

The Relation Between the Sermon of Ghadir and the Verses of the Holy Quran Associated with the Event.

Dr. N. Gharavi Naeeni

Humanity Faculty, Tarbiat Modares University

Tehran/ I.R.Iran

Naeeni_n@modares.ac.ir

Abstract

The Messenger of Allah (p.b.u.h) gathered all Muslims who had come to last hajj (Hajj al-wida) in place Ghadir Khum, where the caravans were to separate from each other in order to return to their cities, then He recited his Sermon which mentioned the guardian (leadership) of Ali bin Abitalib (A) for all Muslims. This is mentioned in Ayah 55 Surah Al-Maidah: "Verily, your guardians (after) Allah are His Messenger and the believers. Those who establish prayer and pay alms while they are bowing down (in prayer)".

This paper is determining this relation with the interpretation of some ayat of Holy Quran and find that this Sermon was with the permission and revelation (vahi) from Allah. Also it was suitable with the Holy Qur'anic teaches as make it a culture for Muslim's society.

Key Words: Ghadir, Qur'anic Teaches, guardian, Velayat, Ali bin Abitalib

Introduction:

Many Shia and Sunni scholar report that on the day of GhadirKhom, as Muslims returned from the last pilgrimage that Prophet Mohammad (p.b.u.h) had, they gathered at the spot whereeach of their paths would separate to take everyone home. The Messenger of Allah (p.b.u.h) asked everyone to stop. He recited the call to prayer. After the group prayed together, the Prophet climbed to a high place where everyone could see him. He asked those present to profess, **“Am I not your guardian (vali)?”** Every one present answered affirmatively. Then the Prophet said: **“whom I am his guardian Ali will be his guardian. Oh my Lord! Love everyone who loves him and be enemy of who is his enemy** (Ibn Sa’d, vo.5, p.235; Ibn Hanbal, vo.1, p.84, 118, 119, 152; Tarmezi, vo.5, p.591 almanaqib; Tabarani, vo.3, p.199; vo.4, p.207; Sadoq, Amali, H.2, 3; Majlesi, vo.37, p.108).

Some of them also spoke of this event, saying that in reasoning with his enemies, Ali bin Abutalib was swearing them to and obtained from them a profession regarding this issue (Ibn Asir, v. 4, p. 103). The issue of {*velayat*}, supervision, and {*imamat*} and the leadership of Imam Ali are counted as beginning from the event of Ghadir. In this article, we aim to explain the meaning of guardian (vali) and the position of stewardship (velayat) on (bar) Muslims and believers as defined in verses of the Quran.

The existence of many verses regarding “vali” in the Holy Quran can witness the importance of this issue, and Muslims must give this issue the necessary attention and focus, as Imam (A.s) said, “See from whom you get your religion.”

Meaning of “vali” (stewardship, guardianship)

The word “vali” is a base word that implies an intimacy and nearness and therefore, owner, vicegerent, cousin, Helper, and neighbor are all considered “vali” because of this closeness to a person (Ibn Fares).

Also “vali” as a verb with two {*vowel kasra*}, for example [Arabic phrase], meaning the trusteeship means accepting the responsibility of the [vilayat] and guardianship of a place or a person, the object of which is “val” and the plural of which is “valat”. Velayat with a fatha (vowel) or a kasra meaning victory and triumph over something, {*valitehtoliat*} means {*ja’alatehvalia*}. {*Vela, mola, and vala*} meaning subordinate (tabe’eh) and succession (tatabe’at) and *al’vali* being a subject from *valieh* meaning while {*qaembeh*} (standing firmly) being an agent for the affairs of someone (Faiumi).

In the Allah’s names, vali means helper. It has been said that the custodian of the affairs of the world and the {*gha’em*} deputy for creation and among the names of God is Al-Vali. This means the owner of all things and one able to possess them. Ibn Asir writes: It seems that Al-velayat knows all thinking, All- power and All- dead, and do not call he who does not have these qualities a vali. Seebaviyeh says: *al’velayat* with a fatha is the infinitive and with a kasra is a noun, like *al’amarat* and *al’neghabat* and *al’vali*. This means the one who takes on the guardianship of an orphan and tends to his affairs and *valiol’mar’at* is one who is responsible for the orphan’s marriage contract. *Vali* and *mola* in the Arabic language have one meaning (Al-Efriqi, 1993).

The origin of this word is singular meaning the occurrence of one even following another with a connection between them. Things that are close to each other and have a connection between them. The meanings of *ghorb* closeness and *hobb* love and *nasr* help and *motabe’at* subordinate

are different in different situations. From the *masadiqh* of this word is *al velayat* meaning managing the affairs of others and taking steps to satisfy their needs for a livelihood and happiness. *Vali* and *motevalli* are supporters of *motevallialeyh*, and the connection between them is managing the affairs of others, such as My Guardian and supporter is Allah who has revealed this Book and He is the Guardian of the righteous (Quran, Al-A'raf, 196). So, we understand that the meaning of *velayat* is guardianship and tend to the affairs of someone; and not just a friend as many interpreters have said. Considering the meanings of *vali* in lingual resources, we turn to the Holy Quran which contains the word *vali* and its forms.

1. Who is a *vali*?

The Holy Quran introduces Allah as the *vali* (Quran, Ash-shura, 9&28). *Allah is the only Guardian and...*

Also Quran says: Then know that Allah is your guardian: the Supreme-Guardian and the Supreme-Aider (of the believers) (Quran, Al-Anfal, 40).

Allah speaks to those who are steadfast in their religion and faith and promises them Heaven and says: *We are your helping friends in this world and in the Hereafter day* (Quran, Fussilat, 31).

The best *vali* is Allah the Most-High, the (alim), the All-Wise, and He who encompass all persons and the created world. He who is *Haqq* and the Creator knows what is best for His creation better than any person or anything, and He guides us to the best of everything. The spirit of humanity is from Him and nearing Him and obeying Him is the nature (*fetrat*) of mankind. The need humans and all creations have of Him is quite clear and needs no proof. We have felt that need time and time again, and we have acknowledged our weakness.

2. Characteristics of a *vali*

Now that the Holy Quran has named Allah a *vali*, the characteristics of a *vali* can also be found in its verses, because the Quran's verses, while mentioning that Allah is the *vali* also discusses what kind of *vali* He is.

1. Allah is the *vali* of those who find faith and are pious. Allah is the Guardian of those who believe; He takes them out from darkness into the light (Quran, Al-Baqarah, 257). (Quran, Al-e-Imran, 68; Mohammad, 11).

2. Allah is the best helper, supporter, and manager. *Only Allah is your Guardian and He is the Supreme –Supporter* (Quran, Al-e-Imran, 150).

3. Allah is a praiseworthy *vali*. (Quran, Ash-Shura, 28).

4. Allah is the guardian and *vali* of the believers and His *velayat* is sufficient for those who have faith; they need nothing else. The fact that the pious people have no other need is because *velayat* and the guardianship is the right of Allah, who will never leave them alone, and His kindness and mercy is continuously with them (*Allah is the Guardian and the protector of the pious*) (Quran, Al-jathiyah, 19).

5. Allah also guards the righteous and manages their affairs. He is their best friend and companion. (Handwritten phrase) *and He is the Guardian of the righteous* (Quran, Al-A'raf, 196).

6. Allah's greatness and wisdom are necessary to being an able and sufficient *vali* (*Allah is your Guardian and He is the knowing Decreeer* (Quran, At-Tahrim, 2)) so that the *vali* can protect his

motevali and provide for his needs and manage his affairs with knowledge and wisdom. Thus, if God grants these qualities to a person to be the *vali* of the faithful, that person must be the most knowledgeable and wisest person of his time. The Prophet of God (S.A) was the most knowledgeable person of his time, because his knowledge was inspired from the origin of knowledge by God. Ali Ibn-Abi-Taleb who acquired his knowledge from the Prophet (S.A) was the most knowledgeable and wisest person of his own time. Thus, he was more worthy than any other man of his time to be the leader of the faithful and the *vali* of the pious. The Prophet said: **“I am the land(city) of knowledge and Ali is its door. So any one who wants knowledge should inter from its door”**(Tarmazi, vol.5, p.596, 1931; Ibn Athir, vol.4, p.95, 1994; Horr Amoli, vol.18, p.52, 1403). I am the city of knowledge and Ali is its door, so whoever wishes the knowledge should inter from its door.

And Imam Sadiq (A.S) said: “The Messenger of God taught Ali letter(word), each letter(word) was opened thousands words” (Mofid, 285).

. Imam Ali (AS) from his childhood because of the financial problems of his family was under the guardianship of the Prophet of God and was raised by him. Among all the followers (companions), Ali (A.S) was closest to the Prophet. He said that Ibn Athir from Yahya ibn Ma’een related that Abdol-Malek ibn Abi Salmon asked ‘Ata, “Is there among the followers (companions) of Mohammad someone more knowledgeable than Ali?” ‘Ata answered, “No, by God, no one is more knowledgeable.” (Ibn Athir, vo.4, p.95, 1994)

6. The best Vali is Allah, because He is the best assistant and helper. (...*Allah is your Guardian; the Supreme-Guardian and the Supreme-Aider {of the believers}*)(Al-Anfal, 40). Therefore, we should turn only to Him and no other. Material things cannot be a true helper to mankind, nor is any other power, whether human or satanic, able to guide us or make us successful and happy. (*Invoke to Allah only; He is your Guardian; the Supreme Guardian and the Supreme Supporter*)(Quran, Al-Hajj, 78) He can save us from our enemy And the *velayat* of Him is enough for us (*Allah knows your enemies [much better than you] and Allah is Sufficient as a Protector, and as a Helper*)(Quran, An-Nissa, 45). We need no other supporter or helper, because He is Most-Powerful and Most-Knowledgeable and Most-Wise.

Since God is the *vali* of those who have found faith and the characteristics have been listed, the Holy Quran encourages us to turn to God and tells us (Quran, Al-Hajj, 78).

7. The guardian should guide human being like as: Allah is the Guardian of those who believe; He takes them out of from the darkness into the light...(Quran, Al-Baqarah, 257).

3-God is the only *vali* of those who have found faith

Without God or separate from Him, no one would have a *vali*. In other words, there is no *vali* other than God, because a *vali* must be able to support the *motevali* and no power is more powerful than God. (*And that apart from Allah you (people) have neither any guardian nor any protector*)(Quran, Al-Baqarah, 107). Separate from God, no one has a *vali*. If someone is searching for a *vali*, he/she must search for the *vali* by way of God’s *velayat*. The *Velayat* of God is two kinds: *takvini* (originating) and *tashri’i* (legislative). God has granted *velayat-tashri’i* to the Prophet and to those who believe. *Have they [the polytheists] chosen guardians besides Him? But Allah is the Only Guardian and He is the one who gives life to the dead and He is powerful over all things* (Quran, Ash-Shura, 9) & *you people have not besides Him any Guardian or*

intercessor(Quran, As-Sajdah,4)&*That is so because Allah is The Guardian of the believers whereas the disbelievers have no guardian and supporter*(Quran, Mohammad,11). *Velayat-tashri'i* can be found in the following verses: *Allah is the Guardian of those who believe; He takes them out of from the darkness into the light...*(Quran, Al-Baqrah,257)

4- Who accepts God as his *vali*?

Holly Qur'an introduces those who have accepted Allah as his *vali*, like as:

1-Yusuf (A.S) spoke with God, saying: "you are my Guardian in this world and in the hereafter... (Quran, Yusuf, 101).

2-Musa (A.S) also said to God, (You are our Guardian, so forgive us and bestow mercy upon us, for you are the Supreme-Absolver).

3-Prophet Mohammad(A.S) as he said: My Guardian and Supporter is Allah who has revealed this [Holy] Book and He is the Guardian of the righteous (Quran, Al-/A'raf, 196).

4-Allah is also Hezzbollah's *vali*

"Whoever recognizes God, His Prophet, and those who have found faith as his *vali* is *Hezzbollah*, or (jondallah). Sheikh Toussi wrote two statements regarding this:

a. The meaning of "يتول الله ورسوله" is obedience of God and his Prophet and helping the pious to rise up.

b. Meaning by helping the religion of Allah and purity of religion has wanted to be a *motevali* of God. (Toussi, vo.3, p.565)

What person should not be selected as one's *vali*?

In the beginning of Surah Mumtahana, God speaks to those who have found faith saying, "*Do not take my enemy and your enemy as your vali*. This means you should not have comings and goings or friendship with them so that among you kindness and friendship should not exist, because it will blind you from seeing the truth."

The *Vali* of the people must be chosen by God, because needy men and women ask God Himself to select for them and gift them with a *Vali* so that they may be saved. Therefore, he (the *vali*) will be their savior if he is from God. As God says, "And why should ye not fight in the cause of Allah and of those who, being weak, are ill-treated (and oppressed)/ men, women, and children whose cry is: "Our Lord! Rescue us from this town. Whose people are oppressors; and raise for us from the one who will protect; and raise for us from the one who will help (*Quran, An-Nisaa* 75). Thus, God must select the *vali* of those who have found faith. Moreover, the selection of a *vali* and leader must be according to the word of God and the speech of the Prophet of God so that after the Prophet, the Islamic society is not left without a guardian. The leader and *vali* of the Muslims must have the characteristics of the Prophet of God in order to be His successor for the affairs of the Muslims. He should also have the most knowledge, humility, wisdom, and God-like virtues, and be a model and most complete person in every respect in his own time. Based on His rule of kindness in not leaving mankind alone, God designated the leader and *vali* of the Islamic society and, through the angels, revealed to the Prophet that he must announce that the guidance and leadership of the Muslims after him would become the responsibility of Ali ibn AbiTaleb; after him, it would pass to his son Hassan, and after him to the shoulders of Hossein (A.s). After them, he listed the names of the innocent imams (A.S) through to the twelfth, who is the last, and who are all from the children of Hossein(A.S). Sheikh Sadoq, reporting from Imam

Sadeq (A.s) who reported from his father who reported from his ancestors, quoted the Prophet as saying: **“The Imams(leathers) after me are 12, the first is Ali bin Abitalib and the last is. They are my successors and my guardians and the God’s witness for my nation after me. The one who accept it is believer and the one who reject is disbeliever”**(Saddouq,v.4,p.179, 1404)

Similarly, Qurtobi has said in continuation: *they are those whom Allah has chosen them for His serving and they would not be in mortgage, because they are Allah’s servants and their earn will not hurt them* (Qurtobi, v.19,p.87, 1988)

God introduces the *vali* and leader of those who have found faith: “Verily, your guardians (after) Allah are His Messenger (Mohammad) and the believers. Those who establish prayer and pay alms while they are bowing down (in prayer) (Quran, Al-Ma’idah, 55)

Surah Ma’idah is the last complete Surah that was revealed to the Prophet. It was revealed near the end of his life and is a review of all the teachings, stories, and advice of the Quran. It was written for all those who have found faith, not those who had just become Muslim, and it confirms and emphasizes the laws and rules. This verse tells of the issue that the *vilayat* of the Prophet of God and of those with faith is a kind of *vilayat* of God. The one who deserves this *vilayat* is he who is in line with the Prophet, meaning innocent, knowledgeable, just, and sympathetic to the people, etc., which Ali ibn abiTaleb was. He attended to all of the affairs of the people. From the words of Baghdadi who concluded from the reports of Ibn Abbass, Seeyuti says that Ali gave his own ring as charity while he was bending over in prayer to the poor man as he came to mosque for begging. The Prophet asked the poor, “Which person gave you his ring?” he replied, “He who is bent in prayer.” Thereafter, God revealed this verse. Seeyuti cites the words and documents of Ibn Abbass and Amar Yasser and others, which report a similar story, and therefore it is concluded that this verse was revealed about Imam Ali (A.S). Therefore, with this verse, God has designated in order the *valis* of those who found faith. The exegesis of Shey’ii also recognizes this verse to be about Imam Ali (A.S)(Tusi,v.3,p.559, ; Tabarsi,v.2,p.210, 1403; Tabatabaee,v.6,p.17, 1393).

Sheikh Toussi wrote about this verse, saying: “Know that this verse is clear evidence for the *imamat* of Amir al’Momineen(A.S) immediately after the Prophet (p.b.u.h). The reason is that the *vali* in the verse means “first” and “just” and (the faithful), and the first to accept the faith of the Prophet of God was Ali (A.S). In the gathering in which the Prophet of God invited his family and relatives that the Quran says: **“And warn your tribe and near kinsmen”** (Quran, Ash-Shu’araa, 214), the Prophet said, “The first person to have faith in me will be my successor and brother.” No one answered except Ali ibn AbiTaleb who announced his faith and submission. The Prophet of God said, *{Verily He is my Guardian in this world and Hear after day}*. Also he has written: “In the battle, Tabook Prophet said: **“Your relation to me is same as Haron to Mosa except that you are not prophet”**(Tabarani, v.24, p.19, 1404). Also He said: **“You are the guardian for all believers after me”**.”

Ibn Asir also spoke regarding Imam Ali’s acceptance of faith. He quoted Anas ibn Malek as saying: The Prophet has been raised on Monday and Ali became Muslim on Tuesday (Ibn Athir, v.4, p.88-89, 1994). Ibn Hajar also wrote: “According to most scholars, Ali was the first to accept Islam.” Ibn Athir reported from Tarmazi who reported that Omran ibn Hassin that there were complaints regarding Ali ibn AbiTaleb. Finally, the Prophet said: What do you want from

Ali(three times He repeated)(Tarmezi,v.5, p.597, 1931; Ibn Athir,v.4, p.101, 1994; Ibn Hajar,v.4, p.468, 1995).

Also he reports that Abdul Rahman ibn AbiLeili said that on the day of GhadirKhom the Prophet said: Not am I closer to the Believers than their own selves? And my wives are their mothers? We answered: yes. And He said:for those whom I am guardian so Ali is guardian too. God also said that the Prophet is better than the pious ones, i.e. everyone must hold above themselves the blessed existence of the Prophet of God, and they must complete obey the Prophet. Verses command the faithful to obey God and, after Him, the Prophet(Quran, Al-i-‘Imran, 32&132;Quran, Al-Maidah,92). And Allah says: “So take what the Messenger gives you, and refrain from what He prohibits you (Quran, Al- Hashr, 7).

Therefore, when the Prophet of God, the *vali* of the Muslims, after introducing himself and obtaining the confirmation of those present that he is their *vali*, says:for those whom I am guardian so Ali is guardian too. This order is for all Muslims, not just those who were present, but certainly all Muslims in all eras, because the Prophet in that exact place said, “Those who are present must inform those who are absent of this matter, and all future generations are those who are absent, and this matter must be passed down to them.” However, in the way that Asmabint‘Omayy reported and history witnessed, during the life of the Prophet, a group in the house of Abu Bakr and Asma called a meeting and broke this covenant with the Prophet(Majlesi,v.28, p.104).

Imam Baqer(A.S) said: “God ordered His own Prophet to give Ali the *vilayat*and revealed this verse: “Verily, your guardians are Allah and His Messenger (Mohammad) and the believers. {the believers are} those who establish prayer and pay alms while theyare bowing down in prayer” (Quran, Al-Maidah, 55) and required the *vilayat-e-oolool’amr* for the people of Islam. Since people did not understand the goal of *vilayat*, God ordered the Prophet to explain *vilayat* for the people, the same way he explained the meaning of established prayers, zakat, hajj, and fasting. Since facing the people and the hypocrites was difficult, He precisely ordered the Prophet to announce this and said:“O, Messenger! Proclaim the Message that has been sent down to you from your creator& Nurturer! And if you do not do so then you would not have conveyed your duty as Allah’s Messenger .Allah will protect you from (the mischievous) people. Verily, Allah does not guide the disbelievers.

After this verse was sent down, the Prophet arose to obey God’s order. On the day of GhadirKhom, he announced the *vilayat* of Imam Ali to the people.

Imam Bagher said, “This is the last obligation to be sent down from the world’s Creator to the people, then He said:Today, I have perfected your religion for you and completed My favor upon you and have chosen for you Islam as religion(Quran, Al-Maidah,3) ‘Today I have completed my religion to you and I have completed my blessing(Tabatabaee, v.6, p.16, 1393).

Conclusion:

From what has been said, it can be concluded that *vilayat* means a way of nearness which causes and is a special permission for seizing and owning. In Verse 55 of Surah Ma’edeh, *vilayat* towards God, the Prophet, and Faithful means the same for everyone, because *vilayat* has been related to everyone, and confirmation of that is at the end of the following verse which says {Quran verse}. God’s *vilayat* is *takvini*(legislative)and *tashri’i*(originaly), and its *tashri’i* has

been gifted to the Prophet of God and the Faithful. What is meant by “the Faithful” is Ali ibn AbiTaleb.

References

- 1-Holy Qur'an, Translation with commentary, TaherehSaffarzadeh, Tehran, Iran, 2007.
- 2-The Holy Qur'an, English translation of the meanings and commentary, Revised & Edited By The Presidency of Islamic Researches, Ifta, call and Guidance, King Fahad Holy Qur'an Printing Complex, Al-Madinah Al-Munawarah, 1410 A.H.
- 3-Faiumi, Mohammad bin Ali; Al- MisbahAl-Monir; Daar Al- Fikr, Beirut.
- 4-Horr Amoli, Mohammad bin Hasan; Vasael Ash- Shiah ;MaktabahIslamiiah, Tehran, 6thed, 1403.
- 5-Ibn Athir, Ali bin Mohammad, Usdolghabah fi Marefah As-Sahabah, R. Mo'avvaz, Dar Al-Kotob Al 'elmiiah, Beirut, 1994/1415.
- 6-Ibn Fares, Ahmad bin Faares; MojamMaqaaeis Al- logha; Maktab Al-A'lam Al-Islamiah, Qom.
- 7-Ibn Hajar, Ahmad bin Ali, Al-'sqalani; Al-Esabah fi Tameiz As-Sahabah, Dar Al-Kotob Al 'elmiiah, Beirut,1995/1415.
- 8-Ibn Hanbal, Ahmad bin Mohammad; Al- Mosnad, Dar Sadir, Beirut.
- Ibn Mandhor, Al-Efriqi; Lisan Al-'arab, Dar Ehia At-Torath Al-'arba, Beirut, second edd,1993/1413.
- 9-Ibn Sa'd, Mohammad, At-Tabaqat Al-Kobra,DaarSader, Beirut.
- 10-Majlesi, Mohammad Baqer, Behar Al- Anvar; Moasseseh Al-Vafa, Beirut, 1403 A.H.
- 11-Mofid, Mohammad bin Numan, Jameah Al-Modaresin, Qom, no date.
- 12-Qortobi, Mohammad bin Ahmad, Dar ehya At-Torath Al-Arabi, Beirut, 1988/1408
- 13-Sadoq, Mohammad bin Ali; Al-Amali; MaktabahIslamiiah, Tehran, 1404.
- 14-Sadoq,Mohammad bin Ali; Man la yahzor; Jamaa Al Modarresin ,Qom,second ed,1404.
- 15-Tabarani,Solaimaan bin Ahmad, Al- Mo'jam Al-Kabir, Maktaba Ibn Taimiia, Cairo, 1404.
- 16-Tabatabaee, Mohammad Husain, AlmizanfiTafsir Al-Qur'an, Third addition, Ismaeilian publisher, Qum, 1393.
- 17- Tabarsi, Fadl bin hasan, Majma Al- Bayan fi ulum Al-Quran, MaktabaAyatullah Mar'ashi, Qom, 1403.
- 18-Tarmez;Mohammad bin 'Isa; As-Sonsn, Matbaa Al-Mesriia Al-Azhar, Egypt, 1931/1350.
- 19-Toussi, Mohammad bin Hasan; At-Tebyan; Daarehia At-Turath Al- 'arba, Beirut.