

CHAPTER III

THE VERSES OF *WALĪY* IN THE QUR'ĀN

A. The verses of *walīy*

In the Qur'an the word of *walīy* amounted to 88 words with different derivation.¹ like *waliyyun* word (وَالِيٍّ), such as Q.S. Al-Baqarāh: 107 which reads:

..... وَمَا لَكُمْ مِّنْ ذُوِّبِ اللَّهِ مِّنْ وَّلِيٍّ وَلَا نَصِيرٍ² ﴿١٠٧﴾

The word of *waliyyan* (وَالِيًّا) as in Q.S. An-Nisā': 45, which reads:

..... وَكَفَىٰ بِاللَّهِ وَّلِيًّا وَكَفَىٰ بِاللَّهِ نَصِيرًا³ ﴿٤٥﴾

¹Muhammad Fuad Abaqi, *Al-Mu'jam Al-Mufahras Li al-Fadzi al-Qur'an Al-Karim*, (Turkey, Maktabah Al-Islamiyyah, 1984), p. 766-767

² The *waliy* with derivation *waliyyun*, amounted to 20 verses in the Qur'an. Then, look: QS. Baqarāh: 120, 107, 120 and 257, Qs. Al-Imrān: 68, Qs. Al-An'am: 51 and 70, Qs. At-Taubah: 74 and 116, Qs. Ar-Ra'd: 37, Qs. Al-Isra': 111, Qs. Al-Kahfi: 26, Qs. Al-Ankabūt: 22, Qs. As-Sajadah: 4, Qs. Al-Fussilat: 34, Qs. As-Syūrā: 8,9,28, 31 and 44, Qs. Al-Jasiyah: 19

³The *waliy* with derivation *waliyyan*, amounted to 13 verses in the Qur'an. Then, look Q.S An-Nisā': 75, 89, 119, 123 and 173, Q.S. Al-An'am: 14, Q.S. Al-Kahfi: 17, Q.S. Maryam: 5 and 45, Q.S. Al-Ahẓāb: 17 and 65, Q.S. Al-Fath: 22.

The word of *waliyyukum* (وَالْيُكُم) as in Q.S. Al-Māidah: 55, which reads:

إِنَّا وَلِيُّكُمْ اللَّهُ وَرَسُولُهُ⁴

And many more derivation of *waliy* can not be mentioned.⁵ After knowing a variety of words of *waliy*, then, in this study, the authors limit on the *waliy* word only on *waliyyun* which consists of three letters are و ل ي (ولي) which consists of 20 verses in the Qur'an, this is accomplished by the author because of a lot of *waliy* word contained in the verses of the Qur'an.

B. Asbābun Nuzūl

1. The benefits of knowing the *asbāb an-nuzūl*

Knowing the causes of the sending-down of verse has a very significant role in understanding of the Qur'an. One of functions and benefits is knowing the wisdom of a law determining. In addition, knowing

⁴ The *waliy* with derivation *waliyyukum*, just one verse in the Qur'an, that is Q.S. Al-Maidah: 55.

⁵Next, see the derivation of the *waliy* word in the book *Al-Mu'jam Al-Mufahras Li al-Fadzi Qur'an Al-Karim*, p. 766-767. Or look in the annex at the back.

asbāb an-nuzūlis most accurate and powerful method to understand the content of the Qur'an. The reason is, by knowing the cause, causal or due of the law determination will be known.⁶

Here's one of the stories explanation that used by author to be foundation of the reason, without knowing the the causes of verse sending down, many mufassir are lost and can not understand the meaning and the true intentions of the verses of the Qur'an. The example of Asbāb an-nuzūl is the story of 'Utsman ibn Mazh'un and 'Amr ibn Ma'dikarib. This two *shahābah* assume that the liquor (*khamr*) is allowed in Islam. They both argued with the word of Allah (the Qur'an), which means: "There is no blame on those who believe and do righteous about what they eat before." (QS. Al-Maidāh: 93). If they know the reason of the versesending down, certainly will not argue as above. Because, the verse sent down with regard to some people who question why the liquor forbidden? So, if khamar referred todirt or something vile (rijs), how about the fate of martyrs who

⁶Muhammad ibn 'Alawi Al-Maliki, *Samudra Ilmu-ilmu Al-Qur'an: Summary of book Al-Itqān fī 'Ulūm Al-Qur'ān*, (Bandung: Mizan Pustaka, 2003), p. 21-22.

ever drank it? In that context, QS. Al-Maidāhsent down to give an answer. (HR. Imam Ahmad, Al-Nasai, and others)

Asbāb an-nuzūl has important notch (functions) in understanding / interpreting the verses of the Qur'an, at least to certain verses. There are several utilities that can be learned from knowing the asbāb an-nuzūl, including:

- a. To know the positive sides (wisdom) which push over determining of law as syari'ah.
- b. In specializing of lawfor those who stick to the rulesthat phrase (text) of the Qur'an are based on the specificity of causes, and
- c. Fact shows that sometimes the word in the Qur'an it is general, and sometimes require specialization which lies precisely in the knowledge of the cause of the versesending-down.⁷

Taufik Adnan Amal and Syamsul Rizal Panggabean stated that understanding of the historical context of pre-Qur'an and during the Qur'an guarantee some practical benefits as follows:

⁷Muhammad Amin Suma, *Studi Ilmu-ilmu Al-Qur'an 3*, (Jakarta: Pustaka Firdaus, 2004), p. 111

- a. Bring to the knowledge of the secret and purpose of Allah that specifically determine the religion through the Qur'an
- b. Facilitate us in identify the moral and social phenomenon in Arabian society at the time.
- c. Easing in identifying and handle the problems of Arabian society
- d. Helps in understanding the verse and avoid difficulty.
- e. Can prevent us from coercive practices of pre-concept in interpretation.
- f. Can specialize (Takhsis) law on the cause. According to ulema that must be considered is the specificity of the cause and not the generality of word.
- g. Known that cause of verses sending-down never out of the law contained in that verse even there the specializer (*mukhāssish*) of it.
- h. Known that the certain verse sent-down appropriately until there was no ambiguity could lead to accusation against the innocent and deliverance for the guilty.
- i. Will easier for people to memorize the verses of the Qur'an and strengthen the existence of the revelations

in the memory of those who hear it, if know the causes of sending-down.⁸

2. Asbāb an-nuzūl of the *walīy* verses

Here, the author listed the 20 verses of *walīy* with its asbāb an-nuzūl:

1) Qs. Al-Baqarāh: 107

..... وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٠٧﴾

Meaning: *and not for you a patron or a helper besides Allah.*⁹

Asbāb an-nuzūl

Not found background of this verse sending-down

2) Qs. Al-Baqarāh: 120

..... مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٢٠﴾

Meaning: *So God is no longer the patron and helper for you.*¹⁰

⁸http://www.academia.edu/8537418/MAKALAH_ASBAB_AN_N
UZUL

⁹QuraishShihab, vol 1, *Op. Cit.*, p. 345

Asbāb an-nuzūl:

In a history stated that the Jews of Madinah and the Christians of Najran expected that the Prophet did prayer facing to they Qiblat. When God deflect to they Qiblat direction to the Ka'bah, they got objectionable. They connive and try thatto make the Prophet approved the Qiblat in accordance with their religion. Then there sent-down the verse above (Q.S. al-Baqarāh: 120), which asserted that Jews and Christians will not be pleased to Prophet Muhammad though his wish was granted. **Narrated by ats-Tsa'labi sourced from Ibn 'Abbas.**¹¹

3) Qs. Al-Baqarāh: 257

اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا.....



¹⁰QuraishShihab, vol 1, *Op. Cit.*, p. 345

¹¹K.H.Q. Shaleh, dkk, *Asbabun Nuzul*, (Bandung: Diponegoro, 2009), p. 38

Meaning: *God is the patron of those who believe.....*¹²

Asbāb an-nuzūl:

In a history is stated that the beginning of the verse mentioned above (Q.S. al-Baqarāh: 257) until ... *ilan nūr* ... (... to Light [Iman] ...), was shown to those who believe to Isa. Then after the Prophet sent as messenger, then they believe him. **Narrated by Ibn Jarir sourced from 'Abdah bin Abi Lubabah.**¹³

4) Qs. Al-Imrān: 68

..... وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ﴿٦٨﴾

Meaning: *and Allah is the patron of all believers.*¹⁴

Asbāb an-nuzūl

Not found background of this verse sending-down

¹²QuraishShihab, vol 1. , *Op. Cit.*, p. 671

¹³Ibid, *Asbabun Nuzul*, p.87

¹⁴QuraishShihab, vol 2, *Op. Cit.*, p. 145

5) Qs. Al-An'am: 51

..... مِنْ دُونِهِ ۖ وَلِيٌّ وَلَا شَفِيعٌ لَّهُمْ يَتَّقُونَ ﴿٥١﴾

Meaning: *no patron and no one gives syafa'at other than Allah, in order that they be cautious.*¹⁵

Asbāb an-nuzūl:

In a history, stated that the the officials of Quraysh passed in front of Prophet that was sitting with Khabbab ibn al-Arat, Suhaib, Bilal, 'Ammar (the' freedslave). They said: "Hy Muhammad, what you are willing to sit level with them. Surely they have been given favor by God more than us? Now if you turn them away, we will become your followers. "So Allah revealed this verse (Surah al-An'am: 51-55), which prohibits the believers to discriminate against a person's dignity, because in truth, Allah is most knowing about people are grateful. **Narrated by Ahmad, ath-Thabarani, and Ibn Abi Hatim, sourced from Ibn Mas'ud.**¹⁶

¹⁵QuraishShihab, vol 3, *Op. Cit.*, p. 452

¹⁶There are still many other history, look *Asbabun Nuzul*, p. 217,

6) Qs. Al-An'ām: 70

..... مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا شَفِيعًا ۖ

Meaning: *there will not be the patron and nor give syafa'at other than Allah*¹⁷

Asbāb an-nuzūl:

Not found background of this verse sending-down.

7) Qs. Ar-Ra'd: 37

..... مَا لَكَ مِنْ اللَّهِ مِنْ وَلِيٍّ وَلَا وَاقٍ ۖ

Meaning: *then you will never have the patron and guardian against (the punishment of) Allah....*¹⁸

Asbāb an-nuzūl:

Not found background of this verse sending-down.

¹⁷QuraishShihab, vol 3, *Op. Cit.*, p. 493

¹⁸QuraishShihab, vol 6, *Op. Cit.*, p. 290

8) Qs. Al-Isrā': 11

..... وَلَمْ يَكُنْ لَهُ وِليٌّ مِّنَ الدُّنْيَا ﴿١١﴾

Meaning: *and he is not contemptible which require a helper*¹⁹

Asbāb an-nuzūl:

In a history is stated that Jews and Christians have the notion that God has a son. While the Arabs think that God is not allied, except the owned and controlled ally of his. Ash-Shābi'ūn (those who worshiped the stars) and the Majusi thinking that God will be contemptible in the absence of his defender and keeper. So Allah revealed this verse (Q.S. al-Isrā': 111), which explains that God does not have children, do not allied, and have no protector or guard. **Narated by Ibn Jarir sourced from Muhammad ibn Ka'b al-Qurazhi.**²⁰

¹⁹QuraishShihab, vol 6, *Op. Cit.*, p. 214

²⁰Ibid., *Asbabun Nuzul*, p .335

9) Qs. Al-Kahfi: 26

..... مَا لَهُمْ مِّنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ

أَحَدًا ﴿٢٦﴾

Meaning: no one else for them be a patronother than Him: and he did not take anyone to be his ally in determining of decisions.²¹

Asbāb an-nuzūl:

Not found background of this verse sending-down.

10) Q.S. Al-‘Ankabūt: 22

..... وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٢٢﴾

Meaning: and you will never get any patron or helper besides Allah.²²

²¹QuraishShihab, vol 10, *Op. Cit.*, p. 276

²²QuraishShihab, vol 10, *Op. Cit.*, p. 50

Asbāb an-nuzūl:

Not found background of this verse sending-down.

11) Qs. As-Sajdah: 4

..... مَا لَكُمْ مِّنْ دُونِهِۦٓ مِنْ وَّلِيٍّ وَلَا شَفِيعٍ ﴿٤﴾

Meaning: *nothing for you other than Him a helper and nor a giver of syafaat*²³

Asbāb an-nuzūl:

Not found background of this verse sending-down.

12) Qs. Fussilat: 34

..... كَأَنَّهُ وَّلِيٌّ حَمِيمٌ ﴿٣٤﴾

Meaning:*like (He)Has become a very loyal friend*.....²⁴

²³QuraishShihab, vol 10, *Op. Cit.*, p. 358

²⁴QuraishShihab, vol 12, *Op. Cit.*, p. 56

Asbāb an-nuzūl:

Not found background of this verse sending-down.

13) Qs. Asy-Syūrā: 8

..... مَا لَهُمْ مِّنْ وَّلِيٍّ وَلَا نَصِيرٍ ﴿٨﴾

Meaning: *nothing for them a patron nor helper.*²⁵

Asbāb an-nuzūl:

Not found background of this verse sending-down.

14) Qs. Asy-Syūrā: 9

..... فَاللَّهُ هُوَ الْوَلِيُّ وَهُوَ يُحْيِي الْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ

قَدِيرٌ ﴿٩﴾

²⁵QuraishShihab, vol 12, *Op. Cit.*, p. 116

Meaning: *So Allah, He is the patron and he revive the dead people, and He is over everything, is the Almighty.*²⁶

Asbāb an-nuzūl:

Not found background of this verse sending-down.

15) Qs. Asy-Syūrā:28

.... وَهُوَ الْوَلِيُّ الْحَمِيدُ ﴿٢٨﴾

Meaning: *and He is the Almighty Patron then Praised.*²⁷

Asbāb an-nuzūl:

Not found background of this verse sending-down.

16) Qs. Asy-Syūrā: 31

..... وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٣١﴾

²⁶QuraishShihab, vol 12, *Op. Cit.*, p. 118

²⁷QuraishShihab, vol 12, *Op. Cit.*, p. 168

Meaning: *and you do not get any patronnor helper other than Allah.*²⁸

Asbāb an-nuzūl:

Not found background of this verse sending-down.

17) Qs. Asy-Syūrā: 44

وَمَنْ يُضَلِّ اللَّهُ فَمَا لَهُ مِنْ وَّلِيٍّ مِّنْ بَعْدِهِ ۗ ﴿٤٤﴾

Meaning: *And who is led astray by God, then no anypreceptor for him afterwards*²⁹

Asbāb an-nuzūl:

Not found background of this verse sending-down.

18) Q.S. Al-Jāsiyah: 19

..... وَاللَّهُ وَلِيُّ الْمُتَّقِينَ ﴿١٩﴾

²⁸QuraishShihab, vol 12, *Op. Cit.*, p. 168

²⁹QuraishShihab, vol 12, *Op. Cit.*, p. 182

Meaning: *and God is the patron of the righteous.*³⁰

Asbāb an-nuzūl:

Not found background of this verse sending-down.

19) Qs. At-Taubah: 74

..... وَمَا لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٧٤﴾

Meaning: *and they will never have the patron and not (also) the helper in the earth.*³¹

Asbāb an-nuzūl:

Not found background of this verse sending-down.

20) Qs. At-Taubah: 116

..... وَمَا لَكُمْ مِّنْ ذُنُوبٍ أَلَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١١٦﴾

³⁰QuraishShihab, vol 12, *Op. Cit.*, p.354

³¹QuraishShihab, vol 5, *Op. Cit.*, p. 170

Meaning: *and you will never have patron or helper for you other than Allah.*³²

Asbāb an-nuzūl:

Not found background of this verse sending-down.

³²Quraish Shihab, vol 5, *Op. Cit.*, p. 270