَمَنْ أَوْفَىٰ ۗ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١٠﴾

“Inna’lladhina yubayi’unaka innama yubayi’una’llaha yadu’llahi fawqa aydihim, fa-man nakatha fa-innama yankuthu ‘ala nafsihi, wa-man awfa bi-ma ‘ahada ‘alayhu’llaha fasayu’tihi ajran ‘azima”

“Verily those who give *bay'at* (oath of allegiance) to you (O Prophet), they verily give *bay'at* to Allāh. Allāh’s Hand is on their hands. So whoever breaks his *bay'at*, does so to his own soul’s loss, and whoever fulfils his covenant with Allāh, He will soon grant him immense reward” (48:10).

Qur'ānic Reference of *Bay'at*

 لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ
 فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيبًا ۝ ١٨

“Certainly, Allāh was well pleased with the believers when they swore allegiance to you under the tree, and He knew what was in their hearts, so He sent down tranquility on them and rewarded them with a near victory (48:18).”

Everlasting Hand of God

It is divine law that when God attributes a magnificent thing to His Holy essence, it becomes ever-lasting and imperishable such as: The Book of God (the Qur'ān), the Rope of God, the Light of God, the House of God (Kabah), the Religion of God (Islam), the Symbols of God, the Signs of God in the physical and the spiritual worlds, etc.

The true successor of the Prophet (i.e. the Imām of the time), who is the hand of God is everlasting because it is impossible that the Hand of God (*yadu 'llah*) may sometimes exist and sometimes not exist.

Anthropomorphic Examples of Allāh in the Qur'ān

Face of Allāh (28:88)

Side of Allāh (39:56)

Eyes of Allāh (11:37)

Hand of Allāh (48:10)

Anthropomorphic Examples of Allāh

“He (Alī), exalted be his name, said [referring to Qur’ān 28:88: 'All things perish save His Face']: 'I am that Face'; and [referring to Qur’ān 48:10: 'The Hand of God is above their hands'] he said: 'I am that Hand'; and [referring to Qur’ān 39:56: 'I am the Side of God' (janb'llāh)], he said: 'I am that Side.' On the whole, whatever he said that day in Arabic, he has said it here in the Persian language.”

What is being purchased and sold?

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ ط
(9:111)

Yusuf Ali: “Allāh hath purchased of the believers their persons and their goods; for theirs (in return) is the garden (of Paradise).” (Incorrect translation)

Sahih International: “Indeed, Allāh has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise.” (Correct translation)

Imām = Embodied Paradise

“And He will admit them into paradise, which He has made recognized to them.” (47:6)

“And He will cause you to enter gardens underneath which rivers flow.” (61:12)



Holy Hadith

Did you not hear a hadith, related from Imām Ja'far Sädiq, that someone prayed to God in his presence, repeating: 'God, let me enter Paradise!' The Imām said: 'Do not pray in this way, but say: God, do not expel me from Paradise.'

Pir Nasir Khusraw's Personal Search

One night I was approached in a dream by someone who chided me, “How long will you drink this brew that destroys human intellect? ‘Tis better to be sober.” I responded, “The sages have failed to find better elixir to drive away the sorrows of the world.” He said, “Never has drunkenness brought peace of mind. Can one who leads people to stupor be called a sage? Seek that which increases intellect and wisdom.” I asked, “Where can I find such a thing?” he replied, “Those who seek shall find.” And then pointing in the direction of the qibla, he fell silent.

Verses from Travelogue by Pir Nasir Khusraw

One day I read in the Qur'ān the verse of *bay'at* (48:10)
In which God says: "My hand is above (their hands)".

Those companions who had done *bay'at* under the tree,
The likes of Jafar, Miqdad, Salman, and Abu Dharr.

I asked: 'Whereof that tree? That hand on which to pledge?
Where should I seek that hand, that *bay'at* and that group?'

They replied: The tree no longer exists, nor that hand,
For that group has now dispersed and that hand disappeared.

All of them are the companions of the Prophet in Paradise,
Singled out by that *bay'at* and chosen from among the people'.

Continued...

All of them are the companions of the Prophet in Paradise,
Singled out by that *bay'at* and chosen from among the people'.

I said: 'It is clear in the Qur'ān that Ahmad All of them are the companions of the Prophet in Paradise,
Singled out by that *bay'at* and chosen from among the people'. is a Bearer of glad tidings, a warner and a
luminous lamp' (Qur'ān 33:45-46).

Even if unbelievers intend to extinguish it with their mouths,
God will keep it shining despite their intention (Qur'ān, 9:32).

How is it that today no one is left from that group?
Is the speech of God, the Supreme Ruler of the world, other than the truth?

Continued...

Whose hand should we take and where is God's *bay'at*?
That He may treat the later ones as justly as the earlier?

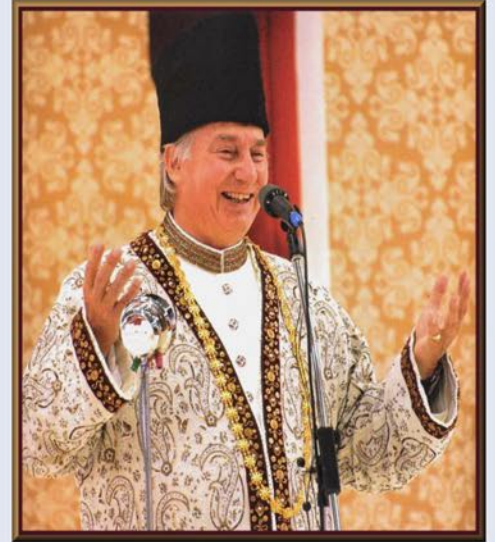
What sin did we commit that we were not born at that time?
Why are we deprived of the Prophet and distressed?

The Constitution of the Shia Imāmi Ismaili Muslims

“The authority of the Imām in the Ismaili Tariqah is testified by *Bay'ah* by the murid to the Imām which is the act of acceptance by the murid of the permanent spiritual bond between the Imām and the murid. This allegiance unites all Ismaili Muslims worldwide in their loyalty, devotion, and obedience to the Imām within the Islamic concept of universal brotherhood. It is distinct from the allegiance of the individual murid to his land of abode.”

“I say how much you are constantly in my heart, in my thoughts and in my prayers. And I place my hand on the shoulder of each, and every murid around the world, wherever you are in any corner of the world, to convey to each one of you individually, my warmest and my most affectionate paternal maternal loving blessings.”

—Aiglemont, 11 July 2017 – Homage Ceremony



Ayah-yi Ita'ah (4:59)

Transcription of Summary 08/07/2022

[Lecture Link Urdu by Dr. Faquir Muhammad Hunzai and English Summary by Rashida Noormohamed-Hunzai Sahibah 08072022 Audio mp3](#)

[Lecture Link Urdu by Dr. Faquir Muhammad Hunzai and English Summary by Rashida Noormohamed-Hunzai Sahibah 08072022 Video mp4](#)

08072022-Ayah-yi Ita'ah.pdf

Bismi'llahi'r-Rahmani'r-Rahim

Ya 'Ali madad

[After prayer] We will start with this quotation, which has been displayed before in connection with the concept of mediation *Wasilah*, etc., but this is such an important quotation that we want you to keep in mind throughout this lecture. We will finish with another slide at the end of the lecture. Still, this particular quotation is from a Foreward, written by Mawlana Sultan Muhammed Shah^(c) in 1934 for a book called *Muhammad A Mercy to all Nations* by Al-Hajj Qassim Ali Jairazbhoy. The whole of this Foreward is very important and we recommend all to read it. Please go to the Monoreality website¹ and find it in the Mawlana Sultan Muhammad Shāh's folder. It is well worth reading it a few times.²

Let's read this quotation together because today we are talking about the verse of obedience *Ayah-i Ita'ah* and we will be referring to this quotation several time so please keep in mind. This quotation goes like this;

“By the institution of the ‘Ulu’l-Amr - who can be interpreted as Imam and Caliph - and by placing obedience to ‘Ulu’l-Amr, immediately after that to God and the Prophet, the

¹ <https://www.monoreality.org/>

² [Aga Khan III : ISWLS](#)

ensured that the Faith would ever remain living, extending, developing with science, knowledge, art and industry.”³

[Next is] the Farman of Mawlana Hazir Imam, Nur Mawlana Shah Karim Al-Hussaini Hazir Imam^(c) Which was made in Pakistan:

“For hundreds of years, my spiritual children have been guided by the Rope of Imamat. You have looked to the Imam-of-the-Age for advice and help in all matters, and through your Imam’s immense love and affection for his spiritual children, his nur has indicated to you where and in which direction you must turn, so as to obtain spiritual and worldly satisfaction”.⁴

So the quotation in the beginning and the Farman at the end is like a conclusion about the Ismaili interpretation of the Qur’an and *Ahadith*. Now Dr Faquir Sahib will deliver his lecture:

Transcription Summary by Alwaiza Rashida Noormohamed-Hunzai Sahibah:

I will briefly summarize in English for those who have found Urdu difficult. Today's topic is the verse of obedience *Ayah-yi-Ita'ah surah 4 ayat 59*, which we recite in our Holy *Du'a* thrice daily. It is the soul of our Ismaili *da'wah*. *Yaaa aiyuhal lazeena aamanooo atee'ul laaha wa atee'ur Rasoola wa ulil amri minkum fa in tanaaza'tum fee shai'in faruddoohu ilal laahi war Rasooli in kuntum tu'minoona billaahi wal yawmil Akhir; zaalika khairunw wa ahsanu ta'weelaa.*

Translation: O you who believe! Obey Allah, and obey the Messenger, and those charged with authority among you. If you differ in anything among yourselves, refer it to Allah and His Messenger, if you do believe in Allah and the Last Day: That is best, and most suitable for final determination.⁵

This verse is the soul of our Ismaili *da'wah*; the centrality of *Imamat* is the basis on which the Ismaili interpretation depends. So, in understanding this verse, many questions we hear, many ambiguities and doubts, will be removed, giving us a thorough grounding in Ismaili belief. Dr.

³ H. H. The Aga Khan III's foreword written for Jairazbhoy's 'Muhammad - A Mercy to all the Nations' : ISWLS

⁴ Mawlānā Shāh Karim al Huysani, Karachi, 13 December 1964 Precious Gems Vol 1

⁵ Surah-yi An-Nisa' (4:59)

Faquir Sahib read out the whole of the verse in Arabic. It is *surah 4 ayat 59*, and we only use the first sentence: O you who believe! Obey Allah, and obey the Messenger and those who are in authority, *Wa ulil amri minkum from amongst you*. Many people seem to think that this is because the rest of the *ayat* does not favor the Ismaili interpretation but we have to point out right from the beginning that our *Du'a* is quite succinct. The rest of this *ayat* was not included to keep the *Du'a* due to the length, but the rest of the *ayat* is also very much in the Ismaili interpretation.

First of all, we will look at O you who believe, obey “atee'u”, meaning plural for the whole community. The whole of humanity obey God, all of you and obey the Prophet and those who are the holders, bearers of authority from amongst yourselves. In the Qur'an, this is not only addressed to the people of the Prophets' time but also for the entire span of time. It becomes important to know that we are talking about when we say *Wa ulil amri minkum* from amongst you, then that means the *Imam* of the age or the *Imam* of the time who is amongst the people in every age. Dr. Faquir Sahib also quoted from *Haft Bab*⁶, which is written by one of our *Da'i* and Dr. Sahib says that this sentence is amazing, that if someone who has read the whole history of religion and talked about recognizing every single Prophet and *Imam* in the past, in the history but does not recognize the *Imam* of his or her time then their *ibadat*, *bandagi* has little value because the fundamental point is to recognize the *Imam* of the time because it is only through his recognition that you can have the true recognition of God.

The second part says: *fa in tanaaza'tum fee shai'in faruddoohu ilal laahi war Rasooli in kuntum tu'minoona billaahi wal yawmil Aakhir; zaalika khairunw wa ahsanu ta'weelaa*. If you differ in anything among yourselves, refer it to Allah and His Messenger, if you do believe in Allah and the Last Day: That is best, and most suitable for final determination.⁷ If you have a dispute about anything, then refer to God and the Prophet. If you believe in God and the final day or the last day and this seems best for *ta'wil*.

if you read the English translation, you will have to really smile because this *ta'wil*, the word *ta'wil* in this *ayat* is translated by, for instance, Muhammad Pickthall, ‘that is better and more

⁶ ■ *Spiritual Resurrection in Shii Islam (Haft Bab Mahmood Katib)*

⁷ Surah-yi An-Nisa' (4:59)

seemingly in the end⁸ which has no meaning. Here, the word is *ta'wil*, the inner meaning of the Qur'an. So we ask the question: what disputes would people have? What is this something about which people will dispute? We come to this in the second half of the lecture.

In the first half, we look at the three types of obedience. First of all, obey God, Allah! What is meant by that? Dr. Faquir Sahib has said that this is related to all those verses which are about creation in the Holy Qur'an. We have discussed in the past lectures that there are two concepts of creation in the Qur'an: there is a creation in time and space. *Ayat*, such as God created creation in six days and then on the seventh day, He established *musawat* or equality on this throne.⁹ There are also *ayats* in the Qur'an, which talk about example was *surah 2 ayat 117 Badeee'us samaawaati wal ardi wa iza qadaa amran fa innamaa yaqoolu laho kun fayakoon*. "(It is He Who is) the Originator (*badi*) of the heavens and the earth and when a matter is complete, He but says to it "Be" and it becomes"¹⁰ In which it is said that the *Badeee'us samaawaati wal ardi* and *wa iza*? if you read the *Surah 2 ayat 117* and its translation, that here it is the concept of instantaneous creation, in the twinkle of an eye. So all those *ayats* which are like this about creation about the heavens and the earth, etc. These are the verses that you have to reflect on and this is your obedience to Allah.

There are many difficult *ayats* because the first question anybody would ask is why God would need to take six days to create creation when you can do it instantly. So such verses require *ta'wil* and it cannot be understood without *ta'wil*. So Hazrat Nabi Muhammad Mustafa^(s) from the very beginning of his mission, appointed Hazrat 'Ali^(c) in order to do the *ta'wil*. We have mentioned many times the *hadith* about the Prophet saying he would have to fight for the *tanzil*, the revelation of the Qur'an but that Mawlana 'Ali is the one who has to do *Jihad* or fight for the *ta'wil* of the Qur'an. The holy Prophet said: "I am fighting for the sake of the *tanzil* of the Qur'an and 'Ali is fighting for the sake of its *ta'wil*."¹¹

The second thing is that every Prophet did this. It wasn't just Prophet Nabi Muhammad Mustafa who appointed Hazrat Ali! Every single *Natiq* had an *Asas*.¹² The second obedience is the

⁸ Surah-yi An-Nisā' (4:59)

⁹ Surah-yi Hud (11:7)

¹⁰ Surah-yi Al-Baqarah (2:117), translation from *Precious Treasures*, p. 92

¹¹ [Hunzai, Faquir Muhammad & Rashida Noormohamed, The Holy Ahl-i Bayt in the Prophetic Traditions](#) Hadith no.32968

¹² [Nasir Khisraw, Wajh-i-Din. Translated by Allamah Hunzai pdf](#)

obedience of the Prophet or the *Rasul*. This is related to many verses in the Qur'an, which are given very concisely, but their explanation changes over time, and there are many examples of this. They are generally called *Shari'at-i waz'ci*. For instance, there are verses about *tahara*, *wudu*[ablution], to do that is in the Qur'an but how to do it is not described or explained in the Qur'an. That is what the Prophet did in the same way as establish *Salat* and give *Zakat*, these are your things to do but how to do *Salat* and how much to pay for *Zakat*? These are things that the Prophet had explained because they are very complex. Do you know that the *Zakat* from gold, and silver is different from the *Zakat* of animals, form is different from that of edibles, crops etc. These were all explained by the Holy Prophet.

Similarly, about the *Hajj* and *Jihad*. How to do *Jihad*, how to perform *Hajj*, all this was explained by the Holy Prophet but the Holy Prophet did not say in his lifetime that his explanation would now last until the end of time. In fact, what he said was that he was leaving two significant or weighty things after him. He was leaving the book of God as well as his *Ahl-i bayt*, the *'itrat*, the progeny from his *Ahl-i bayt* and that they would never separate until they meet him in paradise at the *hawz-i Kawthar*.¹³

The pillars of Islam are called the *D'a'aim-al-Islam* or *Arkan-i Islam*. The famous book of Qadi al Nu'man¹⁴ is by that name and the progeny would explain these things of the Qur'an according to their time. So I hope that you have connected with the quotation we quote at the beginning from the Foreward of Mawlana Sultan Muhammad Shāh that it is only through the obedience of the *'Ulu'l-Amr* immediately after that to God and the Prophet that the faith can remain extending, developing, living, with changes in our environment through science, through technology, the arts, sciences, etc. that is the Ismaili understanding.

The Pillars of Islam as we have discussed earlier, are seven, *Walayah* is the most important *Tahara*, *Salat*, *Zakat*, *Sawm* or *Roza*, *Hajj* and *Jihad*. This is the work of the *Imams* that they explained according to their time and circumstances, how to perform these pillars. Out of all these three obediences of Allah, the Prophet or the *'Ulu'l-Amr*, you can now see that the obedience of the *'Ulu'l-Amr* is the most comprehensive and most overarching because it concerns all times and spaces. So when we talk of God's obedience, there is the concept of God

¹³ Rashida Noormohamed-Hunzai, [Hazrat Ali](#) p. 17

¹⁴ [Da'a'im-al-Islam-The-Pillars-of-Islam-vol-1 .pdf](#) , [English - Pillars of Islam - volume II.pdf](#)

in many religions, but just knowing the concept about God it doesn't give you *ma'rifat*, does not give you recognition, does not give you salvation.

It is important that we should have recognition and Dr. Faquir Sahib quoted from *Nahj-ul-Balagha* right at the beginning there's a quotation of Mawlana Ali in which he said, “*Awal-u-Din Marifat-al-llahu*” Recognition of Allah in terms of His *Nur* is the pure deen (religion)”, that the foundation of religion is the recognition of God.¹⁵ So the question is, how do you recognize God? Is this something that every ordinary human being can do on his own? No! For this reason, there has been continuous divine guidance in the world. Dr. Faquir Sahib then said that in Islam, the *Shāhada* has two sentences and Islam requires two witnesses.¹⁶ So, it's not enough to say *la ilaha illa'llah* one also has to mention or state who taught you *la ilaha illa'llah*. That is why we say *la ilaha illa'llah Muhammad-dur-Rasulul-lah*, the teacher i.e., Nabi Muhammad Mustafa is the one who taught us that there is only one God. It is the work of the Prophet and after him, this recognition, this *ma'rifat* is the work of his progeny, the *Imams* from his progeny.

We also remember that the Prophet, in his historical time, 63 years of life at the beginning of the mission of Islam, but *Imamat*, the *Walayat* is forever. It is for all times and places, therefore, that makes it very important that we should obey that which is a permanent institution.

Now conditions of obedience (*fara'yiz*). We need to know and this has been our theme in all our global lectures series, that we do not believe that the Qur'an does not tell you that you and I can relate to God directly. This is only done through a *Wasayil* or *Wasilah*¹⁷. This is done through an intermediary, nothing for ordinary human beings. of course! Prophets and *Imams* have direct connections with God, but ordinary people need *Wasilah*.

Then Dr. Faquir Sahib went to *surah* 4 in which this *ayat* is to be found that is *ayat* 80, which is very important. *Many yuti'ir Rasoola faqad ataa'al laaha wa man tawallaa famaara arsalnaaka 'alaihim hafeezaa* Translation: He who obeys the Messenger, obeys Allah: But if any turn away, We have not sent you to watch over their (evil deeds).¹⁸

¹⁵ *Nahj-ul-Balagha*, first sermon

¹⁶ *Sūrah-yi Aḷ-Ṭalāq* (65:2)

¹⁷ *Sūrah-yi An-Nisā'* (4:59)

¹⁸ *Surah-yi An-Nisā'* (4:80)

It says quite clearly whoever obeys the Messenger has obeyed Allah and this is the theme of the Qur'an that you cannot directly obey God only through obeying the messenger. So, for us this means that we have to obey the *Imam* of the time who has been appointed by the Prophet in order to obey the Prophet and in order to obey Allah. So Allah's obedience is to *Wasilah*, the intermediary. Then another verse that is very important is in Surah 59. In some Qur'an, it's number 8 and in some Qur'an, it is number 7. Towards the end of this verse is the sentence: *Maaa afaaa'al laahu 'alaa Rasoolihee min ahlil quraa falillaahi wa lir Rasooli wa lizil qurbaa wal yataamaa walmasaakeeni wabnis sabeeli kai laa yakoona doolatam bainal aghniyaaa'i minkum; wa maaa aataakumur Rasoolu fakhuzoohu wa maa nahaakum 'anhu fantahoo; wattaqul laaha innal laaha shadeedul-'iqaab*. Translation: What Allah has bestowed on His Messenger (and taken away) from the people of the townships,- belongs to Allah,- to His Messenger and to kindred and orphans, the needy and the wayfarer; In order that it may not (merely) make a circuit between the wealthy among you. So take what the Messenger assigns to you, and deny yourselves that which he withholds from you. And fear Allah, for Allah is strict in Punishment.¹⁹ Whatever the messenger gives you, take it and whatever he forbids you abstain from it. So, it is the total authority that the *mu'mins* and the *murids* should follow the *Imam's* guidance. To do what he tells us to do and to keep away from things that he tells us not to do because that is his task.

There is another *ayat*, which is 4:65 *Falaa wa Rabbika laa yu'minoona hattaa yuhakkimooka fee maa shajara bainahum summa laa yajidoo fee anfusihim harajam mimmaa qadaita wa yusal limoo tasleemaa*. Translation: But no, by the Lord, they can have no (real) Faith, until they make you judge in all disputes between them, and find in their souls no resistance against Thy decisions, but accept them with the fullest conviction.²⁰ God swears by himself, and then he says by your lord they will not believe. They will not become true *m'umins* until they make you the Prophet, judge of the dispute between them and afterward, they don't find any dislike with your judgment, that they submit to your decision with full submission. The Qur'an is very clear about the Prophet's authority. So God and the Prophets' authority manifests through the Imam the *'Ulu'l-Amr*. The *'Ulu'l-Amr* also have absolute authority and this is why the unity of *m'mins* is

¹⁹ Surah-yi Al-Ĥashr (59:7)

²⁰ Surah-yi An-Nisā' (4:65)

perfected and not like seen in the rest of the world. People are pulling in different directions that you do not see in the Ismaili *Jama'at*.

He quoted this *surah 3 ayat 103 Wa'tasimoo bi Hablil laahi jamee'anw wa laa tafarraqoo*
 Translation: And hold fast, all together, by the rope which Allah, and be not divided among yourselves.²¹ The Qur'an also says to hold fast to the rope of God and not be divided and I hope that you all also know that in the Farman shared earlier, the Imam uses the rope of *Imamat*, that is, the rope of God, the Rope of *Imamat*. So there are many verses in the Qur'an which has multiple inner meanings. They are called the *Mutashabihat*²² and it is for these types of verses that we need the presence of the 'Ulu'l-Amr, who gives us an authoritative interpretation and through his guidance, his authority and decisions that the unity of Islam is maintained.

Now having talked about the three types of obedience, we come to the second half of the *ayat* that if there is a dispute about something amongst you, then turn to God and the Prophet. What does that mean? So turn to God but first, we have to ask what is this dispute. Is that people want to take their disputes about belongings like this property is mine, this property is yours, all about animals or possessions? No! These are ordinary worldly things. What is the dispute which has been the hallmark of the entire Islamic history? The entire history of Islam shows that the main dispute is about who is the rightful successor to the Holy Prophet Muhammad. The whole of Muslim history is around that and if there is a dispute, what does God advise us in this *surah 4 ayat 59*.

After *atee'ul laaha wa atee'ur Rasoola wa ulil amri minkum* turn to *faruddūhu* turn towards God and the Prophet If you have such a dispute about who is the rightful successor and that means look at the verses of the Qur'an. What does the Qur'an say about the *Imamat*? What do the authentic *Ahadith* of the Holy Prophet say about the *Imam*? So disputes are about this succession to the Holy Prophet and not about minor things. Some people of course, claim that this is all about worldly rulers, worldly military leaders or even the *Ulama* of Islam, the scholars of Islam. One has to look around the world and see that none of the worldly rulers of the Islamic countries agree on everything and neither do the military leaders in fact, they are against each other. Their armies are ready to attack each other and none of the scholars of Islam agree with each other.

²¹ Surah-yi Al-i Imran (3:103)

²² Surah-yi Al-i Imran (3:7)

That is why there is so much pulling apart and so much disunity but where *Imam* is *Hazir wa mujood*, you can see in the entire globe from China to North America, his farman is enough to unite all the *murids*. We leave aside spiritual matters but even if we talk about simply worldly matters there is no unity where there is no *Imam*, where there is no '*Ulu'l-Amr*', where there is no following of this *ayat* 4:59: Obey Allah and obey the Prophets and those who hold the *amr*, the authority amongst you.

Then Dr. Faquir Sahib repeated that many verses are there in the Qur'an, *surah 5 ayat 55 Ayat-yi Walayah*²³ there is *Ayat-yi Bay'at*.²⁴ We have reviewed all these in global lectures. All can go back to review these lectures, which are on the website, you will see that this is the main theme of the Holy Qur'an and if you go to the *Ahadith* where the Prophet says that;

'*Man kuntu mawla hu fa 'Aliyyum mawla hu. Allahumma wali man walahu wa 'adi man 'adahu*'. 'He of who I am the Mawla, of him Ali is the Mawla. O God, be the friend of he who is his friend and be the enemy of he who is his enemy.'²⁵

He is who's *Mawla* I am, 'Ali is his *Mawla* so this is Ghadir-i-Khumm but right at the beginning of this mission, when he invited his closest relatives, the progeny of Hazrat Abd al-Mutalib^(c), 40 of them [*Da'wat-i Ashira*] and he asked;

"O Children of Abd al-Muttalib (Banu Abd al-Muttalib), follow me and you will be the kings and rulers of the earth. God has surely never sent a Prophet without appointing his vicegerent (*wasi*), minister (*wazir*), heir (*waris*), brother (*akh*) and legatee (*wali*). Who among you then will be my vicegerent, my heir, brother and minister?"²⁶

Which one of you will help me in my mission, my divine mission? Only Mawlana 'Ali replied so at that time, Mawlana 'Ali was either 10 years old or 13 years old? but the Prophet said yes you, Ali are my *wasi*, my *wazir*, my *wali*, my *waris* and my brother *akh*. Five titles for the Hazrat 'Ali. So for this, I would like to interject here that if you are interested in all these *Ahadith* and these quotations about Mawlana 'Ali, then please look at these two publications. *The Holy Ahl-i-Bayt*

²³ Surah-yi Al-Mā'idah (5:55)

²⁴ Surah-yi Al-Fatḥ (48:10)

²⁵ Rashida Noormohamed-Hunzai, [Hazrat Alī](#) p.18

²⁶ *Ibid.*, p.7

and the Prophetic traditions²⁷ and this book *Hazrat ʿAli*²⁸. These are available on our websites and it is important that you should be aware of such *Ahadith*. For instance, at Ghadir-i-Khumm, the *Hadith* or the prayer of the Holy Prophet, what did he say;

O God, be affectionate to him who is devoted to ʿAli, show enmity to him who is his enemy, give victory to him who helps ʿAli, and forsake him who forsakes ʿAli, and turn the truth in whatever direction he turns.” O Allah, help those who help ʿAli and forsake those who forsake ʿAli and then he ended the prayer by saying, *Allāhumma adir il-haq-o ma haīso dar* and turn *haqq*, (truth) in the direction in which Hazrat ʿAli turns.²⁹

Hazrat ʿAli and his progeny, the everlasting rope of *Imamat*, the chain of the light of *Imamat* continues in the world. They are the ‘*Ulu’l-Amr* about which there have been disputes throughout history and we, the Ismailies, are very lucky that we have held on to the rope of Allah, which is the rope of *Imamat*.

Insha'a'llah, next Sunday, two of our young scholars from Canada, Lal Muhammad Nabizada and Abdul Wakil Sultani, will elaborate on these verses that have been quoted today *Insha'a'llah*. They will speak in English and there will be a thorough discussion of the same content in more detail and then we will have questions and answers as well. We look forward to seeing you all then next Sunday at the same time.

Thank you all for your participation and your attention and May *Mawla* bless you all with the true understanding of this concept of how we can obey ‘*Ulu’l-Amr* of the time to be in a faith that is living, developing and expanding with science, technology, arts etc. Thank you and let us all be grateful that we are in this dynamic situation.

Thank you and *Ya ʿAli madad* to all.

Your friends in knowledge

²⁷ Dr. Faquir Muhammad Hunzai & Rashida Noormohamed-Hunzai [The Holy Ahl-i Bayt in the Prophetic Traditions](#)

²⁸ Rashida Noormohamed-Hunzai, [Hazrat Alī](#)

²⁹ *Ibid.*, p.17, 56

GLOBAL LECTURE SERIES-11**11***Transcription by Anila Surani & Laila Gillani**Formatting, referencing, proofreading & editing by Navin Kaisani & Niamat Chandani*

Note: Global lectures series was started on January 9th, 2022. Above is the #11 lecture transcript.

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Note: The following symbols have been used in the essay with the names of holy personalities. They have been used once only when the name appears the first time.

^(s) - *Ṣalla'llāhu ° alayhu wa-ālihi wa-sallam* (May Allah send blessings and peace through him and his progeny).

^(c) - *° alayhi ṣ-salām/ ° alayha ṣ-salām/ ° alayhima ṣ-salām/ ° alayhimu ṣ-salām/ ° alaynā ṣ-salāmuhu/ ° alayanā minhu ṣ-salām* (May peace be through him/her/they both/they/may his peace be upon us).

REVIEW SESSION

“*Ayah-yi Ita^cah*”

The Verse of Obedience (4:59)

آیة اطاعت (۴: ۵۹)

Review by:

Lal M. Nabizada / A. Wakil Sultani

Toronto, Sunday August 14th, 2022

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ ۖ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا (سورة النساء ٤ : ٥٩)

“O you who believe! Obey Allāh and obey the Messenger and the *Ulu'l-amr* from among you; and then if you quarrel concerning any matter, refer it to Allāh and the Messenger if you believe in Allāh and in the last day, this way is good and best with respect to Ta'wīl.”¹

”اے ایمان والو! تم اللہ کی فرمانبرداری کرو اور رسول کی فرمانبرداری کرو اور اولوالامر کی فرمانبرداری کرو جو تم میں سے ہیں، پھر اگر کسی مسئلے میں باہم اختلاف کرنے لگو، تو اُسے اللہ تعالیٰ اور رسول کی طرف دوبارہ لے جاؤ، اگر تم اللہ اور یومِ قیامت پر ایمان رکھتے ہو، یہ (طریقہ) اچھا ہے اور تاویل کی جہت سے بہترین ہے۔“²

■ Religion = Obedience:

- إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ (٣: ١٩)

“Indeed, the religion with Allāh is Islam (Submission).”³

- "اگر گوید: «اسلام» چیست؟ گویم: طاعت دیگرست بر اُمید مکافات نیکی.. اگر گوید معصیت چیست؟ گویم: بیرون شدن است از طاعت..- "جامع الحکمتین"⁴

Islam = اطاعة = Obedience

Mutāʿ (مُطَاع): The one who is being obeyed

Therefore, this name signifies that in every age, in every period there has to be present a *Mutāʿ* (*Walyyi-Amr*) among the people so that they people fulfill this very important duty of Obedience.

■ Fundamental Principle of the True Religion:

The Religion with God (True Religion)

"..و آن گروه آیند که همیگویند که امام از فرزندان رسول(ص) باید از میان علی ابن ابوطالب (ع) و فاطمة الزهرا (ع) و زنده باید ایستاده بکار دین.."

Others

"..و دیگران همه یک فرقت شده اند بدانکه به امام گذشته همی اقتدا کنند.."

- *Wajh-Uddin*, Chapter 2, ⁵

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ ۖ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

1. “O you who believe! Obey **Allāh** and obey the **Messenger** and the **Ulu'l-Amr** from among you; and then if you quarrel concerning any matter, refer it to Allāh and the Messenger if you believe in Allāh and in the last day, this way is good and best with respect to **Ta'wīl**.” – **Dr. Faquir M. Hunzai & Alwāeza Rashida Noormohamed-Hunzai**
2. “O you who believe! Obey Allah and obey the Messenger and **those of you who are in authority**; and if you have a dispute concerning any matter, refer it to Allah and the Messenger if you are (in truth) believers in Allah and the Last Day. That is better and **more seemly in the end**.” – **Muhammad Pickthall**
3. “O you who have believed, obey Allah and obey the Messenger and **those in authority** among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and they Last Day. That is the best [way] and **best in result**.” – **Sahi International**

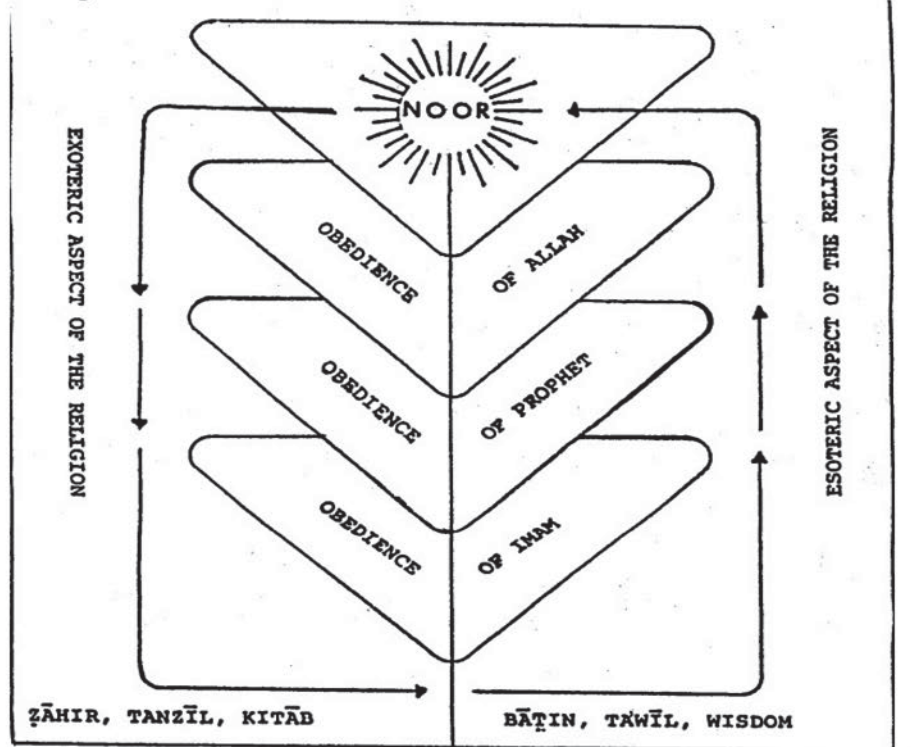
يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ (٥٩ : ٤)

O you who believe!:

- 1) Obey **Allāh** and
- 2) Obey the **Messenger** and
- 3) the ***Ulu'l-amr***

Complete Obedience

Diagram ⁶



■ Three Ranks of Obedience:

| | | |
|--|--|--|
| <p>Obedience to God</p> <p>أَطِيعُوا اللَّهَ</p> | <p>Elaborate Verses (Mufaṣṣalāt)</p> | <ul style="list-style-type: none"> • (11:7) And it is he who created the heavens and earth in six days • (2:117) Originator of the heavens and the earth. When he decrees a matter, He only says to it, “Be”, and it is. |
| <p>Obedience to Messenger(S)</p> <p>أَطِيعُوا الرَّسُولَ</p> | <p>Concise Verses (Mujmalāt)</p> | <p><i>Tahāra</i>(9:08), <i>Salāh</i>(9:71), <i>Zakāh</i>(9:71), <i>Sawm</i>(2:184), <i>Hajj</i>(3:97), <i>Jihād</i>(60:1)</p> <ul style="list-style-type: none"> • Hadith al-Thaqalayn: “I am leaving two weighty things among you.. Kitāb Allāh and My Progeny (My Ahl Al-bayt).” <ul style="list-style-type: none"> ■ Qurā'n = Silent Book ■ Ahl Al-Bayt (Imam/Light) = Speaking Book <p>قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ (5:15)</p> <p>وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ (16:44)</p> |
| <p>Obedience to Ul'ul-Amr</p> <p>أُولِي الْأَمْرِ مِنْكُمْ</p> | <p>Allegorical Verses (Mutashābihāt)</p> | <ul style="list-style-type: none"> • <i>Sirāt-i Mustaqim</i> - Straight Path (1:6) • <i>Hablu'llāh</i> - Rope of Allāh (3:103) • <i>Al-Ma`arij</i> - Ladders (70:3) |

Conditions of Obedience:

■ Obedience to God (أَطِيعُوا اللَّهَ)

Through Mediation/Wasilah:

- If obeying to God directly is possible for mankind, then why two other obediences are required?

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ (٥٩ : ٤)

- Then what “Obey God” (أَطِيعُوا اللَّهَ) Means?

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

- He who obeys the Messenger(S) has obeyed Allāh (4:80)
- *Bay^{ah}* to Messenger’s hand is *Bay^{ah}* to Allāh’s hand (48:10)
- Messenger’s words (Sayings) is what revealed to him (53:3-4)

■ Obedience to Messenger(S) (وَاطِيعُوا الرَّسُولَ):

Submitting to Messenger's Authority in Full

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمُ عَنْهُ فَانْتَهُوا

And whatever the Messenger has given you – take; and what he has forbidden you – refrain from (59:7)

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

But No, by your lord, they will not believe until they make you [O Muhammad] judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission (4:65)

■ Obedience to Ul'ul-Amr (أُولِي الْأَمْرِ مِنْكُمْ):

قال رسول الله صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ لعلي بن ابي طالب عليه السلام: "من اطاعني فقد اطاع الله و من عصاني فقد عصى الله ومن اطاعك فقد اطاعني ومن عصاك فقد عصاني"⁷

The Holy Prophet(S) said to *Imām* ^ع*Alī* (C): “He who obeys me, indeed obeys Allah and he who disobeys me, indeed disobeys Allah. And he who obeys you, indeed obeys me and he who disobeys you, indeed disobeys me.”

أَنَا مَدِينَةُ الْعِلْمِ وَعَلِيٌّ بَابُهَا⁸

I am the City of Knowledge and ^ع*Alī* is its gate.⁹

أَنَا دَارُ الْحِكْمَةِ وَعَلِيٌّ بَابُهَا¹⁰

I am the House of wisdom (Dār al-Hikmah) and ^ع*Alī* is its gate.¹¹

وَجَعَلْنَاهُمْ أُمَّةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ (٧٣: ٢١)

■ **Obedience to the Ulu'l-Amr (أُولِي الْأَمْرِ مِنْكُمْ):**

U'l-ul-Amr as Islamic State Rulers or Scholars?

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ (٤: ٥٩)

فَآمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي أَنْزَلْنَا (٨: ٦٤)

Sahi International: “So believe in Allah and his Messenger and the **Qurā'n** that we have sent down.”

قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ (٥: ١٥)

Sahi International: “There has come to you from Allah a **light** and a clear book.”

Note: *Nur* (Light) and *Kitāb* is two separate thing.

■ Obedience to the Ulu'l-Amr (أُولِي الْأَمْرِ مِنْكُمْ):

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا (٣: ١٠٣)

“The Sunni position is that the Prophet nominated no successor, and that spiritual-moral authority belongs to those who are learned in matters of religious law. As a result, there are many Sunni imams in a given time and place. But others believed that the Prophet had designated his cousin and son-in-law, Ali, as his successor. From that early division, a host of further distinctions grew up — but the question of rightful leadership remains central. In time, the Shia were also sub-divided over this question, **so that today the Ismailis are the only Shia community who, throughout history, have been led by a living, hereditary Imam in direct descent from the Prophet.**”¹²

- *Address to both Houses of the Parliament of Canada, Ottawa, 27 February 2014*

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ ۖ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا (سورة النساء ٤ : ٥٩)

“O you who believe! Obey Allāh and obey the Messenger and the *Ulu'l-amr* from among you; and then if you **quarrel concerning any matter**, refer it to Allāh and the Messenger if you believe in Allāh and in the last day, this way is good and best with respect to Ta'wīl.”

■ Referring to Allah (Qurā'n):

| | |
|--------------------|--------------------------------|
| إِمَامًا (٧٤ : ٢٥) | إِمَامًا (١٢٤ : ٢) |
| أُمَّةً (٥ : ٢٨) | أُمَّةً (١٢ : ٩) |
| أُمَّةً (٤١ : ٢٨) | إِمَامًا (١٧ : ١١) |
| أُمَّةً (٢٤ : ٣٢) | لِبِإِمَامٍ مُّبِينٍ (٧٩ : ١٥) |
| إِمَامٍ (١٢ : ٣٦) | بِإِمَامِهِمْ (٧١ : ١٧) |
| إِمَامًا (١٢ : ٤٦) | أُمَّةً (٧٣ : ٢١) |

وَكُلِّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ (١٢ : ٣٦)

■ Referring to Allah (Qurā'n):

| | | | | |
|----------------------|----------------------|---------------------|----------------------|-----------------------|
| بُنُورِهِمْ (١٧ : ٢) | نُورًا (٩١ : ٦) | نُورٌ (٣٥ : ٢٤) | مُنِيرًا (٤٦ : ٣٣) | وَنُورُهُمْ (١٩ : ٥٧) |
| النُّورِ (٢٥٧ : ٢) | نُورًا (١٢٢ : ٦) | نُورِهِ (٣٥ : ٢٤) | النُّورِ (٢٠ : ٣٥) | نُورٌ (٢٨ : ٥٧) |
| النُّورِ (٢٥٧ : ٢) | النُّورِ (١٥٧ : ٧) | نُورِ (٣٥ : ٢٤) | الْمُنِيرِ (٢٥ : ٣٥) | نُورَ (٨ : ٦١) |
| الْمُنِيرِ (١٨٤ : ٣) | نُورَهُ (٣٢ : ٩) | نُورًا (٣٥ : ٢٤) | نُورِ (٢٢ : ٣٩) | نُورِهِ (٨ : ٦١) |
| نُورًا (١٧٤ : ٤) | نُورَ (٣٢ : ٩) | لِنُورِهِ (٣٥ : ٢٤) | بِنُورِ (٦٩ : ٣٩) | وَالنُّورِ (٨ : ٦٤) |
| نُورٌ (١٥ : ٥) | نُورًا (٥ : ١٠) | نُورًا (٤٠ : ٢٤) | نُورًا (٥٢ : ٤٢) | النُّورِ (١١ : ٦٥) |
| النُّورِ (١٦ : ٥) | وَالنُّورِ (١٦ : ١٣) | نُورِ (٤٠ : ٢٤) | النُّورِ (٩ : ٥٧) | نُورَنَا (٨ : ٦٦) |
| وَنُورٌ (٤٤ : ٥) | النُّورِ (١ : ١٤) | مُنِيرًا (٦١ : ٢٥) | نُورُهُمْ (١٢ : ٥٧) | نُورُهُمْ (٨ : ٦٦) |
| وَنُورٌ (٤٦ : ٥) | النُّورِ (٥ : ١٤) | مُنِيرِ (٢٠ : ٣١) | نُورًا (١٣ : ٥٧) | نُورًا (١٦ : ٧١) |
| وَالنُّورَ (١ : ٦) | مُنِيرِ (٨ : ٢٢) | النُّورِ (٤٣ : ٣٣) | نُورِكُمْ (١٣ : ٥٧) | |

قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ (١٥ : ٥)

■ Referring to the Messenger(S) (Traditions):

مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ وَ اخْذُلْ
مَنْ خَذَلَهُ، وَ انصُرْ مَنْ نَصَرَهُ اللَّهُمَّ أَنْتَ شَهِيدِي عَلَيْهِمْ. ⁹

“He whose Mawla (Master) I am, ^c*Alī* is his Mawla. O Allah!
Befriend whoever befriends him, be hostile to whoever is hostile to
him, forsake whoever forsakes him and help whoever helps him. O
Allah! You are my witness over them.” ¹³

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Ayah-yi Amānah (8:27) - Verse of Trust **Transcription of Summary 08/21/2022**

[Lecture Link Urdu by Dr. Faquir Muhammad Hunzai and English Summary by Rashida Noormohamed-Hunzai Sahibah 08212022 Audio mp3](#)

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Speakers: Dr. Faquir Muhammad Hunzai & Alwaiza Rashida Noormohamed-Hunzai

Bismi'llahi'r-Rahmani'r-Rahim

With your prayers, I will give a gist of the lecture that we have just heard. Our last *āyat*, which we have chosen to spend time on, which is the *Āyāh-yi Amānah*. It is *sūrah 8 āyāt 27; Ya aiyuhal lazina amanū la takhunal laha wa r-rasola wa takhonū amanatikum wa antum ta`lamun*. O you who believe! Betray not Allāh and His messenger, nor knowingly betray your trusts.¹

We recite it at least three times a day at the beginning of the fifth part of our *Du`a*. This is a topic of *amānah*, i.e., trust. It's a very big topic in the Holy Qur'ān. We are concentrating on this *āyat* as it is in our *du`a* and it is directly linked to and related to Imam. For us as Ismā'īlīs but also as thinking rational human beings, *Imāmat* is the greatest reality of religion in our life. So since *Imāmat* is such a great reality, *ḥaqīqat*, then anything that is related to it must be very important to us. Dr. Faquir Sahib said that we have looked at five *āyāt* before and that we have talked about *Imāmat*, but you cannot do enough justice. We cannot praise or describe the light of *Imāmat* in one or several verses or even one or several topics of the Holy Qur'ān and God himself tells us in the Holy Qur'ān that He has explained and described the reality of *nūr-i imāmat* in many diverse ways in the Qur'ān.²

¹ Sūrah-yi Anfal (8:27)

² Sūrah-yi An-Nur (24:35)

The Arabic *du'ā* came in the *jam'ah* or in the time of Mawlānā Sulṭān Muḥammad Shāh^(c) and it was globally spread in Mawlānā Shāh Karim al-Ḥusaynī's^(c) time. Our *Imams* have included some key verses in our daily *du'ā* to motivate us, to inspire us and to understand what the reality of the light of Imam is. As Ismā'īlis, we need to understand the truth or *ḥaqīqat* of the light of *Imāmat*. We only see the physical body of the Imam and are attracted to having discussions and making comments about the Imam's physical appearance. Not many of us can transcend the physical side and go into the *ḥaqīqat* or the reality of the Imam.

Throughout this series of lectures, it has been pointed out that Prophets and Imams have two aspects. They are similar to other human beings and in fact, a great emphasis was put on the last topic, which was about the verse of obedience that the *uli'l amri minkum* they are from among you.³ They are going to be in the form of human beings and they have a lot of similarities with us but at the same time, the Qur'ān and all religious literature point out that they may have some similarities with us, but there are some things where they are very different from us. They are actualized *nūr*, they are *nūr-i mujassam* or embodied *nūr*. They have a perfect soul and perfect intellect, whereas we are still in a potential form.

Dr. Faquir Sahib said that subjects in the Qur'ān have two dimensions. Many subjects have a positive dimension or a negative one. In the *zāhir*, they may appear to be negative. For instance, in this *āyat*, *sūrah 8 āyat 27*, all you who believe betray not Allāh and His messenger, nor knowingly betray your trust.⁴ Betrayal is not in a negative way but not betraying the trust of God and the *Rasul*, which is the opposite of *khiyānat*, which is to betray. Betray means *khiyānat* and the opposite of *khiyānat* is *amānat*. Although it's presented in negative words, the topic is of trust or *amānah*. There are many aspects of *amānah* in the Qur'ān. Dr. Faquir Sahib repeated that today, we are just concentrating on trust as it relates to Imam. We may discuss other dimensions later.

³ Sūrah-yi An-Nisa' (4:59)

⁴ Sūrah-yi Anfal (8:27)

There are two types of trust mentioned in this very short *āyat*: *Yā aiyuhal lazīna at āmanū Lā takhūnal tāha war Rasūla wa takhūnoū amānātikum wa antum ta^clamūn*⁵ There are two types of trust mentioned here. Number one do not betray the trust of God and the Prophet, and knowingly do not betray your own trust. There are two lots of trust, God and Prophets' and a person's own trust. We are going to take the second one, the one about human being's own trust. What is a human being's trust? Human beings are considered in Islām to have the highest status in creation. We are created on the *Ṣūrat-i Raḥmān* [Image of the Compassionate].⁶ We are created from the *Nafs-i Wāḥida*.⁷ We have a very high status in God's creation, and we have been endowed with huge *ni^camat*, huge bounties and blessings. We have used in the past the *sūrah* 9, *Sūrahtu't-Tawbah*, *āyat* 111; *Innal lāhash tarā minal mu'minīna anfusahum wa amwālahum bi anna lahumul jannah*; "Verily! Allah has bought from the believers their lives and their wealth because the Garden will be theirs: They shall fight in the way of Allah and shall slay and be slain".⁸

In this *āyat*, God actually says that he has purchased from the believers their possessions, their wealth, and their souls in order to give them something in return, which is the eternal life of paradise, it is a conditional thing. Similarly, in the *āyah-i bay^cah*, which we have discussed in detail, which is also part of our *du^ca*. Those who fulfill their oath of allegiance, meaning those who obey the Imam and therefore, fulfill their oath of allegiance, will receive "*ajran ^cazīmā*" great reward.⁹ There is one more verse which we are introducing today, the verse in *sūrah* 14, *Sūrah-yi Ibrāhīm āyat* number 34 *Wa ātākum min kulli mā sa altumūh*; *wa in ta'uddū ni'matal lāhi lā tuhsūhā*; *innal insāna lazalū mun kaffār*. And He gave you all that you asked Him.¹⁰ But if you count the favours of God, never will you be able to number them. Verily, man is given up to injustice and ingratitude.¹¹ In which God says, *Wa ātākum min kulli mā sa altumūh*, if you look at translations for most of us who do not know Arabic well, then you will see that Pickthall, for instance, translates as *ātākum* to give, in the present tense but actually *ātākum* means gave you and in this *āyat*, God is saying that he gave us everything that we asked for.

⁵ *Sūrah-yi Anfal* (8:27)

⁶ *A Thousand Wisdoms*, Wisdom - 519

⁷ *Sūrah-yi An-Nisa'* (4:1)

⁸ *Sūrahtu't-Tawbah* (9:111) Translation from *Forty Wisdoms of Jihad*. p.4

⁹ *Sūrah-yi Al-Fath* (48:10)

¹⁰ *A Thousand Wisdoms*, Wisdom - 746

¹¹ *Sūrah-yi Ibrahim* (14:34)

This is a key *āyat* that will shock many as we hear all the time that we don't have this or don't have that and we pray for this and we pray for that, etc., but the Qur'ān tells us in God's words that he has already given human beings everything they ask for. It is possible that we are reading the wrong translation, but when human beings come from the spiritual world and manifest in the physical world, they forget all these things completely. It's like they are in a type of asleep and the *ḥadīṣ* quoted is: *Annasu niyamun fa-iza matu intabahu*.¹² The Prophet^(s) has said that human beings are as though they are asleep in this life. It is when they die that they wake up. This is one half of this *ḥadīṣ*. If human beings are in this type of sleeping state, i.e., forgetful, they have forgotten. In that case, God also provides Prophets and Imams whose sleep is different from ours. Prophet Muḥammad used to say: *Tanamu aynai wa la yanamu qalbi* that my eyes sleep, but my heart never sleeps.¹³ In a farman at Dar es-Salaam farman, Mawlānā Hāzīr Imam said; Every time I visit my *Jam'āt*, there are many *murids* who offer voluntary service, and there are those who I see with my eyes and there are those who I feel with my heart. And the volunteers in the *Jam'āt*, who have done this wonderful work for this visit, to them I convey my best, best, affectionate blessings. Khanavadan, Khanavadan, Khanavadan.¹⁴

Imam says that I see volunteers with these eyes (Imam indicating his physical eyes) and there are some volunteers in the *Jam'āt* whom I see from here (Imam indicating his Heart).

Even in a farman, the Imam has mentioned that he has two types of eyesight. The Imam and the Prophet's sleep is different from ordinary human beings' sleep. Their eyes may rest because they are in a human form, but they are conscious. Their hearts are awake all the time and they have been sent to remind us of what God has already given to us to remind us of what our trusts are.

The Prophets and Imams themselves have a title, Amīn. The trust of the people is with them. In other words, they are responsible for keeping people awake and remembering what their trusts are. If you read the stories of the Prophets and particularly those in the Qur'ān about them, they all said to their communities; indeed, I am here for you, a Prophet who is the bearer of your trust.

¹² Ibn Arabi's Al-Awasilm min-al-qawasim p.13

¹³ [Siraj-ul Quloob Urdu ed. p.23-24](#)

¹⁴ Mawlānā Shāh Karim al Ḥusaynī, Dar es-Salaam Tanzania July 17, 2002

The one who looks after your trust, that is, God has sent me or us to keep the trust. God has already given you, but you have forgotten but I am here to remind you of those trusts. This ends the discussion on what human being's trusts are.

We will now go to the beginning of the *āyat* and discuss the first part of the verse: "Do not betray Allāh and His messenger." What are those trusts? The trust of God and the Prophet. Here, some people would still dichotomize and separate. They will say God's trust is different from the Prophet's trust but that is not the truth. The message of the Holy Qur'ān is very clear. In many verses, God, the Prophet and the *Ulu'l-amr* must be obeyed.¹⁵ If you don't obey *Ulu'l-amr*, you have not obeyed the Prophet, you have not obeyed God. There are many *ḥadīṣ* about that, that whoever is the enemy of Mawlānā ʿAlī^(c) is the Prophet's enemy. Whoever is the Prophet and Mawlānā ʿAlī's enemy is an enemy of God.¹⁶ These are not separate things, God and the Prophet's trust are the same. They are not two separate trusts but one.

What are these trusts that we are talking about which the Prophet left with the Ummah. We are all very familiar with this *ḥadīṣ* about *Inni tarikumba adishikum asakalayn*.¹⁷ The Prophet pronounced in front of a huge crowd who were returning from the final pilgrimage that the Prophet had proclaimed that he said:

"I am leaving two important things among you: the Book of Allāh and my progeny (*ʿitrah*), the people of my House. If you hold on to both of them you will never go astray, for they are not going to separate till they will come to me at the Pond (*Kawṣar*)."¹⁸

I am leaving behind me among you two heavy, weighty, significant, important things: *Kitābu'llāh wa ʿitrat-i ahl al-bayti*. That means I am leaving behind me, amongst you two significant things. The Book of God and my *ʿItrat*, my progeny from my *ahlu'l-bayt*. Here is a clarification because the Prophet had two types of *ahlu'l-bayt*, he had the luminous, the *nurānī ahlu'l-bayt* and he had a physical *ahlu'l-bayt*. Our young people are very aware that the Prophet had twelve wives because again, the Prophet was different from the Ummah. The Ummah could

¹⁵ Sūrah-yi An-Nisa' (4:59)

¹⁶ [Hazrat Alī, 2021 p.17 & 18](#)

¹⁷ *Ibid.*, p.17

¹⁸ *Ibid.*, p.17

only have four if they could treat them equally, but the prophet was not like the Ummah; he was a Prophet of God and therefore, the Prophet had twelve wives. He had this physical *ahlu'l-bayt* in which all these wives were included but he also had a luminous, a *nurānī ahlu'l-bayt*, a spiritual *ahlu'l-bayt*. It is so beautifully described in the *sūrah* 33, *āyat* number 33 *yurīdul lāhu liyuzhiba 'ankumur rijsa ahlal baytī wa yutahhirakum tathīrā*. "O you the people of the house (of the Prophet)! Verily Allāh intends but to keep off from you (every kind of) uncleanness and purify you with a thorough purification."¹⁹

The verse of purification that God has removed every type of uncleanness from the *paj tan-i pāk*, the spiritual or the *nūranī*, the luminous *ahlu'l-bayt*. Recently Dr. Faquir Sahib taught me a very nice phrase that he hasn't mentioned in his lecture but I will mention it that there is a synonym for *paj tan-i pāk* which is *ānwār-i khamṣa*, which means the five lights.²⁰ When the Prophet was discussing this in his own home one of his senior wives called Umm-i Salama, who was highly respected by the Prophet and so she queried: *Yā Rasūl Allāh* am I not included in this *ahlu'l-bayt*, the luminous *ahlu'l-bayt* and the Prophet said, you are highly respected but you do not come into this group. This group was very special, the group that the Prophet covered with his own *aba*, his cloth when he had the *Mubahalāh* [imprecation] with the Christians of Najrān. The Prophet ended this *ḥadīṣ* of *Saqalayn* by saying if you hold fast to both of them you will never go astray.

What does *khiyānat* in the Qur'ān and to his progeny mean? How can we do *khiyānat*? How can we betray the trust as far as the Qur'ān, the Book of Allāh is concerned or the *ahlu'l-bayt*, the progeny is concerned? Dr. Faquir Sahib explained by saying that there are people who claim throughout history, that there have been people who have claimed that they know the meanings of the Qur'ān and by doing this they cause *fitna*.

This is what *sūrah* 3, *āyat* 7 says: *Huwal lazīe anzala 'alaikal Kitāba minhu Aayātum Muh kamātun hunna Ummul Kitaabi wa ukharu Mutashābihātun fa'ammal lazīna fī qulūbihim*

¹⁹ *Sūrah-yi Ahzab* (33:33) Translation from *A Thousand Wisdoms* 144 (82)

²⁰ *A Thousand Wisdoms*, wisdom 623,

zaiyghun fa yattabi'ūna ma tashābaha minhubtighāa 'alfitnati wabtighāa'a tāwīlih; wa mā ya'lamu tāwīlahūo illal laah; warrāsikhūna fil 'ilmi yaqūlūna āmannā bihī kullum min 'indi Rabbinā; wa mā yazzakkaru illāa ulul albāb. He it is Who has sent down to you the Book: in it are verses basic or fundamental (of established meaning); they are the foundation of the Book: others are allegorical. But those in whose hearts is perversity follow the part thereof that is allegorical seeking discord and searching for its hidden meanings but while none knows its ta'wil except Allah and those (who are) firmly rooted in knowledge. “We believe in the Book; the whole of it is from our Lord” and none will grasp the Message except men of understanding.²¹

God says that those people who are not supposed to do *ta'wil* but try to do it to create *fitna*, dissension, and disagreement within the community. Islamic history has many examples of that. They are all in front of us, but only Allāh and the *rasikhun fi'l-ilm* know the *ta'wil* of the Qur'ān. If anybody claims they know the *ta'wil* of the Qur'ān and they are not even the *murid* of the Imam, then this is a definite *khiyānat*, the betrayal of a very important trust. Only the *icitrat* of the Holy Prophet from his luminous *ahlu'l-bayt* know the meanings of the Qur'ān and not anybody else. They, of course, can bless their own *hujjats*, and *da'is*, and *pirs* with those *ta'wilats*.

How do you do the *khiyānat*? How do you betray the progeny of the Holy Prophet? We have already discussed this in the previous topic of *sūrah* 4 *āyat* 59 about the obedience that the rest of the *āyat*, which is not what we recite in the *Du'a*. *Yāa aiyuhal lazīna āmanūo atī'ul lāha wa atī'ur Rasūla wa ulil amri minkum fa in tanāza'tum fī shai'in faruddūhu ilal laahi war Rasūli in kuntum tu'minūna billāhi wal yawmil Akhir; zālika khairunw wa ahsanu ta'wīlā.* O you who believe! obey God and obey the Apostle and those charged with authority among you. If you differ in anything among yourselves refer it to God and His Apostle if you do believe in God and the Last Day: that is best and most suitable for final determination.²² This tells us that if you have a dispute about something, then turn back to Allāh and the Prophet. What does that mean? The dispute throughout Islāmic history has been about who is the rightful successor of the Holy Prophet. If there is a dispute, who should we turn to? We should turn to Allāh, which means go to the Qur'ān and go to the Prophet, go to his authentic *hadīs*. What do you find? The Qur'ān tells

²¹ Sūrah-yi Al-i 'Imrān (3:7)

²² Sūrah-yi An-Nisa' (4:59)

you again and again that the Imams are from the progeny of the Holy Prophet, that they are designated, they are not elected, they are designated by the previous Imam.

When the Prophet said these two *ḥadīṣ*, *Ana Madīnatu'l ʿilm wa ʿAliyyun babuha* I am the city of knowledge and ʿAlī is its gate.²³ Whoever wishes to acquire knowledge should come through the gate. Moreover, when he said, *Ana daru'l hikmatu wa ʿAliyyun babuha* I am the House of Wisdom and ʿAlī is the gate²⁴ This makes it quite clear that if we want the *ta'wilat*, we want the secret realities of our faith, then we have to go to the Imam who is from the direct descent of the Holy Prophet. Prophets and Imams come to the world to teach the secrets of the Qur'ān and therefore, if the Prophet did that, Mawlānā ʿAlī did that, then why should not there be in every age and in every time, such a true successor who continues this function of giving the truth. To teach the *ḥaqīqat* of the Qur'ān according to our times and circumstances but what is important here, in the words of Ḥaḏrat Ibrāhīm^(c) in the Holy Qur'ān *Rabbi innahunna adlalna kasīram minan nāsi faman tabi'anī fa innahū minnī wa man 'asānī fa innaka Ghafūrur Rahīm*. O my Lord! they have indeed Led astray many among mankind; He then who follows my (ways) is of me, and he that disobeys me, but you are indeed Forgiving, Most Merciful.²⁵ That one *faman tabi'anī fa innahū minnī*, whoever follows me, obeys me absolutely. He becomes of me, and this is a very important verse of the Qur'ān. What does this type of obedience mean? This type of obedience means to do what the Imam tells us to do and to refrain and avoid what he tells us not to do as this is extremely important. Dr. Faquir Sahib gave the example of Pir Nāṣir Khisraw^(q) that Pir Nāṣir Khisraw, a thousand years ago in his literature given this absolutely easy-to-understand example from nature. Any human being can understand that only good soil grows things. Why? Good soil has the capacity to submit, to allow itself to disappear, but it doesn't disappear completely. It comes into a higher soul, the soul of vegetation. Similarly, edible vegetation is not poisonous and is eaten by animals. Human beings. We eat salads and spinach and all sorts of vegetables. The form of vegetables disappears, but their essence becomes part of a higher soul, whether it is animal or rational. In the same way, *halāl* animals, when they are slaughtered by human beings for consumption lose their existence, but they do not lose their

²³ *The Holy Ahl-i Bayt the Prophetic Tradition*. Hadith 32978, p. 13

²⁴ *Ibid.*, *ḥadīṣ* 32889, p.13

²⁵ Sūrah-yi Ibrahim (14:36)

essence. They are promoted to a higher soul, the souls of rationality, the soul of a thinking human being. At the point of human beings, this submission is not in a physical way. This submission is in the form of absolute obedience to the Imam of the time and through this type of obedience, a *mu'min* can become *fanā' fī'l-Imam*. He can merge in the light of the Imam, or if you like, the light of the Imam can come into that *mu'min*.

We are still in a potential form and when the Imam tells us, my beloved spiritual children, he is hinting that you can become like me but that is conditional. That can be only possible if we can have the courage to obey him absolutely. Here in London, Mawlānā Hāzīr Imam used a very strong word during the Golden Jubilee Farman. He said if you cannot practice your faith rigorously, rigorously!²⁶ I hope that all of you know what this word in English means rigor, with great strength, determination, and conviction. He has also said in Farmans that our faith is not a faith of convenience.²⁷ Today you may have time to remember him and God and tomorrow maybe at the weekend. No, this is a daily thing. We breathe our faith, we live our faith, we think our faith, we act our faith. What Dr. Faquir Sahib has described from Mawlānā Sulṭān Muḥammad Shāh's conclusion of his book on the last page, Mawlānā Sulṭān Muḥammad Shāh said that the subject should always disappear in the object.²⁸ That we should not remain ordinary potential human beings. That someday we should also try to become like our Imam, *nurānī*, from top to bottom. This is the topic of *amānah*, related to the topic of trust but remember, there are other dimensions of the word trust in the Qur'ān, but they may be looked at in the future. We are going to stop here and as usual, the review will be done in English next Sunday and after that, there will be time for questions and answers. It will also give some of you time to re-listen to this session and look at the *āyāts* that have been mentioned. *In shā'a'llāh*, let us hope that this is helping us all to deepen our knowledge of the Holy Qur'ān and to deepen the knowledge of our Holy *bātinī tarīqah*, our Ismā'īlī *bātinī tarīqah*. *In shā'a'llāh!*

Ya 'Alī Madad to everybody, thank you for your participation and attention. And *in shā'a'llāh*. See you all next Sunday at the same time.

²⁶ London, United Kingdom 5, July 2008

²⁷ London, United Kingdom 5, August 1994

²⁸ [Aga Khan III: A Study in Humanism](#), K.K. Aziz, The Institute of Ismā'īlī Studies, p.6

Yā ʿAlī Madad to all of you.

Transcription by Ali Noordin & Anila Surani

Formatting, referencing, proofreading & editing by Navin Kaisani & Niamat Chandani

Note: Global lectures series started on January 9th, 2022. Above is the #12 lecture transcript. Live sessions are going on every Sunday for global *Jamʿāt*. Please join live lectures with the zoom link given below:

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Note: The following symbols have been used in the essay with the names of holy personalities. They have been used once only when the name appears the first time.

^(s) - *Ṣalla ʿllāhu ʿalayhu wa-ālihi wa-sallam* (May Allāh send blessings and peace through him and his progeny).

^(c) - *ʿalayhi ʿs-salām/ʿalayha ʿs-salām/ʿalayhima ʿs-salām/ʿalayhimu ʿs-salām/ʿalaynā ʿs-salāmuhu/ʿalayanā minhu ʿs-salām* (May peace be through him/her/them both/them/may his peace be upon us).

^(q) - *qaddasa ʿllāhu sirrahu* (May God sanctify his secret).

<https://global-lectures.com/courses/a-review-ayah-yi-amanah/lesson/watch-lecture-video-38/>

Review of Dr. F.M. Hunzai's Lecture on

Ayah-i Amānah (8:27)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ وَأَنْتُمْ تَعْلَمُونَ

O you who have believed, do not betray Allah and the Messenger and do not betray your trusts and you know

Global Lecture Series

Sunday, 28th August 2022 AD / 1st Şafar 1444 AH

<https://tinurl.com/Global-Lecture>

Review presented by Naeem and Rozina Jeewani

Review session layout

- Introduction
- Lexical analysis of the verse
- Review from the last session
- Self-reflection
- Summary of verses recited in Holy Du`À
- Q&A

Introduction

- The subject of trust in Qur'ān
- Qur'ān guides in two ways i.e. positive way and negative way. An example of negative guidance:

And whosoever goes blind to the remembrance of the Compassionate, We appoint for him a devil who becomes his companion. (43:36)

The opposite wisdom of this verse is that, he who truly remembers God, an angel is appointed for him who becomes his companion.

Thus those who remember God abundantly are very greatly blessed and an angel is engaged in their work by the command of God¹

¹ Practical Sufism and Spiritual Science, p.81 - ©Allāmah Naṣīr al-Dīn Naṣīr Hunzai

Introduction

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ
وَتَخُونُوا ءَمَانَتِكُمْ وَأَنْتُمْ تَعْلَمُونَ

O you who have believed, do not betray Allah and the Messenger and do not betray your trusts and you know

- Betray **خيانة** is the opposite of Trust **امانت**

Lexical analysis of the verse

• يَا أَيُّهَا الَّذِينَ ءَامَنُوا

O you who have believed

- Definition of Believer
- Levels of Beliefs
- Why only believers (Reflection point)

Lexical analysis of the verse

• لَا تَخُونُوا اللَّهَ وَالرَّسُولَ

Do not betray Allah and the Messenger

- Two types of لَا

 - No – La' Nafi (لائے نفی)
 - Do Not – La' Nahi (لائے نہی)
- The La' used in this verse is La' Nahi – a negative command
- Plural

Lexical analysis of the verse

وَتَخُونُوا أَمَانَاتِكُمْ

and do not betray your trusts

- La' Nahi is assumed as it is not repeated in Arabic
- La' Nafi can be repeated to give the meaning of 'neither' and 'nor' e.g. *Neither drowsiness overtakes Him nor sleep (2:255)*

Lexical analysis of the verse

وَأَنْتُمْ تَعْلَمُونَ

and you know

- Root alphabets `ain ع, lām ل, mīm م
- Allusion to `ilm – Knowledge (reflection point)
- wa (وَ) is also interpreted as ‘*while*’ you know or *Knowingly*

Review from the last session

- Two types of trusts mentioned in the verse
 - ❖ *Trust of Allah and His Messenger*
 - ❖ *People's own trust*

Review from the last session

- *Trust of Allāh and His Messenger*
 - ❖ Trust of Messenger is the same as the trust of Allāh
 - ❖ This is similar to Obedience and Allegiance
- What were the two trusts of Allah and His Messenger?
- Hadith Thaqaalayn – حديث الثقلين (saying of the two treasures)

إِنِّي تَارِكٌ فِيكُمْ الثَّقَلَيْنِ كِتَابَ اللَّهِ وَ عِثْرَتِي أَهْلَ بَيْتِي

Indeed I am leaving two heavy things among you... the book of Allāh and my `itra (family/Ahl al-bayt)

Review from the last session

- Ahl al-Bayt
 - ❖ Here Ahl al-Bayt means the Nurani house of the Prophet
 - ❖ Prophet's two houses
 - Physical house – physical family including wives of prophet
 - Spiritual house – Panjtan-i pak – which are purified by Allah

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا (33:33)

Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification

Review from the last session

- Qur'ān and Ahl al-Bayt are the two trusts of Allah and His Messenger
- If you hold them both firmly then you will never go astray
- Do not betray in these two trusts. How can we betray them?
- Betraying Qur'ān means that one must not claim to know the real meaning of Qur'ān because it is only the right of those who are firmly grounded in knowledge (الراسخون في العلم)

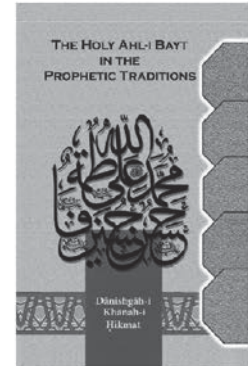
Review from the last session

- Betray Ahl al-Bayt i.e. Imamah

فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ (4:59)

And if you disagree over anything, refer it to Allah and the Messenger

- If we closely look at Qur'ān and Hadiths on Ahl al-Bayt then we can find out who is entitled to hold the position of Imamah after the prophet



Review from the last session

- Prophet's responsibility was to give knowledge to people

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُوا عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ (2:151)

and Just as We have sent among you a messenger from yourselves reciting to you Our verses and purifying you teaching you the Book and wisdom and teaching you that which you did not know.

- Above verse is not just about the physical book but also to teach the light of wisdom
- After the prophet, his vicegerent is also responsible for the same duties and it is confirmed by those two hadith(an) about city and house of knowledge. Further said:

فَمَنْ أَرَادَ الْمَدِينَةَ فَلْيَأْتِ مِنْ بَابِهَا

so whoever wants from the city must take from its gate

Review from the last session

- If someone claims to be the gate of this city/house i.e. either they declare themselves as Imam or they claim to know the duties of the Imam which is knowing and teaching the wisdom and Tāwīl of Qur'ān then this is the betrayal of trust with Imam of Ahl al-Bayt
- Next we look at trust of people (amānātikum). To understand one's own trust, first we have to understand the position of an individual

Review from the last session

إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ (9:111)

Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise

وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمِيسُورَتِهِ أَجْرًا عَظِيمًا (48:10)

And he who fulfills that which he has promised Allah – He will give him a great reward

وَأَنَّا نَمُوتُ وَأَنَّا نَحْيَا وَأَنَّا كُنَّا صَافِيَاتٍ (14:34)

And He gave you from all you asked of Him

Review from the last session

- Humans are forgetful creatures
- Hadith: النَّاسُ نِيَامٌ “*People are (in a state of) sleep*”
- Allah sent Prophets and Imams to wake up people
- Prophets and Imams do not sleep (in spirituality)
- Title of *Shuhadā* (means witness) is used for Imams in Qur’ān
- Hadith: إِنَّ عَيْنِي تَنَامَانِ وَلَا يَنَامُ قَلْبِي “*My eyes sleep but my heart remains awake*”
- Ginan *uth bayth re*: “*Terā Shāh-Pir kadī nā sove, tūje sonā kyu(n) bhāve*”

Review from the last session

- There is a risk that people will lose their real status due to their forgetfulness therefore Prophets and Imam were sent as “*Amin*” holding people’s trusts

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ

Indeed, I am to you a trustworthy messenger.

- A number of prophets said this in Qur’ān
- Ḥazrat Nūḥ (26:107), Ḥazrat Hūd (26:125), Ḥazrat Ṣāleḥ (26:143), Ḥazrat Lūṭ (26:162), Ḥazrat Shu`ayb (26:178)
- Allusion: all Prophets and Imams were sent as trustworthy messengers and guides

Review from the last session

- The Messenger of Allah had two titles: **Ṣādiq** and **Amīn**
- With regards to the title of **Amīn**, people think of physical trust that Prophet used to keep. Though that is true but actual trust is that of people's spiritual wealth. How can they acquire this wealth which is kept with the Prophet?
- In Qurān, Ḥazrat Ibrahīm said:

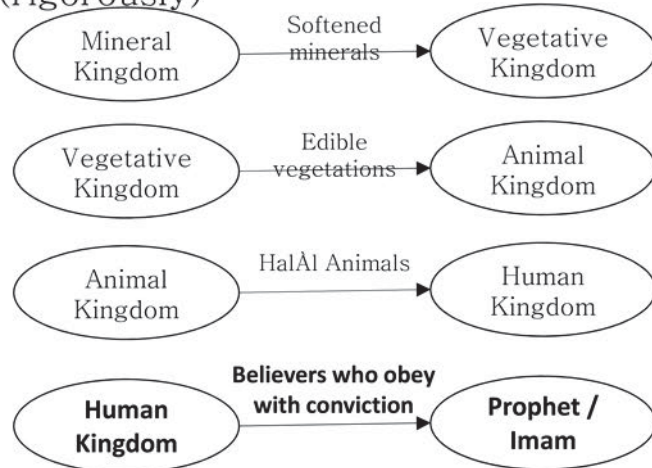
فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي (14:34)

So whoever follows me – then he is of me

Review from the last session

- The condition to acquire this wealth is the obedience of the prophets and the imams with conviction (rigorously)

- Syedna NaÊir-i Khusraw said:



A Stone I died and rose again a plant;
 A plant I died and rose an animal;
 I died an animal and was born a man.
 Why should I fear? What have I lost by death
 - by Rumi

Review from the last session

- Mawlānā Ḥāzīr Imām always says:

“My beloved spiritual children”

- What is alluded in this? What potential do spiritual children have? (Reflection point)

“Life in the ultimate analysis has taught me one enduring lesson. The subject should always disappear in the object”

Imām Sulṭān Muḥammad Shāh Āgā Khān III,
(The Memoirs of Aga Khan: World Enough and Time)

Self-reflections

- Why was this verse addressed to believers only?
- Why is the verse concluded with an allusion to knowledge?
- Do we use our intellect that is entrusted to us in order to understand the “*true interpretation*” of Qur’ān in the light of Nūr-i Imāmat?
- Are we true believers? Do we follow the Farāmīn rigorously and with conviction?
- Do we wake up when Imām calls us? Are we able to hear his calls?
- Do we show our gratitude to Imām for his great favor of returning our trust?

Summary of verses recited in holy Du`a

Farman Mubarak

“....My beloved spiritual children, ... I would like you to go on improving your **knowledge and your understanding of the Du’a** and of **those parts of the Qur’an-e-Sharif which are important to us** in our everyday lives, in our understanding of our Faith.”

Bombay, 9 November 1967

Noor Mawlana Shah Karim Al-Hussaini Hazir Imam

Part 1 –

Surah Fatihah (1:1-7)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ٢ الرَّحْمَنِ الرَّحِيمِ ٣ مَلِكِ يَوْمِ الدِّينِ ٤ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ٥ اهْدِنَا
الصِّرَاطَ الْمُسْتَقِيمَ ٦ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ٧

“In the Name of Allah—the Most Compassionate, Most Merciful. All praise is for Allah—Lord of all worlds, the Most Compassionate, Most Merciful, Master of the Day of Judgment. You ‘alone’ we worship and You ‘alone’ we ask for help. Guide us along the Straight Path, the Path of those You have blessed—not those You are displeased with, or those who are astray.”

Part 1 – contd..

- One of the names of the surah of Fatihah is **Ummu'l-Kitab**, which means the origin of the Book.
- One of the beauties of Surah Fatihah is that it is a complete list of Qur'anic subjects like: **Al-Hamd** (praise and extollation of God), **Rububiyyat** (Divine providence), **Alamin** (worlds), **Physical mercy**, **Spiritual mercy**, **Qiyamat (Resurrection)**, **Hidayat** (guidance), **Sirat-i mustaqim** (straight path), **Divine Favours** and **ghadab** (anger).

(For full list of subjects refer Book Du'a - Essence of 'Ibadat by 'Allamah Nasir al Din Nasir Hunzai. Translated by Dr. Faqir Muhammad Hunzai, Rashida Noormohamed Hunzai)

- The first prayer (dua) that a true mu'min does after praising Allah and affirming his physical and spiritual mercy and his belief in Qiyamat is that he prays for guidance to the **straight path**:

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۞

Guide us along the Straight Path

Part 2 –

-Ayah-yi Ita`ah (4:59):

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اَطِيعُوْا اللّٰهَ وَاَطِيعُوْا الرَّسُوْلَ وَاُوْلٰى الْاَمْرِ مِنْكُمْ ط

“O you who believe! Obey Allāh and obey the Messenger and the Ulu’l-amr from among you”

(Reference of Translation from the Book Du`a – Essence of `Ibadat by `Allamah Nasir al Din Nasir Hunzai. Translated in English by Dr. Faquir Muhammad Hunzai, Rashida Noormohamed Hunzai)

- Three Ranks of Obedience
- He who obeys the Messenger(S) has obeyed Allāh (4:80)
- The Holy Prophet(S) said to Imām Alī : “He who obeys me, indeed obeys Allah and he who disobeys me, indeed disobeys Allah. And he who obeys you, indeed obeys me and he who disobeys you, indeed disobeys me.”

-Ayah-yi Imam-I Mubin (36:12):

وَكَلَّ شَيْءٍ اَحْصَيْنٰهُ فِىْ اِمَامٍ مُّبِيْنٍ

“And We have encompassed everything in the essence (light) of the manifest Imam”

Part 3 –

-Ayah-yi Balligh (5:67):

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ ۗ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ ۗ

“O Messenger! Convey that which has been revealed unto you from your Lord. And if you did not, then you did not convey His message. And (do not be afraid!) Allah will protect you from humankind”

- This verse revealed to Prophet Mohammad when he was few miles away from Ghadir-i Khumm where he declared Mawla Ali by saying “Man kuntu mawla fahaza Aliyyun mawla... He whose mawla I am, Ali is his mawla.”
- This verse used to be recited during the life time of the Prophet as follows: “Ya ayyuha'r-rasulu balligh ma unzila ilayka mir-rabbika **anna `Aliyyan mawla'l-mu'minina**, wa il-lam taf'al...” = O Messenger! Convey the command that has been revealed to you about `Ali, that he is the Mawla (master) of the mu'mins. And if you did not...”

(Tafsir-i Durr-i Manthur, by Jalalu'd-Din Suyuti, a Sunni commentator (Misr, n.d.) III, 398)

Part 4 –

-Ayah-yi Bay`ah (48:10):

إِنَّ الدِّينَ يُبَایِعُونَكَ إِنَّمَا يُبَایِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ۚ فَمَنْ نَكَثَ فَاِنَّمَا يَنْكُثُ عَلَىٰ نَفْسِهِ ۗ وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا

“Verily those who give bay`at (oath of allegiance) to you (O Prophet), they verily give bay`at to Allah. Allah's Hand is on their hands. So whoever breaks his bay`at, does so to his own soul's loss, and whoever fulfils his covenant with Allah, He will soon grant him immense reward”

- This verse makes reference to the Bay`at-i ridhwan (bay`at of happiness). Pir Nasir Khusraw refers to that historic Bay`at in his Travelogue:

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| <p>One day I read in the Qur`an the verse of bay`at (48:10) In which God says: "My hand is above (their hands)".</p> <p>Those companions who had done bayat under the tree, The likes of Jafar , Miqdad , Salman, and Abu Dharr</p> <p>I asked: 'Whereof that tree? That hand on which to pledge? Where should I seek that hand, that bay`at and that group?</p> <p>They replied: The tree no longer exists, nor that hand, For that group has now dispersed and that hand disappeared.</p> <p>All of them are the companions of the Prophet in Paradise, Singled out by that bay`at and chosen from among the people'.</p> | <p>I said: 'It is clear in the Qur`an that Ahmad is a Bearer of glad tidings, a warner and aluminous lamp' (Qur`an 33:45 46)</p> <p>Even if unbelievers intend to extinguish it with their mouths, God will keep it shining despite their intention (Qur`an, 9:32)</p> <p>How is it that today no one is left from that group? Is the speech of God, the Supreme Ruler of the world, other than the truth?</p> <p>Whose hand should we take and where is God's bay`at? That He may treat the later ones as justly as the earlier?</p> <p>What sin did we commit that we were not born at that time? Why are we deprived of the Prophet and distressed?</p> <p>(Dr. Faqir Muhammad Hunzai . The Position of Aqj in the Prose and Poetry of Nasir Khusraw)</p> |
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- For true Bay`at, the presence of the Prophet or the Imam of the Time is necessary

Part 5 –

-Ayah-yi Amanah (8:27):

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ وَأَنْتُمْ تَعْلَمُونَ

“O you who have believed, do not betray Allah and the Messenger and do not betray your trusts and you know”

- Hadith Thaqaalayn - saying of the two treasures:

“Indeed I am leaving two things among you.... the book of Allah and my `itra (family/Ahl al-bayt)”

Part 6 –

- Surh-yi Ikhlas (112:1-4):

قُلْ هُوَ اللَّهُ أَحَدٌ.....وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

“Qul huwa'llahu ahad = Say (O Muhammad)! Allah is One (Monoreal).

Allahu's-samad = Allah (Monoreal) in His physical and spiritual manifestations of His attributes is everything;

Lam yalid = He has not begotten (He does not need children.)”

Wa-lam yulad = And He has not been begotten.

Wa-lam yaku'l-lahu kufuwan ahad = And there is none equal to Him

“It is said that we live, move and have our being in God. We find this concept expressed often in the Qur’an, not in those words of course, but just as beautifully and more tersely... Thus Islam’s basic principle can only be defined as monorealism and not as monotheism.”

(Imam Sultan Mohammad Shah, The Memoirs of Aga Khan)

Q & A