

# The Relationship between Wilayah and Al-Ghadeer: An Inferential Study

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There is no doubt that the Islamic faith is a global religion, and its sharia law is the concluding law of all the Sharia laws. The affairs of the Islamic nation were the sole concern of the Prophet (peace be upon him) throughout his lifetime, and he had to assign the position of leadership after him to the best and most perfected member among the nation. The Wilayah (Guardianship), in line with the divine mandate, can only be shouldered by the rare individual of humanity prepared for the task by Allah Almighty, and hence, the event of the Ghadir assumed a great status in the Islamic thought, and in the area of argumentation. Since the Hadeeth of Ghadir is the single most significant evidence and the strongest support of the Mandate of the Commander of the Faithful Ali Ibn Abi Talib (peace be upon him), the Hadith is used as the subject of this research paper.

**Keywords:** *The Holy Quran, the Prophet's Traditions, Wilayah, Ghadeer.*

## Introduction

Praise be to Allah, Lord of the Worlds, and peace and blessings be upon Muhammad Master of Messengers and his good and pure family and his companions. The Islamic Guardianship is the basis of governance among the people to establish the legal provisions, and that deems it essential to find the fittest person for the Guardianship of this nation. This was manifested by the Hadith of the Grand Wilaya, i.e., the Hadith of Ghadeer is the most corroborative evidence as stated in the following verse:

*“O Messenger! Make known that which hath been revealed unto thee from thy Lord, for if thou do it not, thou wilt not have conveyed His message. Allah will protect thee from the people”* (Surat Al-Ma'idah: 67).

For this reason, investigating the issue of Guardianship is very important for every Muslim in order to know this issue and clarify its dimensions, and indicate its significance. The research hypothesis is as follows: the research assumes that without the issue of Guardianship, the Islamic faith shall not be complete, and moreover, the system of Imamate is seen as an extension of the Prophethood, while observing the differences between the two concepts. The Prophet (peace and blessings of Allah be upon him) ordered every Muslim to write his or her will before their death, while he deliberately did not write his own will. This contradicts the wisdom and justice of Allah Almighty, because this may indicate that He Almighty sealed the prophethood in the land, leaving the nation of His Prophet without assigning a guardian and imam for them.

Then what is Hadith of Ghadir? What is its significance? Did the Prophet (peace be upon him) bequeath the Guardianship after him by means of making a will? To whom was the Guardianship bequeathed after him? What definitive pieces of evidence support this? The present paper endeavours, by the will of Allah, to provide an answer to all the aforementioned questions in this research paper. The present study provides an introduction, two sections and results, as well as citing the references used in the study. The first section explicates the terms mentioned in the title and whatever is related to it, including such basic concepts as Wilayah, Ghadir, Khum, the geographical location of Ghadir Khum, and the event of Ghadir in the Holy Book. This section tackles two topics which are explained in detail.

The second section sheds light on the Isnad (supportive authorities) of the hadith and its signification, the specific contextual evidence appertaining to the meaning of Mawla “Guardian”, signifying the concept of Guardianship on occasions other than the day of Ghadir. The study focusses on three themes which lead to the clarification of the issues discussed in the following subdivisions.

After having reviewed the relevant literature on the topic and extensively investigated the subject, the researcher has arrived at scientifically significant results that are introduced in the paper through meticulous examination of the most important sources and relevant references, adopting proper documentation methods. The first section seeks to define the concepts and terms mentioned in the paper title and what they are related to. In order to explain these concepts, this section includes two subdivisions as follows:

## **The First Subdivision: Wilayah and Ghadir, their reality and the geographical location of Ghadir Khum**

### ***The First Subsection: Wilayah and Ghadir in Language and Conventionality***

In order to show the reality of Wilayah and Ghadir and verify the intended meaning of both terms, it is deemed necessary to study the issue in the following fashion:

### **Wilayah in Language and Convention**

#### **1. Wilayah (in Language)**

The linguistic reality of the term is clarified in the linguistic sources. For instance, Al-Jawhari cited the example: “The ruler ruled the country. The man took charge of the sale; a guardianship of both. He took over the job, i.e., he assumed the job” (Al-Jawhari, 1407: 2528). Al-Raghib Al-Isfahani stated that the term “Guardianship” means “taking over the matter”, emphasising that the two terms, “Wali and Mawla”, are used in the same context (Al-Raghib, 1427: 855). It seems from the preceding example that both “Wali and Mawla” have the same meaning. Ibn Atheer elucidated that Wilayah indicates devisal, ability, and action, and without these qualities being included in Wilayah, the term Wali (Guardian) would not be used (Ibn Atheer, 1364: 226). The term Mawla, on the other hand, is a noun that signifies many things such as God, Owner, Supporter, and Devotee, hence anyone who assumes a matter or performs an act becomes the Mawla or Wali of that matter or act. Wilayah also means principality. Ibn Al-Atheer maintains that, “*What Omar said to Ali: You became the Mawla of all believing men and women*”; (Ibn Hanbal, 1389:281) i.e., “the Wali of all believers”.

### **The Result**

From the above, it seems that the reality of Wilaya in language is to take over or assume a job.

#### **2. Wilayah (by Convention)**

A number of definitions were offered for the term “Wilayah” by convention. Wilayah is defined as an equivalent for the term Imamate; it is the presidentship of religious and secular affairs (Al-Shareef, 1410: 5).

The Imamate is the general presidentship which is exclusively earned by asceticism, knowledge, worship, courage, and belief. The Wali is the ruler and Allah has established a

universal Wilaya for Himself, for the Messenger (PBUH) (Al-Hulli, 1421: 172), and for the Commander of the Faithful (PBUH), according to what Allah said:

*“Verily, your guardian can be only Allah; and His messenger and those who believe, who establish worship and pay the poordue, and bow down (in prayer)”* (Surat Al-Ma’idah: 55).

Ibn Khaldun defined the Imamate by stating that: “It is to get the masses to the necessity of the legitimate consideration of their own eschatological and secular interests”. Then, he explained this definition by stating that: “It is in fact the succession of the Guardian of the Sharia in guarding religion and the worldly life” (Ibn Khaldun, 1400: 191). Wilayah, is in the sense of dealing with a person and appropriating an issue (Al-Muntadhari, 1408: 74). Wilayah is derived from Wali, i.e., he has taken over the issue as an act of guardianship, which means that he does it himself. Furthermore, also taking over an issue means having the power of dealing with that issue (Abdul Mun’im, nd: 500).

## **The Result**

Based on the definitions cited above, it appears that Wilayah means a general principality over religious and secular affairs that the Wali himself performs in succession of the Prophet (PBUH), but the Wali, such as Imam Ali (PBUH), does not get to the rank of prophethood.

## **Ghadir Khum as a Linguistic and Conventional Term:**

### **1. Ghadir Khum as a Linguistic Term**

The term Ghadir is defined in language in many ways that agree with its linguistic meaning. AlFarahidi defined it as “a large or small rainwater swamp that does not last until summer” (Al-Farahidi, 1409: 390).

Ibn Faris stated that the letters “gh”, “d” and “r”, constitute the true stem that denotes “leaving the thing”. Ghadir, a rainwater swamp, is called by this name because the torrent has left it, i.e., abandoned it (Ibn Faris, 1404: 413).

## **The Result**

It can be seen from the definitions cited above that the word Ghadir means in language, a lower ground where rainwater and torrents assemble and then leave. However, the intended meaning for the term Ghadir, for the purpose of this study, is that it represents the greatest event or incidence during the Farewell Pilgrimage. Moreover, the conventional meaning for the term Ghadir corresponds to the linguistic meaning. This is going to be clarified more

clearly, by the will of God, in the second Subsection below, i.e., the geographical location of Ghadir Khum.

## 2. Khum in the Language

The term “Khum” means a decayed thing whose smell changes due to its putridity. Ibn Faris stated that the letters “kh” and “m” constitute the stem that denotes a change in smell. Hence, Ghadir Khum is severely decayed.

### The Geographical Location of Ghadir Khum

The Ghadir event was marked by its geographical location, where it was situated at the crossroads before Muslims parted on their way back from the pilgrimage to their homelands. Ghadir Khum is a place between Mecca and Medina, two miles away from Juhfa (al-Hamawi, 1399:188), which was a large village on the way between Mecca and Medin. It is also the appointed time and place for Ihram (Miqat), for the people from Sham, Egypt and Maghreb. Originally, its name was “Mahye’a”, and it was named Juhfa after it had been drifted by the flood in some years, carrying its dwellers away. At present, it is only ruins. There were six stages in the journey between Juhfa and Medina. It was narrated that the Amalekites drove out the tribe of Aqeel, the fellowmen of Aad Ibn Reb, who consequently settled in Juhfa and its name was then Mahye’a, when a torrent came and drifted them away (Al-Andulusi, 1403: 157).

At the beginning of Juhfa laid the mosque of the Prophet (PBUH), and Ghadir Khum was only three miles from Juhfa. There was a fountain that poured into the rainwater swamp (Ghadir) surrounded by many winding trees and this was the thicket that was called Khum. The mosque of the Prophet (PBUH) was located in Ghadir Khum, between the rainwater swamp and the fountain. On returning from his valedictory (Farewell) pilgrimage (Ibn Hanbal, 1389: 118), the Prophet (PBUH) said to Ali:

*"Whoever I am his leader (Mawla), Ali is his leader (Mawla). O' God, support those who support him, and be hostile to those who are hostile to him"* (Al-Andulusi, 1403: 157).

### The Second Subsection: The Event of Ghadir, Ghadir in the Holy Book

Discussing the event of Ghadir means exploring the most important event in the Islamic history. In order to clarify the issue, the following points shall be examined:

## The Event of Ghadir

The event of Ghadir is seen as the most significant Islamic issue. It is the most important historical event that took place in the last year of the life of the more honourable Prophet (PBUH), and that the Islamic history has witnessed. When the Messenger of Allah (PBUH) decided to travel to perform his pilgrimage ten years after migrating (Hijrah), he completed his pilgrimage known as the Valedictory (Farewell) Pilgrimage. He did not do any other pilgrimage until his death. After completing the pilgrimage rites, he returned to Medina accompanied by great masses of Muslims, amounting to tens of thousands of people. On Thursday the eighteenth of Thul-Hijjah (Al-Haythemī, 1408: 357), and on arriving to Ghadir Khum in Juhfa, were roads branching into different routes for Medina people, Egyptians, Iraqis, and the Levant (Bilad El-Cham) people, the following verse was revealed to the Prophet (PBUH):

*“O Messenger! Make known that which hath been revealed unto thee from thy Lord, for if thou do it not, thou wilt not have conveyed His message. Allah will protect thee from the people”* (Surat Al-Ma'idah: 67).

Allah Almighty ordered the Prophet (PBUH) to convey this message to the crowds concerning the Guardianship (Wilayah) of Ali (AS), requiring loyalty from all concerned (Al-Tabarani, 1415: 357). Then, the Prophet (PBUH) sent for all the people who were ahead, to come back and wait until all pilgrims who fell behind, had arrived and gathered. He performed the noon prayers and delivered a speech on Aqtaab in the middle of the crowds. He made all people hear him (Al-Ya'qubi, 1394: 112). He said:

*"O people do not you know that I have more right over the believers than what they have over themselves?" The People answered: "Yes, yes, O' Messenger of God." Then the Prophet (PBUH) said do not you know that I have more right over the believer than what he/she have over him/herself?" Then the Prophet held up the hand of Ali and said: "Whoever I am his leader (Mawla), Ali is his leader (Mawla). O' God, support those who support him, and be hostile to those who are hostile to him" (Ibn Hanbal, 1389: 281).*

This is a synopsis of the Hadith of Ghadir. The full text of the Prophet's (PBUH) speech is not presented here for the sake of brevity, however, it is mentioned in detail in source books on hadith and theology. Many narratives were referred to and appertaining to the event of Ghadir, some of which will be mentioned here briefly as follows:

## 1. Hadith Narrated by Abi Tufail from Zaid Ibn Arqam

Al-Nisa'i narrated on the authority of Zaid Ibn Arqam: "When the Prophet (PBUH) returned from the Farewell Pilgrimage and landed in Ghadir Khum he ordered (qam'ma) the sweeping of places with lofty and large trees. Then he said:

*"I feel I was called upon and I responded" ... and he added: "Certainly Allah is my MAWLA and I am WALI (master/guardian) of all the faithful." Then he grasped the hand of Ali and said: "He (Ali) is the WALI of all those of whom I am WALI. O Allah! support those who support him and be hostile to those who are hostile to him."*

Abu Tufail said that he turned to Zaid Ibn Al Arqam and asked him: "Did you hear it from Allah's Messenger (PBUH)?" Zaid replied: "There was no one there in the lofty and large trees area who did not see the Prophet (PBUH) with his eyes and heard him with his ears" (Al-Nisa'i, 1411: 45).

## 2. Hadith Narrated by Bishr Ibn Harb from Jareer

Al-Tabarani (1411:357) narrated the event of Ghadir from Jareer who said: "We witnessed the season of the Farewell Pilgrimage with the Messenger of Allah (May Allah's Blessings and Peace be Upon Him and His Household). We arrived at a place called Ghadir Khum. The Prophet (PBUH) called for congregational prayer. We, the Migrants and the Supporters, gathered, then the Prophet (PBUH) stood up among us and said:

*"O people, what do testify? They said: we testify there is no God but Allah. He said: Then what? They said: Mohammed is Allah's Apostle. He said: who is your Wali? They said: Allah and his messenger are our Mawla. He said: who is your Wali then he touched with his hand the upper arm of Ali (May Allah be pleased with him) and helped him stand up. Then he let the upper arm free and held in stead both arms and said: that who has Allah and his Messenger as his Walis, then (Ali) is his Wali, O' God, support those who support him, and be hostile to those who are hostile to him."*

## The Result

Based on the discussion above, it can be said that the event of Ghadir is considered as one of the most important issues in the history of Islam, due to the principles of Wilayah in Islam and the remonstrations which are conducive to it.

## The Event of Ghadir in the Holy Book

A number of gracious verses were revealed appertaining to the event of Ghadir to emphasise the significance of Hadith Al- Ghadir. They are presented as follows:

### 1. The Verse of Conveyance

When the most glorious Messenger (PBUH) arrived at Ghadir Khum, Allah the Exalted revealed the verse:

*“O Messenger! Make known that which hath been revealed unto thee from thy Lord, for if thou do it not, thou wilt not have conveyed His message. Allah will protect thee from the people”* (Surat Al-Ma’idah: 67).

Many purified Hadiths clarify and explain the reasons for revelation, some of which will be mentioned here as follows:

#### a. Hadith from Ibn Abbas and Jabir Ibn Abdullah

Concerning the reason of revelation for this glorious verse, Al-Hasakani (1411: 256) quoted Ibn Abbas and Jabir Ibn Abdullah as saying: “Allah Almighty ordered Mohammed (PBUH) to appoint Ali to lead the people and tell them about his Wilayah (Guardianship), but the Messenger (PBUH) was frightened lest they should say: he favoured his cousin (Ali), and they would challenge his order. Therefore, Allah Almighty revealed to him *“O Messenger! Make known that which hath been revealed unto thee from thy Lord, for if thou do it not, thou wilt not have conveyed His message. Allah will protect thee from the people.”* The Messenger of Allah (PBUH) established Ali’s Wilayah on the day of Ghadir Khum.”

#### b. Hadith from Abu Sa’eed Al-Khudri:

Al-Suyuti (1401: 298) narrated after Abi Hatim, Ibn Mardawayh, and Ibn Asakir, after Abi Saeed Al-Khudri said: “This verse *“O Messenger!”* was revealed to the Messenger of Allah (PBUH) on the day of Ghadir Khum with regard to Ali Ibn Abi Talib (May Allah be pleased with him).”

### 2. The Verse of Perfecting the Religion

One of the many aspects of inference concerning the event of Ghadir and the Imamate of Ali Ibn Abi Talib (PBUH) is the revelation of Allah’s statement in the event of Ghadir:

*“This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion”* (Surat Al-Ma’idah: 3).

Many noble texts (Hadiths) were also narrated, explaining the reason for revelation of this glorious verse, such as:

**a. Hadith of Abi Sa'eed AlKhadri**

Al-Khwarizmi narrated after Abi Sa'eed AlKhadri that: "The Prophet (PBUH), on the day he called the people to Ghadir Khum, he ordered them to collect whatever thorns under the trees. That was on Thursday. Then he called the people to come to Ali and he took Ali by the arm and lifted it until the people looked at his white armpit. Then the Prophet (PBUH) and Ali never parted until the following verse was revealed:

*"This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion"* (Surat Al-Ma'idah: 3).

The Prophet (PBUH) said: "Allah is the greatest for perfecting our religion, completing His blessing, God's satisfaction with my mission and the Wilayah for Ali" (Al-Khwarizmi, 1414: 135).

**b. Hadith of Abi Huraira:**

Ibn Asakir quoted Abi Huraira as saying: *"On the day of Ghadir Khum, the Messenger (PBUH) took Ali Ibn Abi Talib by the hand. He said: Am I not the Mawla of the believers: They replied: Yes, the Messenger of Allah. Then he took Ali Ibn Abi Talib by the hand and said: The Messenger of Allah raised Ali up clearly, and said: "Whoever I was his leader [Mawla] then Ali is his leader [Mawla]. Then Umar Ibn Al-Khattab said to Ali: Congratulations! to you, O Son of Abu Talib. Today you became the master of every believing man and woman". Allah Almighty revealed the following verse"*:

*"This day have I perfected your religion for you ..."* (Surat Al-Ma'idah: 3).

**The Result**

We may understand from these glorious verses and honourable texts (Hadiths) that they added special significance to the Hadith of Ghadir that distinguished it from all other honourable Hadiths, since it has proven the Wilayah of Ali Ibn Talib (PBUH).

**Second Subdivision: Isnad of Hadith and Significance**

In order to infer the Wilayah through the Hadith of Ghadir, we need to investigate the chain of authorities of the Hadith and study its text in the following fashion:

### The First Subsection: Isnad of the Hadith

The scholars from both sides agreed on the authentic chain of narrators of the Hadith and its validity, as well as the validity of most of the chain of narrators and the credibility of the narrators. Those authors who wrote in the field of hadith, exegesis, autobiographies and history, emphasised the soundness of Hadith Al-Ghadir. Some of these authors will be cited below in a chronicle order:

1. Al-Hafidh Al-Tirmithi (1403: 297) mentioned the Hadith in his Sunan and stated that “this Hadith is good and infrequent (gharib)”.
2. Al-Hakim Al-Naysaburi (1394: 109) narrated the Hadith through many different narrators and he agreed to the authenticity of these authorities by saying: “This is an authentic hadith in line with the conditions of the two major authorities, but they did not mention it in their collections”.
3. Al-Hafidh Ibn Abdul Bar Al-Qurtubi (1412: 1089) cited the three hadiths of Fraternal Bond, the Banner, and Ghadir, and said: “These are all solid traces”.
4. Son of Al-Maghazili Al-Shafi’I (1426: 43) mentioned that this Hadith is authentic from the Messenger of Allah (PBUH). The Hadith of Ghadir Khum was narrated from the Messenger of Allah (PBUH) by about one hundred people, and the ten companions promised with paradise. It is a solid Hadith that has no defect that I know of. Ali (PBUH) was the only person that had this virtue, sharing it with no one at all.
5. Shamsul Din Al-Thehebi (1413: 1043) wrote a book about the Hadith of Ghadir. He stated: “As for the hadith of the Bird, it was narrated by many different authorities that I had gathered in one volume. The totality of these narratives indicated that there must be an origin. The Hadith of Ghadir *“Whoever I am his leader (Mawla)...*”, on the other hand, had many good narrators. I had also gathered in one volume”.
6. Al-Hafidh Noor Eldin Al-Haythemi (1408: 104) mentioned the authorities that narrated the Hadith and stated: “Ahmed Ibn Hanbal narrated the hadith and the chain of narrators are authentic”.
7. Al-Hafidh Ibn Hijr Al-Asqalani (1403: 61) agreed on the validity of the Hadith by saying the Hadith, *“Whoever I am his leader (Mawla)...*”, was narrated by Al-Tirmithi and Al-Nisa’i through many narrators who were all included in a single volume, i.e., the Book on Wilayah by Ibn ‘Uqdah. Most of the chain of narrators are authentic and reliable.
8. Al-Hafidh Ibn Hijr Al-Haythemi (1385: 122) maintained that the wording of the Hadith of Ghadir Khum was confirmed by Al-Tabarani and others as authentic and it had a solid chain of narrators. Further, he said that this Hadith was narrated by thirty Companions after the Prophet (PBUH), and most of its narrators are true and reliable.
9. Al-Halabi (1400: 336) stated that this Hadith is authentic, it has no defects whatsoever and it was narrated by authentic and reliable narrators. Those who slandered the validity of this Hadith, such as Abu Dawood and Abu Hatim Al-Razi, must be completely

ignored. However, the statement of some historians, that the text “*O’ God, support those who support him*” was fabricated, is refuted because the Hadith was narrated through many authorities that were approved by Al-Thehebi.

## The Result

This Hadith is frequently narrated (Mutawatir) for both sides, i.e., it has been narrated unbrokenly and independently by so many people so that no doubt can be entertained about their authenticity. The Prophet’s (PBUH) Companions (Sahabah), their obedient followers, narrators and scholars of Hadith, were in charge of reporting this Hadith and its supportive documents. Its chains of authorities were approved by eminent learned men of Hadith, narrators, scholars of invalidating and validating of Hadith, in a way that leaves no space for doubt or suspicion in the validity of the Ghadir Hadith.

## The Second Subsection: Significance of Hadith Al-Ghadir

The inference using Hadith Al-Ghadir to establish Al-Wilayah calls for examining the significance of the Hadith in question, in the following fashion. The centre of inference using Hadith Al-Ghadir to establish Wilayah is the word “Mawla”, and this word means the more suited or to have right over “Al-‘Awala”. The word “Mawla” in the statement of the Prophet (PBUH) means “more suited or to have more right over”, as in the saying of Allah Almighty:

*“So today no ransom shall be accepted from you nor from those who disbelieved; your abode is the Fire; it is your patron, and an evil refuge it is!”* (Surat Al-Hadeed: 15).

In order to explain this point and clarify it more extensively, the discussion here revolves around the following:

## The First Subdivision: The Word “Mawla” for the Commentators

The commentators had interpreted the saying of Allah Almighty: “*it is your patron*” by stating it is “*more suited to you*”, as presented below:

1. **Mohammed Ibn Jarir Al-Tabari (1415: 295)** said that in interpreting the saying of Allah Almighty, “*your abode is the Fire*”, he focussed the sense that it is your refuge and home where you are going to dwell on the Judgement Day. As for the saying of Allah Almighty, “*it is your patron*”, it means that fire is “*more suited to you*”.
2. **Abu Ja’far Al- Nahhas (1409: 325-326)** mentioned that in clarifying the saying of the Prophet (PBUH), “*Whoever I am his leader (Mawla)...*”, he emphasised that “Mawla” and “Wali” are synonymous, i.e., they both have the same meaning. He arrived at this from the saying of Allah Almighty, “*That is because Allah is the Patron of those who*

*believe, and because the disbelievers have no patron*” (Surat Muhammed: 11). Then, he said that the meaning of the Prophet’s (PBUH) Hadith lies in the guardianship (Wilayah) of religion, and it is the most sublime of all types of guardianship.

3. **Abu Al-Mudhaffar Al-Sama’ani (1418: 371)** interpreted the saying of Allah Almighty, *“it is your patron”*, to mean that hell is more suited to you.
4. **Al-Zamakhshari (1385: 304)** discussed the meaning of the saying of Allah Almighty, *“it is your patron”*, and stated that it means it is more suited to you.
5. **Jamal Eldin Ibn Al-Jawzi (1407: 304)** mentioned the saying of Allah Almighty, *“it is your patron”*, and stated that Abu Obaidah interpreted it to mean that it is more suited to you.
6. **Abu Abdullah Al-Qurtabi (1390: 171)** commented on the saying of Allah Almighty, *“it is your patron”*, and stated that it means that it is more suited to you and that “Mawla” usually takes over the interests of the people. Al-Shawkani interpreted this utterance in the same way in his book, “Fathul Al-Qadeer”.

## The Result

It can be stated from the interpretations presented above, that the intended meaning of the word “Mawla” in the Prophet’s (PBUH) Hadith is “the more suited or to have more right over”.

## The Second Subdivision: Contextual Pieces of Evidence Specified for the Meaning of Mawla

A connected chain of contextual pieces of evidence, as well as another disconnected one, makes the significance of the Hadith very clear that the intended meaning of the word “Mawla” is “more suited to or to have right over” the thing and dealing with it. Some of the pieces of evidence are given below:

**The First Contextual Evidence:** The prelude to the Hadith indicates the Prophet’s (PBUH) saying, *“Do not I have more right over yourselves than you do?”*, or other similar wording that has a closer meaning. Then, he (PBUH) extended his saying to, *“Whoever I am his leader (Mawla)”*. Many eminent scholars and learned men of Hadith have narrated this hadith (Ibn Hanbal, 1389: 118).

This is solid evidence that the intended meaning of the word “Mawla” is “to have right over” in the souls and money, as Allah Almighty said in the following verse:

*“The Prophet has a greater claim on the faithful than they have on themselves”* (Surat Al-Ahzab: 6).

**The Second Contextual Evidence:** The bottom of the Hadith, i.e., the Prophet's (PBUH) saying: "*O' God, support those who support him, and be hostile to those who are hostile to him.*". In addition, there is an extension in some sources, i.e., the Prophet's (PBUH) saying: "*and give victory to those who help him triumph, and forsake those who forsake him*" (ibid), or in a similar meaning. This evidence does not fit any meaning other than the state of "having the right over", concomitant with the Wilayah.

**The Third Contextual Evidence:** The Prophet's (PBUH) saying: "*O people, what do testify? They said: we testify there is no God but Allah. He said: Then what? They said: Mohammed is Allah's Apostle. He said: who is your Wali? They said: Allah and his messenger are our Mawla. He said: who is your Wali then he touched with his hand the upper arm of Ali (May Allah be pleased with him) and helped him stand up. Then he said: that who has Allah and his Messenger as his Walis, then he (Ali) is his Wal*" (Al-Haythemi, 1408: 106).

Therefore, the occurrence of Wilayah in the context of testimony to monotheism and message realises the intended meaning is Wilayah, which is subsequent to the Prophet's (PBUH) message for achieving the state of "having the right over" the people.

**The Forth Contextual Evidence:** Many chains of narrators cited the event of the Ghadir Day under the term "Appointment". Umar Ibn Al-Khattab was quoted as saying: "The Messenger of Allah (PBUH) appointed Ali as a great figure" (Al-Qandoozi, 1416: 284). Ibn Abbas and Jabir Ibn Abdullah were quoted as saying: "Allah Almighty ordered Mohammed (PBUH) to appoint Ali on the Day of Ghadir, and to inform the people about Ali's Wilayah" (Al-Hasakani, 1411: 250). Abu Sa'eed Al-Khudri was quoted as saying: "When the Messenger of Allah appointed Ali on the Day of Ghadir Khum, and then he called for Wilayah to Ali" (Ibn Askir, 1415: 237). Allah's words were revealed: "*This day have I perfected your religion for you*" (Surat Al-Ma'idah: 3).

**The Fifth Contextual Evidence:** The remonstrations by Amir Al-Mu'mineen (PBUH), by reciting the Hadith of Rahbah after the Caliphate, was granted to him in response to those who disputed his assumption of leadership (Al-Halabi, 1400: 338). Abdul Rahman Ibn Abi Laila was quoted as saying:

"I witnessed Ali (May Allah Be Pleased with Him) in Al-Rahba, appealing to people: May I appeal to you, by the name of Allah, whoever heard the Messenger of Allah (PBUH) saying on the Day of Ghadir Khum: "*Whoever I am his leader (Mawla)*". Abdul Rahman said twelve companions who participated in the Battle of Badr stood up, as if I was looking at one of them, and said we bear witness that we heard the Messenger of Allah (PBUH) saying on the Day of Ghadir Khum: "*Do not I have more right over the Believers than they do?*" (Ibn Hanbal, 1389: 119).

The indication of this Hadith, concerning the intended meaning, is quite clear. Otherwise, what argument would he (Ali) have in the dispute for the Wilayah, if the meaning does not relate to “the more suited or to have more right over’ the people, supported by affection and adherence that are firm to any Muslim among Muslims?

### **The Third Subsection: The Provision for Wilayah on Occasions Other Than the Day of Ghadir**

The glorious verses were revealed and the honourable narratives telling the story of the Event of Ghadir, carrying within them the provision for the Greater Wilayah. Some of these texts are given below:

#### **The First Subdivision: Provision on the Day of Almsgiving with the Finger Ring**

Al-Tabarani and Ibn Mardawayh (1415:218) quoted Ammar Ibn Yasir as saying: “A beggar came to Ali while he was in a state of kneeling in a voluntary prayer. Ali removed his finger ring and gave it to the beggar. The Messenger of Allah (Allah's blessings and peace be upon him and his household) came to Ali who informed the Prophet (PBUH) about the incident. Then the following glorious verse was revealed:

*“Verily, your guardian can be only Allah; and His messenger and those who believe, who establish worship and pay the poordue, and bow down (in prayer). The Prophet (PBUH) read it and said: “Whoever I am his leader (Mawla), Ali is his leader (Mawla). O’ God, support those who support him, and be hostile to those who are hostile to him.”*

#### **The Result**

The reciting of the verse by the Prophet (PBUH) indicates an emphasis on, and a notification of, the incident that shows the link between the Wilayah and the Wali.

#### **The Second Subdivision: Provision in the Honourable Narratives**

Many honourable narratives were reported to inform and declare the Wilayah for Al (PBUH). Some of these narratives are mentioned below:

1. Hadith of Ammar Ibn Yasir who stated that the Messenger of Allah (PBUH) said: “I hereby recommend to whoever believed me and trusted me concerning the Wilayah of Ali Ibn Abi Talib that who accepted his wilayah must accept mine, and that who accepted my wilayah must accept the wilayah of Allah Almighty the most Glorious...” (Ibn Al-Maghazili, 1426: 191).

2. Hadith of Buraidah Al-Aslami in which he said: “I was with Ali on an incursion in Yemen. I felt distaste from him. When I came to visit the Messenger of Allah (PBUH), I mentioned Ali and disparaged him. I saw the face of the Messenger of Allah (PBUH) changed. The Prophet (PBUH) said: O’ Buraidah, do not I have more right over the believers than they do? I said; yes, O’ Messenger of Allah. Then he said: *“Whoever I am his leader (Mawla), Ali is his leader (Mawla)”* (Ibn Hanbal, 1389: 347).
3. Hadith Ibn Abbas in which he said: “The Messenger of Allah (PBUH) said to Ali: “You are the Wali of every Believer after me” (Al-Nisa’i, 1411: 132).
4. Hadith of Zaid Ibn Arqam in which he said: “The Messenger of Allah (PBUH) said *“Whosoever wishes to live and die like me and enter that heaven (after death), which my lord has promised me, namely, the everlasting heaven should acknowledge Ali (AS) as his patron after me, because he will never leave you outside the door of guidance nor will he let you enter the door of misguidance”* (Al-Hakim, 1394: 128).

## The Result

It can be seen from the various narratives that they are supporting the Hadith of Ghadir, indicating clearly and without ambiguity, the Wilayah of the Commander of the Faithful Ali (PBUH).

## Summary and Conclusion

Having discussed the topic of the study extensively, the significant results that the study achieved can be stated as follows:

1. The event of Al-Ghadir can be considered as a pact for the Islamic nation. This event coincided with the last conveyance of the concluding message, through which produced the most refined existential truth, i.e., the greater Islamic Wilayah.
2. The Islamic religion reached the stage of perfection on the occasion of the event of Al-Ghadir, and subsequently the Day of Ghadir became the perfective axis for the Islamic nation. At the same time, closing the doors in the face of lurkers against religion, such as the atheists and polytheists. Allah Almighty said: *“This day have those who disbelieve despaired of your religion, This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion”* (Surat Al-Ma’idah:3).
3. Guaranteeing the continuity of the prophetic line, which is realized through coupling the conveyance of the message and the Islamic Wilayah for the nation. The Wali is represented by the man of merits and virtues, i.e., Ali Ibn Abi Talib (PBUH).
4. Hadith Al-Ghadir is characterised by the many chains of narrators through the Companions and their Followers, as well as eminent scholars, keepers and historians of



hadith. All those have constituted the chains of narrators. They also proved that the Hadith was frequent (Mutawatir), despite the fact that they belonged to different schools of thought and various cultures.

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