A DISCUSSION IN THE MEANING OF THE WORD “VALI”

Sheikh Mohammad Reza Ja’fari

Seyyed Hossein Haeri

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Abstract: *This article aims at clarifying this point that from the root (v-l-y: و-ل-ی) only two meanings can be inferred: first, "closeness " or being continuous and behind each other. Second, “guardianship” , being allowed to manage one’s life, and being a commanding officer and so on . After these two meanings have been proven regarding the root of vali, we express (vali) in the form of فعیل has only been heard in the second meaning, and therefore, this word has no meaning other than guardianship and one allowed to manage. Other meanings of this word have been justified in the following and*

we believe that the other meanings that have been mentioned for it are either examples of the meaning of guardian or the requirements of it.

The result that can be obtained from this article directly plays a role in the use of Shia texts on the Imamate of Hazrat Ali, such as the verse of vilayat and Hadith Ghadir; because if the word vali ولی and Mulla مولا mean only one thing, there will be no doubt about the meaning of these texts .

Key words:vali, mola, vilayat, Ishtirak lafzi (homophone, homonym)

Introduction

The verse of Wilayat has always been one of the most important texts for Shia thinkers and elites in proving vilayat of Imam Ali. Shia have always emphasized on its importance since a long time ago and believed that the word "guardian" (ولی) in the verse " *إنّما وَلِيُّكُمُ اللهُ و رَسولُهُ والَّذينَ ءامَنوا الَّذينَ يُقيمُونَ الصَّلوةَ و يُؤتُونَ الزَّكوة و هُم راكِعونَ* " has no other meaning than guardianship over people's affairs, and it cannot be interpreted in other ways, such as “friend and helper, beloved one and friend”.

The late Ayatullah Sheikh Mohammad Reza Ja’fari (RA) also insisted on this point in his discussion on Imamat. To prove this meaning, he believed that the word "vali" basically has no other meaning than gaurdianship, and whenever this word is used in the Arabic language, this very meaning is what a speaker means, whether this word is used in the verse of vilayat and Hadith Ghadir, or it is used in the Arabic language before or after Islam. In the following his opinion regarding this issue which was explained in his teaching in detail and before that presented at

the Ghadir Congress in London has been offered.

Here, I have presented the main point of his argument to the extent possible, and if there is any shortcoming it is due to my weakness in conveying this discussion.

In order to prove his claim, master Ja'fari (Ra) first checked the meaning of the root " vali " that is, the meanings that are in the root of this word which are not related to any specific derivative in several dictionaries and lexicons, and then discussed several points concerning lexicology and then he expressed his arguments.

The first meaning mentioned for the root (v-l-y) is "closeness". This meaning is also used in the holy Quran where it states, " يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ غِلْظَةً ۚ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ " (Tawbah:123).[1] These word books have mentioned other meanings for this root. From master Ja'fari's point of view, the use of this root in these meanings was due to *Ishtirak lafzi* (homonym), and for this reason, this word has multiple meanings.

In this article, we are trying to prove these meanings were not new meanings for this root and they all return to a single meaning. As a result, for this root, besides the meaning "closeness", only one more meaning can be mentioned.

It must be said, although it is possible that the second meaning at first was used for this root figuratively and its similarity with the meaning of "nearness" - according to scholars was corrected this usage but its figurative nature was at the beginning use of this word in the new meaning, and when the word was used in its new meaning frequently, this word found a new position in the second meaning and was no longer used figuratively. As

a result, when the word is used in its new meaning, the previous meaning does not come to the mind. This process is what which is named "Manqul"[2] in logic.

To recognize the meaning of this root, we must first refer to the wordbooks; but unfortunately, most of these books have mixed up the real and figurative meanings of the words on the one hand and their explicit and metaphoric meanings on the other hand, so that it seems difficult to separate these meanings from each other. Among these, some books claim to have made this separation, such as the books *"Asas al-Balaghah"* of Zamakhshari and "*Al-Mu'jam al-Vasit* [3]; On the other hand, Raghib Esfahani used some precision in the "Mufradat Raghib" in the meaning of this word, which deserves to be mentioned. Therefore, we have limited ourselves to mentioning these three books and we believe that other books have nothing more than what is said.

The word books

A. *Asas al-Balaghah*

(ولي, وليه, وليا) means : he came close to him, (اوليته اياه) he made him the vali means : I brought him close, (كل مما يليک) whatever is close to you. (جلست مما يليه) means I sat down by anything closed to him. (سقط الولى) vali came down and that is rain which is after Vasmi rain[4] and (قد وليت الارض و هى موليه) the earth was wet by Vali rain.

(ولى الامر و تولاه) he becomes the responsible of an affair and takes its responsibility. (هو وليه و مولاه) he is the responsible. (هو ولى اليتيم) he is the gardian of an orphan. (و ولى القتيل) his guardian is murdered. And (هم اولاوه) they are his guardians. (ولى ولايه و هو والى البلد) he is the commander of this land. (هم ولاته) they are his comanders. (رحم الله تعالى ولاه العدل) God forgives just rulers. (استولى عليه) he overcame him. (هذا مولاى ابن عمى) my nephew is my follower. (هم موالى) They are my

followers. (مولای) my owner and also my servant. A guardian who is a guardian in real is also a helper. (و هو اولی به) he is more deserved for this work. (والاه موالاه) and (الی بین. الشیئین) put two things in order, one behind another thing. (هما علی الولائ) they are behind each other… and (تولیته) means I put him as my gaurdian. (وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ) (Maidah:51) Whosoever of you takes them for a guide. (تولاک الله بحفظه) God is your gaurdian in a way that He saves you… and in figurative meaning.[5]

Zamakhshri has regarded two factual meanings for "vali". He claimed from the sentence " ولی، ولیه، ولیا" through where it says " قد ولیت الارض و هی مولیه" intends the first meaning of this root and it is "closeness and successorship". After this, he explained the second meaning which is " having the right to manage, govern and oversee something's or someone's work." From the phrase "ولی الامر و تولاه" to where it says " تولاک الله بحفظه" he wanted to clarify this meaning.

Here, it should be said that his speech at the beginning of the second meaning which says (ولی) (الامر و تولاه he became the guardian of the work and he was responsible for its guardianship.) was enough to express that meaning, and there was no need for additional sentences; but since there cases of their usage are a lot, he explained the meaning of this word on the basis of its famous examples, not that he explained the other meanings of this word here; he does not claim all the examples of " vali "in the meaning of gaurdianship are what he has mentioned. Therefore, all examples Zamakhshari has regarded in the second meaning are all used in a single meaning and the difference is only in the point that speaker has used the meaning gaurdianship according to differences in cases for different individuals.

On the other hand, in his speech, we can see the phrase مولا بين الولايه: ناصر " a supervisor who is really a supervisor is a helper". His purpose in this section is not to express a new meaning for the word vali, but the writer is trying to emphasize on some of the requirement of the villayat .

As we say :

اب بين الولايه: يرعى ابنه رعايه تامه.

A father who is really a father takes care of his children in the best way.

Or what we say :

اخ ظاهر الاخوه: يحمى اخاه سرا و علنا.

A brother who is really a brother supports his brother openly and secretly.

It is clear that our intention in these two sentences is not to express a new meaning and concept of the words father and brother, and it is not like to assume, for example, the word brother to mean support.

Zamakhshri in that part of his speech that he quoted :

(والى بين الشيئين) is placing two things one after the other . (هما على الولاء) they are behind each other.

by mistake, has mentioned things from the first meaning where he was trying to express the second meaning . Because it is clear in these two cases, "vali" means "to be in sequence" , like *Muwalat* (order) in ablution, which means performing ablution one after another.

Now it has become clear that Zamakhshari, at the same time as having precise attention, has made some slips that if we do not examine them carefully, his speech will be confused and we will regard him as one of those who regard several meanings for the word vali.

B. *Mufradat Raghib*

(ولی): (الولاء و التوالی) means : bringing two things together in such a way that between/among them, something that is not of their type cannot be found, this word is used with tolerance in the meaning of closeness; being close in terms of place or religion or friendship or belief.

(الولایه) means help, and (الوَلایه) means gaurdian. (vali) and (Molla) are both used in this sense, as subject, meaning (the owner of slave) and as object, meaning take away . It is said to a believer (slave). A faithful person is called (هو ولی الله عز و جل) which means a faithful person is the servant of God. Of course we do not have this (هو مولی الله عز و جل). As a subject both can be used: (الله تعالی ولی المومنین و مولاهم) God is the gaurdian of faithfuls. And the Qur'anic witness of this: الله ولی الذین آمنوا ... (Baqareh: 257), and والی in the verse (و ما لهم من دونه من وال) (Ra'd:11) has the same meaning as (vali). God in several verses has denied the villayat for deniers and disbelievers where it states, " یا ایها الذین آمنوا لا تتخذوا الیهود ... to " و من یتولهم منکم فانه منهم" (Maideh 51), تولی if it is متعدی بنفسه , it can mean guardianship … and ولی means rain which is after وسمی rain. The word مولی means servant and the owner of the servant. In adition the allied one, cousin and neighbor can be called مولی.

Generally, anyone who is in the position of overseeing other's work is his vali. It is also said, فلان اولی بکذا (that person deserves something.). God states in this meaning: النبی اولی بالمومنین من انفسهم (Ahzab:6).

Also when it is said ولی الشی or الشی اولیت الشیء شیتا اخر mean that I put something close to something or after something.

الولاء فی العتق is what one inherits as we have in a hadith, : نهی النبی عن بیع الولاء و عن هبته.[6]

Movalat موالات of two things means one follows the other.[7]

Raghib introduces the first meaning of this root as follows :

the preparation of two things or more in such a way that between/among them nothing can be found which is not of their type.

He believes that according to this meaning, this word is used in the meaning of " closeness " .

Perhaps the meaning that Raghib Esfahani has pointed to is a more accurate meaning for this root; But it must be said that this point of view is not perfect, because " the preparation of two things or more in such a way that between/among them nothing can be found which is not of their type " is accepted only when those two things are completely attached to each other and there would be no space between them. In this way, they would become one thing. But if we refer to the usage of this root, we will see that it does not mean that two things are connected in any way, but basically this word is only used in cases where there is some kind of plurality; And this is possible only when several things are separated from each other, and there is a distance between/among them which necessitates the presence of some objects in the distances.

Considering what has been said and taking into account the usage of this word, it is understood that this word is used when two exactly identical objects are in sequence and back to back, in a way that one of them regards the earlier, and the first one, and the other one was counted as the second one . This picture is possible only when nothing of the same type is seen between them; but the presence of

other things can not prevent this conclusion.

Now we can change and correct Raghib Esfahani's speech and get closer to the real meaning of this word and say that the first possible meaning for the root (v-l-y) can be: “preparation of two things or more in such a way that between/among them nothing can be found which is not of their type”, and according to this meaning, this word means “closeness”.

C. Mu’jam al-Wasit

ولاه، يليه، ولياء: He approached him. وليه، يليه، وليا: He approached him. ولى، يلى، ولايه الشىء و عليه: He became the supervisor of that thing and do it. ولى فلانا و عليه : He helped him. ولى فلانا: he was interested in so. ولى البلد: He became the ruler of that land, that city, that country . At this time, he is called (vali والى) and the plural form of vali is also (ولاه) . Its meaning as an object : (مولى عليه) means taking under the authority and guardianship.

المولى: the Lord and Owner and whoever is in charge of the work, or complete it . and ولى : lover, friend, companion, allied one.

الولى: anyone who is in charge of a task or someone who does a task, a helper, lover, allied, a relative by marriage like son in law, neighbor or shelterer.

The result

Now, according to what we saw in the word books and the linguistic usages in the Arabic word, we can say that there are two verifiable meanings in (ولى – يلى ولايه) :

First , "bringing two or more things beside each other in such a way that nothing of their kind is found between/among them" or closeness, to be consecutive, and words like this; the second meaning

is "supervision " which is to be able, and to have dominion over something or someone, and having rulership over someone's life, his profit, loss,… . This also means obeying the command of the one whom one accepts his villayah.

In Arabic usages, we see that both meanings are found in the present form of this root . But in the infinitive, past participle, and Mushabbahe adjective, the meaning of "closeness and being consecutive" has not been heard . Therefore, the word " vali " has only the second meaning and it means gaurdian, and the first meaning of this root is not present in it . Of course, it should not be forgotten that in word books, a kind of rain is also called vali.

Now we will follow the discussion about the word " vali " on the form فعيل. Because what is directly related to the discussion on the verse of vilayat is this word, and whatever we prove about its meaning, in other derivatives of this, can be true.

Here we are reminded that the word " vali " is not actually *Ism Fa'il*, but rather *Mushabeh* adjective. *Mushabeh* adjective refers to an attribute that is actually present in a nature of person. This attribute is the attribute of a villayah whose effect is nothing but the existence of this in him; So, as soon as a person is "vali", vilayah exists in him, even though he does not use it until that time. For example, if we say that a father is the guardian of his children, even if this father has been traveling since his child's birth and has not exercised guardianship over the child, he is still the guardian of the child and has guardianship over him. It is for this reason that the meaning of the word " vali " is different from the meaning of the word "vali " , because "vali" (governor) is a subject noun and as such, it only refers to a person who is currently exercising the gaurdianship; but if vali is unable

to implement his province for any reason, it is not valled vali any more. However, there is no such limitation in the word " vali ".

Variety in the examples of Vilayat

Vilayat, in the sense that was mentioned, has a general meaning and includes some examples. The points that it should be noted here is there are three different directions in Vilayat and therefore the variety of examples can also be assumed in these three directions. These three directions are:

1. (من له الولاية) the one for whom the Vilayat is, and this is the very person who is called "Vali " (which is a subject, a doer).

2. (من عليه الولاية) the person who goes under Vilayat. Such a person is the opposite party and under the control of the gaurdian (vali) in the sense of former, the one whose affairs are in the hands of the vali and vali commands and forbids him and has influence over him. Vali considers what his profit and loss are. The word vali in this sense is the object.

The point is that this subordinate person should be a wise person. That is why we never see " اولياء هذه الاموال " or " اولياء الاغنام" in Arabic, contrary to the word " ملک and رب " which is said: " مالک الاغنام Owner of sheep " or " رب هذه الاراضی Lord of these lands."

2. (ما فيه الولاية) the thing in which there is Vilayat. The meaning here is those things for which the Vilayat is applied. For example, a father has Vilayat on his child's education, but he has no control over his religious matters. In social affairs, rulers have Vilayat; the imam does not have Vilayat in the personal affairs of people. The imam has Vilayat in all religious, social and educational affairs of the people.

Therefore, the meant aspects are those in which Vali advises or forbids, things in which he considers the profit and loss of people. These are the aspects if vali inserts power in them, he in fact has benefits from his vilayat.

Now, if it is asked, what kind of valis ولی can be assumed and imagined? It is possible to name different valis in the answer, while the general meaning and concept of Vilayat was the same and there was no change in it. At this time, one should think of the above three aspects.

Vali sometimes is considered to be one or several; because vali as a subject is one or several, for example, it is said that this person has one vali (his father) or several (his grandfather and his great grand father). Sometimes "Vali" is several because there are many people under his authority, so one is considered to have several vilayat. For example, when a person has five children, he has five vilayat.

Sometimes, plurality is due to the width of the vilayat circle, so a person can have vilayat over another person concerning multiple aspects. For example, a person can be a father, a teacher , imam and a ruler; at this time, that person has the vilayat for several aspect: to be a father, to be a teacher, and so on. The difference among these vilayat resides within the vilayat's borderline.

From what we mentioned in the third case, the difference between the concept of vilayat and the concept of rulership becomes clear; because rulership is an example of a vilayat's examples and it is an example in which, a person has vilayat over the public and social affairs of the people .

Explanation of other meanings of " vali "

After our claim was clarified and we said that " vali " have not more than one meaning and it is "gaurdian and possessor", it is necessary to justify other meanings that are attributed to this word in the wordbooks and explain what the relationship is between these meanings and the original meaning of the word. But first, to clarify the claim, you should pay attention to several points:

A. Commonalities of the root

If we say that the word "vali" or "molla" are used in several different meanings and are *homophone* مشترک لفظی, the origin of this commonality should be found in the root of these words and it cannot be attributed to the type of moods of these words; because various moods of verbs have different meanings; for example, مفاعله gives the meaning of doing something bilaterally; Whether it is in مکالمه mood or مناشده , مضاربه, or مقاتله . Also, the فاعل mood in اسم فاعل means attributing the action to the person, whether it is of علم or جهل or ضرب substance. Other moods like فعیل, مفعل, مفعول , … are the same.

, there is an obvious difference in the meaning of " Aalam, Jahil and Zarab " .

According to what has been said the great difference in the meaning of "عالم، جاهل، ضارب", is not in their mood but in their root. Now if we find a meaning in a specific word and specific mood which is not in another mood of the same root, we can find the meaning in the root of that word. For example, we said that in the word " یَلِیُ " in the present participle form صیغه مضارع, we see the meaning of closeness, and this is while we do not find this meaning in "vali " in the mood فعیل. Therefore, we should try to find the meaning of closeness in

the root (و-ل-ی), though, in the usages of Arabic language this meaning has not been used in past tense صیغه ماضی and صفت مشبهه .

We should note that many meanings have been mentioned for the word "vali " or " molla " in the wordbooks. This is while many of these meanings cannot be found in the root of these words.[8] As a result, these meanings are not really a new meaning for the word, but they are an example of examples, or that we should think some of these meanings made up by mischiveous people who have benefits. We will refer to this later.

B.Necessities and requirements of the meaning of "vali"

We should not forget that every meaning, logically or social-wise, has its requirements which should always be with it. "villayat (guardianship)" is not an exception to this rule. For this reason, villayat in the eyes of society, is companion of love, friendship, and kindness, because usually people who have villayat over someone, love him/her and are his helper and supporter.

It is for this reason that in society, vali is placed in the opposite of enemy; because it has never been seen, except in rare cases, that vali has enmity with people under his supervision or does not care for him/her.

For the same reason, " vali " as an object of an action, usually has accompanied the meaning of "beloved" and "friend" for his vali.

We would like to say that in the lexicon discussion, there should be a difference between the original meaning of the word and its external requirements. The difference that if we don't consider, we will make a big mistake, which has led many people astray . If a meaning of a word invites a second meaning to the mind is one thing and it is different

from the time when the second meaning is considered an independent meaning for that word when a homophone is made.

C.the difference between examples and concepts

Another point is the old and new wordbooks in order to clarify the meaning of a word use other words which have the most commonality of examples with the meaning they want to say; therefore, the mentioned word could be completely different with the word they want to clarify its meaning. But sometimes the domain of the examples of the word is limited than the domain of the discussed meaning, and all examples, are the examples of the discussed meaning or vice versa, it has a broader domain and all examples of the discussed meaning can be included in the realm of the examples of the word.

To clarify more, we make some examples. For example, if to explain the word “liquid” it is said “water, vineger, beverages and ...”, all of them are liquid, but any way water has conceptual difference with liquid. Or if for water it is said, “ liquid, drinkable, …”, they are true but they are different from water.

Now the smaller the difference between the examples of these two concepts, the more suitable word has been mentioned for the meaning of the case in mind. This is what is referred to as " تفسیر به اعم " or " تفسیر به اخص " in the word books, and it is very rare that the two concepts are completely equivalent in terms of examples or to be completely synonym.

Therefore it is unsophisticated if we consider each two words which are synonym are completely same inn terms of their examples. According to the present word books, there are many words

which linguistis do not consider them having the same meaning but are mentioned synonym in the word books.

It should note that if in the meaning of the word vali it is written, “ father, husband, owner, …”, do they mean new meaning for the vilayat, or are they different types of examples of vilayat**?**

D.The position of the preposition in the actual meaning

Another point is that, of course, in the figurative usages and the use of common words, it is necessary to understand the word, to use a reading that identifies the intended meaning. Does this mean if there is a referent in a sentence which clarifies the meaning of the word, that word is of figurative meaning or common words?

It should be said that when we find the meaning of a word from the connection between the lexicon and the other words and the harmony of the meaning of the word and other words, it is not a reason that word is figurative, or has lexicon commonality. It is a rare case one can not be able to guess the meaning of a word from the meanings of other words in the sentence, is very rare . If someone has such an approach towards the lexicology, he should consider all the words used in the word books have figurative meaning or are homonymes.

For example, if we assume that a person does not know the meaning of the word " water ", then he sees this:

On the way, while I was thirsty, I saw a pit full of water. I was attracted by its shining, I went to its side and put my hand in it, it was very cold. I drank some of it; It was sweet and pleasant . At this time, I was no more thirsty.

If this person does not refer to any dictionary to look up the

meaning of the word " water " and does not get help from anyone, without a doubt, there are other words in the text which can help him to understand the meaning of "water". Now, can it be assumed that because we realize the meaning of the word "water" by the help of the text, so this word is used in figurative sense.

According to what has been said, it is clear that a word, regardless of being used in its true meaning, in most cases, its meaning can be understood by the help of other words in the available contexts.

In the word books and literary books to prove meaning of a word, authors use different poetic and literary evidences, and they claim the fact that the reader understands the meaning of the entry word by the help of poetries is a reason for the correctness of their claims. While based on this basis, we have to regard all the literary evidences, the evidences of their metaphoric nature, or their being homonym. The falseness of this approach is completely clear and no one seems to make such a mistake.

The reason for our emphasis on this point is that the existence of appropriateness between the word in question and other words of the text is not a proof of its being figurative, it is for this reason that the rethoric scholars always necessitates the presence of appropriateness in order to have correct and permissible figurative usage in their books. But the appropriateness that they consider necessary is different from what is mentioned here.

It should be said that there are generally two types of appropriateness that can be achieved here:

First: It is the appropriateness that we have talked about so far and that is appropriateness and coordination among the different parts of the

word. This appropriateness exists in figurative sentences and in real sentences.

Second : The appropriateness which should be present between the real meaning of a word and its figurative meaning used in a sentence, so that the sentence is accepted correctly by the reader. The scholars mean this type of appropriateness.

Now, it should be said that the existence of appropriateness is the sign of the figurative usage when the appropriateness is of the second type and that is where we know the true meaning of the word; But we see that it was not the intended meaning of the author. Now because there is an appropriateness between that real meaning and the second meaning which is used in that sentense, so this usage is the figurative and correct usage. Of course, it is natural that the discovery of the second meaning depends on finding a clue.

In the future, we will say that whatever we understand from the word "vali " in the Holy Quran based on these appropriateness is nothing else but the meaning of gaurdian.

Other meanings of vali

After the mentioned cases, it can be said with certainty: the only meaning that comes from the Arabic word books and their usage of the word "vali " can inferred in this word mean "gaurdian or to have the right to command something or someone."

But the other meaning for this word are either the general meaning of gaurdian and owner or part of its necessities and requirements.

The simplest example that can be mentioned here is the word "man". It is clear this word has a single meaning, so if it is said in a sentence, " I saw a man walking" and it was said, " I saw a man giving a speech" , the word "man" has the

same meaning in both sentences, although in these two cases, two different examples of "man" are mentioned.

This is a feature of every general meaning that has different examples. The difference between the word "man" and the word "superintendent" is that though in all the examples of the word "man" they all share the fact that they are men, special types of men have not been considered; contrary to "superintendent" whose examples can be further divided into "supporter" , "father" , "colleague" , "friend" , "relative" and ... and when we are trying to express the meaning of "supervisor", these general meanings can be mentioned to explain different examples of this meaning.

It should not be forgotten that because the vilayat can be multiplied from three aspects, as it had been explained in detail, it is natural that among the examples of vilayat, we pay attention to the various examples which should cited in word books separately.

A lot of meaning mentioned in the word books are not independent meanings for this word, but they are included because these meanings are among the necessities and requirements of the mentioned word and mentioning them to understand its meaning are necessary and useful. Therefore, if in the meaning of gaurdian it is said, “supporter, friend”, it is because the real examples of a gaurdian, mostly have these attributes; as a result, father is supporter, friend, and helper of his child.

On the other hand it is said that vali in the form فعيل is used as subject and as object, therefore if among the meanings of this word, “servant” and “the owner of servant”, are due to this reason.

Therefore, it becomes clear that if a scholar used،المعتِق , المعتَق, حبيب, حب, صديق, حليف, وارث, ابن عم, اب, ناصر , they are not new meanings for this word; but he is to mention the examples of it; However, we do not deny that some of them have mixed up examples and terminology and confused the readers of their works.

The reasons to prove our claim

1.The incorrectness of the substitution of " Vali "

One of the clearest reasons that can be mentioned for the word "vali" having a single meaning is that if we consider this word to be verbally common (Mushtarak Lafzi) based on what is claimed in the word books, the word "vali" is synonymous with all those meanings. For example, if we say one of the meanings of the word vali is helper (Nasir); therefore the word vali in this meaning will be synonym with Nasir. Likewise, the word vali should be synonymous with نصير, صديق, خليل, محب, جار, حليف, ابن العم.

Now, it should be said that if we accept the synonymity between "vali" and these words, then we should be able to replace "vali" wherever the word " ناصر " is used, and in the same way, we should be able to replace the words " نصير, صديق, خليل and "... with ولى. This is the rule of the synonym words; for example, if we regard the word "human" to be synonymous with "mankind", in all the cases where the word "human" appears, we can replace "mankind".

This is while in our discussed words, based on our familiarity with the rules and usages of the Arabic language, we cannot do such a thing with certainty. To clarify more, we we will examine the relationship between vali and each of these words separately :

A. The word " vali " cannot be replaced by " ناصر Nasir and

نصيرNassir " in all cases, because "نصرت Nusrat " means giving help which can be from a weaker person to a stronger person, or younger one to older one. Because the meaning of "assistance" is nothing but helping in a matter in which assistance is correct; like war and peace, attack, defense, etc.

It must be said that the activities which needs to be assissted are countless; In many of these cases, the little child can be the helper of his father, or the little brother can be the helper of his older brother, and we cannot say in these cases the little child is his father's vali or the little brother is his older brother's vali.

Now, if we refer to the Holy Qur'an, we will see that God Almighty has encouraged believers to help God and the Prophet; or we see that God Almighty has praised them because they assissted God and His Messenger. In some cases they have been introduced as the helpers of God and the Messenger.

God states,

...وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ...Anfal: 74

...فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ A’raf:157

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ Muhammad:7

وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ Haj: 40

There many verses like them that researchers can find them easily. This is while it is not true to consider faithful people as vali of God; as in many verses this point is asserted that God is vali of every one and no one but Him has vilayat and no one is His vali. God states,

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذُّلِّ وَكَبِّرْهُ تَكْبِيرًاIsra: 111

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ

said, by vilayat over faithful ones God Almighty means He is their protector and their supporter ... so God Almighty informed his servants that He is their vali and He shows them the truth of faith and the ways to reach it and the rules and laws of the religion and guides them; Just as by removing the veil from the attractions of disbelief, oppression, and anything else covering the hearts, He removes their doubts.[9]

Al-Qurtubi, although the form of his speech is different from Tabari's, he interpreted it in the same way. Even Al-Qurtubi spoke more frankly in this regard.[10]

b. the word ولى can not replace the word محب in all cases. For example, we can say a child is محب lover of his father but we can not say he is his father's vali. If one of the meaning of vali was lover

وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذُّلِّ In the part it says He does not need any guardian to help Him in His need.

Here we should note that the meaning of نصرت in some of its usages is wider than what has been said here. In this meaning نصرت includes whatever can be helped, in a way that nothing remains unless its control is in the hands of helper. Here the meaning of نصرت is not new and it becomes synonym of vilayat; therefore, it can not be considered as one of the examples of vilayat or of its necessities.

We have found examples where نصرت is used in a broad meaning; it may one reason of considering ناصر as one of the meaning of vali was this broad usages.

Tabari in the interpretation of the holy verse (Baqareh: 257)

محب, then we should be able to replace them.

In the holy Quran we see that some faithful people are introduced in this way (يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ Maideh 54) or we see God advises those who love God to follow and obey Prophet, " قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ " (Ale-Imran:31)

This is while we can not consider faithful people as vali of God. As in previous discussion we have mentioned several verses which rejected the idea of any kind of vilayat over God.(Isra': 111)

c) In the same way, " vali " cannot be substituted for " جار " in the sense of neighbor or " ابن العم" in the sense of cousin, because neighbor and cousin in all cases are neighbors and cousins.

D) This is the same for the word " حليف " which means " covenant " . We know that حليف is considered to be one of the meaning of vali, while it can not be used for all kinds of covenant; as sometimes the reign of a bigger tribe or older person is given to the smaller tribe or younger person. In this case only for the bigger tribe or older person or at least a person or tribe at the same level the word tribe can be used.

(2) using the word but without a clue in a text

There is no doubt, when we want to use a word that has multiple meanings and is verbally common مشترک لفظی, we must have a clue in the text that specifies the meaning of the word in question. In the same way, when we use a word in a meaning other than its original meaning, we must find a clue to put the original meaning aside.

The clearest example for this discussion is the word " عين 'Ain " in Arabic, which is said to have seventy meanings; This word is used 57 times in the Holy Quran; Based on

this rule that was mentioned, we see that in all cases, without exception, this word is always accompanied by a clue that has identified its meaning. For example, it has been said that "عين باصره " means the seeing eye, or " عين نابغة" means the boiling spring, and so .... therefore, we do not see that any of these commentators had a problem in determining the meaning of عين.

Now, it should be said that if the word " vali " as well as " ‘Ain " was a common word or was used in a special figurative sense, then in all the cases where this word is used, it should also be a clue to avoid ambiguity and confusion in determining the meaning. In this case, if the word “vali” is used even in one case, contrary to expectation, without a clue, its figurative usage will go under question. This is while we see in many cases this word in the Holy Quran has been used without a clue; in fact in most cases we do not find a clue for the word "vali".

Now if we compare the word vali in the holy Quran with the word ‘Ain considering the fact that we could not find even a case which the latter word comes without a clue in the very same verse not a verse before or after the verse, we conclude that the word vali is not like ‘Ain.

We mention several verses in which the word vali is used without a clue:

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ

(Ale ‘Imran:68)

وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُحْشَرُوا إِلَى رَبِّهِمْ لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَعَلَّهُمْ يَتَّقُونَ

(Anam:51)

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

(Yunus: 62)

وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَمَا جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا وَاقٍ

(Ra'd:37)

أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ دُونِي أَوْلِيَاءَ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا

(Kahf:102) and other verses like (Ale-'Imran:175; Ma'deh: 80,81; Saba': 41; An'am:121; Anfal;24; Fussilat:31; Ahqaf:22, and more)

As a result, we must say that the deniers, in order to solve the problem of these verses "having no clues" , have no choice but to accept the word " vali " was completely clear for the listeners of these verses and the addressees who were the people of Mecca or the people of Medina; They should also accept that disputes of the commentators in the meaning of this word in the Qur'anic verses are not related to general meaning and concept of it, but it was in determining the example that the verse was to clear; At this time, this difference will be the same as the difference that the commentators have in the meaning of " رجل " .

وَجَاءَ رَجُلٌ مِنْ أَقْصَى الْمَدِينَةِ يَسْعَى قَالَ يَا مُوسَى إِنَّ الْمَلَأَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ فَاخْرُجْ إِنِّي لَكَ مِنَ النَّاصِحِينَ(Qisas:20)

وَجَاءَ مِنْ أَقْصَى الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ (Yasin:20)

وَقَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ (Ghafer:28)

وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِنَ الْقَرْيَتَيْنِ عَظِيمٍ(Zukhruf:31)

Here we need to mention that what harms the eloquence of the Qur'an and is not compatible with the rules language, is to mention a common word or a figurative use that does not bring the intended meaning of the speaker to mind. This is one of the examples of اجمال in the concept that is always considered

inappropriate; However, اجمال in examples is not only in conflict with the eloquence, but sometimes is considered eloquence.

3.forbidding acceptance of villayat of other than but God

According to many verses of the holy Quran, accepting villayat of other than God is improper and as the holy Quran states is polytheology. In many of these verses, God addresses the polytheists and tells them that they have taken people or things other than God as their vali, and truely the Lord of the heavens and the earth is their vali. And some of the things that they have chosen for themselves as vali are confessing that God is vali. In these verses, it has been emphasized that the only vali is the Lord of the worlds that has infinite power and His power have fillied everywhere.

Yes, anyone who steps on the path of pure unification must believe in the content of these verses and accept that there is no vilayat other than the vilayat of God, both conceptually and in terms of evidence, over the creatures, and any one who claims vilayat should take it from the absolute owner.

It is clear that these verses can put polytheists in trouble only if these words have a single meaning, so they have no way to escape from the meaning; it is because if the word vali has several meanings, the polytheists would say, “What we were forbidden from was something else.”

Proofs on the validity of the claim

We have stated our reasons and proved that "vali" only means gaurdian and possessor, and the other meanings mentioned for this word are not independent meanings, but rather examples or necessary components and the requirements of its meaning, some evidences are listed:

First : The meaning of " vali" in the Holy Quran

After searching the derivatives of the root (v-l-y) in the Holy Quran, we will see that among these derivatives, the word "vali" is used 86 times in the Holy Quran; Also, in 21 cases, the word "molla". Now if one pay attention to these cases, he will see that in most of them, the meaning that we offer for the word " vali " is completely clear and obvious, and there is no need to discuss its meaning. Now if we ignore these cases in which the meaning of vali is completely clear, there are a few cases less than twenty that can be interpreted as helper, friend, co-contractor" besides “ gaurdian and possessor"; and in these cases, there is no doubt that these meanings, themselves, are examples and details of the general meaning of "owner and gaurdian " . At this time - even if we accept the multi-meaning of "vali" - we have to choose one of these: we have to consider the other meanings under the meaning of helper and other meanings as the examples of guardian, or accept that these cases are directly used in the meaning of helper.

At this time, by paying attention to the main part of the usages of the word vali, either the appearance of these words in the remaining partial part will also change and will find the meaning of gaurdian and possessor or basically they lose their appearance and will remain in doubt between the general meaning of "vilayat" and the specific meaning of "helper", and they will remain unknown. If the meaning becomes unknown, we will consider the meaning of that major part as a clue to determine the meaning of this minor part. As a result, in this case too, the meaning of "owner and gaurdian " will be proven.

What we said is true in case the word vali first has the appearance

of ناصر or محب or حليف or other appearances, but if initially it does not appear in one of these meanings, and has ambiguous meaning, attributing it to the main meaning is clear.

Second : نصرت is one of the necessities of the vilayat in the Holy Quran

In many cases, the Holy Qur'an considers "support" and "helping" to be necessary for the vilayat in such a way that if there is a vilayat, there should also be support and assistance; in fact, the effect and affected come together consequently. As an example, it is mentioned in the Qur'anic verses :

وَمَا كَانَ لَهُمْ مِنْ أَوْلِيَاءَ يَنْصُرُونَهُمْ مِنْ دُونِ اللَّهِ (Shora: 46)

In this verse regarding polytheist we read that they have no vali but God to help them; or in another verse وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنْصَرُونَ (Hood; 113) This verse warns the believers not to rely on the oppressors, because the fire of their punishment extends to them. then it says: At this time, you have no guardian except God. In another verse, addressing the believers, we read,

بَلِ اللَّهُ مَوْلَاكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ

Here, it has been emphasized that the polytheists cannot be the masters of the believers, but God is their Lord and He is the Best helper.

As you have seen, in the translation of these verses, we did not translate the words "vali" and "molla", but our emphasis here is that the vilayat, whatever its meaning, in these verses is presented in the way that helping is its requisit and no doubt if anyone is vali, he should be helper and supporter of his subordinates.

Therefore, it can be said that it is always expected from vali to help because this is the necessity of his vilayat; now if this is the case,

our theory will be confirmed and strengthened here; because we believe that the other meanings of the word vali can be part of the requirements of the meaning of the guardian.

Third : Atef " vali " and " Nasir " in many verses of the Holy Quran.

According to the search that we have done, the word " vali " is accompanied the word نصير at least in 15 cases .

Also, in two cases, the word " Mula " comes together with "Nasir". Now, it should be said that if the meanings of "vali" and "Nasir" are not different in these cases, then this accompaniment will not be correct, but rather, it will be redundant and pointless as it is in conflict with the eloquence of the Holy Quran. It is for this reason that we see some of the great commentators, who in some verses of the Qur'an, when expressing the meaning of the word " vali " made mistak, understood and expressed the correct meaning of vali in these verses. For example, Tabari in the interpretation of the verse أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ (Baqareh: 107) has said,

Vali in the form فعيل, as it is said, وليت امر فلان meaning: I become his custodian, فهو وليه و قيمه , he is his custodian. And for this it is said ولى عهد مسلمين as it means he has the life affairs of Muslims at his control. But the word نصير as in نصرتک انصرک، فانا ناصرک و نصيرک , so this person is confirmer and supporter.[11]

Conclusion:

In the end, it should be said that if we consider everything we have said carefully, we can say with certainty that the word "vali" has no more than one meaning and that is "gaurdian, possessor and owner of something". All the other meanings that have been mentioned for this

word are either of the general examples of this meaning, or they are part of their requirements. Therefore, all the meanings mentioned in word books, like ناصر، نصير، حبيب، محبوب، معتق، ابن الم، صديق، خليل، صهر، وارث، حليف، جار... cited in Tafsir , Fiqh and other books can be interpreted as one of these two.

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[1] Of course the past form of this root and its infinitive form are not used in Quran or in Arab language.

[2] It is a word that has a real meaning and a figurative meaning, and custom has used that word in a figurative sense so much that the real meaning has gradually been forgotten and the figurative meaning has replaced it.

[3] In the introduction of Mu’jam p.14 it is written about the features of this book, “Priority of sensual meanings over logical and direct over figurative meanings.”

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[4] And this is the first rain which makes the earth wet, so the rain after this rain is called vali, i.e. it comes after vasmi.

[5] Zamakhshari, *Asas al-Balaghah, 689*

[6] Bokhari, Sahih, 3: 182; Moslim, Sahih, 10: 148; Malik, Mata, 2:728, n.20; Tirmizi, Sunan, 3/537,n.1236.

[7] Raghib, Mufradat, 885-887

[8] For example, after referring to the books (Lasan al-Arab) and (Al-Sihah) and (Al- Nahayah fi Gharib al-Hadith), we see that they mention the word cousin in the meaning of the word molla, while they did not mention this meaning for its root. It is while the book Maqais al-Lughat, which claims to refer all meanings to their original meaning and their roots, said in relation to the word molla, “molla: a slave, his owner, a companion, an accomplice, a cousin, a helper, and a neighbor. All these meanings refer to vali meaning closeness.” See: Ibn Manzur, Lisan al’Arab, 15/406-415; Johari, Sihah, 6 : 2528-2531 ; Ibn al-Athir, Nahayah, 5 : 227-230; Ibn al-Faris, Mu'jam Maqais al-Lughah, 6: 141 : 142

[9] Tafsir Tabari, 3, 21.

[10] Tafsir Al-Qurtubi, 3, 283

[11] Tafsir Tabari, 1: 483