

# The Concept of Wilayah (Responsibility) According to Ibn Taymiyyah

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The sudden and insisting emergence of various people claiming wilayah (being given responsibility by Allah SWT) nowadays is a call that alarms. It calls for serious attention from those who are in authority. There are two kinds of wilayah according to Ibn Taymiyyah; that of Allah SWT and that of al-Shaytan. There are those chosen by Allah and there are those who have preferred their adherence to Shaytan. We must differentiate between these, as clarified by Allah SWT and His Messenger s.a.w. The chosen ones of Allah SWT are the believers and the followers of Shaytan are not, and it has been difficult for people in this contemporary age to differentiate between the two. They do not know the way to distinguish between their qualities and think that anyone on whose hand strange things occur could be regarded as the one chosen by Allah SWT. This extends to not only the hotels and tourism pacts but anyone who is saddled with responsibility. This paper is based on clarifying the whims associated to al-Wilayah (guardianship) from the perception of Ibn Taymiyyah and his writings. The paper employs library, inductive and analytical approaches to collect and analyse the required data, which was collected from books and scholarly articles of both ancient and contemporary scholars. The paper basically relies on the Qur'anic verses, prophetic traditions, the statements of companions and their successors, as well as scholars who thread their path. Thus, the central focus of the article is to clarify the concept of being saddled with wilayah from the point of view of the Ahl al-Sunnah wa al-Jama'ah (ASWAJA) as established in the Qur'an and Sunnah, through Ibn Taymiyah and his writings.

**Key words:** *Awliya, Concept, Hotel, Ibn Khaldun, Tourism.*

## Introduction

Allah SWT has honoured the ummah by making it the best of all nations and sending the Prophet s.a.w the revelation to all beings to liberate them from the darkness of kufr (disbelief) to the light of iman (belief/faith). Allah SWT has signified through his glorious book and the Sunnah of His prophet s.a.w that He has chosen ones from amongst His faithful worshipers (mu'minin), and that Shaytan also has followers. And there is a difference between the chosen ones of Allah and the followers of Shaytan.

Ibn Taymiyah specifically wrote a book titled '*Al-Furqan bayn awliya' al-Rahman wa awliya' al-Shaytan*' (The Criterion between the chosen ones of Allah and the followers of Shaytan) detailing the awliya' in particular. He discusses issues and confusions related to wilayah' as evident in the Qur'an and Hadith of the prophet. Ibn Taymiyyah was an erudite scholar blessed with a fascinating power of understanding with which he wrote numerous books. This paper is focused on the various concepts associated with wilayah, with the aim of defining what wilayah is, and its characteristics, from the perspective of Ibn Taymiyyah, using evidences from the Quran and Sunnah and the narrations from the companions of the prophet and the righteous. And also to relate that to the responsibilities saddled on those in authority of any form.

It is amongst the mercy of Allah upon His servants, the followers of the Messenger of Allah, that He hath opened to them the doors of perfection to very distant horizons, which is above all but the stage of messengerhood. The more man struggles in the worship of his Lord, rids his heart of all weakness and whims of the devil, and distances his self from evil and darkness of sin, the more illuminating he becomes in his feeling of self-purity, radiance of heart, ecstasy of soul, the beauty of life and the increase in knowledge, because the divine lights do not shine except on the divine hearts accompanied with enlightened souls; as Allah says in surah al-A'raf, verse 56 and 156-157. Those are the ones who sincerely believe in Allah and persevere in the acts of worship and avoid sins without indulging in pleasures and desires. They are the ones who exemplify Sunnah and shari'ah teachings to their best abilities, and they are the ones refer to in shari'ah as the awliya' (Ayyub, 2003:115).

Linguistically, al-Waliyy (confidant friend) is the opposite of al-'Aduww (enemy), and awliya' Allah (the confidant friends of Allah) are the supporters and helpers of his cause (al-Din) and the enemies are those who reject the cause of Allah. Al-Wilayah (guardianship) is of two types; general and specific. The general wilayah is to every believer, as clarified in surah al-Baqarah, verse 257, and the specific wilayah is to the Gnostics (those who identify/relate with Allah and His attributes to the best of their abilities) who persevere in their obedience to Allah and in their avoidance of sinful acts without indulging lustful pleasures and desires. Thus a waliyy is whom Allah has taken over the control of all his affairs at all times (Salman,

2002:143). In his book, *Al-Irshad ila sahih al-I'tiqad* (The Guidance to true belief), al-Fawzan refers to the chosen ones of Allah as the believers who are Allah-conscious as stated in surah Yunus, verses 62-63. Thus, every believer who is Allah-conscious to the best of his ability is a confidant-friend of Allah, and Allah may display through him some paranormal habits, which are called *karamat* (al-Fawzan, 2008: 203). Thus if a hotel manager works diligently on his assigned duties he may fall into the category of the chosen ones of Allah. Hotels and tourism activities are not supposed to be necessarily attributed to vices; there should be decorum to follow.

### **Methodology**

This paper uses a document analysis method on main source documents: first, the Qur'an and hadith; second, the writings of Ibn Taymiyyah; and third, other relevant sources. Through source analysis, the paper is able to seek the evidence for *wilayah* and *awliya'* from the Qur'an, hadith, Ibn Taymiyyah's related books and the others. The paper thus employs a descriptive analytical method.

### **Ibn Taymiyyah and His Life**

He is Ahmad ibn Abd al-Halim ibn Abd al-Salam ibn Abdullah ibn Abi al-Qasim ibn al-Khidr ibn Muhammad ibn Taymiyyah al-Harani. He was an Imam (religious leader), a Faqih (a Jurist), a Mujtahid (a struggler on the cause of Allah), a Muhaddith (a scholar of hadith), a Hafiz (memorizer of the Qur'an), a Mufasssir (exegetist), and a Zahid (ascetic) (Rajab, 2005: p. 492-493). He was a renowned scholar, a brilliant critic, a Muslim leader, the flag-bearer of the ascetics, a rare gem, Taqiyy al-Din Abu al-Abbas Ahmad Ibn Mufti Shihab al-Din Abdul-Halim Ibn Imam Mujtahid Shaykh al-Islam Majd al-Din Abdul Salam Ibn Abdullah Ibn Abi al-Qasim al-Harani (al-Dhahabi, n.d.: p. 1496; al-Dimashqi, 2002: p. 3). He was of Arab origin through Banu Namir, and is related to Haran where he was born. Haran is now a city of Bakr in Turkey; it is situated in the province of Orfa near Syria (Ibn Taymiyyah, 2014: p. 8). He was named Taymiyyah after his grandmother, who was also a preacher. Taymyyah is a resident of the city of Taima, located in the north of Saudi Arabia (Ibn Taymiyyah, 2014: p. 8-9). Ibn Taymiyyah was born on Monday, the 10<sup>th</sup> of Rabiul-Awal in 661AH (Ibn Kathir, 2010: p. 396) and remained there until he was seven years (al-Bazar, 1976: p. 21) when he and his siblings travelled with their father to Syria, during the Tartar oppression in 667AH (al-Dimashqi, 2002: p. 4). He grew up in Damascus where he completed the memorisation of Quran and Hadith, studied jurisprudence with the inherent attendance at the sittings of dhikr, and studied great Islamic books of Sunnah (al-Hambali, 1986: p. 6). His father died in the year 682AH, when he was twenty-one years old, after learning jurisprudence from him (Raslan, 2002: p. 7-8; al-Bazar, 1976: p. 11). He took over the teaching position a year after his father's death, and he was a contemporary to excellent scholars of hadith, such as Ibn

Daqiq al-Eid and others who studied in those schools and the Great Mosque in Damascus (Raslan, 2002: p. 14). He died on the night of Monday 20<sup>th</sup> Dhul-Qa'dah and his funeral was attended by many (Ibn Kathir, 2010: p. 210-211).

### **The Awliya' (Responsible-ones) According To Ibn Taymiyyah**

Ibn Taymiyyah explains the meaning, the conditions and the prescriptions of al-Awliya' in many of his books, and one of them is 'Al-Furqan bayn awliya' al-Rahman wa awliya' al-Shaytan'. FairuzAbadi defines al-Awliya' linguistically as 'the plural of waliyy, which means proximity (qurb), closeness (dunuww), lover (muhibb), friend (sadiq), and helper (nasir) (al-FairuzAbadi, 2005: p. 1344). The waliyy is "...whoever controls something or supervises it..." (Shawqi, 2004: p. 1058). Al-Jurjani defines it as "...anyone who constantly upholds the acts of obedience without being interrupted by disobedience...the one who enjoys the favours of Allah" (al-Jurjani, n.d., p. 213) and Ibn al-Sakit says it is "...al-Sultan (i.e. the criterion) ...al-Nusrah (i.e. victory)" (Ibn Manzur, n.d: p. 407). Al-Waliyy is one of the attributes of Allah SWT, meaning the Victor and Owner of all-things Who acts upon them as He pleases. Waliyy is "a friend and helper, the opposite of enemy" (Ibn Manzur, n.d.: p. 411; Ibn Zakariya', 1979: p. 141).

Ibn Taymiyah believes that Wilayah (guardianship/responsibility) is the opposite of al-'Adawah (enmity/transgression), and that the source of Wilayah is al-Mahabbah wa al-Qurb (love and proximity) while the source of al-'Adawah is al-Bughd wa al-Bu'd (hatred and distance). The waliyy is so called due to his loyalties of obedience, or due to his followership, the first of which is weightier. al-Waliyy according to ibn Taymiyyah is al-Qarib (the close one). . . we say for instance: so follows so, and so is close to so (Ibn Taymiyyah, 2014: p. 9), as in the statement of the Prophet s.'a.w. when he says: "give the obligatory inheritance rights to whom it is due, and what remains of it is for the most rightful man" (al-Bukhari, n.d: p. 1259), i.e. the closest man to the dead (the next of kin) (al-Sijistani, 2009: p. 16). Thus, if the confidant-friend of Allah is the one who follows Him with what He loves and wants, and hates and displeases that which He hates and displeases, follows His orders and avoids His forbidden, then anyone who is hostile to the waliyy is as well hostile to Him, as stated in surah al-Mumtahannah, verse 1. Anyone who is hostile to a waliyy of Allah is equally hostile to Allah Himself, and anyone who is hostile to him is waging war against Him, as the Prophet s.'a.w says: "anyone who is hostile to my waliyy should be ready for my war" (al-Bukhari, n.d: p. 1221).

Al-Awliya' is conceptually 'wilayah Allah' (the guardianship of Allah): the approval of the love for what He loves, the hatred for what He hates, the satisfaction with what pleases Him, discontent with what He displeases, following what He commands, forbidding what He forbids, and loyalty to His beloveds and hatred to His enemies (Ibn Taymiyyah, 2014: p. 10).

The Prophet s.‘a.w says: “Whoever is hostile to my waliyy should be ready for my war. My servant cannot be closer to me with anything better than that which I have ordained on him, and the closer my servant draws to me through supererogatory acts the more I love him. And when I love him I become the ear with which he hears, his eyes with which he sees, his hand with which he grabs, his legs with which he walks. When he asks me I give him, and if he seeks my protection I protect him. I do not hesitate in doing something I desire except my hesitant to my believer, who hates death and I hate hurting him” (al-Bukhari, n.d: p. 1221). It is a great position in religion that cannot be achieved except by those who uphold religion inwardly and outwardly. There are two sides for wilayah; one concerning the servant who upholds the commandments and avoids the prohibitions, and improves in the level of servitude through supererogatory acts, and the other concerning Allah s.w.t who loves the servant, supports him and makes him upright (al-Lalaka’iy, 1992: p. 7).

A waliyy, from the shari’ah perspective, is “the one who is cognisant of Allah and His attributes as much as possible, maintains perseverance in his obedience to Allah, avoids sinful acts, restricts himself from excess exhibition of enjoyment of pleasures and desires even though they are permissible, and conserves the Sunnah and legal conducts to the best of his ability. He is referred to as waliyy because of his constant servitude to Allah or because Allah has favoured him with his mercy, kindness and care” (Ayyub, 2003: p. 115; al-San’ani, 1421H: p. 42-43). They are those whom Allah SWT attributed to His guardianship, and it is imperative that they have belief in Allah, His Angels, Scriptures, Messengers, and the Hereafter; they must believe in all messengers sent by Allah and all revealed scriptures. It is as well imperative that they believe that Prophet Muhammad s.‘a.w is the seal of the prophets, there is no prophet after him, and that Allah sent him to all beings including Jinn and Mankind. Whoever disbelieves in the message of the Prophet is neither a believer nor is he one of the righteous confidant-friends of Allah; anyone who believes part of his message and disbelieves in other parts is an unbeliever, as stated in surah al-Zukhruf verse 36. The remembrance of Allah is that which He hath revealed upon the Prophet s.‘a.w, such as the Qur’an. Anyone who disbelieves the Qur’an, does not approve its contents, and does not follow its commandments, hath rejected it, and would be subjected to the followership of Shaytan (Ibn Taymiyyah, 2014: p. 20-24). Ibn Taymiyah believes that the confidant-friends are of two types, namely the confidant-friends of Allah and the followers of Shaytan. They are different one from the other, as Allah and His Messenger have distinguished them. The confidant-friends of Allah are the believers and Allah-conscious ones, as described in surah Yunus verses 62-63, and none would be admitted into Paradise except the chosen ones of Allah. This shows that the post of wilayah could be attained by both the perseverers and the constant ones equally. According to Ibn Jarir, anyone who professes the religion of Allah must be aware of both iman (faith) and taqwa (piety), exemplifying that both of them is imperative, and not a choice as opined by al-Tirmidhi (Dimashqiyah, n.d: p. 5-6; al-Asqalani, 2012: p. 431).

In ‘Hilyah al-Awliya’ wa tabaqat al-Asfiya’ (The ornament of the chosen-ones and categories of the ascetics) it is mentioned that the confidant-friends of Allah have phenomenal titles and popular recognitions, which rank them above the intellectuals and the righteous and make their position the envy of the martyrs and prophets (al-Asfahani, 1996: p. 325). And the Messenger of Allah s.’a.w said concerning Umar bin al-Khattab: “there are some specific servants of Allah, although they are neither prophets nor martyrs the prophets and martyrs would wish for their rank in Allah on the Day of Resurrection. They said: O Messenger of Allah, tell us who they are. He replied: they are a people who related with others without any blood bond or any monetary or material recompense, just for the sake of Allah. By Allah, their faces are of light and they are on bright guidance. They do not panic when others do and do not grieve when people grieve. And the prophet read verse 62 of surah Yunus (al-Sijistani, 2009: p. 387).

### **Proof and Evidence of Wilayah in the Qur’an and Sunnah**

The word ‘al-Awliya’’, the plural form of ‘al-Waliyy’, is mentioned in several places in the Qur’an and the Prophetic hadith. The word ‘Waliyy’ and its derivatives are mentioned 90 times, 54 of which is about the chosen-ones of Allah while 36 is about the enemies of Allah who ignorantly take Shyatan for a confidant. Wilayah has several meanings, and one of them is the great guardianship, the guardianship of Allah (al-Sijistani, 2009: p. 7), which Allah mentions in surah al-Baqarah verse 257 and surah al-Kahf verse 44 (Ibn kathir, 2005: p. 445). And all that is said of wilayah is intended to mean that Allah controls the affairs of His servant that is far beyond their ability and initiates their way of life. Another meaning of wilayah is that of the Prophet on the believers as clarified in surah al-Ahzab verse 6 and as stated by the Prophet s.’a.w: “I am more preferable to the believers than their souls” (al-Bukhari, n.d: p. 414). In a narration, the Prophet s.’a.w said: "There is no believer except that I am his guardian in this world and in the Hereafter” (al-Bukhari, n.d.: p. 434). The Prophet s.’a.w, condemning the unbelievers says: “My father's family, meaning so and so, are not under my guardianship, rather my Guardian is Allah and the welfare of the believers” (al-Naisaburi, 2012: p. 82). Another meaning of wilayah is that it is forbidden to take unbelievers as confidant-friends, even if they are parents, brothers or clan, as clarified in surah Aal-Imran verse 28 and surah al-Tawbah verse 23.

There is another description of what the servant deserves for his loyalties to his Lord, where He gives them of his bounty and calls them His confidant-friends due to their steadfast in His command, obedience and piety, and He supports them until they fear or panic for nothing in the bounty of Allah, as stated in surah Yunus verses 62-64. In the Qur’an, the Angels are referred to as guardians of believers and tyrants and devils are to the unbelievers. It is also stated in the Qur’an that believers are to themselves a guardian and the oppressors are to themselves an associate, and the believers are forbidden from taking unbelievers for a

guardian. Guardianship is also deprived from those amongst the believers who did not migrate with the Prophet, but they could be aided when need arises. Waliyy is also used for the heir, as in guardian of the blood and friend.

There are numerous prophetic sayings regarding al-Awliya'. Abu Huraira is reported to have said: the Messenger of Allah s.'a.w said: Allah says: "Whoever is hostile to my waliyy should be ready for war. My servant cannot be closer to me with anything better than that which I have ordained on him, and the closer my servant draws to me through supererogatory acts the more I love him. And when I love him I become the ear with which he hears, his eyes with which he sees, his hand with which he grabs, his legs with which he walks. When he asks me I give him, and if he seeks my protection I protect him. I do not hesitate in doing something I desire except my hesitant to my believer, who hates death and I hate hurting him" (al-Bukhari, n.d.: p. 1221). Another hadith is: "there are some from amongst my confidant-friends whom if he asks thee for money (Dirham or Dinar) you wouldn't give, and if he asks Allah for the temporal-material he wouldn't give to him, but if he asks Allah for Paradise (al-Jannah) he would grant it to him, and even if he swears to Allah He would pardon him" (Abu dunya, 1993: p. 13). Another narration is that from Said bin Jubair who said: "It was put to the Prophet: O Messenger of Allah! Who are the confidant-friends of Allah? He said: "those whom when seen they are in remembrance of Allah" (Abu dunya, 1993: p. 15).

Ibn Munabah narrated: "the apostles of 'Isa (Jesus) son of Mary asked him: who are the confidant-friends of Allah upon whom there is neither fear nor grieve? 'Isa said: those who look inwardly into the world when people look outwardly, those who look into the future of the world when people look at the present. They get rid of it that which they fear could kill them, they left of it that which they learned could leave them, all the abundance therein looks to them a shortage, their memory therein becomes void, their joy of any achievement therein becomes sadness, they reject all favours therein, and they avoid all undeserved elevation therein. Dunya to them is non-renewable, life to them is non-relivable, the love for material in them is dead, they demolish the temporal life to develop their hereafter, they trade their life for the everlasting bliss, they are happy rejecting the life, and they feel fulfilled for trading it. They study people around them considering them intoxicated with frivolities; they relive the remembrance of death and suspend the remembrance of life. They love Allah and His remembrance and they gladden themselves with His light, they have strange attitudes and their attitudes are strange indeed. They uphold the scripture, the scripture talks about them and they use the scripture in their speech too, through them the scripture is known and they are known with the scripture, they do not see a vice with what they have received, they do not relent in what they hope for and are not afraid of that which they fear" (Abu dunya, 1993: p. 15). Ibn 'Umar ibn al-Jamuh r'a reported the messenger of Allah s.'a.w as saying: "it is not permissible for one to claim iman until he loves for the sake of Allah and hates for the sake

for Allah. When he loves for Allah and hates for Allah he then has right to the guardianship of Allah. Allah says: “the chosen ones and the loved ones of My creation are those whose names are mentioned with My remembrance and My remembrance with the mention of their names (Hanbal, 1998: p. 316-317).

### **Categories of the Awliya’**

Ibn Taymiyyah believes that the confidant-friends of Allah are of two levels: close predecessors and the prospecting right-winged, whom Allah mentions in various places in His scripture, such as in the first and last verse of surah al-Waqi’ah, surah al-Insan, sura al-Muttaffifin, and surah fatir. In Surah al-Waqi’ah Allah mentions the event of the major Resurrection at the beginning (surah al-Waqiah, p. 1-14), and the minor resurrection at the end (surah al-Waqi’ah, p. 83-95) (Ibn Taymiyah, 2014: p. 29), as well as in surah al-Insan: 3-12, and surah al-Muttaffifin: p. 18-28. It was narrated by Ibn 'Abbas and others that: “a mixture would be provided for the people of the right-hand and the closed-ones would drink once from it. It is just exactly as stated by Allah “the closed-ones would drink ‘with it’, and not ‘from it’, because the statement ‘yashrab’ indicates satisfaction. One could drink and still be not satisfied, if it is said: ‘they drink from it’ there is no indication of satisfaction, but when it is said ‘they drink with it’ the indication is that they are satisfied. So, the closed-ones would drink to their satisfaction and would not require it afterwards, unlike the people of the right-hand to whom it is mixed (Ibn Taymiyah, 2014: p. 31). This is evident in surah al-Insan: 5-6. Thus, the servants of Allah are those mentioned in those surahs, because reward is awarded according to the good or evil done (Ibn Taymiyah, 2014: p. 31).

The Prophet s.‘a.w said: “Whoever reliefs a believer of a burden in this world Allah would relief him/her of a burden on the day of resurrection, whoever eases on people Allah would ease him/her in Dunya and in the akhirah, whoever conceals of a Muslim would be concealed by Allah in Dunya and in the akhirah, Allah is always in the aid of him/her who aids others, anyone who paves a path to seeking knowledge Allah would pave a path to Jannah for him/her, and no one would gather in a house of Allah reciting the Book of Allah and studying it among themselves except that tranquillity descends upon them, mercy covers them, and the Angels surround them. Allah would remember them in the midst of those in His presence, and whoever is slowed than by his/her deed would not be quickened by his/her relation” (al-Naisaburi, 2012: p. 872). It was narrated by Abdullah ibn 'Amru that the Messenger of Allah s.‘a.w said: “those who show mercy on others would have mercy from Allah, have mercy on those on the earth so that the Heaven would show mercy upon you” (al-Tirmidhi, 2011: p. 510). In this regard, those saddled with various responsibilities would be held accountable for it; they are to make sure their patronages cum customers are always mannerly and ethically comfortable, the comfortability that would not jeopardise the ethical codes and values in any form.

Ibn Taymiyah concludes that the best of Allah's confidant-friends are His prophets, the best among the prophets are the messengers, the best of the messengers are five, namely Muhammad, Ibrahim, Musa, 'Isa and Nuh (may Allah blessing be upon them), and the best of them is Muhammad the seal of the prophets (Muhammad, 1929: p. 10-11).

### **The Difference between the Prophets and the Confidant-Friends**

Having faith in the prophets and messengers of Allah, as stipulated in the Qur'an and sunnah, is compulsory; it is one of the pillars of Iman and one's iman would not be accepted until one believes in all the prophets, with the trust that Allah hath sent them to guide human and other creations (Ibn Taymiyyah, 2000: p. 37). This is stipulated in surah al-Baqarah verse 285. The difference is clear because the confidant-friends of Allah do not have to be obeyed in all that they order; if what they say is in accordance to the stipulations of the Qur'an and Sunnah it is obligatory to accept it, but if it violates the Qur'an and Sunnah it is obligatory to reject it. If the sayer is of the confidant-friends of Allah, he can be excused in what he says, and if he falls under the category of a mujtahid he would have a reward for his diligence (ijtihad). In this aspect, Ibn Taymiyyah says: "this is one of the differences between the prophets and others. The prophets must be believed in everything that they are sent by Allah SWT, and it is imperative to obey them in what they command. Unlike the confidant-friends, it is not obligatory to obey all their instructions and it is not obligatory to believe all they say. Rather, their activities are to be balance-checked by the Qura'an and Sunnah, and whatever is in accordance to the Qur'an and Sunnah we accept, and whichever is not is rejected even if the sayer is a true confidant-friend and he is a diligent person. If his instruction opposes that of the Qur'an and Sunnah he has committed an error, and the error could be overlooked if he has been Allah-conscious to his best ability" (Ibn Taymiyyah, 2000: p. 117). This is clarified in surah al-Taghabun verse 16 and surah Aal 'Imran verse 102, 'as He should be conscious of' means that He should be obeyed and not disobeyed, should be remembered and not be forgotten, and should be appreciated and not rejected (Ibn Taymiyyah, 2000: p. 238-239), meaning, according to your ability, because Allah does not require of a soul except that which he is able to. Infallibility is prescribed to the prophets and not to the confidant-friends because he is Adamaic, and all Adamaics are fallible and the best of the fallible Adamaics are those who repent soon later, as clarified by the Prophet s.'a.w (al-Tirmidhi, 2011: p. 652).

It is the people of innovation who believe in infallibility of their sheikhs and imams, just as the Jews and the Christians do to their priests and monks, taking them as lords apart from Allah. Even though they do not declare such verbally it is obvious in their practice. However close and near the confidant-friends are, they remain fallible mortals, and could only seek infallibility through the Qur'an and Sunnah; they are all responsible for their actions and they would be held accountable. The prophets are not. The most famous among the Sunnis is the belief that no one is infallible except the Messenger of Allah; he is infallible from sins and

errors. Ibn Taymiyah believes that “it is not obligatory for the confidant-friends of Allah to be infallible of errors and mistakes, rather he could be confused of some shari’ah issues...Allah SWT has pardoned the ummah of Islam of their errors, forgetfulness and what they are forced to do” (Ibn Taymiyyah, 2000: p. 62-63).

### **The Distinction between Dignities of Awliya’ and Miracle of Prophets**

It is clear to us from Ibn Taymiyah's position on the dignities and miracles that both are extraordinary events that Allah displays through a pious servant. For a thing to be extraordinary it must be either a miraculous or dignified act, and the same goes for the servant in whose hands they surface. But as for mu’jizah or ayah as referred by Ibn Taymiyah, it is the Prophet's prophecy. Karamah with regard to the prophet is a mu’jizah, and karamah on the part of a pious servant is secondary to that of the prophet. However magnificent a karamah is, it cannot graduate to becoming mu’jizah. Ibn Taymiyah maintains that: “the dignities of the confidant-friends are also considered of the prophecies of the prophets, it signifies that they are sent with message, and it is an evidence for one to believe in them... but with reference to the karamat of the righteous, it is equally of the signs of the prophethood, but not one of their great signs, and the prophethood does not depend on its veracity” (Ibn Taymiyah, 2000: p. 801 & 1084). Karamat is relevant to the pious servant, and mu’jizah is far above that. The spitting of the moon, the establishment of the Qur’an, the turning of staff into serpent, the emergence of camel from the rock, and the formation of bird from mud, were not befitting the confidant-friends but the prophets as declared in surah al-Nazi’at verse 20 and surah al-Najm verse 18. The great signs are thus befitting to them.

The signs are of two types, namely major (greater) and minor (lesser). The major ones are solely peculiar to the prophets, while the minor could be shared also by the righteous/pious. And as for the minor signs, they might be related to the righteous; such as an increase of food. This has been seen in the acts of some of the righteous, but it cannot be equalised to that of the Prophet s.’a.w who fed the army from the little that there was. Some things similar to what they have done could be found in others, but they won’t march in rank; they are incomparable either in the nature of the signs that cannot be similar to others, such as the splitting of the moon, the revealing of the Qur’an, turning of staff to serpent, the separation of the ocean, and the formation of bird from clay; or in its capacity, such as the fire of Ibrahim” (Ibn Taymiyyah, 2000: p. 802-803). Al-Khawlani and others had fire becoming cool and peaceful onto them, but they were not like the fire of Ibrahim in its greatness as described. It is similar to that of Khalil in nature of the sign, just as they are familiar in the nature of faith, which is the love of Allah and the unification of Allah. It is well known that Ibrahim is distinguished by this, unlike Al-Khawlani, and his likes (Ibn Taymiyyah, 2000: p. 802-803). The appearance of a miracle is necessary for the Prophet s.’a.w, and karamah is not necessary

for the dignified ones. There is no relative obligation between the confidant-friend and the appearance of dignity (Ibn Taymiyyah, 1986: p. 20-21).

## Conclusion

As indicated above, Wilayah is antonymous to enmity and hostility and it is rooted on love and proximity, while enmity and hostility is rooted in hatred and avoidance. And that wilayah Allah, i.e. confidant-friendliness to Allah, is a divine consent approved of a righteous to love what He loves and hate what He hates, getting satisfaction in what pleases Him and showing discontent to His disobedience, doing what He orders and forbidding what He has forbidden, and displaying of loyalty to His beloveds (confidant-friends) and being hostile to His enemies. Ibn Taymiyyah has also clarified the confidant-friends of Allah as He Himself describes them, and that a waliyy must profess faith in Allah, His Angels, Scriptures, Messengers, the days of hereafter, and fate or destiny. He must also believe that Prophet Muhammad s.'a.w is the Seal of the Prophets, there is no prophet after him, and that Allah sent him to all creation. Whoever disbelieve in Muhammad s.'a.w can neither be a believer nor a loyal confidant-friend of Allah. Whoever believes in part of Muhammad's message and denies the others is an unbeliever, not a believer. Ibn Taymiyah divides the loyal confidant-friends into two: the loyal confidant-friends of Allah and the whimsy followers of Shaytan. The Angels are referred to as the guardians for the believers and the tyrants (taghut) and demons (shayatin) are guardians of the unbelievers. The believers are guardians one to each other, and oppressors are to themselves companions. Believers are forbidden from taking the unbelievers as guardians. The term 'al-Waliyy' is also used with respect to the heir, guardian of blood, and friend. Ibn Taymiyyah maintains that it is not imperative to obey the confidant-friends of Allah in all ramifications, and it is not necessary that we believe in all they say. On the other hands, the prophets are to be believed in all that they say and command, we must obey all their instructions and directions. Ibn Taymiyah also considers that it is not obligatory for the confidant-friends of Allah to be infallible, they are also vulnerable to be misled and/or mistakes. It is not strange that the awliya' are ignorant of many things, because they are, and still remain, mortal; they are vulnerable to forgetfulness, anger, anxiety, and host of others, and they could be out of control sometimes, they are human beings. Furthermore, we have also discussed that the responsibilities saddled on the shoulders of those in authority are to be thus maintained, no one saddled with authority should consider him/herself in any way superior to the subordinates. The concludes that mu'jizah and karamah are both prophets' necessity, while karamah is not in any way a waliyy's necessity; Mu'jizah is a peculiar gift (hibbah) to the prophets while karamah is not a peculiarity of the awliya'.

**Dedication:** The paper is endowed and dedicated to the blessed memory of my father, Alhaji Safiriyu Alamu Oladimeji Kasumu Arowona, the first Grand Mufti of Ode Omu Land,



Ayedaade Local Government, Osun state, Nigeria, who succumbed to Allah's decree on Friday 12<sup>th</sup> July 2019. May Allah SWT be pleased with him, Aameen.

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