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Hadith of Ghadir Al-Ghar

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Abstract

The study aims to investigate the Hadith of Ghadir Al-Ghar via comparative qualitative research methods. As a result, The Hadith of al-Ghadir is a Mutawatir Hadith because it was narrated by 12000 narrators and such a large number did not occur except through the command of Allah Almighty. In conclusion, the day of Al-Ghadir is considered as a demarcation line between the people in the history of the Islamic nation after the Prophet, some of them believed in the Imam Ali's Wilayah over them, and some violated it.

Keywords: Hadith, Ghadir, Al-Ghar, Islam, Imam.

Hadith de Ghadir Al-Ghar

Resumen

El estudio tiene como objetivo investigar el Hadith de Ghadir Al-Ghar a través de métodos comparativos de investigación cualitativa. Como resultado, el Hadith de al-Ghadir es un Hadiz Mutawatir porque fue narrado por 12000 narradores y un número tan grande no ocurrió excepto por orden de Allah Todopoderoso. En conclusión, el día de Al-Ghadir se considera como una línea de demarcación entre las personas en la historia de la nación islámica después del Profeta, algunos de ellos creyeron en la Wilayah del Imam Ali sobre ellos y otros lo violaron.

Palabras clave: Hadith, Ghadir, Al-Ghar, Islam, Imam.

1. INTRODUCTION

I seek refuge with Allah from the accursed Satan, in the name of Allah the Most Gracious the Most Merciful. Praise be to Allah, the Lord of the Worlds, and prayers and peace be upon our Master and Prophet, the last of the Prophets, Abi Qasim Muhammad, and his pure progeny and companions. The topic of this research is considered one of the most important topics in the Islamic society, and one of the most important events in the history of Islam, for this Hadith, assumes a certain importance in the history of the Islamic nation; it was much appreciated by God, His messenger, the purified Imams, and the venerable Sahaba, Islamic scholars and jurists through the centuries. The Islamic nation, since the day of Ghadir, was divided into groups; those who were faithfully obedient to the People of the House Ahl Albait and those who were not. The first group adhered to the pledge, which they exchanged with the Messenger of Allah (PBUH) while the other violated the pledge (AL-HTIJAJ, 2000).

This research is divided into the preface and three chapters. The preface falls into two parts: the first involves the definition of allegiance lexically and as a term, while the second focuses on al-Ghadir Bayiat allegiance in general. The first chapter has two sections, the first deals with the location of Al-Ghadir while the second focuses on the number of the narrators of Al-Ghadir allegiance by both Al-Sahabat companions and Al-Tabiyan followers (IMAM ALI BIN ABI TALIB, 2013).

The second chapter has also two sections; the first deals the terms and conditions of the allegiance whereas the second focuses on the reason behind the Prophet's selection of Imam Ali as a leader for Muslims. The third chapter also falls into two sections; the first deals with the views of the companions of Imam Ali (p), and the second focuses on the reasons, the reasons behind his refrain from giving allegiance. This research also contains the conclusion of the list of sources and references (IHQAQ, IZHAQ & MARA'SHI, 2000).

2. METHODOLOGY

When this verse was revealed to the Prophet Today, I have perfected your religion to you, and I have completed my favor upon you, and I have approved you, Islam, as your religion. The Prophet said Allah is the greatest for the perfection of the religion and completion of favor and approval of my message and Ali's being guardian after me. Then he ordered the installation of a tent for Ali where the people entered in rows to salute Ali by the name The Commander of the faithful and the first who congratulated him were Abu Bakr and Umar ibn al-Khattab, who congratulated him and said well-done Ibn Abi Taleb you have become my Mawlai and the Mawlai of every believer and female believer (AL ISTIAB, 1992). Aisha bint Saad said from her father that he said:

I heard the Messenger of Allaah (PBUH) said on the day of Jafah as he raised Ali's hand: O people, am I your Mawala, they said

yes you are true O Messenger of Allah; this is my successor and the executor for me (IMAM, 1920: 14).

On the day when the Prophet (PBUH) moved to the Supreme Comrade (passed away) and that was in the year 11 AH, and the age of sixty-three years, the notables of the Ansar and immigrants were gathering in the shed of Bani Saida for discussing the succession after the Messenger of God (IMAM, 1920). Al-Ansar took side with Sa'ad bin Abada in the shed of Bani Sa'da while the emigrants sided Abu Bakr and a group of emigrants and supporters refrained from giving him their allegiance, including Imam Ali, Abbas ibn Abdul Muttalib, Al-Fadl Ibn Abbas, Zubair Bin Al-Awam, Khalid Bin Saad, Muqdad ibn Amur, Salman al-Farsi, Othman bin Snaif Abu al-Haytham ibn al-Shehan, Saad bin Abi al-Qass, Abu Sufyan bin Harb. A group of immigrants and supporters was angry during the Baiyat of Abi Bakr, including Imam Ali (p) and Zubayr ibn al-Awwam and they entered the house of Fatima bint of the Messenger of Allah (ASAD AL GHABAH & IBN AL-ETHER, 1994).

3. RESULTS

When Abu Bakr learned about them, he sent Qunfth to the house of Fatima to tell Ali that he has to respond to the successor of the Messenger of Allah, Ali said: "How faster you lied to the Messenger of Allah, the Messenger of Allah selected no one to be his successor except for me" (IMAM, 1920: 15). Then, Qunfth turned back and told

Abi Bakr what Ali said (p) so, Abu Bakr sent Omar to the house of Fatima and ordered him to fight them if they refrain. It was reported that Omar was carrying fire to burn the house if those who are in the refrain to enter in what the nation has entered in and do not go out to al-Bayha (A'SHAB AL-ASHRAF, 1979).

Fatima (p) thought that they would not enter his house except with their permission, so she closed the door. When they reached the door, Omar kicked the door made of palm foliages with his leg and broke it open. Omar said:

I took a whip and hit hard and I said to Khalid bin al-Walid: go faster to gather firewood, Fatima closed the door preventing me from opening it, so I cannot open it and I whipped her hands so hard that she sighed and cried loudly and I clung to the door so that her guts stuck to the door. She cried and said: O father, O Messenger of God, see what they have done to your brother and daughter. He called out Ali, Ali hurriedly knocked him down and was about to kill him but he remembered the Messenger of Allah's saying and advice (ANAWAR & ASRAR, 1979: 18).

He said: "By the One who honored Muhammad with the prophecy, Son of Samak, had not the Book of God been prior to you and the Messenger of Allah's pledge and advice, you would have known that you would not enter my house" (A'SHAB AL-ASHRAF, 1979: 15). Omar sent appeals to the people until they entered. And Ali hurried to take his sword, but they seized before him. They were many, and some of them drew out their swords, and they multiplied against him until they seized him, and roped his neck, but Fatima was able to

disperse them at the door where she was hard whipped by the cursed. Then he set out with Ali until they came to Abu Bakr. Ali (p) said:

O Abu Bakr, how faster you occupied the place of the Messenger of Allah under which right and under what position you summoned up people to give you their allegiance? Did not you pledge to me as per God command and his messenger's? (AL-SAQIFA & FADIK, 1990: 17)

Ibn Hajar said in *al-Sawai'q* Ali said to the six of whom Omar formed the shura council, long words, some of which I ask you to God: Is there anyone among you to whom the Messenger of Allah said Ali is the divider between paradise and hell on the Doomsday rather than me. They said No, God forbid. Al-Dar al-Qutni narrated that said Ali has protested against the appointed Surah, saying to them: I appeal to you by Allah. Is there anyone closer to the Messenger of Allah in my womb than me? Yet, when he saw their excuse, he stayed at home, engaging himself in the collection of the Koran and recorded it down in accordance with the time of its descent, he also interpreted it and collect its Nasikh and Mansukh Abrogater and Abrogated. Abu Bakr notified him to attend and announce his allegiance; but Ali sent him somebody to inform him that he was busy and he swore that he would not go out until he completed the collection of the Koran (SHIITES & RULERS, 1992).

They left him for his work until he completed his job and sealed with his seal, then he came out to the people while they were in a gathering with Abu Bakr at the Mosque of the Messenger of Allah, where he said people, I have been engaged in the ceremony of washing

and burying of the Messenger of Allah, then in the collection of the Koran in this dress. Then he said, Lest you should say tomorrow that we were so ignorant of this), then he said to them: Lest you should say on the Day of Judgment that I did not call you to support me, nor did I remind you of my right, nor I invite you to the Book of God, from the opening to the end.

Omar said to Abu Bakr: Send to Ali announce his pledge for we are nothing unless he announces his pledge to you and when he does so, we will be safe. Imam Ali abstained from allegiance 40 or 75 days to the death of Fatima Zahra, which is after six months. Omar also said in his speech at the mosque of Al-Madinah Ali and Al-Zubar and those who were with them remained behind at Fatmia's house.

A short time after Ali's giving his pledge of allegiance to Abu Bakr, Bani Hashim and some of Ali's followers including Huthifa Ibn Al-Nuaman, Khuzaim Bin Thabit, Abi Ayub Al-Nsari, Salman Al-Muhammedi, Khalid Bin Saad and others gave their pledge to Abu Bakr. Each one of these people showed his opinion and feeling about Ali and the Caliphate. It is worth mentioning that not all Muslims pledged their allegiance to Abu Bakr. The supporters refrained to support Abu Bakr in the beginning, then, they entered into a conflict of known repercussions such as their raising the slogan: A Prince from you and a Prince from us. Then some of them pledged allegiance to Abu Bakr and the other refused to do so. Ali's refrain is considered a sufficient rejection of Abu Bakr's election and the Messenger of Allah's saying: Allah is with right and right is with Ali. is enough for Ali.

Had Abu Bakr's election been legal and legitimate, Ali would not have refrained to give his pledge of allegiance to him. Aba Thar's abstention is another evidence on the Messenger's saying; There is no one truer than Aba Thar. The election of Abu Bakr was associated with hard conflict and controversy. Omar was quoted to say that Baiat of Abu Bakr was a slip God protected people against its repercussions. Consequently, Abu Bakr's selection as a Caliph of Muslims was rather hypocrisy, or hatred, or envy, interest seeking in the future or forgetting God and his Messenger and their orders.

Despite the fact that some sources did not refer to such truths for political and ideological reasons, but Abu Bakr's selection as a Caliph was knowingly or unknowingly reported in their narrative when they covered the event of Abu Bakr's dying. Based on this narrative, they reported that Abu Bakr said in his last days I am sorry for three things I did in my lifetime, I wished I had not done them and three things I did not do in my lifetime but I wished to do; if only I had not attacked Fatima's house despite the fact that it had been shut for the purpose of war.

4. CONCLUSION

We have come out with from this research that Bay'at (giving a pledge of allegiance) is a transaction that necessitates the availability of offer and acceptance, obedience and pledge. Ghadir Khum is located in Wadi al-Jahfah, on the left side of the road of pilgrims from

Medina to Mecca, at the beginning of Wadi al-Jahfah. And the participants of Bay'at al-Ghadir were from both the Sahabah and the followers; 120 Sahabi narrated Hadith of Al-Ghadir, while the number of the followers who narrated it was 1110 and the number of the followers who narrated it was eighty-two thousand.

Al-Bay' has several terms and conditions such as the Imamate, confirmation of giving of the pledge of allegiance and others. The Prophet Muhammad (PBUH) selected Imam Ali as the leader of the nation because he was more featured than anyone of all the companions altogether. He was the only one who saw the Prophet in the cave of Hira. He never worshipped idols since the first moment of his life. It is worth mentioning that not all the Muslims of Abu Bakr, but some of the supporters and immigrants abstained to give their pledge of allegiance to Abu Bakr. Ali's abstention is considered a sufficient challenge of it and his delay was an indication of its annulment. Consequently, Abu Bakr's selection as a Caliph of Muslims was rather hypocrisy, or hatred, or envy, interest seeking in the future or forgetting God and his Messenger and their orders.

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