

## Guardianship of the Commander of the Faithful (peace be upon him) In Alghadeer Encyclopedia

Hadeer Ali Abd<sup>1</sup>, Dr. Abd Hadi Freih<sup>2</sup>

### *Abstract*

*Praise be to Allah, Lord of the Worlds, and prayers and peace be upon our master Muhammad and his pure God, the ships of salvation and the flags of guidance, and on his companions who followed the example of the Prophet (may Allah's peace and blessings be upon him) and on all the prophets and messengers and the worship of Allah the righteous*

*And yet....*

*The state is the emirate and the sultan and the governor is the caretaker of the thing or who has the right to obey any caretaker of the parish and responsible for them and the state is of great importance and great is a general presidency in matters of religion and the world and faith is the way of the state and is the basis on which the mandate is based faith as it is known to say and do or is a ratification of the heart and acknowledgment of the tongue and work of the pillars do good one of the pillars on which the mandate is based.*

### **Introduction**

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<sup>1</sup> Department of Islamic Creed and Islamic Thought, College of Islamic Sciences, University of Baghdad

<sup>2</sup> Department of Islamic Creed and Islamic Thought, College of Islamic Sciences, University of Baghdad

the mandate is based faith as it is known to say and do or is a ratification of the heart and acknowledgment of the tongue and work of the pillars do good one of the pillars on which the mandate is based.

The Commander of the Faithful Ali bin Abi Talib (peace be upon him) has singled out many dignities in which no one from behind is condemned by anyone other than the Messenger of Allah (peace be upon him) and from these dignities that Allah Almighty ordered his Prophet (peace be upon him) to inform them on the day of Ghadir, the mandate as it is known victory and dignity and was said the emirate and the Sultan is given by God Almighty to his righteous servants and the owner of the mandate has the right to dispose of the affairs of those under his jurisdiction and manages their interests. The reason for choosing this topic is because of its great importance in the life of a Muslim in addition to expanding my culture and knowledge of this subject.

Each research must have a homogeneous plan of well-drafted construction, and this research was on two requirements:

The first requirement: the definition of the mandate, the second requirement: the sections of the state, then the conclusion was included and followed by the list of sources and the research was enriched with sources including:

The structure in the interpretation of the Qur'an - the collector of science and governance - loyalty and innocence in Islam - the concepts of the doctrine of the predecessors - the formative mandate - its reality and manifestations - a lecturer by Sayyid Kamal Al-Haidari - the guardian and guardianship in the light of the Qur'an and Sunnah - the keys to the unseen - the formative mandate of the family of Muhammad (may God bless him and grant him peace), the best in the interpretation of the Book of God and other sources.

#### Research Summary

In this research, we address the subject of guardianship in the Encyclopedia of Al-Ghadeer in the Qur'an, Sunnah and Literature by Al-Allama Al-Amini (may Allah have mercy on him), the section of this research is the two requirements are:

The first requirement dealt with the definition of guardianship in language and terminology, it is in the language of proximity and victory, and in the terminology the authority and administration that God Almighty gives to his righteous servants by which the guardian takes over the affairs of those under his jurisdiction of creation, and we included in the second requirement the sections of the state, namely: the formative mandate and the legislative mandate and how God Almighty gives it to his clinic.

## First Requirement

### Definition of mandate

#### First: Guardianship in Language

The guardianship of the guardian, the waw, the lam and the yaa is a true origin that indicates closeness, and whoever takes over another matter is his guardian, and the guardian is the supporter, and it was said that the one who is in charge of the affairs of the world and the creatures in charge of them. ( )

The guardian of the thing is the mandate of the state was said to be the Sultan and the Emirate and his priority is the matter and his guardian ( ), and it was said (the guardianship of the guardian, which is proximity, it is a wise kinship obtained from manumission or from loyalty)( ), and the guardian Fael in the sense of the actor is the one who rolled his obedience without being interspersed with disobedience or in the sense of the effect, he is the one who assumes the benevolence of God and his virtues, and the guardian is the one who knows God and his attributes, according to what can be persevered in obedience Avoider of sins exposed to preoccupation with pleasures and desires ( ) Guardianship was also defined as anyone who was or did a guardian. ( )

#### Second: Guardianship in Sharia Terminology

Guardianship in Sharia is said to be victory and dignity given by God Almighty to His righteous servants who believe in Him and fear Him , and it is also said that it is the establishment of the servant in God and the replacement of his morals with his morals and the realization or purity of his descriptions or his knowledge as his knowledge and ability as his ability and his action as his deed. ( )

The guardianship of Sheikh Tusi comes in the sense of the first and pursue any owner of the order and the first and pursue it and the dominator in it ( ), and also defined by Sheikh Tabarsi is the mandate to create and do their affairs and avoid obedience to them and manages their interests. ( )(Pécora et al., 2021)

Ibn al-Qayyim defined it as closeness to God Almighty and the guardian of God is close to him ( ), and defined by Ibn Rajab (the origin of the guardianship of proximity and the origin of enmity distance, the guardians of God are those who draw closer to him including bringing them closer to him and their enemies who kept them away from him by their actions required to expel them and keep them away from him). ( )

Ibn Khaldun defined it (it is in fact a succession from the owner of the law in guarding religion and the politics of the world)( ), and it was also

known as victory, love, honor, respect and the universe with the beloved outwardly and inwardly. ( )

There are those who defined it (it is the emirate and the sultanate over others in himself, his money or one of the things and it is achieved in him), and it was said that guardianship is the love of God Almighty for one of his servants because of his obedience to God Almighty and His Messenger (peace be upon him).

The owner of the balance in the state (mentioned to the state has many meanings, but the original in its meaning is the height of the medium barrier between the two things so that there is nothing between them that is not in them and then borrowed for the proximity of the thing to the thing there is a face of proximity Kalqlab relatively or spatially or his house or his sincerity or otherwise, and therefore the guardian is called on all parties to the state, especially given that each of them follows from the other what is not appropriate for others, God Almighty is the guardian of his faithful servant because he follows His things in this life and in the hereafter and the true believer is the guardian of his Lord follows him to obey him in his orders and prohibitions and follows from him the general moral blessings of the gift and conciliation and support and payment and the subsequent honor of Paradise and Radwan The guardians of God are the believers, God after himself and their guardian in their moral life where he says Almighty (and God is the guardian of the believers) ( ) ( ) ( )

The meaning of closeness to God Almighty is not a spatial proximity or temporal proximity to those who are physical symptoms because God Almighty is free from that, but it means moral closeness and human closeness to God and that He Almighty is close to His servants, but the slave may be far away. ( )

In conclusion, there is a link between the linguistic and legal meaning of the state because the legal meaning indicated by the state revolves around doing the matter, victory and love, according to the location in which the state is received, and the same case in the linguistic meaning, it also revolves around victory and love. ( )

Second Requirement

State Departments

The state is divided into two parts:

First: Formative Mandate

The formative mandate is derived from the substance of the universe and the meaning of the universe in the language is the event of a universe that is a composition, the fact that God brought the thing out of nothingness into existence and God created and created things. ( )

And the universe is a source that was perfect, it is said: it was a universe, that is, it existed and settled. ( )

As for the formative mandate in Sharia, it is (the abundance of God Almighty on those who are among His servants as He pleases in a manner and quantity)( ), and Sheikh Jawad Tabrizi defined it as the influence of the will of the Prophet (peace be upon him) or the Imam in a cosmic matter in its abstract with an act that makes that effect such as violating the custom, such as the revival of Jesus (peace be upon him) of the dead and the blowing up of Moses (peace be upon him) eyes with a stick. ( )

It was said that it is the ability to act in the universe through the power that God Almighty has entrusted to the holder of the guardianship, and thus the behavior of the guardian is not a transcendent act, but it is by the will of God. ( )

There are Quranic texts and hadiths of the Prophet indicate that God Almighty granted the formative mandate to some of his creation, and among these texts is what came in the words of the Almighty ((And when Abraham said, Lord, show me how to revive the dead, he said, "Did you not believe?" He said, "Yes, but to reassure my heart, he said, Take four of the birds, and send them to you, then make a part on each mountain of them, and then let them come to you in pursuit, and know that God is dear and wise)( ), the Qur'anic verse talks about the request of the Prophet of God Ibrahim (peace be upon him) from God Almighty to show him how to revive the dead, so the Almighty ordered him to take four birds (eagle - peacock - crow - rooster) and cut them and mix their meat with each other and then make on each of the mountains around you part of them and then call them come to you accelerators and this unusual behavior of the resurrection of the dead and evidence that Ibrahim (peace be upon him) has been endowed by God Almighty mandate composition. ( )

And also what was stated in the saying of the Almighty (Vshrna him the wind is running at his command prosperity where he hit)( ), and God Almighty has humbled the wind to Solomon (peace be upon him) he is able to harness it whenever he wants it carries what he orders and runs to where by order submissive to his order is not shaken with its strength and speed of flow carry it where he wanted and this matter indicates that the Prophet of God Solomon had the power to make him able to act in the universe and thus he had a conscriptional mandate. ( )

The mandate is not limited to the prophets alone, God Almighty has endowed to some of his righteous servants and one of the clearest evidence for this matter is what came in the saying of the Almighty (We enabled him on earth and we brought him from everything as a

reason)(, it has enabled the Almighty Dhul-Qarnayn (peace be upon him) to act so that he reaches all the paths of the earth how he wants and mocked him clouds and came to him A lot of knowledge of the reasons is what he can direct things with, and this indicates that he has a universal mandate. ( )

One of the hadiths of the Prophet that indicates that he (peace be upon him) has been endowed with the constituent mandate is his saying (peace be upon him): (I am the first of the believers from themselves))(, and the meaning of his saying (may God bless him and grant him peace) that he is more entitled to the believers than the believers from themselves and that he is closer to them and in charge of their affairs and what is related to them, and this indicates that he (may God bless him and grant him peace) has been endowed with the formative mandate. ( )

#### Second: Legislative Mandate

The legislative mandate in the language is the source of Sharia legislated legislated and legislated the thing: above and manifest ( ), the legislative mandate is the statement and manifestation of what God legislates for his servants of beliefs and rulings through his prophets or guardians to bring him to happiness in this world and the hereafter.

As for Sharia, the legislative mandate as defined by Sayyid Muhammad Hussein Tabatabai is to carry out legislation, advocacy, education of the nation, governance and the judiciary in its matters and differences, and in this sense God considered his prophet as the guardian of the believers, and therefore it is the divine permission of the prophet or the guardian to legislate rulings.

It was defined as a fixed divine legislation for the Prophet or Ahl al-Bayt (peace be upon them) from God Almighty in the world of legislation in the sense that they must be followed in everything and that they are the first of people in law in everything from themselves and their conditions. ( )

Sheikh Makarem Shirazi defined it as the management and rule of people, spreading the laws of Sharia among them, and calling them to God, and this is an arrow to the straight path. ( )

I also knew (is that the reins of legitimate matters are in the hands of a person who can dispose of it whenever he wants and wants, so the guardian is the owner and ruler of others in himself and his money))( )and there are those who expressed the legislative mandate in the apparent mandate.

The conclusion of these definitions can reach that the legislative mandate can be either a divine delegation to the Prophet or forward for some rulings or the political, social and religious care of the Prophet or Imam for the servants, or that the Prophet or Imam is the reference of the Imamate in opponents and judges.

One of the Qur'anic resources in which the legislative mandate is mentioned is what is stated in the Qur'anic texts, as in the Almighty's saying : "The Prophet is more important to the believers than themselves and his wives, their mothers, and the relatives of each other in the Book of Allah are the believers and the immigrants, except that you do a favor to your guardians, and that was in the Book ." God Almighty mentioned to the Messenger (peace be upon him) a great advantage and a great privacy, which is his mandate (may God bless him and grant him peace) The things of the believers in everything from matters of religion and the world, so (may God bless him and grant him peace) does not order them except for their good and goodness and does not forbid them except for what harms them and harms them in their world and the hereafter, as he has the right to judge them in what one does not judge in himself because he must obey him (may God bless him and grant him peace), which is coupled with obedience God Almighty and the requirements of the nation's obedience to the Prophet (peace be upon him) is not done except by the completion of his mandate and obedience to the Messenger (peace be upon him) is to follow his orders and finish what he forbade and not be except by submission to him through what is ruled by him among his nation and this provision is intended by his mandate (peace be upon him) legislative.

One of the Qur'anic resources is also the saying of the Almighty (but the guardian of God and His Messenger and those who believe who establish prayer and pay zakat while kneeling)(()), the guardian here is Al-Nasir and that the guardianship here is for God Almighty and His Messenger (may God bless him and grant him peace) and for the true believers who establish prayer and pay zakat while they are subject and most of the interpretations It indicates that what is meant by the saying of the Almighty (those who believed) is Imam Ali (peace be upon him) and thus we find that Imam Ali (peace be upon him) has been endowed with legislative mandate.

When considering the saying of the Almighty ((Say obey God and the Messenger, if they take over, God does not love the disbelievers)()) that obedience to the Messenger (peace be upon him) is a branch of obedience to God Almighty because he (peace be upon him) does not respond except what God Almighty wanted, God has obligated to follow his Prophet Contrary to this order, the taxpayer is rebelling

against his command, the Almighty, who has no hand in his followers, and thus proves the legislative mandate of him (peace be upon him).

One of the narrative resources in which the statement that Imam Ali (peace be upon him) has endowed the legislative mandate what came from Abu Jaafar al-Sadiq (peace be upon him) said it was Ali as he responded to the order of what was revealed by the book nor the Sunnah said stoned ( ) hit Jaafar said are dilemmas). ( )

The end

After the end of this research, it is necessary to stand on the most important results that came in this research:

1- The state is a reason for the unity of the nation, as it achieves security and tranquility for man and society because it achieves security for man and society and prevents the conflict of interests of the parish and the loss of rights and duties because the governor seeks to spread justice among individuals.

2- The state is the emirate, the sultan and victory over those who are at the disposal of the guardian and do their affairs and carry out their interests, and there is a link between the linguistic and legal meaning of the state, and both revolve around victory and love.

3- The state is divided into a formative mandate, which is an abundance of God Almighty for whomever He wills from His servants, as it is the ability to act in the universe through the power that God has entrusted to whomever He wills from His servants.

4- The second part is the legislative mandate, which is the statement and manifestation of what God legislates for his servants of beliefs and rulings through his prophets and guardians to bring him to happiness in this world and the hereafter, it is a divine mandate for the prophet or forward for some rulings or care for the prophet or forward political, social and physical worship.

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