

The Event of Ghadir Khum: 'Ali bin Abi Thalib's Leadership in Sunni and Shi'a Perspectives

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Abstract

Ghadir Khum is where the Prophet said about the superiority of 'Ali after performing the wada' pilgrimage. This event became a dispute and debate between Sunni and Shi'a due to differences in understanding. According to the Sunnis, this is one way of protecting the Prophet and his family (Ahl al-Bait), especially 'Ali bin Abi Thalib, against the negative attitude and hatred of the Muslims who participated in the expedition he led to Yemen. Meanwhile, according to the Shi'a, this event was not just an edict that 'Ali was a companion or only raised the status and position of 'Ali among the other companions of the Prophet, but this event was considered as a declaration of 'Ali as the successor and continuation of the Prophet's leadership. Hopefully, this paper will provide a more comprehensive understanding of the Sunni and Shi'a views on the Ghadir Khum event regarding 'Ali's leadership claim, both in terms of text and context. This paper concludes that the hadith delivered by the Prophet during his speech at Ghadir Khum was not an enthronement or claim of 'Ali as caliph or leader, but it was an invitation and call to love 'Ali and restore his image and reputation before the companions and Muslims present at that time.

Keywords: *Ghadir Khum; Sunni; Shi'a*

Abstrak

Ghadir Khum adalah nama tempat dimana Rasulullah Saw bersabda tentang keutamaan 'Ali setelah menunaikan haji wada'. Peristiwa ini menjadi pertikaian dan perdebatan antara Sunni dan Syi'ah karena perbedaan pemahaman. Menurut kalangan Sunni, hal ini merupakan salah satu cara melindungi Nabi dan keluarganya (ahl al-Bait), khususnya 'Ali bin Abi Thalib terhadap sikap negatif dan kebencian dari umat Islam yang turut serta dalam ekspedisi yang dipimpinnya ke Yaman. Sedangkan menurut kalangan Syi'ah, peristiwa ini bukan sekedar maklumat bahwa 'Ali adalah sahabat atau hanya mengangkat status kedudukan dan posisi 'Ali diantara para sahabat Nabi lainnya, akan tetapi peristiwa ini dianggap sebagai deklarasi 'Ali sebagai pengganti dan penerus kepemimpinan Nabi Saw. Dengan tulisan ini diharapkan akan memberikan pemahaman lebih komprehensif tentang pandangan Sunni dan Syi'ah dalam peristiwa Ghadir Khum tentang klaim kepemimpinan 'Ali, baik pada aspek teks maupun konteksnya. Tulisan ini menyimpulkan, bahwa hadis yang disampaikan Nabi Saw ketika berpidato di Ghadir Khum bukanlah penobatan atau klaim 'Ali sebagai khalifah atau pemimpin, akan tetapi hadis ini bermakna ajakan dan seruan untuk mencintai 'Ali dan mengembalikan citra dan reputasinya dihadapan para sahabat dan umat Islam yang hadir pada saat itu.

Kata Kunci: *Ghadir Khum; Sunni; Syi'ah*

INTRODUCTION

In the history of Islam, four caliphs who succeeded the Prophet as religious leader and head of

government. The four caliphs were Abu Bakar as-Siddiq (632-634 AH),¹

¹ Abu Bakar as-Siddiq's name was 'Abdullah bin 'Abi Quhafah 'Utsman bin 'Amir bin 'Umar bin Ka'ab bin Sa'ad bin

'Umar bin Khattab (634-644 AH),²
Utsman bin Affan (644-656 AH),³ and
'Ali bin Abi Thalib (656-661 AH).⁴

Taym bin Murrah bin Ka'ab bin Lu'ay bin Ghalib al-Qurasyiy al-Tamimiy. His lineage meets that of the Messenger of Allah in his grandfather, Murrah. Abu Bakar was born two years after the birth of the Messenger of Allah and died at the age of 63 as the Messenger of Allah. Jalaluddin 'Abdurrahman bin Abi Bakar As-Suyuthi, *Tarikh Al-Khulafa'*, (Qatar: Idarah as-Syu'uni al-Islamiyyah, 2013), h. 99&104.

² 'Umar bin al-Khattab, his name was 'Umar bin Khattab bin Nufayl bin 'Abd al-'Uzza bin Riyah bin Qurth bin Razah bin 'Adiy bin Ka'ab bin Luay, Amir al-Mukminin, Abu Hafash al-Qurasyi al-'Adawiy al-Faruq. 'Umar entered Islam in the sixth year of prophethood, when he was 27 years old. He assumed the position of caliph at the will of Abu Bakr, and the position of caliph began with Jumadil Akhir in 13 AH. 'Umar was killed by a Persian slave named Abu Lu'luah when he was about to perform the morning prayer. This incident was motivated by revenge due to the conquest of Persia carried out by the Islamic army during the time of 'Umar. As-Suyuthi, *Tarikh Al-Khulafa'*, h. 208&237.

³ 'Utsman bin 'Affan, full name 'Uthman bin 'Affan bin al-'Asyiy bin Umayyah bin 'Abd Syams bin 'Abd Manaf bin Qushay bin Kilab bin Murrah bin Ka'ab bin Luay bin Ghalib al-Umawiy, Abu 'Amr. Besides being known as Abu 'Amr, he was also called Abu 'Abdullah and Abu Layla. 'Utsman was born in the sixth year of the elephant, he was one of those who accepted Islam at the beginning of the Islamic missionary journey through the invitation of Abu Bakar. 'Uthman died tragically as a result of the invasion by rebels who were disappointed in his leadership. As-Suyuthi, *Tarikh Al-Khulafa'*, h. 259&279.

⁴ 'Ali bin Abi Thalib, Abu Thalib's name was 'Abd Manaf bin 'Abd al-Muthalib, he was named Shibah bin Hashim, who was named 'Amr bin 'Abd Manaf, who was named al-Mughirah bin Qusya'iy his real name was Zaid bin Kilab bin Murrah bin Ka'ab bin Luay bin Ghalib bin Fihr bin Malik

These caliphs were considered representations of ideal and wise leaders in running the government, so they were nicknamed Khulafa' al-Rasyidin. Khulafa' al-Rasyidin is a leadership that cannot be denied because that is what is written in various historical literature. No one can challenge the chronological order of the four caliphs. However, the problem is whether the order or system of leadership succession after the death of the Prophet Muhammad was by the message contained in the hadith of the Prophet.

This issue is important to be revealed because after the death of the Prophet, the first problem arose and became a long dispute and polemic about who had the right to replace the Prophet in his capacity as a religious leader and government leader.⁵ Before the Prophet Muhammad Saw died, he did not mandate who his successor

bin Nadhir bin Kinanah. He was called by the Prophet Muhammad Saw by the name of Abu Husein or Abu Turab. His mother was Fatimah binti Asad bin Hasyim, a woman of Bani Hasyim. 'Ali was among the first to embrace Islam when he was ten. He was killed by a Khawarij named 'Abdurrahman bin Muljam, who hated him for accepting the Shiffin negotiations. As-Suyuthi, *Tarikh Al-Khulafa'*, h. 282&290.

⁵ Adil SJ et al., *Politik Islam Syiah: dari Imamah hingga Wilayah Faqih*, (Malang: UIN Maliki Press, 2001), h. 1.

would be, including from among his own family. According to Ibn Taimiyah, it is a fact that the Prophet was a Messenger of Allah and not a person with ambitions of power or wealth that, if not for him, then for his family and descendants.⁶ Shortly after the death of the Prophet, two large groups were busy discussing the succession of leadership of Muslims, namely Muhajirin and Anshar; these two groups claimed that they were the most entitled to replace the position of the Prophet,⁷ this event occurred at Saqifah Bani Sa'idah.⁸

The Muhajirin and Anshar groups had different views on who would succeed the Prophet as the leader of the Muslims. This disagreement strengthened and created tension between the two groups who asserted their attitudes and decisions. However, the tension only subsided when 'Umar

bin Khattab officially blessed Abu Bakar as caliph and was followed by the Muslims present at that time. However, the event did not necessarily eliminate the tensions that occurred, but it allowed the supporters to restrain themselves and not impose their respective wills.⁹

The conflict reappeared among Muslims during the reign of 'Utsman bin 'Affan until the killing of the caliph, and the dispute continued during the caliphate of 'Ali bin Abi Thalib until the occurrence of *tahkim* (arbitration) between 'Ali and Mu'awiyah bin Abi Sufyan and caused the division of Muslims into several groups. It can be said that the issue of *khilafah* or *imamah* became the first issue that surfaced among Muslims after the death of the Prophet. The issue is who can choose and appoint a leader (caliph or imam). Muslims can choose and appoint a caliph for the Sunni group¹⁰ if they fulfil the

⁶ Didin Saefuddin Buchori, *Sejarah Politik Islam*, (Jakarta: Pustaka Intermasa, 2009), h. 26.

⁷ Buchori, *Sejarah Politik Islam*, h. 30.

⁸ Saqifah Bani Sai'dah was a meeting hall in Medina, just as Dar an-Nadwah in Mecca was a meeting hall for the Quraysh. It was customary for the Ansar to gather in this hall to deliberate on general matters. This Saqifah was located about five hundred meters West of the Prophet's Mosque. There was also a water source called Bi'r Budha'ah and a mosque. Hafizh Syah Reza Pahlevi et al., "Pendidikan Dinamika Demokrasi Dalam Peristiwa Sukesi di Saqifah Bani Saidah Dan Peralihan Kepemimpinan Khulafa' Ar-Rasyidin", dalam *TARBAWI: Jurnal Pendidikan Agama Islam*, 6, no. 2, Desember 2021, h. 372.

⁹ Salamah Noorhayati, "Rekontruksi Pemahaman Hadis Ghadir Khum", dalam *Mutawatir: Jurnal Keilmuan Tafsir dan Hadis*, 6, no. 2, Desember 2016, h. 372.

¹⁰ Sunni comes from Sunnah, which means tradition and customs that have become institutionalized in society. Sunni or *ahl as-Sunnah wal Jama'ah* is a group or class of Muslims who support or follow the Sunnah, a religious path that follows the Prophet and his companions. In their understanding of religion, the basic principle and characteristic of this group is that they follow the middle way (*wasath*). They adhere to the principle of balance found in the Qur'an and al-Sunnah and seek peace between the two opposing extremes through

specified requirements.¹¹ However, from the perspective of the Shi'a group¹², the leadership after the Prophet should belong to 'Ali, not Abu Bakar. They consider Abu Bakar to have taken the right that should be given to 'Ali. This Shi'a view claim is based on the event of *Ghadir Khum* when the Prophet delivered his words in front of the Muslims upon his return from the *wada'* pilgrimage on

balance and reconciliation between reason and *naql*. Achmad Rodli Makmun, *Sunni dan Kekuasaan Politik*, Cet. Ke-1, (Ponorogo: STAIN Ponorogo Press, 2006), h. 10.; Sumiati et al., "Syi'ah dan Sunni Dalam Perspektif Pemikiran Islam", dalam *Tarwabi: Jurnal Pendidikan Agama Islam*, 4, no. 2, Desember 2018, h. 170.

¹¹ There are four conditions for appointment as *caliph* or *imam* according to the Sunnis: *first*, coming from the Quraysh tribe; *second*, allegiance; *third*, the result of deliberation; and *fourth*, being fair. Imam Muhammad Abu Zahrah, *Tarikh Al-Madzahib Al-Islamiyyah*, Cet. Ke-1, (Jakarta: Logos, 1996), h. 88.

¹² Etymologically, Shi'a means followers, supporters, or defenders. Shi'a is a group or group that proactively supports 'Ali bin Abi Thalib; for this group, the *khilafah* and *Imamah* are determined based on the arguments of the text and the will, either openly or secretly, and believe that the *Imamah* must be from the descendants of 'Ali and if it is not so, then it is considered to have done wrong. The Shi'a justify that 'Ali is the most important person after the Prophet, so he has the right to be the successor and successor to the position of the Prophet both in worldly and *ukhrawi* affairs. Ahmad Atabik, "Melacak Historitas Syi'ah (Asal Usul, Perkembangan dan Aliran-Alirannya)", dalam *Fikrah: Jurnal Ilmu Aqidah dan Studi Keagamaan* 3, no. 2, Desember 2015, h. 328.; Arofatul Mu'awanah, "Syi'ah dan Hadis, (Tinjauan Historisitas Menurut Ulama Sunni)", dalam *al-Yasini*, 4, no. 2, Nopember 2019, h. 100.

18 Zulhijjah in 10 AH. This paper examines further the background of the hadith *Ghadir Khum* event, as well as both text and context aspects that became the leadership claim of 'Ali bin Abi Thalib for the Shi'a group.

RESULTS AND DISCUSSION

The issue of the *khilafah* or *imamah* was the first issue that arose among Muslims after the death of the Prophet Muhammad. The core of the problem is who has the right to choose and appoint leaders. Regarding leadership, Muslims are divided into two groups; first, the Prophet must not appoint a caliph to replace him, and the affairs of the caliph are left to the people; this group is then called the Sunnah or Sunni. Moreover, the second group states that Allah SWT must choose the successor of the Prophet through his messenger, and the Prophet did so by choosing 'Ali bin Abi Thalib to replace him as caliph, which is called Shi'a.¹³ According to the Shi'a, before the Prophet's death, he left it to 'Ali bin Abi Thalib to continue the leadership of Islam after his death. So, according to the Shi'a, 'Ali was the Prophet's chosen caliph, and this is their main belief. In addition to the existence of the will

¹³ Zainal Abidin, "Dikotomi Sunni-Syi'i: Teologis atau 'Ashabiyyah", dalam *Ilmu Ushuluddin*, 1, no. 4, Juli 2012, h. 331.

according to the Shi'a, there are several reasons put forward by the Shi'a, namely because of the many virtues that 'Ali possessed, such as being the first to enter Islam, the Prophet's son-in-law, outstanding character, and his courage and defense of Islam cannot be doubted.¹⁴

Moreover, the Shi'a believed that the *imamah* will not come out of the lineage of 'Ali bin Abi Thalib. This claim was based on the hadiths of the Prophet, which they considered to give legitimacy to 'Ali to be his successor. The hadith was later known as the hadith of *Ghadir Kum* because it was attributed to the name of the location where the Prophet said this.¹⁵

Ghadir Khum is between Mecca and Medina near Juhfah, with a distance from *Ghadir Khum* to Mecca \pm 159 km and from Medina \pm 196 km. *Ghadir Khum* is currently named al-Ghurabah, and its distance from Juhfah is \pm 6.5 km, and from Rabigh is \pm 18 km. *Ghadir Khum* is a valley overgrown with shady trees and plains that lay low; in that place, there used to be a spring or well. In this place, the Prophet once stopped with \pm 70 thousand companions, and this event

occurred on the 18th Dhulhijjah in the year 10 H on the way back to Medina after performing the *wada'* pilgrimage. The journey taken by the Prophet and the companions from Mecca to *Ghadir Khum* was about four days, with several stops for rest.¹⁶ When in *Ghadir Khum*, the Prophet said (while holding the hand of 'Ali bin Abi Thalib), and this hadith became the main handle of the Shi'a to confirm the claim of the leadership of 'Ali after the death of the Prophet.¹⁷ The following is the wording known as the hadith of *Ghadir Khum*:

مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْهِ مَوْلَاهُ

"Whoever makes me his guardian, then 'Ali is also his guardian."

The hadith above is the culmination of the debate between Sunni and Shi'a, although the *matan* of the hadith is the same when dealing with two groups with different interests; it also does not rule out the possibility of producing different interpretations. The Shi'a group claims that the hadith is a legitimization of leadership or *imamah* to 'Ali after the death of the Prophet. At the same time,

¹⁴ Abu Zahrah, *Tarikh Al-Madzahib Al-Islamiyyah*, h. 34-35.

¹⁵ Ahmad Khoirul Fata, "Hadits Ghadir Khum, Mandat Kepemimpinan Untuk Ali?", dalam *Jurnal Studi Islam*, II, no. 3, Juni 2017, h. 72.

¹⁶ Fariq Gasim Anuz, *Wasiat Nabi SAW di Ghadir Khum*, (T.tp: Darul Ihsan, 2021).

¹⁷ Ranuwijaya Utang, "Pemahaman Hadits Ghadir Khum", dalam *Saintifika Islamica: Jurnal Kajian Keislaman*, 4, no. 1, Juni 2017, h. 2.

the Sunni group interpreted the hadith as nothing more than a form of praise from the Prophet to 'Ali by showing his virtues. According to the author's research results, the number of hadith *Ghadir Khum* is quite a lot; the hadith is found in several books of hadith, including Sunan at-Tirmidhi, Sunan Ibn Majah, and Musnad Ahmad.¹⁸

No.	Source	Hadith Number	Themes in the Hadith
1	At-Tirmidhi	3646	مناقب علي بن أبي طالب رضي الله عنه
2	Ibn Majah	118	فضل علي بن أبي طالب رضي الله عنه
3	Ahmad	606	ومن مسند علي بن أبي طالب رضي الله عنه
4	Ahmad	906	ومن مسند علي بن أبي طالب رضي الله عنه
5	Ahmad	915	ومن مسند علي بن أبي طالب رضي الله عنه

			طالب رضي الله عنه
6	Ahmad	1242	ومن مسند علي بن أبي طالب رضي الله عنه
7	Ahmad	17749	حديث البراء بن عازب رضي الله تعالى عنه
8	Ahmad	18476	حديث زيد بن أرقم رضي الله تعالى عنه
9	Ahmad	18522	حديث البراء بن عازب رضي الله تعالى عنه
10	Ahmad	21867	حديث بريدة الأسلمي رضي الله تعالى عنه

However, from all of the hadiths about *Ghadir Khum*, the author will only present a few hadiths to focus more on the historical background of *Ghadir Khum*. Here are some hadith about *Ghadir Khum*.

1. Sunan at-Tirmidhi

¹⁸ The author used the application "HaditsSoft 4.0.0.0," <https://archive.org/details/SetupHaditsSoft>, to search for traditions related to *Ghadir Khum*.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ بْنُ جَعْفَرٍ
حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ
قَالَ سَمِعْتُ أَبَا الطُّفَيْلِ يُحَدِّثُ عَنْ
أَبِي سَرِيحَةَ أَوْ زَيْدِ بْنِ أَرْقَمَ شَكَّ
شُعْبَةُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ قَالَ
أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ
وَقَدْ رَوَى شُعْبَةُ هَذَا الْحَدِيثَ عَنْ
مَيْمُونِ أَبِي عَبْدِ اللَّهِ عَنْ زَيْدِ بْنِ أَرْقَمَ
عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ
وَأَبُو سَرِيحَةَ هُوَ خُذَيْفَةُ بْنُ أَسِيدٍ
الْغِفَارِيُّ صَاحِبُ النَّبِيِّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ.

Muhammad bin Basysyar narrated that Muhammad bin Ja'far had narrated Shu'bah from Salamah bin Kuhail he said: I heard al-Tufail narrate from Abu Sarihah or Zaid bin Arqam-Shu'bah doubted that the Prophet said: "If I were to make a guardian (helper), then 'Ali would be his guardian". Abu Isa said: "This hadith is a hasan gharib hadith. Moreover, this hadith has also been narrated by Shu'bah from Maimun Abu Abdullah from Zayd bin Arqam from the Prophet as above. Abu Sarihah is Hudhayfah bin Asid al-Ghifari, one of the companions of the Prophet",¹⁹

¹⁹ Imam al-Hafiz Muhammad ibn Isa ibn Saurah, *Sunan AtTirmidzi*, Cet. Ke-1, (Riyadh: Maktabah al-Ma'arif, n.d.), h. 842.; Muhammad Nashiruddin Al-Albani, *Shahih Sunan Tirmidzi: Seleksi Hadits Shahih dari Kitab Sunan Tirmidzi*, ed. Ahmad Yuswaji, Jilid 3, (Jakarta: Pustaka Azzam, 2005), h. 832.

2. Sunan Ibn Majah

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ حَدَّثَنَا أَبُو
مُعَاوِيَةَ حَدَّثَنَا مُوسَى بْنُ مُسْلِمٍ عَنْ
ابْنِ سَابِطٍ وَهُوَ عَبْدُ الرَّحْمَنِ عَنْ سَعْدِ
أَبِي وَقَّاصٍ قَالَ قَدِمَ مُعَاوِيَةُ فِي بَعْضِ
حَجَّاتِهِ فَدَخَلَ عَلَيْهِ سَعْدٌ فَذَكَرُوا
عَلِيًّا فَنَالَ مِنْهُ فَغَضِبَ سَعْدٌ وَقَالَ
تَقُولُ هَذَا لِرَجُلٍ سَمِعْتُ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ كُنْتُ
مَوْلَاهُ فَعَلَيْ مَوْلَاهُ وَسَمِعْتُهُ يَقُولُ أَنْتَ
مِنِّْي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ
لَا نَبِيَّ بَعْدِي وَسَمِعْتُهُ يَقُولُ لَأُعْطِيَنَّ
الرَّايَةَ الْيَوْمَ رَجُلًا يُحِبُّ اللَّهَ وَرَسُولَهُ.

'Ali bin Muhammad said, Abu Mu'awiyah said, Musa bin Muslim said, Ibn Sabith said, 'Abdurrahman said, Sa'd bin Abu Waqqash said: Mu'awiyah arrived from part of his Hajj pilgrimage, then Sa'd came to meet him, they were talking about 'Ali and backbiting him. So Sa'd angry and said: "You are saying this to a man whom I heard the Messenger of Allah say: "Whoever makes me his guardian, 'Ali is also his guardian." Moreover, I heard him say. "And I heard him say: "Your position at my side is like Harun's position at the side of Musa. Only there will be no Prophet after me". And I heard him say: "Indeed I will give the flag today to a man who loves Allah and his messenger".²⁰

²⁰ Abi Abdullah Muhammad bin Yazid Al-Qazwini, *Sunan Ibni Majah*, (Beirut:

3. Musnad Ahmad

حَدَّثَنَا عَبْدُ اللَّهِ حَدَّثَنَا عَلِيُّ بْنُ
حَكِيمٍ الْأَوْدِيُّ أَنَّنَا شَرِيكَ عَنْ أَبِي
إِسْحَاقَ عَنْ سَعِيدِ بْنِ وَهْبٍ وَعَنْ
زَيْدِ بْنِ يُثَيْعٍ قَالَا نَشَدَ عَلِيَّ النَّاسَ فِي
الرَّحْبَةِ مَنْ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ يَقُولُ يَوْمَ غَدِيرِ حُمٍّ إِلَّا
قَامَ قَالَ فَقَامَ مِنْ قِبَلِ سَعِيدِ سِتَّةَ
وَمِنْ قِبَلِ زَيْدِ سِتَّةَ فَشَهِدُوا أَنَّهُمْ سَمِعُوا
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ
لِعَلِّي رَضِيَ اللَّهُ عَنْهُ يَوْمَ غَدِيرِ حُمٍّ
أَلَيْسَ اللَّهُ أَوْلَى بِالْمُؤْمِنِينَ قَالُوا بَلَى
قَالَ اللَّهُمَّ مَنْ كُنْتُ مَوْلَاهُ فَعَلِي
مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَعَادِ مَنْ
عَادَاهُ حَدَّثَنَا عَبْدُ اللَّهِ حَدَّثَنَا عَلِيُّ بْنُ
حَكِيمٍ أَنَّنَا شَرِيكَ عَنْ أَبِي إِسْحَاقَ
عَنْ عَمْرِو ذِي مَرٍّ بِمِثْلِ حَدِيثِ أَبِي
إِسْحَاقَ يَغْنِي عَنْ سَعِيدٍ وَزَيْدٍ وَزَادَ
فِيهِ وَانْصُرْ مَنْ نَصَرَهُ وَاخْذُلْ مَنْ
خَذَلَهُ حَدَّثَنَا عَلِيُّ بْنُ أَنْبَاءَ شَرِيكَ عَنِ
الْأَعْمَشِ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ
عَنْ أَبِي الطُّفَيْلِ عَنْ زَيْدِ بْنِ أَرْقَمَ عَنْ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ.

'Ali bin Hakim al-Audiy has narrated to us Sharik from Abu Ishaq from Sa'id bin Wahab and Zaid bin Yutsai' both of whom

said: 'Ali asked the people to testify at the time of Rahabah; "Who has heard the Messenger of Allah on the day of Ghadir Khum say to stand up?" so from the direction of Sa'id stood six people, from the direction of Zaid six people. They testified that they heard the Messenger of Allah say to 'Ali ra. on the day of Ghadir Khum, "Is not Allah closer to the believers." They replied: "Yes," he said: "dear Allah who has made me his guardian, then 'Ali is his guardian. dear Allah, protect the one who is his guardian and oppose the one who opposes him. "Narrated to us 'Ali bin Hakim, narrated to us Sharik from Abu Ishaq from 'Amru Dzu Murrin, as hadith Abu Ishaq from Sa'id and Zayd, and added the words: "Help the one who helps him, humiliate the one who humiliates him". Narrated to us 'Abdullah, narrated to us 'Ali, narrated to us Sharik from al-A'masyi from Habib bin Abu Tsabit from Abu Tufail from Zayd bin Arqam from the Prophet like the above hadith²¹.

If you look at the wording of the three hadiths above, such as in Sunan at-Tirmidhi, the Prophet directly states مَنْ

²¹ As-Syaikh Shalih ibn 'Abdil Aziz ibn Muhammad ibn Ibrahim Ali As-Syaikh, *Musnad Al-Imam Ahmad ibn Hanbal* (Riyadh: Dar as-Salam, n.d.), h. 26-27.; The chain of transmission of this hadith is shahih. Sa'id Wahab al-Hamdani al-Khaiwani was a senior tabi'in who was *tsiqah*. He had met the Messenger of Allah and heard hadith from Mu'adz bin Jabal during his lifetime. He was always near 'Ali bin Abi Thalib. Imam Ahmad bin Muhammad bin Hanbal, *Musnad Imam Ahmad*, ed. Fathurrahman Abdul Hamid, 2nd ed. (Jakarta: Pustaka Azzam, 2006), h. 88.

Dar al-Kitab al-Banani, n.d.), h. 30.; Muhammad Nashiruddin Al-Albani, *Shahih Sunan Ibnu Majah*, ed. Iqbal et al., Jilid I, (Jakarta: Pustaka Azzam, 2007), h. 73.

كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ, this hadith is very short, when compared to the hadith in other narrations. Then in Sunan Ibn Majah, which tells us more about the position of 'Ali at the side of the Prophet, by placing Harun at the side of Musa and adding other words about the virtues of 'Ali, ... أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى ... after the phrase مَوْلَاهُ فَعَلَيْ مَوْلَاهُ. Likewise, in Musnad Ahmad, after the phrase مَوْلَاهُ فَعَلَيْ مَوْلَاهُ there is an additional supplication for the guardianship of 'Ali, اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَعَادِ مَنْ عَادَاهُ .

Suppose we look at the sanad explanations and comments of the hadith critics. However, this hadith does not listed in the highest canonical hadith, namely Shahih al-Bukhari and Shahih Muslim. However, in the frame of Kutub al-Tis'ah, information about the event of *Ghadir Khum* is listed in Sunan at-Tirmidhi, Sunan Ibn Majah, and Musnad Ahmad. If we look at the data of the informants of the hadith, such as the narration in Sunan at-Tirmidhi, we will conclude that this hadith is at least

ranked as *hasan*²², while at-Tirmidhi mentions the hadith as *hasan gharib*.²³ However, when viewed on a broader level, at least in the Kutub al-Tis'ah, this

²² Hasan Hadith etymologically means good and beautiful, while terminologically, Hasan Hadith is a hadith narrated by a fair narrator who lacks strong memorization, is connected from beginning to end, does not contain *illat* (defect), and does not contain *syadz* (confusion). Zulfahmi Alwi et al., *Studi Ilmu Hadis*, Jilid I Cet Ke-1, (Depok: Rajawali Pers, 2021), h. 121. According to Ibn Taimiyyah, Imam at-Tirmidhi first popularized the term Hasan Hadith. The previous scholars only categorized the hadith into two types: *shahih* and *dhaif*. Hasan's Hadith came into being because it was found that there were criteria for narrators who were less than perfect in their powers of memorization (*dhabit*) only. In contrast, the other criteria were well and perfectly fulfilled. So Hasan Hadith means that there is a narrator whose memorization quality is below that of most authentic narrators but above that of unsafe narrators. So, it can be said that Hasan's Hadith is the same as the *Shahih* Hadith, the only difference being that the narrator's memorization is below that of the *Shahih* Hadith. Khusniati Rofiah, *Studi Ilmu Hadis*, ed. Muhammad Junaidi, (Ponorogo: IAIN PO Press, 2018), h.144-145.

²³ In hadith science, *gharib* means ما ينفر بروايته راو واحد, meaning a hadith in which the narrator is alone (no one else narrates it). Rofiah, *Studi Ilmu Hadis*, h. 128. This *gharib* hadith does not require that the narration of a narrator be found at every level (*thabaqah*) of his narration, but it is sufficient that it be found at one or more levels. Moreover, having more than one narrator on another level does not change his status (as a *gharib* hadith). Moreover, a *gharib* hadith does not have to be rejected because it is not a *maudhu'* hadith, but it can be considered authentic. Muhammad Yahya et al., *Uloomul Hadis: Sebuah Pengantar dan Aplikasinya*, Cet. Ke-1, (Sulawesi Selatan: Syahadah, 2016), h. 19. Thus, it can be said that the *hasan gharib* hadith is both sanad and foreign because one of its narrators narrated the hadith alone.

hadith is narrated by seven companions, such as Imran bin Usaid, al-Barra' bin Adzib, Abu Sarihah, Zaid bin Arqam, Ayyub al-Ansari, Buraidah, and 'Ali bin Abi Thalib, who then spread to various narrators with different qualities, and most of them were *maqbul* (accepted). According to Ibn Hajar, it thinks that the hadith of *Ghadir Khum* has many lines transmission, most of which are of *sahih* and *hasan* quality. Nashiruddin al-Albani also supports the validity of this hadith.²⁴

Then, related to the *matan* of the *Ghadir Khum* hadith, there is no problem. The redaction of this hadith is not contradictory to common sense, history, linguistic rules, or the basic principles of the Qur'an. It is just that there are differences in the redactions in these *Ghadir Khum* hadiths. However, these differences do not invalidate that the Prophet once gave a sermon at *Ghadir Khum* in front of thousands of companions about the virtues of 'Ali after performing the *wada'* pilgrimage.²⁵

Understanding the Hadith of Ghadir Khum According to Sunnis and Shi'a

The word *mawla* found in the hadith of *Ghadir Khum* has many meanings, including the word *mawla* means *al-'abdu* (master/employer), *al-mu'taq* (freed slave), *al-mu'tiq* (freed), *al-mun'im* (giver of favors), *al-muhibb* (who loves), *al-shahib* (friend/companion), *al-halif* (ally), *al-jar* (neighbor), *al-tabi'* (follower),²⁶ *sayyid* (master/leader), *nashir* (helper), *ibn al-'am* (cousin).²⁷ Meanwhile, according to Ibn Mandzur, in addition to the meaning of *mawla* mentioned earlier, he also added the meaning of *al-rabb* (leader/person who cares for), *al-malik* (person who rules), *al-'aqid* (people who make agreements), and *al-sahr* (relatives).²⁸

Sunnis are more inclined to interpret the word *mawla* as *al-shahib* (friend), *al-nashir* (helper), and *al-muhibb* (lover). According to the Sunnis, interpreting the word *mawla* as a leader is not appropriate because the opposite of the word *mawla* in this hadith is the enemy (*'adduwun*) as the continuation of the hadith "*and is hostile (hate) to those*

²⁴ Benny Afwazdi, "Wasiat Khalifah Pada Ali bin Abi Thalib," dalam *Hermeneia: Jurnal Kajian Islam Interdisipliner*, 14, no. 1, Juni 2014, h. 37.

²⁵ Izzuddin Washil et al., "Hadis Ghadir Khum Dalam Pandangan Syiah dan Sunnah", dalam *Al-Dzikra: Jurnal Studi Ilmu Al-Qur'an dan al-Hadits*, 12, no. 1, Juni 2018, h. 61.

²⁶ Ahmad Warson Munawwir, *Kamus Al-Munawwir Arab-Indonesia Terlengkap*, (Surabaya: Pustaka Progressif, 1997), h. 1583.

²⁷ Atabik Ali et al., *Kamus Kontemporer Arab Indonesia*, (Yogyakarta: Multi Karya Grafika, n.d.), h. 1867.

²⁸ Muhammad ibn Makram ibn Manzhur, *Lisanul Arab*, VI, (Beirut: Dar Shadir, n.d.), h. 4992.

who are hostile (hate)", so the correct meaning of the word *mawla* in this hadith, both in text and context is interpreted as "helper", because the opposite of the word helper is the enemy.²⁹ The Shi'a, on the other hand, tend to choose the meaning of the word *mawla* as a leader, one who has the right to rule and control. They choose this word's meaning based on several arguments, where its use in the context of the sentence that precedes it is not based on other contexts. The word *mawla* is bound with the word "*aula bi al-mu'minina min anfusihim*",³⁰ meaning more entitled to the believers than themselves. The position of the Prophet as *mawla* for the believers is that the Prophet is the one who is most entitled to

them more than themselves, and the Prophet is the one who manages the believers' affairs. Thus, for the Shi'a, the correct meaning of the word *mawla* is the leader or the one who manages the believers' affairs.³¹

Different views on the context of the *Ghadir Khum* hadith and the meaning of the word *mawla* have led to different understandings of the content and intent of the hadith. The Sunnis consider that this hadith is the Prophet's defense and protection of his family (*Ahl al-Bait*), especially 'Ali bin Abi Thalib, from the negative attitude and displeasure of Muslims who participated in the expedition he led to Yemen. In addition, this hadith is also an order for Muslims to love and help each other (*wala'*), not to hate and be hostile to each other. This is according to the Sunnis, in the hadiths of

Ghadir Khum: مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْهِ مَوْلَاهُ there

is no phrase "*min ba'di* (after me)". Had the word "*mawla*" meant "*leader*", the Prophet would likely have added the phrase "*min ba'di*". Therefore, the absence of the word "*min ba'di*" would result in the existence of two leaderships at the same time, while the event of *Ghadir*

²⁹ Anuz, *Wasiat Nabi SAW di Ghadir Khum*, h. 37.

³⁰ "Ensiklopedia Al-Quran Al-Karim," accessed May 6, 2024, https://quranenc.com/id/browse/english_saaheeh.al-Ahzab:6.

النَّبِيِّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا.

Meaning: The Prophet is better for the believers than themselves, and his wives are their mothers. Those who are related to each other by blood are more entitled (to inherit from each other) in the Book of Allah than the believers and the Muhajirin unless you wish to do good to your brothers. Thus, it has been written in the Book (of Allah).

³¹ Noorhayati, "Rekontruksi Pemahaman Hadis Ghadir Khum," h. 383-384.

Khum occurred while the Prophet was still alive.³²

Whereas according to the Shi'a view, their belief in the event of *Ghadir Khum* is not just an edict that 'Ali is a "friend" or "companion" of the Prophet or wants to elevate the position and position of 'Ali than other companions of the Prophet, but this event for the Shi'a is considered as a moment where the Prophet named 'Ali directly as a successor and successor to leadership after him. The Prophet's speech at *Ghadir Khum* had nothing to do with the companions' protest against 'Ali; rather, it was due to the Prophet's desire to make a will to his people before he died. Moreover, in the end, this hadith became a strong argument in Shi'a theology.³³

In Imam Syafi'i's view, the word *mawla* is interpreted as the protector of Islam,³⁴ as Allah says in Surah Muhammad verse 11.³⁵ The meaning of *mawla* found by Syafi'i is in line with the understanding of the Sunnis, so when

understanding a hadith, you must know the context and meaning of the words spoken because the *Ghadir Khum* hadith cannot be separated from the policies and actions of 'Ali against the troops sent by the Prophet to Yemen, before the implementation of the *wada'* pilgrimage.

***Asbab al-Wurud* of The Hadith Ghadir Khum**

The hadith of *Ghadir Khum* became one of the main holdings for the Shi'a to assert the claim of 'Ali's leadership after the Prophet. This group also strengthens its claim with several narrations about the virtues of 'Ali bin Abi Thalib. In addition to strengthening their claim with hadiths about the privileges of 'Ali on the side of the Prophet, these circles also build arguments by linking the *Ghadir Khum* hadith with the revelation of Qur'anic verses, such as Surah al-Maidah: 67, al-Maidah: 55, and al-Maidah 3.

According to the Shi'a, when the group of the Prophet and his companions were on their way back to Medina after performing the pilgrimage to Mecca, they arrived at a place called Juhfah, where the Prophet received the revelation of Surah al-Maidah verse 67.³⁶

³² Fata, "Hadits Ghadir Khum, Mandat Kepemimpinan Untuk Ali?," h. 87.

³³ Noorhayati, "Rekonstruksi Pemahaman Hadis Ghadir Khum," h. 382.

³⁴ Washil et al., "Hadis Ghadir Khum Dalam Pandangan Syiah dan Sunnah," h. 64.

³⁵ "Ensiklopedia Al-Quran Al-Karim", Muhammad ayat 11:

ذَٰلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَأَنَّ الْكَافِرِينَ لَا مَوْلَى لَهُمْ

Meaning: Allah protects those who believe, while the disbelievers have no protector.

³⁶ "Ensiklopedia Al-Quran Al-Karim", al-Maidah: 67

Then, the Prophet gathered the whole group and called them separate groups. They were gathered at a spring known as *Ghadir Khum*. After Zuhr, the Prophet stood on a pile of stones and made a long speech. The speech delivered by the Prophet was about the leadership of 'Ali bin Abi Thalib, and the Prophet's message is known as the hadith of *Ghadir Khum*.³⁷ In the speech, the Prophet also emphasized the position and superiority of 'Ali, ' who was the recipient of the Prophet's will, and the closeness of the two, Musa and Harun. Then, according to the Shi'a, after conveying the guardianship of 'Ali, Surah al-Maidah verse 55³⁸ was revealed in the middle of

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

Meaning: O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message. And Allāh will protect you from the people. Indeed, Allāh does not guide the disbelieving people.

³⁷ Shadeqi, *Pesan Terakhir Nabi Saw: Terjemahan Lengkap Khotbah Nabi Saw di Ghadir Khum (18 Dzulhijjah 10 H)*, ed. terj. Husein Shahab, (Bandung: Pustaka Pelita, 1988), h. 14-16.

³⁸ "Ensiklopedia Al-Quran Al-Karim", al-Maidah: 55

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ

Meaning: Verily your helpers are Allah, the Messenger of Allah, and the believers who establish prayer and pay the alms while submitting (to Allah).

the speech. Moreover, after the Prophet's speech, Surah al-Maidah verse 3³⁹ was revealed. According to the Shi'a, after the Prophet's speech, the companions came to the Prophet and 'Ali to congratulate and perform allegiance, and the first person to shake the Prophet's hand was Abu Bakar as-Siddiq, then 'Umar bin Khattab and then 'Utsman bin 'Affan and followed by the other companions.

Although the Sunnis claim that the *Ghadir Khum* event did occur, as stated in several hadiths narrated by at-Tirmidhi, Ibn Majah, and Ahmad. However, they come to a different conclusion than the Shi'a. According to the Sunnis, the Prophet's speech at *Ghadir Khum* was not a form of his declaration of 'Ali as the leader after the Prophet. The Sunnis give a different interpretation to the Prophet's statement on مَوْلَاهُ. Where the word مَوْلَاهُ, according

to the Sunnis, does not mean "leader" as according to the Shi'a view, but مَوْلَاهُ means "friend, lover, and helper". Thus, according to the Sunnis, the statement of the Prophet is "whoever makes me his

³⁹ Fata, "Hadits Ghadir Khum, Mandat Kepemimpinan Untuk Ali?", h. 81-84.

friend/lover/helper, then 'Ali also becomes his friend/lover/helper".⁴⁰

The Sunnis also have an account of the *Ghadir Khum* incident to corroborate their opinion, which differs from the Shi'a version. According to the Sunnis, the *Ghadir Khum* hadith is related to the displeasure and criticism of the injustice of some troops against 'Ali's policies when making an expedition to Yemen (Najran) before the implementation of the *wada'* pilgrimage, namely in the year of 10 AH. The companions disagreed with Ali's policies and decisions in collecting *zakat* and submitting *jizyah*.⁴¹ The companions considered 'Ali's actions too excessive and took part in one-fifth of the *jizyah* before it was submitted to the Prophet. After arriving in Medina, some of the companions reported 'Ali's attitude to the Prophet, but the Prophet was not pleased with their attitude in a negative tone and demonized 'Ali so this incident became a hot issue that was discussed and spread among the companions during the *wada'* pilgrimage. After the implementation of the *wada'* pilgrimage, the Prophet gathered the companions on the way back to Medina and reminded

them to love and help each other and not to hate and be hostile to each other. Moreover, the Prophet also reminded about the virtues of the person of 'Ali, unlike what was reported at that time.⁴²

The Sunnis consider this hadith to be a defense of the Prophet's family, especially 'Ali bin Abi Thalib, and at the same time, the Prophet's command to every Muslim to help and love each other and not to hate or be hostile to each other. According to the Sunnis, this hadith in no way connotes the transfer of power in matters of caliphate and prophethood to 'Ali.⁴³ M. Quraish Shihab also stated the same thing in "Sirah Prophet Muhammad", he stated that in the speech or sermon of the Prophet, he outlined the virtues of 'Ali and dismissed the allegations of some people who were weak in faith, who accused 'Ali of being unjust, namely distributing unfairly and miserly even to the point of withdrawing what had been distributed by his deputy, because it was not yet entitled to be distributed.⁴⁴

After the Prophet's speech, the congratulations made by Abu Bakar as-

⁴⁰ Fata, "Hadits Ghadir Khum, Mandat Kepemimpinan Untuk Ali?", h. 84-85.

⁴¹ Noorhayati, "Rekonstruksi Pemahaman Hadis Ghadir Khum", h. 380-381.

⁴² Washil et al., "Hadis Ghadir Khum Dalam Pandangan Syiah dan Sunnah", h. 64.

⁴³ Arofatul Mu'awanah, "Syiah dan Hadis, (Tinjauan Historisitas Menurut Ulama 'Sunni)", h. 103.

⁴⁴ M. Quraish Shihab, *Membaca Sirah Nabi Muhammad Dalam Sorotan Al-Qur'an dan Hadis-Hadis Shahih*, Edisi Baru, (Tangerang: Lentera Hati, 2018), h. 1013.

Siddiq, then 'Umar bin Khattab, followed by 'Utsman bin 'Affan and followed by other companions were not in the form of allegiance but showed a form of reconciliation and affirmation that between 'Ali and the companions were close friends as with the Prophet.⁴⁵ One fact that cannot be denied is that the hadith of *Ghadir Khum* does not mean caliph or leader, this can be traced from various literature when the events that took place at Saqifah Bani Sai'dah after the death of the Prophet, which ultimately led to the allegiance of Abu Bakar as the first caliph, but none of the companions put forward this argument to appoint and support 'Ali as the first caliph. However, this Saqifah Bani Sai'dah event occurred 82 days after the *Ghadir Khum* event. Al-'Abbas, the Prophet's uncle, also asked 'Umar and those present at Saqifah before the arrival of Abu Bakar whether there was any message from the Prophet about the succession of leadership after him, and all those present at that time answered and denied that there was no message from the Prophet. al-'Abbas question was intended to break the slander about succession after the Prophet.⁴⁶

⁴⁵ Fata, "Hadits Ghadir Khum, Mandat Kepemimpinan Untuk Ali?," h. 85.

⁴⁶ Shihab, *Membaca Sirah Nabi Muhammad Dalam Sorotan Al-Qur'an dan Hadis-Hadis Shahih*, h. 1060.

Thus, it can be said that the delivery of the hadith when the Prophet made a speech at *Ghadir Khum* was not a claim or coronation of 'Ali as caliph, but this hadith meant an invitation and call to love 'Ali. This was a very appropriate momentum to restore the image and good name of 'Ali bin Abi Thalib before the companions and the Muslims.

Conclusion

Various literature studies and analyzes the hadith of the Prophet when he gave a speech at *Ghadir Khum*; the event cannot be denied its authenticity. Sunnis and Shi'a accept the existence of the news and events despite differences in understanding the context of the hadith and the meaning of the word *mawla*. Thus, the *Ghadir Khum* hadith can be positioned as accurate data in explaining the Prophet's last message.

The difference in understanding regarding the *Ghadir Khum* hadith lies in the meaning of *mawla*. The Sunnis argue that this word means protector or helper, while the Shi'a interprets the word *mawla* as a caliph or leader. However, the said hadith was not intended to give the baton of leadership to 'Ali and his descendants, but this hadith was a form of defense of the Prophet against 'Ali for his policies and actions when he and his

troops expanded to Yemen. Moreover, the hadith is an effort of reconciliation made by the Prophet among his companions and a form of his love for the people and his family.

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