

Speech 6: Wilayat and Migration

Migration is one of the issues related to broad meanings of Wilayat as presented before. In our previous speeches we had submitted that Wilayat means establishment of a strong and durable bond in the ranks of believers, elimination of every type of linkage between groups of believers and non-believers and in the later stages a very strong connection of all members in the ranks of believers with that central and dynamic power – the Wali, Ruler and Imam – who is responsible for setting up the Islamic society.

We also discussed who can be the Wali and Ruler of the Islamic society and received the answer from the Glorious Qur'an that says:

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

Your only Walis are God, His Prophet and those believers who establish prayer and give elms while kneeling in prayer. [1](#)

With the reference of this verse we have alluded to the anecdote of the Commander of the Faithful.

If we comprehend Wilayat in such a broad spectrum and not relegate it to supplementary or secondary level, migration may be one of the issues facing us after accepting Wilayat. If we submit to the Wilayat of God and accept the fact that all physical, intellectual and spiritual forces and capabilities of a person ought to be utilized according to the wishes of God's Wali; in short a human being should be a servant of God with all the elements in his existence and not the servant of evil; then we will also have to accept that if at some point our being, our self and all our faculties are not subservient to God's Wilayat and are obedient to the Wilayat of evil and Satan, our attachment to God behooves on us to liberate ourselves from the yoke of evil and move under the blessed Wilayat of God. Moving from the Wilayat of an oppressive ruler to the Wilayat of a just Imam is migration.

You saw that migration is one of the issues related to Wilayat. This is the fourth point that we are going to talk about in this series of speeches on the subject of Wilayat.

Individual Migration

Why should a person avoid going under the Wilayat of evil and Satan?

The answer to this question is linked to the answer to another question and we ask you to analyze the second question according to the knowledge you have, based on the Islamic religious teachings. If your answer is not similar to the answer we have in our mind, then there will be room for discussion on this subject.

The question is: Is it not possible to live under the regime of Satan as a Muslim?

Is it not possible for someone to live under the Wilayat of Satan while being a servant of the Merciful?

Is it possible or not?

Is it possible that when all facets of a human life are under the rule of some non-God-centered person; organization, development and administration of bodies and minds of people is in the hands of a non-God-centered person; same non-God-centered person is pushing the emotions and feelings of the society from one direction to another; can a person despite living his life under the bondage of evil and Satanic powers still be a servant of God and a Muslim?

Is it possible or not?

You try to find an answer to this question. See if it can happen or not.

To answer this question, it is necessary to analyze the question itself so that the answer would be obvious.

We have asked, "is it possible that a person could be under the Wilayat of Satan and still be a Muslim?"

The question has two parts to it and we should analyze both to see what they mean.

The first part is: "someone is under the Wilayat of Satan."

What does it mean to be under the Wilayat of Satan?

We need to juxtapose the meanings of Wilayat we have extracted from the Qur'anic verses to the Wilayat of Satan to know what Satan's Wilayat means.

What Satan's Wilayat means is that Satan dominates all energies, potentials, creative powers and actions of a person; whatever the individual does, follows the Satan's defined constitution; whatever he thinks, is in the direction set by Satan; he is like a person who is in the way of a flood gushing from the mountains. This person does not like to collide with the hard and rough rocks that can smash his head; he does not like to fall in a deep crevice while being dragged by water; he does not appreciate being

suffocated by the waves of water. However, this is despite the fact that he does not like the swift torrent pulling him against his will; he even thrashes around; he tries to grab plants and trees along the way; but the fast surge keeps dragging him.

Wilayat of evil and Satan is something similar.

A Qur'anic verse says:

وَجَعَلْنَاهُمْ أَئِمَّةً يَدْعُونَ إِلَى النَّارِ

There are such guides and leaders who keep hauling their followers and underlings towards hellfire and misfortune. [2](#)

Another Qur'anic verse says:

أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَ أَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ جَهَنَّمَ يَصْلَوْنَهَا وَ بئسَ الْقَرَارُ

Have you not seen those people who were ungrateful to the blessing of God and caused their people to descend to the house of perdition and into hell? They will burn therein; an evil place to stay in. [3](#)

Have you not seen those people who were ungrateful to the blessing of God?

What was the blessing of God that they were ungrateful for?

It was the blessing of divine power that is a manifestation of the Lord's power – the powers of religion, the blessing of the management of a person's affairs; blessing of controlling the man's abundant capabilities, intellect and powers. These are all blessings and assets that can be a source of good for the man.

Every person who lives under the rule of the people who have been alluded to in this verse could have become a remarkable and noble individual and could have reached the highest levels of greatness. However, these people did not appreciate these blessings and did not benefit from them for the purpose they should have been used for.

Then Qur'an says:

وَ أَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ

They hauled their followers and underlings towards hellfire and misfortune.

جَهَنَّمَ يَصْلَوْنَهَا وَبِئْسَ الْقَرَارُ

They will take them to hell where they will be thrown with faces down; and what a rotten abode it is.

Imam Musa Ibn Ja'far recited this verse in front of Harun to remind him that he was the one who would haul his nation and himself to the most horrible destination and most torturous adobe.

Harun asked, "Are we infidels?". What he meant was, "did they not believe in God, the Prophet and the religion?"

Imam responded with this verse to make Harun understand that an infidel is not just a person who clearly denies the existence of God or refutes Qur'an or calls the Prophet part of a fiction. It is correct that such a person is an infidel and is the best of the infidels as he makes a clear statement. Everyone recognizes him and defines his own position about this infidel clearly.

Worse than the infidel is a person who is ungrateful for the great blessings available to him and uses them in the wrong. Such a person pushes not only himself to hell but others under him as well.

Such is the Wilayat of Satan. A person who spends his life under Satan's Wilayat, does not have control over himself. We don't mean to say that he becomes totally powerless. Later as we describe the meanings of the Qur'anic verse, this point will become clearer. This person is in the path of the torrent that just pushes him along. He wants to struggle against it but is unable to do so. He observes that all these people are going towards hell and they are pulling him along; so he wants to return from the path to hell. (But he is helpless.)

Have you been stuck in a mob? You want to step aside but the mob just throws you to the other side like a straw.

A person who lives under the Wilayat of Satan; he wants to become pious; live a life of holiness; live like a human being; stay a Muslim and die a Muslim.

However, he cannot.

The society's surge drags him along and tows him in such a way that he cannot do anything. Even when he thrashes around, all he loses is his strength. Not only does he fail to struggle, the painful part is that sometimes he is unable to fathom his situation.

I don't know if you have seen fish being caught in the sea. Sometimes thousands of fish are trapped in the net and hauled ashore. But none of those fish knows where it is being taken to. Every one of them imagines that it is swimming to its destination on its own power. However, it is powerless. Its destination is where the fisherman is going.

The net of the system of ignorance is a net that cannot be felt; it pulls a person in a direction set by some who guide the net. Someone living in this system cannot comprehend where he is going. Sometimes he thinks that he is on the way to goodness and success; whereas, he does not know that he is being taken to hell.

جَهَنَّمَ يَصْلَوْنَهَا وَبِئْسَ الْقَرَارُ

They will take them to hell where they will be thrown with faces down; and what a rotten abode it is.

This is the Wilayat of Satan and evil.

This sentence was part of the two sentences that composed the question stated earlier. The question was: Is it possible to stay a Muslim while living under the Wilayat of Satan?

Briefly we have understood life under the Wilayat and government of Satan. In other words we know what it is like. If we want more details, we can revert to history.

You know how the Islamic world was progressing by leaps and bounds during the times of Umayyads and Abbassids. There was a great wave of scholastic achievements during that period. How amazing some of the physicians were. How great translators were produced by the Islamic world who translated some works of wonder from the old civilizations into Arabic and published them. Muslims of the time remarkably distinguished themselves in history, tradition, Physical Sciences, medicine, astronomy, even arts. Even today if a writer or an orientalist like Gustave Le Bon of France looks at these superficial things, he declares the second to fourth centuries of Islamic history as the peak of Islamic civilization.

Gustave Le Bon has written a book by the name of "History of the Islamic Civilization in Fourth Century". He calls that civilization a great civilization and fourth century the century of that great civilization. Collectively when a European orientalist looks at the second, third and fourth Islamic calendar centuries he is stunned. The reason is the astounding activities, talents and faculties shown by the Islamic society of the time.

But we ask you a question. Did all those activities and capabilities of that time serve the interests of the Islamic society and humanity?

Today ten centuries have passed and we are not in any way prejudiced about that era. As compared to the non-Islamic world of the time we can say that it was the Islamic world that laid the foundation of universities. It was the Islamic world that put together Philosophy. It was the Islamic world that achieved a great deal in the fields of medicine and physical sciences. However, in our own circles can we truthfully and justifiably say that all that prowess and capabilities resulted in the betterment of humanity and Islamic society?

After ten centuries what does the Islamic society have from that legacy and why is it not there?

Why did we not inherit the scholarly and civilized treasure?

Why today in this world are we not brilliant like the glowing society of ten centuries ago? Is there any reason other than the fact that all those activities and achievements were under the rule of Satan?

من ان نگین سلیمان به هیچ نستانم

که گاه گاه بر اودست اهر من باشد

I see no worth in the ring of Sulaiman,

If, time to time, it is worn by the devil

The misguided leadership of the time played a game with the Muslim world. They did different things to boost their egos and to have people talk about how certain achievements were made during the reign of a certain Abbassid Khalifa.

If these rulers instead of progressing in the fields of physical sciences, mathematics, astronomy, literature and jurisprudence had only let Alavi government come to power – establishment of Imam Ja'far As-Sadiq's rule. If they had allowed Imam As-Sadiq to take over all the powers and faculties of the Islamic society; if they had let Imam As-Sadiq determine the activities of the whole Islamic society; even if the Islamic world had lagged behind by a hundred years in their scholarly and literary achievements that the whole Islamic world is proud of, it would have been beneficial to humanity.

Humanity would have progressed; Islam would have prospered; the resources and powers of Islamic society would have been used in the right way. The situation would not have been like this that they would translate the books, reach the heights in the fields of medicine and science but were so weak in morality on individual and collective level that the class difference prevailing at that time is still secure in history. It is just like today's dirty and humiliating society that the super powers of today take pride in their mind boggling inventions.

As an example, they claim that they invented that particular medicine; they made progress in another particular scientific field; did this and did that. However, from human and moral values point of view these governments are still living the thousand year old history. Today in spite of immense wealth, monstrous poverty exists along its side. In this day and age opposite to millions of people in poor countries only one percent of people are enjoying the fruits of wealth. Even then these governments are proud of their scientific advancements.

The Islamic society of second, third and fourth Islamic centuries was facing this situation. There was

tremendous scholarly development but the rich ruled. It was a life of luxury and pleasure for some, yet ignorance of humanity and human values and differences in classes were at their peak. Some people were dying of hunger and for others overeating was the cause of death.

What was the reason the Islamic society of the time, in spite of its scholastic activities and pleasures, could not become a center of human values and moral accomplishments?

Certain people of the second and third centuries who can be remembered with great pride and whom we can present to the world as most distinguished personalities were those who ferociously fought against the civilized system of the time. For example, Moalla Bin Khanees who was hanged in the middle of the market; Yahya Bin Umme Taveel whose hands and feet were severed and whose tongue was pulled out; Muhammad Bin Abi Umair who was given four hundred lashes; Yahya Ibn Zaid who was martyred in the hills of Khurasan at the tender age of eighteen; Zaid Bin Ali whose body was left hanging for four years.

These are the personalities whose names can be counted among the noteworthy people of the human world. These people had nothing to do with the celebrated society of that time that has been mentioned by Gustave Le Bon; rather, they were against it.

So you see, in those societies where people are ruled by evil and Satan and whose affairs are run by the Satanic forces, the people powers are used, their potential is exercised but just like in today's civilized world they were put to use in the Islamic world of ten to eleven hundred years ago. All this progress is as worthless as stolen wealth in the eyes of higher human values. This is the Satanic Wilayat and government.

With such characteristics can someone live the life of a Muslim under a Satanic government?

Let us see what it means to live the life of a Muslim.

The meanings of living the life of a Muslim are:

- All resources, powers and potentials of a Muslim are under God's control
- All of his wealth and possessions are under God's control.
- His life is under God's control.
- His ideology and thoughts are under God's control.

Along these lines there are examples of people rebelling against such Satanic societies, communities and systems and migrating towards God.

The first example is that of the society of Madina during the days of the Prophet. Madina was a "God's servant" society. It was a Muslim society. Every step taken was in the path of God. Even the Jews and

Christians who lived under the Islamic government had Islamic lives. In an Islamic society even the Christians and Jews who pay their dues follow the Islamic path. In such a society a person may be a Jew according to his faith and actions but as a member of the society he is more of a Muslim than a Muslim who lives under an ignorant system.

During the Prophet's time all wealth, spear and sword, ideology and thoughts, all personal actions and even the emotions and feelings were in the way of God.

More or less similar was the situation during the time of the Commander of the Faithful, Imam Ali, as he was no different from the Prophet of Islam from the point of view of being a ruler and God's Wali. However, he inherited a rotten society. He inherited difficulties and problems. And if instead of the Commander of Faithful the Prophet himself had assumed the reins of government he would have faced the same trials and tribulations as faced by the Commander of the Faithful.

En-masse Migration

A historical example of en-masse migration is that of the Shiahs, the followers of Ahlul Bayt. It is a pity that the month of Ramadan is over and we could not discuss the Imamatus in detail; otherwise, we would have talked about Imamatus after Wilayat and would have told you the sort of a group Shiahs were in the days of the Imams. We would have described to you the sort of relationship the Imam used to have with the Shiahs and the sort of association the Shiahs had with the society. But due to lack of time we have no choice but to mention it briefly.

Shiahs lived their lives apparently under the Satanic system. However, internally they were totally aligned against the Satanic system. In regards to this an example can be given of a group who was with Husayn Ibn Ali. These people faced off against a torrent and moved against the surge that tried to drag them along. This is an example of group migration and revolution in history. However, an ordinary person cannot remain a Muslim while living in a Satanic society and his existence, his assets, his powers and his capabilities cannot remain subservient to the commands of Allah. This is impossible.

If a Muslim spends his life in a Satanic environment and Satanic system, part of his Muslimhood will be on the path of Satan; he cannot completely be a servant of God.

Usule Kafi is one of the most reliable and oldest books of Shiahs. There is a tradition related several ways in the chapter of Book Al Hujjah, "About the person who worshipped without an Imam appointed by Allah."

Imam Ja'far As-Sadiq says:

إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يُعَذِّبَ أُمَّةً دَانَتْ بِإِمَامٍ لَيْسَ مِنَ اللَّهِ وَإِنْ كَانَتْ فِي أَعْمَالِهَا بَرَّةً تَقِيَّةً وَإِنَّ اللَّهَ لَيْسَتْحْيِي أَنْ
يُعَذِّبَ أُمَّةً دَانَتْ بِإِمَامٍ مِنَ اللَّهِ وَإِنْ كَانَتْ فِي أَعْمَالِهَا ظَالِمَةً مَسِيئَةً. - 54

God does not feel shame in punishing a nation that obeys an Imam not appointed by Him even though they may be pious and good people. Indeed God feels shame in punishing a nation that obeys an Imam appointed by Him even though they may be oppressive and wicked in their actions.

It is a peculiar tradition. It says that those who spend their lives under the government of God's Wali will be saved even though occasionally they commit sins in their individual and collective actions. And those who live under the government of Satan are evil and will be punished in spite of the fact that they perform good deeds individually and collectively. This is rather bizarre. Although the tradition has been related in several ways, yet their meanings are the same.

In explaining the meanings of this tradition we always give an example of a bus that you board to go to Nishapur. If the bus travels to Nishapur, then for sure you will reach your destination. And if it goes to Tibs or Qochan, you will definitely not reach your destination (Nishapur).

If the passengers who boarded Nishapur headed bus maintain good manners with each other, well and good. And if they don't maintain cordial relations with each other, even then they will reach Nishapur. They will reach their destination even though they may have committed some bad deeds along the way. They will have to face the consequences of their wicked acts but will still reach their destination. On the other hand the other bus that should take you to Nishapur, takes you in the opposite direction. If all of its passengers are respectful, behave cordially with each other and notice that the bus is going to Qochan instead of Nishapur, however, in spite of noticing the different direction, they do not react. Yes, they are good people and very kind to each other; but will they reach their destination and objective? Obviously not.

In the first instance the train's driver was a trustworthy person. He was respected and noble.

إِمَامٌ مِّنَ اللَّهِ

A guide appointed by Allah

He was a guide appointed by Allah who drove them to the destination even though they were dreadful people.

وَأِنْ كَانَتْ فِي أَعْمَالِهَا ظَالِمَةٌ مَّسِيئَةٌ

Even though they may be oppressive and wicked in their actions

In the other example the driver did not know the route; he was not trustworthy; he was a worshipper of carnal desires; he was intoxicated; he was misguided; he had some chore to take care of in Qochan and he put his own errand ahead of others' wishes. People on this bus will never reach their destination

irrespective of the fact that they were very kind and well-mannered with each other.

وَأِنْ كَانَتْ فِي أَعْمَالِهَا بَرَّةٌ تَقِيَّةٌ

Even though they may be pious and good people.

But they will face God's wrath and will not get to their destination.

So a society whose administration is under the control of Satanic forces is like a bus that is being driven by an untrustworthy driver. People living in such a society will not get to their goal and objective and will not stay Muslims.

Now a question arises, what should Muslims do in such circumstances? A Qur'anic verse answers the question and says:

إِنَّ الَّذِينَ تَوَفَّيْنَاهُمُ الْمَلَائِكَةُ ظَلَمُوا أَنْفُسَهُمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَ سَاءَتْ مَصِيرًا -

Those who have oppressed themselves, their future and everything else they own, when their death comes, the angels appointed by God to take away their souls ask them, "What condition were you in? Where were you?" [4](#)

When the divine angel sees the rotten condition of this person; when like a physician or a surgeon who comes to heal a patient, he notices the dreadful and hopeless state of the individual, he says, "Where are you? What happened to you?"

We feel that the angels are surprised at the fateful condition of this individual, the sorrowful soul, his misfortune and the awaiting torment and say to him, "Where did you spend your life? Where were you that you so terribly oppressed yourself and now you are leaving this world afflicting yourself?"

They respond:

قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ

We were helpless among the people we were living; we were powerless.

The weaklings of the society belong to a group that has no jurisdiction in the society. They are feeble and dependent. They have no control in defining the society's policies, its direction, its movement, its peace and its activities.

As we said earlier, these people move in the direction their master pulls them by the leash; they have no control over which way they go and what they do.

Think of children in a nursery class; not those who are seven years old as today's seven year olds are very aware. Think of four to five years olds who go to nursery schools as in the old days young children used to go to a madressa. I still recall my madressa that we used to leave together at the end of the school day. We really did not know where we were going. Children did not know where anything was. A monitor or an older kid would guide us which way to go and which way not to go. We had no idea where we were going. Suddenly we would find out that we were standing at the doorstep of our house or that of a friend's house. It was up to the monitor to take us around town until we would know where we were standing.

The feeble of the world are those who in spite of living in the society do not know about the affairs of the society. They do not know what is where. They have no idea where they are going; where they will reach; who is taking them and if it is possible not to go with him; and if they don't go what do they have to do.

They have no clue; they pay no attention and they live like a zombie oblivious of happenings around them; they are like someone walking on a treadmill who walks all day and at the end of the day finds out he is at the same place where he was at day break. He does not know where he started and where he is headed.

However, this scenario holds for those societies that are not run on the right lines and do not believe in the value of a human being. It does not hold for those societies that respect the opinion of a person; it is not valid for societies that are led by the Prophet. As the Glorious Qur'an says:

وَشَاوِرْهُمْ فِي الْأَمْرِ

And consult with them in the affairs. [5](#)

Even though he was the Prophet of God and did not need to consult with people, yet he was ordered to seek people's opinion and to give them respect and esteem. The public in such a society is not ignorant and uninformed.

However, in a society that is run on a system of dictatorship, oppression and ignorance most of the people are pathetic. They say:

كُنَّا مُسْتَظْعِفِينَ فِي الْأَرْضِ

We were among the weak on earth.

They pulled us this way, that way and threw us on the ground. They trampled on us; they humiliated us and we did not know. This is the excuse they present.

In response the angels say:

أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا

Was God's earth not vast that you could have migrated?

Was the whole world limited to that society where you lived your life as the trampled ones?

Was the God's earth not vast enough that you could have moved out of this prison to live on a free land where you could have worshipped Him – a land where you could have properly utilized your talents?

Was there no such place on the face of earth?

This answer clearly shows that the logic of the angels and that of wise people is identical. The intellect of humans says the same thing:

أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا

Was God's earth not vast that you could have migrated?

Now they have no answer. What can these poor souls say as they have no logical answer? So the Glorious Qur'an says about the end of these feeble people:

فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَ سَاءَتْ أَمْصِرًا

The final place of those weaklings whose powers and talents were in the controls of satans is hell and what a terrible abode and ending it is.

However, there is an exception here too. Not everyone can migrate. All the people cannot get out of this prison of the system of ignorance. There are some frail people; there are old people; there are children; there are women; such people cannot migrate. So such people are excused.

إِلَّا الْمُسْتَضْعِفِينَ مِنَ الرِّجَالِ وَ النِّسَاءِ وَ الْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَ لَا يَهْتَدُونَ سَبِيلًا

Except those weak men, women and children who have no choice and cannot do anything. [6](#)

They have no way of going towards the land of light, the land of Islam and the land of God's worship and they cannot do anything.

فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ

May the Lord forgive those who are unable to do anything.

وَكَانَ اللَّهُ عَفُوًّا غَفُورًا

And the Lord blots out sins and forgives. [7](#)

And for those whose excuses have been taken away by these verses ought not to think that the migration will bring misfortune and harm to them and they should not keep asking this question, "What will happen to us? Will we be able to do anything? Will we gain anything?"

For such people Qur'an says:

وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَاجِمًا كَثِيرًا وَسَعَةً

And whoever migrates in the path of God finds vastness on earth and many opportunities. [8](#)

The world turns into an open sky for his flight and he flies with total freedom. In the system of ignorance however high we fly, we could not fly beyond the cage. But now there is an amazingly open and huge horizon in front of us. In the early stages of Islam the poor Muslims could barely pray in the mosque. When their motivation was really high, they would pray two raka's at the Kaaba; afterwards they were severely beaten up. This was the ultimate for Muslims and nothing more. But after they migrated and starting living in an Islamic society under God's Wilayat, they saw that it was a strange place.

يُسَارِعُونَ فِي الْخَيْرَاتِ

They hasten in every good work. [9](#)

Here the worth and status of people is known and determined by the Qur'an – piety and worship. Whoever struggles the most in the path of God; worships Him more; fights and spends in the way of God, gets a higher rank. In yesterdays' Makkan society if it was known that someone gave a dirham in God's way, he was tortured with red hot rods; he was tied up and burned with fire. However, once they migrated in the path of Allah and moved to Madina, the city of the Prophet, they found it to be such an open place for flight; now one could fly at his own will.

وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَاجِمًا كَثِيرًا وَسَعَةً

And whoever migrates in the path of God finds vastness on earth and many opportunities.

And now when you moved from the land of infidelity towards the land of immigrants and on the way God took away your life, what will happen?

Qur'an says, "Now your reward and compensation is God's responsibility because you have done your job. Whatever was your duty, you have performed it and you tried your best." This is what Islam desires; Islam wants that one should struggle in the way of God according to his energy level, his talents and his reach."

وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

And who leaves his home to migrate towards God and the Prophet and death comes to him, his rewards lies with Allah and Allah is Oft-Forgiving and Merciful. [10](#)

Please note that this conversation is the last on the topic of Wilayat; the discussion is only half complete; so let us make a point that migration takes place from the land of infidelity towards the land of migration – the land of faith; the land under the Wilayat of God, the Wilayat of the Prophet, the Wilayat of the Imam and the Wilayat of the Wali of Allah. However, if there is no such place on the face of the earth, then what should be done?

Should one stay in the land of the unfaithful?

Or should one think about inventing a land of migration?

The Prophet himself migrated but there was no prior land of migration. He invented such a land by migrating.

Sometimes it is necessary that a group of people lays the foundation of a land of migration by migrating; by developing a society of Allah and Islam and then other believers move there.

This is the summation of our discussion on the subject of migration.

- [1.](#) Ch. 5 Ma'ida verse 55.
- [2.](#) Ch. 28 Qasas, verse 41.
- [3.](#) Ch. 14 Ibrahim, verse 28, 29.
- [4.](#) Ch.4, An-Nisa', verse 97.
- [5.](#) Ch. 3 Imran, verse 159.
- [6.](#) Ch.4, An-Nisa', verse 98.
- [7.](#) Ch.4, An-Nisa', verse 99.
- [8.](#) Ch.4, An-Nisa', verse 100.
- [9.](#) Ch. 23 Mominoon, verse 61.
- [10.](#) Ch.4, An-Nisa', verse 100.

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