

Ghadir Infography Posters

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About the collection:

Ghadir Infography Posters combine scientific data with graphics and art to present a scholarly, comprehensive, and modern portrayal of Ghadir.

These posters cover a relatively comprehensive range of religious, historical, and cultural topics related to Ghadir, enabling them to be shared online and used in Ghadir exhibitions and celebrations.

Allah

Amir al-Mu'minin (as) The Supreme Manifestation and Sign of God

- The One Sought for Help
- The Repeatedly Forgiving
- The Nurturing Lord
- The All-Knowing
- The Appreciative
- The Praiseworthy
- The Overcomer
- The One who is Called for Help
- The Majestic
- The Preserver
- The Manifest
- The Boundless
- The All-Glorious
- The Compassionate
- The Absolute Authority Over All
- The Living
- The Hidden
- The Friend
- The Helper
- The Near One
- The Great Bestower
- The Reality
- The Benefactor
- The Answerer
- The Bestower of Honor
- The Unique
- The Healer
- The Last
- The First
- The One
- The Archer
- The All-Aware
- The Everlasting
- The Opener
- The Greater of Security
- The Independent
- The Witness
- The Provider

Mercy
Mercy
 By Your mercy that encompasses everything
 Mercy

Hasan(as)
 Muhammad(as)
ALI (as)
 the Wali of God
 Fatimah(sa)
 Husayn(as)

- the Eye of Allah
- the Gate of Allah
- the Beloved of Allah
- the Tongue of Allah
- the Lion of Allah
- the Sword of Allah
- the Special One of Allah
- the Blessing of Allah
- the Radiance of Allah
- the Close Friend of Allah
- the Face of Allah
- the Wali (One Chosen with Authority, Friend) of Allah
- The Hand of Allah
- the Light of Allah
- the Sign of Allah
- the Cord of Allah
- the Side of Allah
- the Ear of Allah
- the Trustee of Allah
- the Caliph of Allah
- the Elect of Allah
- the Path of Allah
- the Secret of Allah



Amir al-Mu'minin (as) and Creation:

Allah initiated creation with mercy and established His Names in the realms of existence. The starting point of creation was the origination of the Prophet (s) and Imam Ali in the form of light so they may be the highest manifestations of divine mercy and the epitome of the Names and Attributes of God and so the subsequent stages of creation may be witnessed by them under their wilayah (guardianship).

Allah

The Story of Creation with a Focus on Wilayah (guardianship)

Ali

Muhammad
Fatimah
Hasan
Husayn

The Celestial Spirit

The Terrestrial Body



WILAYAH

"Indeed We presented the Trust to the heavens and the earth..."

Descent with the realization of wilayah

Caliph (viceroy)

"Indeed I am going to set a viceroy on the earth."

"I am making you the Imam of mankind."

"My pledge does not extend to the unjust."

"Your guardian is only Allah."



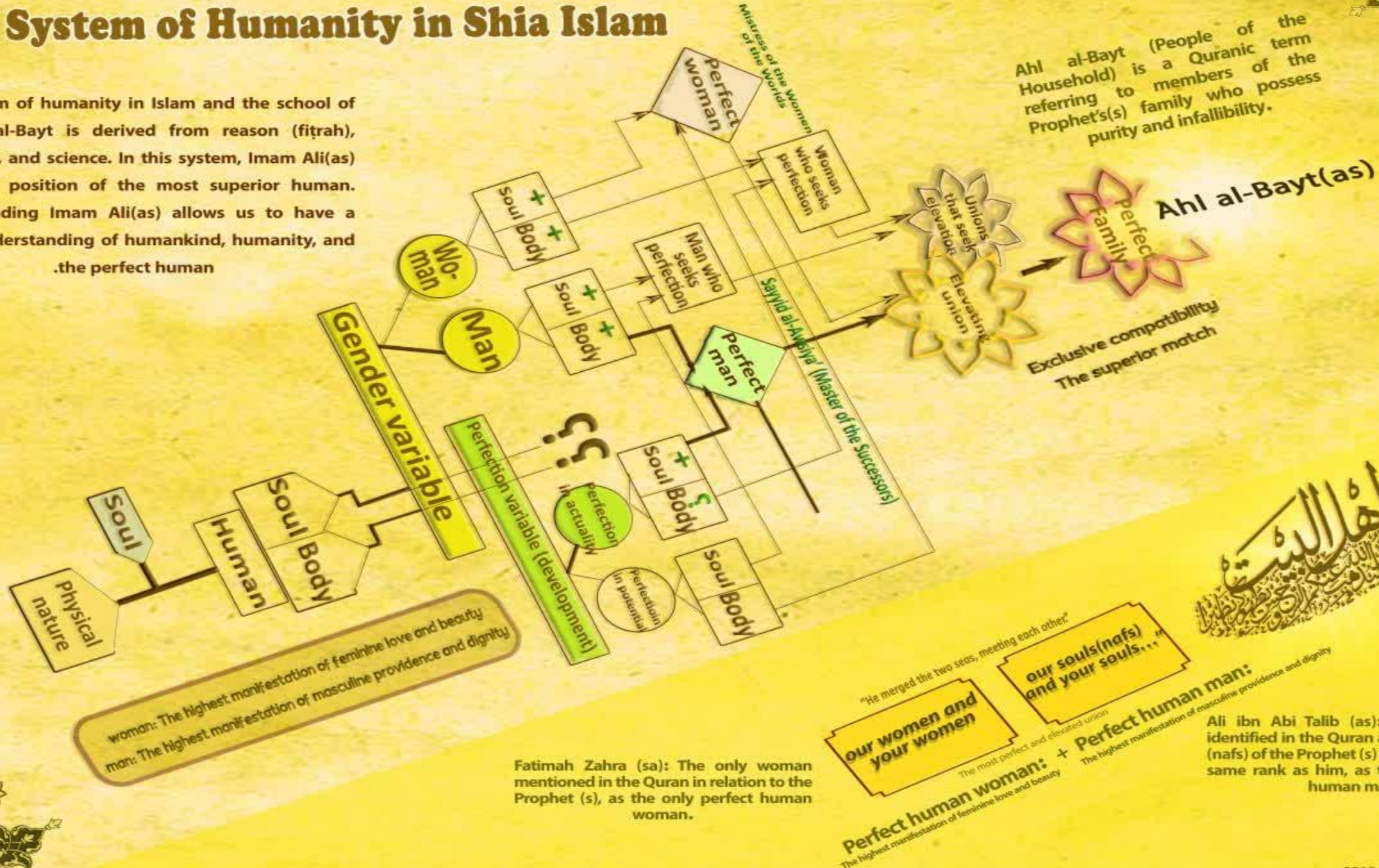
Adam

Human life

The Significance of Wilayah (guardianship) in the Story of Creation:
 Following the creation in the form of light, the worlds of existence were brought into being, one after another. The final stage occurred with the creation of the material world, encompassing the earth and the sky. It was during this phase that the profound narrative of Adam and Eve unfolded, symbolizing the harmonious convergence of the loftiest creation, the soul, with the humblest existence, an earthly composition. With the birth of each world, the concept of wilayah was unveiled, proffered as a fundamental principle for its inhabitants to embrace and hold faith in. Thus, the entire story of Adam's creation, Iblis's rebellion, and the descent to earth revolved around the test of wilayah and imamate.

The System of Humanity in Shia Islam

The system of humanity in Islam and the school of the Ahl al-Bayt is derived from reason (fiṭrah), revelation, and science. In this system, Imam Ali(as) holds the position of the most superior human. Understanding Imam Ali(as) allows us to have a better understanding of humankind, humanity, and .the perfect human



Ahl al-Bayt (People of the Household) is a Quranic term referring to members of the Prophet's(s) family who possess purity and infallibility.

Ahl al-Bayt(as)

Exclusive compatibility
The superior match

woman: The highest manifestation of feminine love and beauty
man: The highest manifestation of masculine providence and dignity

Fatimah Zahra (sa): The only woman mentioned in the Quran in relation to the Prophet (s), as the only perfect human woman.

our women and your women
our souls (nafs) and your souls...
Perfect human woman: The most perfect and elevated union
Perfect human man: The highest manifestation of masculine providence and dignity

Ali ibn Abi Talib (as): The only man identified in the Quran as the self or soul (nafs) of the Prophet (s) and placed at the same rank as him, as the most perfect human man.

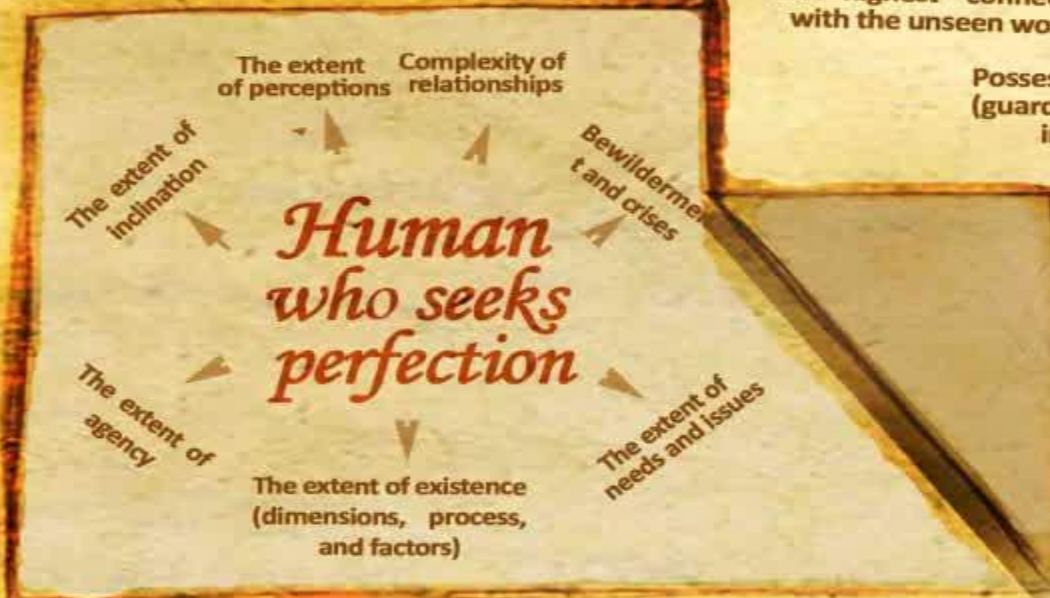
أهل البيت

Ali(sa), the Standard of Humanness

O Allah! Introduce me to Yourself
Your Prophet
Your Proof (hujjah)

O Allah! Do not allow me to die a death of ignorance jahiliyyah.

اللهم اعرفني ربك
اعرفني ربك
اعرفني ربك



علي بن ابي طالب
Ali,
the Scale of Actions

Allah

The principle of succession

succession
guardianship



The Prophet Muhammad(s) according to the Ahlulbayt, historical sources, and reason:
The seal of revelation and the continuation of infallible heavenly succession



The official recognition of Imamate through succession



Tabuk
Mubahalah (mutual cursing)
Declaration of Disavowal
The Day of Warning

Ali (SA)

The Imams

The Seal of Prophets without a successor in Sunni tradition

The seal of religion and heavenly revelation
Sufficiency of caliphate and the Companions after the Seal?
Sufficiency of the Qur'an

Has humanity been left on its own after the seal of prophethood?

Has humanity been left on its own after the seal of prophethood?

Did the Prophet, who spent at least ten years in Medina involved in administration and managerial decisions, not pay any attention to the issue of succession, even non-revelational succession?

Enemies of Succession

- The dispute between Habil (Abel) and Qabil (Cain) was over the issue of succession not marriage...
- Murder of the prophets and their successors by the Jewish people
- The envy of Yusuf's brothers over the issue of succession
- Qarun (Korah), the Rebellious Balaam Baqura (Balaam), the Deviant Samiri, the Distorter
- Paul, the Distorter

Selection Criteria: Excellence (afdaliyyah)

Excellence in the Quran

- "...and purify you with a thorough purification." (Q. Ahzab, 33:33)
- "...our anfas (selves/souls) and your anfas..." (Q. Al' Imran, 3:61) (Ali is the nafs of the Prophet)
- "Is someone who is faithful like someone who is a transgressor...?" (Q. Sajdah, 32:18)
- "Are those who know equal to those who do not know...?" (Q. Zumar, 39:9)
- "Do you regard the providing of water to hajj pilgrims and the maintenance of the Holy Mosque as similar..." (Q. Tawbah, 9:19)
- "Allah has graced those who wage jihad over those who sit back with a great reward..." (Q. Nisa', 4:95)
- "Is someone who knows that what has been sent down to you from your Lord is the truth, like someone who is blind...?" (Q. Surah Ra'd, 13:19)
- "Not equal [to others] are those of you who spent and fought before the victory..." (Q. Hadid, 57:10)
- "The good and the bad are not equal..." (Q. Ma'idah, 5:100)
- "Those who have believed and migrated, and waged jihad in the way of Allah... have a greater rank near Allah..." (Q. Tawbah, 9:20)
- "Is He who guides to the truth worthier to be followed...?" (Q. Yunus, 10:35)
- "Are the blind one and the seer equal...?" (Q. Ra'd, 13:16)
- "I am making you the Imam of mankind... My pledge does not extend to the unjust..." (Q. Baqarah, 2:124)
- "Indeed the noblest of you in the sight of Allah is the most Godwary among you..." (Q. Hujurat, 49:13)

"...our anfas (selves/souls) and your anfas..." (Q. Al' Imran, 3:61) (Ali is the nafs of the Prophet)

The Prophet (S) has said, "The most excellent among you is Ali..."

The day We shall summon every group of people with their imam..." (Q. Isra', 17:71)

Excellence (afdaliyyah)

The inferior (mafdu'l)

"All praise be to Allah who has preferred the inferior one over the excellent one."

"You are obligated to obey the unjust and sinful ruler."

Examples and Criteria for Excellence

- ✓ Background and Family Lineage
- ✓ Moral Character
- ✓ Intellectual and Scientific Character
- ✓ Managerial Character
- ✓ Family Character
- ✓ Economic Character
- ✓ Political Character
- ✓ Spiritual personality

Manifestations of Ali's Excellence:

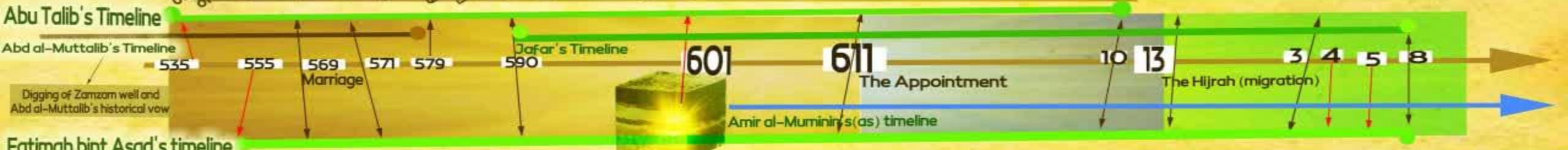
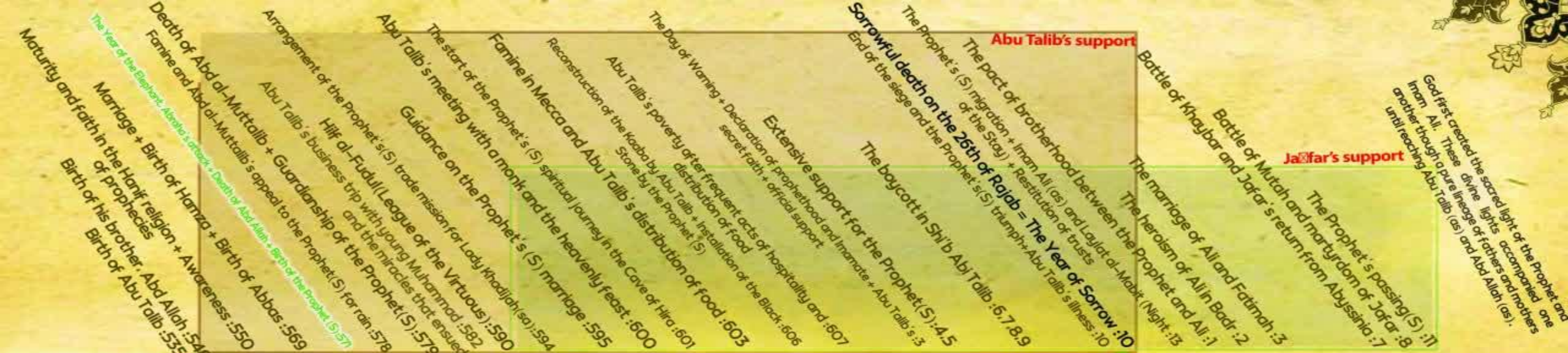
- Excellence due to being the peer and husband of Sayyidat al-Nisa (Mistress of the Women)
- Political Excellence: "There is no youth comparable to Ali and no sword comparable to Dhu al-Fiqar"
- "Ali's strike in the Battle of the Trench is better than the worship of the jinn and humans."
- Excellence in being compared to prophets: "...like Harun was to Musa."
- Comprehensive Scholarly Excellence: "I am the City of Knowledge and Ali is its gate."

Necessity of Excellence	
Religion	Human Nature
Reason	Law
Qur'an	Tradition

Criteria of Excellence	
Resume and Background	Life
Trials	Testimony of experts

Foundations of Excellence		
Knowledge from the Prophet	Knowledge of the Unseen	Infallibility
Ethical Virtues	Upper rank in the forces of reason	Purity

- ### Inversion of Values in the Caliphate System:
- Suspension of reason and rationality with the aim of suspending the principle of excellence and the method of empirical deduction
 - Oral claim of excellence and the method of empirical evidence
 - Consensus of the Sunnis on the validity of a corrupt and sinful caliph



Support of the Prophet(s) by the House of Abu Talib(as): Evidence of Imam Ali's(as) Excellence

The family of Abu Talib (Abu Talib, his wife, Jafar, and Imam Ali) provided the highest level of support to the Prophet (S) since the marriage of his parents until the end of their lives.

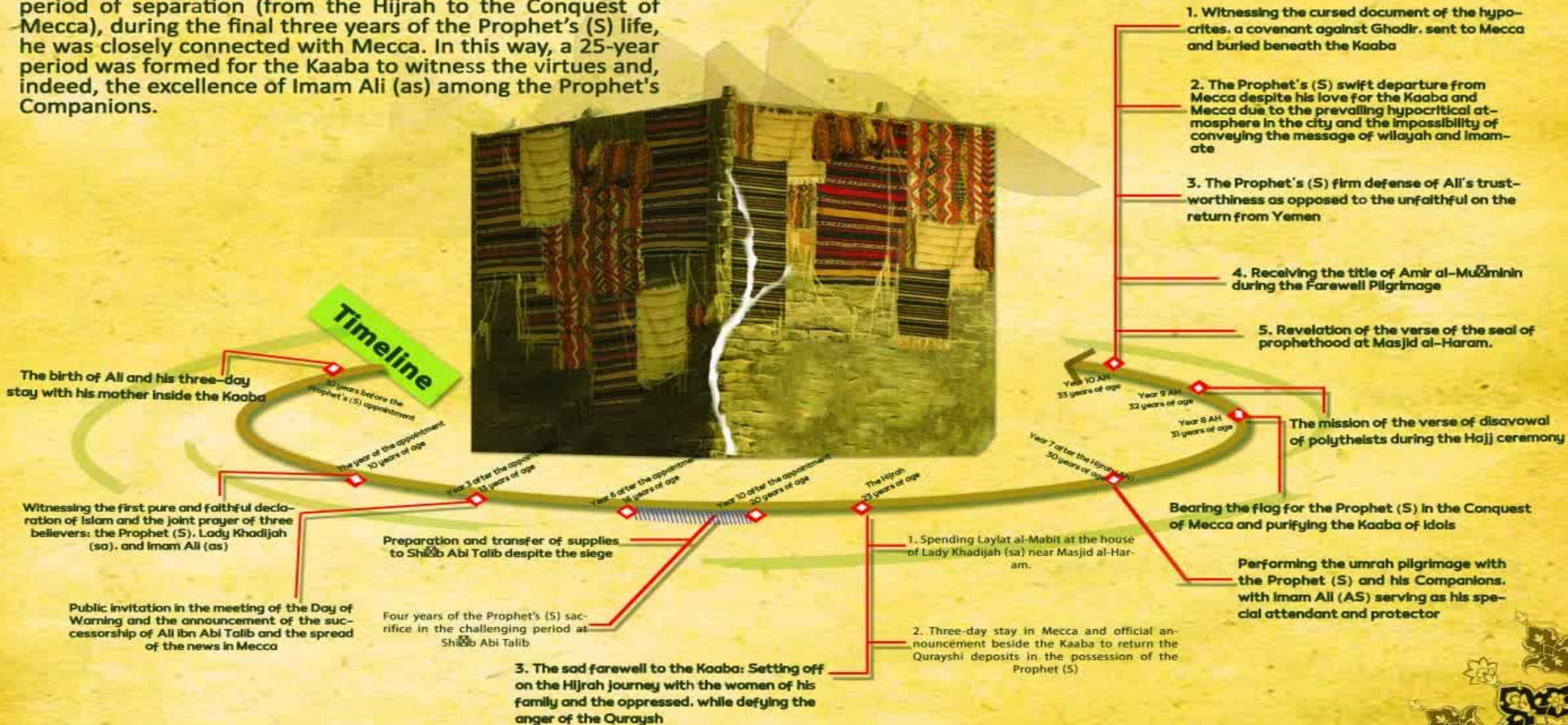
The Kaaba: A Witness to the Excellence of Imam Ali (as) from His Birth to Ghadir

Why the Kaaba?

The Kaaba is the house of God, the center of the Arabian Peninsula, and the place of residence for the Quraysh and Bani Hashim. Of his 33 years of life until Ghadir, Amir al-Mu'minin (as) spent 23 years in Mecca. After an eight-year period of separation (from the Hijrah to the Conquest of Mecca), during the final three years of the Prophet's (S) life, he was closely connected with Mecca. In this way, a 25-year period was formed for the Kaaba to witness the virtues and, indeed, the excellence of Imam Ali (as) among the Prophet's Companions.

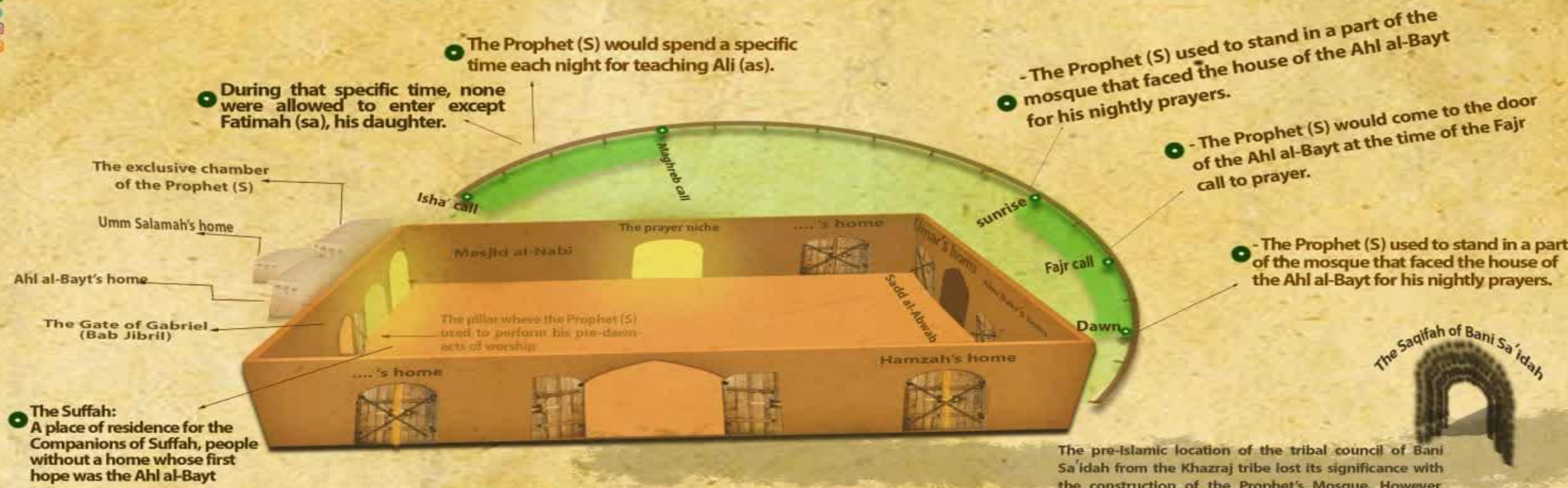


Timeline



Masjid al-Nabi: Witness to the Excellence of Imam Ali (as)

(in opposition to the Saqifah as a Symbol of Ignorance)



The Hijrah

1 2 3 4 5 6 7 8 9 10 11

The construction of Masjid al-Nabi + the construction of the homes of the Muhajirin (migrants) next to the mosque

Initiation of the marriage contract of the Ahl al-Bayt in the mosque

The marriage ceremony of Ahl al-Bayt on the first of Dhu al-Hijjah

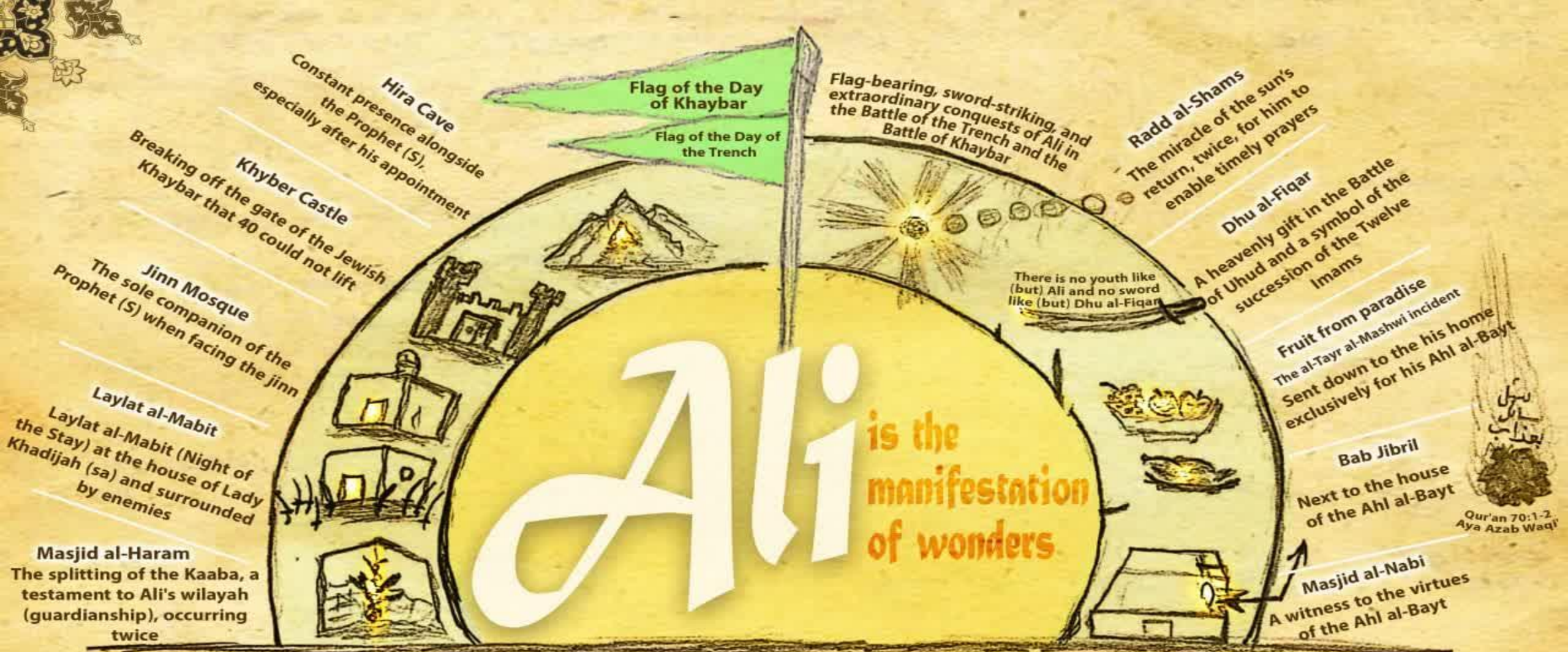
Relocation of the Ahl al-Bayt to their primary home and the Closing of the Doors (sadd al-abwab) on the day of Arafah

The revelation of Surah Insan

The revelation of the Verse of Purification prior to the Mubahalah

The passing of the Prophet (S)

- A constant companion the Prophet of Islam (S) for 8 years.
- Imam Ali (as) was the second most prominent figure in Medina.
- The Prophet (S) constantly referred everyone to him and his household.



Existential Excellence (Ontology)

Definition of the existential excellence

Existential excellence refers to miracles and the power of heavenly authority and intervention through the Unseen. Existential excellence signifies the special selection and celestial favor bestowed upon Ali.

The scope of Ali's existential excellence extends from his birth to Ghadir, symbolizing his unbroken celestial connection and the reciprocation of divine grace.

The scope of his existential excellence

for
Whoever I am his
leader, Ali is his leader

- The most knowledgeable among you is Ali.
- The most excellent among you is Ali.
- The most devout among you is Ali.
- The most ascetic (zuhd) among you is Ali.
- The most God-wary (taqwā) among you is Ali.
- The most helping among you is Ali.
- The most rightful among you is Ali.
- The most eloquent among you is Ali.
- The most compassionate among you is Ali.

Chadir-Khumm

Shawahid al-Tanzil by the Sunni author Haskani

Haskani mentions 220 Qur'anic verses about Imam Ali in Shawahid al-Tanzil.

Ibn Abbas: No other person has had as many verses of the Qur'an revealed about them as Ali (as).

Mujahid: 70 Qur'anic verses were revealed exclusively about the excellence of Imam Ali (as).

Hudhayfah: Ali is the prominent model of faith in the Qur'anic verses.

The journey to Yemen, the event of Gadir Khumm, the Sermon of Arafat and the Hadith of Thaqalayn, the Hadith of the Twelve Imams in the Sermon of Mina

The Hadith of Position (hadith al-manzilah) in the Battle of Tabuk, conveying bar'ah (disavowal), the campaign against the tribe of Tayy and their shism and allegiance to Ali

Heroism in the Conquest of Mecca and the smashing of idols, heroism in the Battle of Hunayn

Heroism in the Battle of Khaybar, the return of the sun on the way back from the Battle of Khaybar

The Prophet's prophecies regarding the Imam during the Treaty of Hudaibiyyah

Heroism in the Battle of the Trench

The Birth of Imam Husayn (as), completion of the Pure Five (as), announcement of the caliphate of Ali in the Battle of Bani Qurayzah

Heroism in the Battle of Uhud, the Battle of Hamra al-Asad, the Birth of Imam Hasan (as)

The Closing of Doors
Title of Abu Turab (Father of Dust/Earth)
Well-matched in marriage to Lady Zohra (sa)
Heroism of the Battle of Badr

40 days of reciting hadiths at the door to the Ahl al-Bayt's home
The Brotherhood Pact + The Prophet's (S) stay in Quba, awaiting Ali's arrival, who was leading the caravan of the Ahl al-Bayt and the oppressed Muslims who had not yet migrated to Medina

The mission of the only official migration caravan

Laylat al-Mabit (Night of the Stay) + providing assistance to the Prophet in the Cave of Thaur
Accompanying the Prophet (S) in the allegiance ceremonies of the people of Yathrib
Accompanying the Prophet (S) on the journey to Taif and the tribes

Nightly selflesses and bravery in providing food during the years of the boycott in Shi'b Abi Talib

Supporting the Prophet (S) in preaching throughout the city

The gathering of relatives and the first declaration of his caliphate in the future

Three-person congregational prayer next to the Kaaba

The first believer

Companionship with the Prophet in Hira during the appointment.

Continuous companionship in Hira Cave

He lived in the Prophet's home from the age of 6.

24	25	26	27	28	29	30	31	32	33
1	2	3	4	5	6	7	8	9	10
Brotherhood			Viziership		Heirship		Successorship		

The most excellent of successors

Verse of Khayr al-Bariyyah (Best of Creatures)
Verse of Tabligh (Propagation)
Verse of Wilayah (Guardianship)
Verse of Iman al-Din (Completion of the Religion)
Verse of Gifting the Ring
Verse of Adhan, Verse of The Righteous Believers, Verse of Excellence
House, Verse of Mutual Cursing, Verse of the Faithful Believer and the Transgressor
Verse of Truth/Right, Verse of Whisper, Verse of the Parry of Allah,
Verse of the Solid Structure - Verse of Jihad and Building
Verse of Purification, Verse of Salawat, Verse of the Commandment of Prayer, Verse of the Relatives, Verse of the Humble, Verse of the Heaviness of the Wilyah Trust
Verse of 'Im al-Kitab (knowledge of the Book)...

The Verse of Mawaddah (love)

Verse of Rabitu (close ranks), the Verse of the Khums of Dhawi al-Qurbā (near relatives)
The Verse of I'isām (holding fast) to Ahl al-Bayt

The Verse of the Battle of Badr, the Verses of Marriage
The Verse of Infiq (charity) in Various States

The Verse of Laylat al-Mabit, the Verse of Hijrah, the Verse of Adam's Repentance, the Verse of Hikmah (wisdom), the Verse of Ibrahim's Imamate

The Verse of Mutawassamin

The Verse of Udhun Wa'iyah (receptive ears)

Accompanying the Prophet (S) in the circumstances of the revelation of Surah al-Im

The Verse of the Brotherhood and Viziership of Harun

The Verse of Shahida Shahid (testimony)

The Verse of Yaum al-Indhar (the day of warning)

Biritha

11	12	13	14	15	16	17	18	19	20	21	22	23
1	2	3	4	5	6	7	8	9	10	11	12	13
Brotherhood												
The most excellent of the Companions												

Migration

1

10

Upbringing
The best of people

The Verse of good tree

(based on the 33 years of life and character of Imam Ali [as])

Constant Excellence

Historical

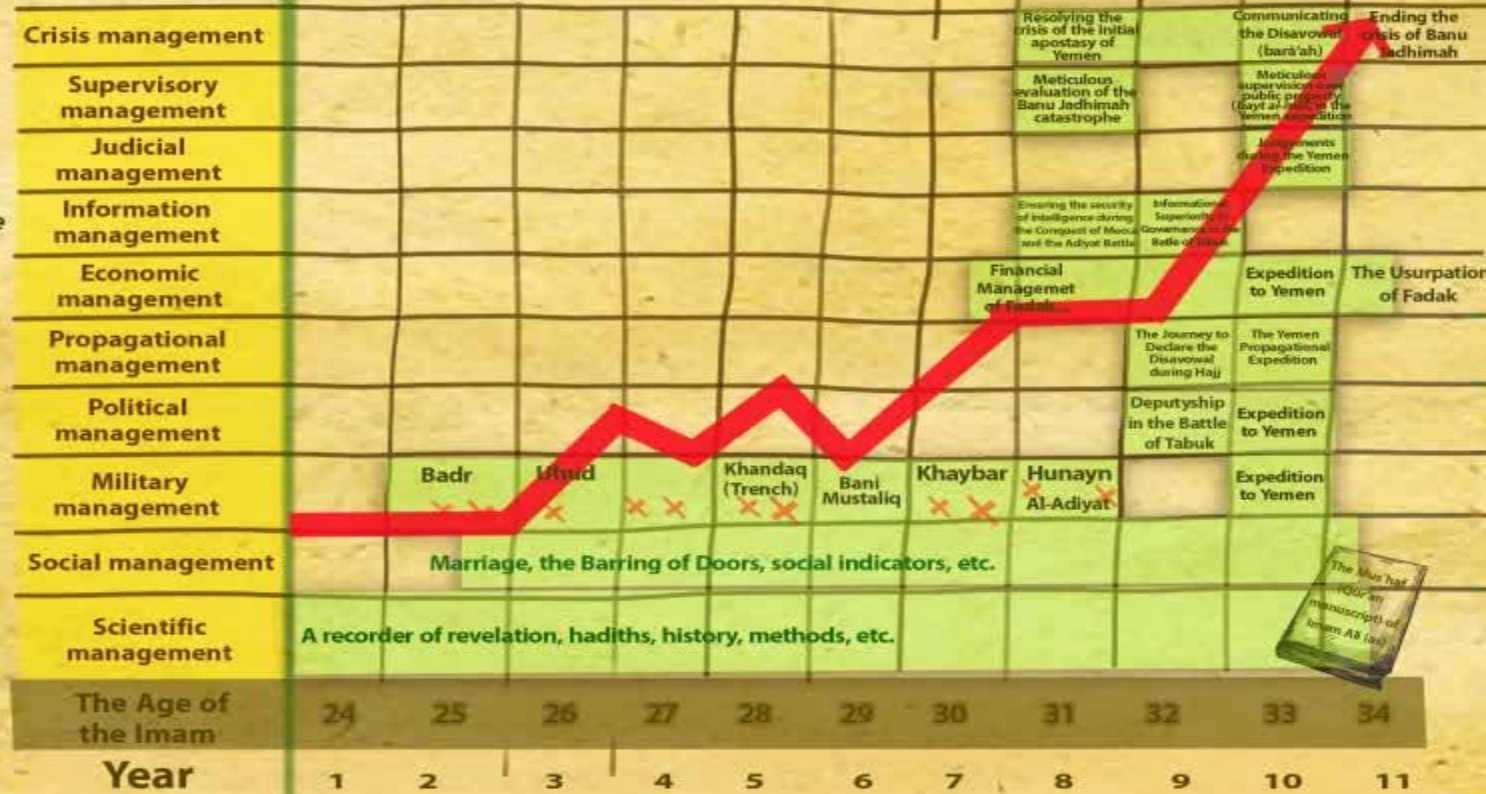
Birith

Quranic

Imam Ali's(as)

Managerial Achievements

during the Prophet's(S) Time in Medina



Management Qualities
 Imam Ali had the highest resemblance to the Prophet of Islam in terms of his management qualities. He played an instrumental role in providing administrative support during challenging and critical situations during the Prophet's time in Medina, and he always stood by the Prophet as his staunch ally and supporter.

The Amir Forever
 ...ثُمَّ لِحَزْمِكَ الْمَشْهُورِ وَ
 بَصِيرَتِكَ فِي الْأُمُورِ، أَمْرٌكَ فِي
 الْمَوَاطِنِ وَ لَمْ تَكُنْ عَلَيْكَ
 أَمِيرًا...
 ...Then, due to your well-known far-sightedness and insight in matters, the Prophet regularly appointed you as a leader, and no one held a leadership position over you...



The greatest administrative aid of the Prophet for transforming the ignorant (Jahili) society

The Arab society of the Arabian Peninsula was deeply immersed in ignorance (Jahiliyyah), and its transformation into a faithful community could not be easily and swiftly achieved. The 10-year period of prophethood in Medina required special administrative assistance, which needed to continue at the same level after the Prophet's passing.

Results of the Examination and Evaluation of Ali's Managerial Record

- Highest managerial diversity and experience ✓
- Comprehensive knowledge and practical experience ✓
- Ascending trend of managerial achievements over the years ✓
- Recurring crisis management in social, military, and other key contexts ✓
- Experience in management and leadership over all the Companions in numerous situations ✓

Even one case wasn't under any Companion's management.

Proof of excellence in management

The Forgotten Excellence



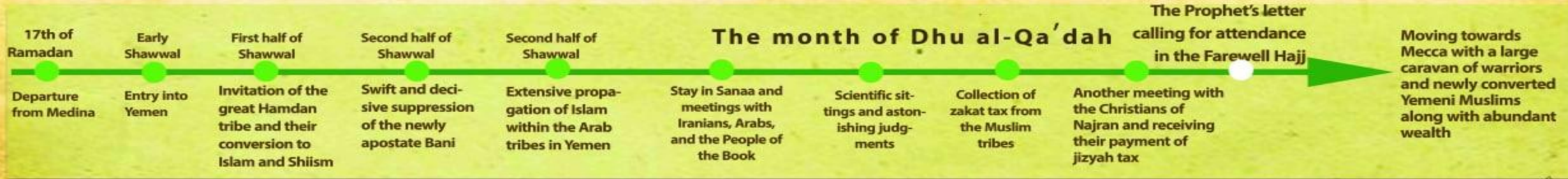
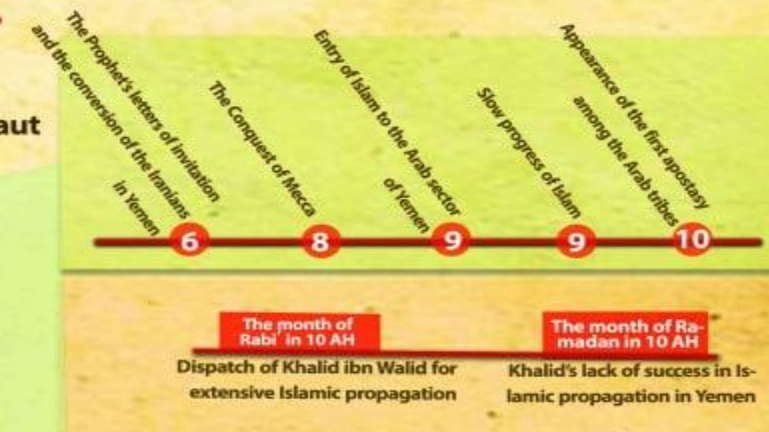
Imam Ali's Mosque in Sanaa

- Achievements of the Yemen journey:**
- Yemen Management
 - Propagation Management
 - Military Management
 - Judicial Management
 - Economic Management
 - Educational and Cultural Management
 - Political and Social Management



The Mission of Amir al-Mu'minin to Yemen:

A two-month mission to the only civilized region in the Arabian Peninsula with a Shia history and abundant achievements in Islamic civilization and culture and Amir al-Mu'minin's final comprehensive managerial achievement prior to the Farewell Pilgrimage and Ghadir Khum



From Imamate to Caliphate

(Manifestation of the Prophet's Essence in Amir al-Mu'minin)

Ali
Wali
Allah

علي ولي الله

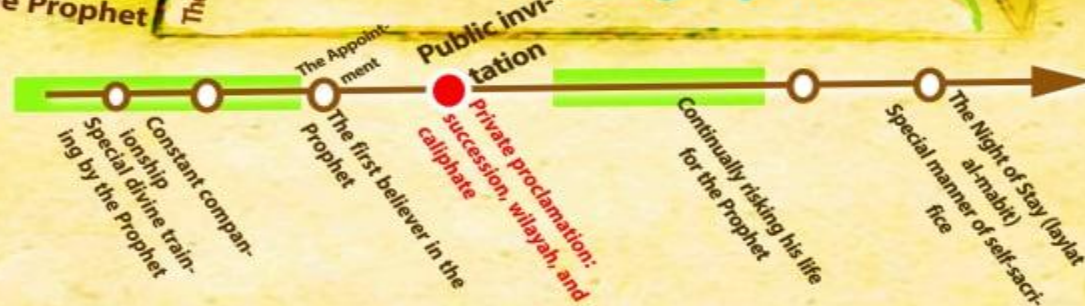
Muhammad is the



Messenger of Allah

The Relationships of Amir al-Mu'minin with the Prophet

The Appointment



The Hijrah



true unity and oneness with the Prophet

Our selves (anfusana)

Educational Character

Religious Character

Political Character

Ethical and Heroic Character

Martial Character

Family Character

Legal Character

Existential Character

Celestial Character

Mecca Declaration

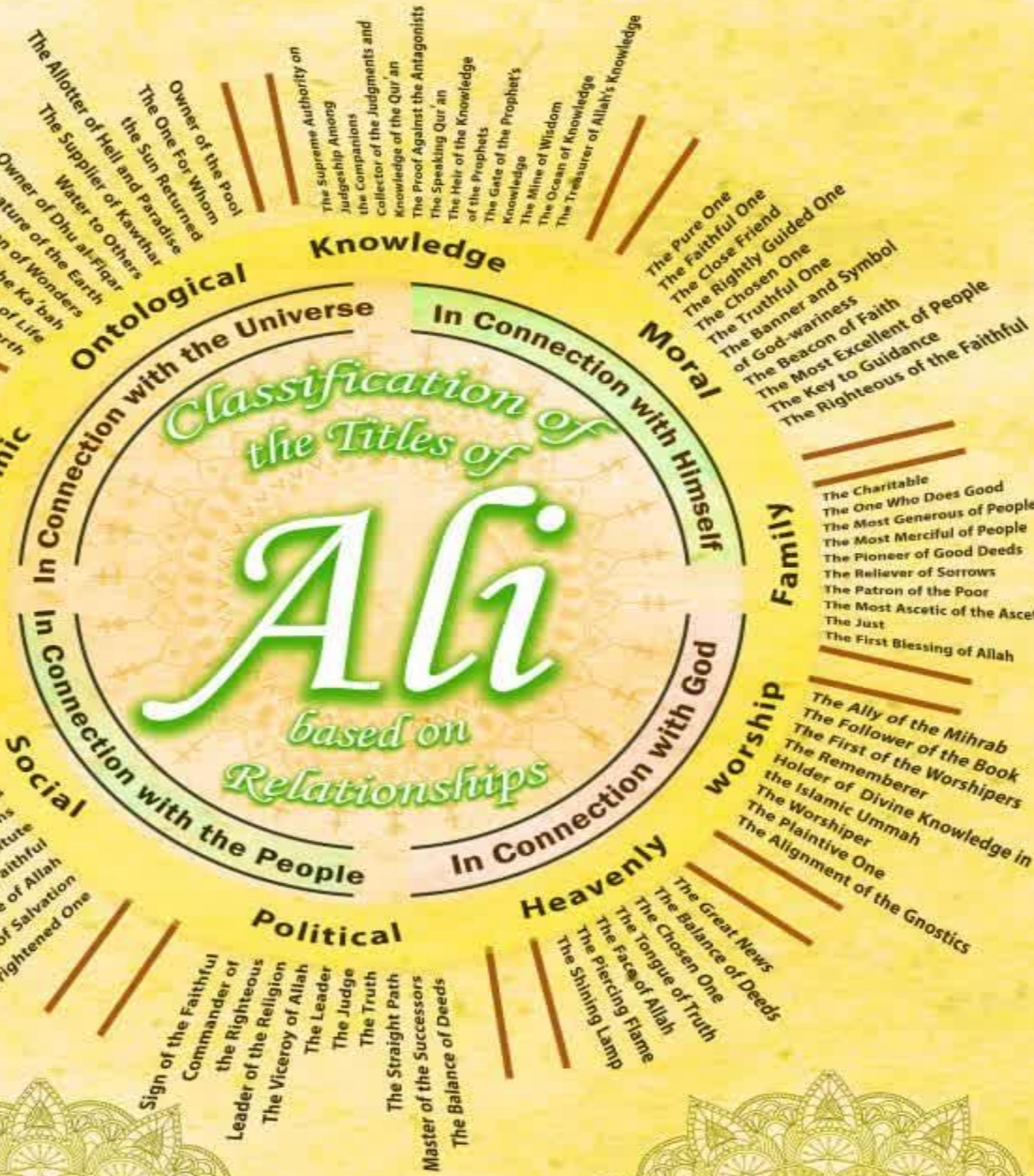
Medina Declaration

Classification of the Titles of Ali(sa)

Titles of Imam

- The Nation
- The Leader of Allah's Creation
- The Creation
- Possessors of Intellect
- The Virtuous Muslims
- The People
- The Faithful
- The Saints
- The Monotheists
- The Righteous
- Those Made pure

- The Rope of Allah
- Adhan
- Creation of the Earth
- ears
- The Pure Tree
- Guide
- The Straight Path
- Our selves
- The Righteous of the Faithful
- Witness
- The Righteous of the Faithful
- Guardian
- The Best of Creation



Timeline of the Farewell Hajj (hajjat al-wida) and Ghadir



Month of Dhu al-Qa'dah:
The Prophet makes a general announcement for the Farewell Hajj and appoints Abu Dujanah as his deputy in Medina.

25th of Dhu al-Qa'dah
The Hajj caravan sets out on its journey, consisting of at least 70,000 Companions. At Masjid al-Shajarah, the Prophet enters the state of Ihram and continues on swiftly, encouraging those on foot to keep up with him by trot-

Near the end of Dhu al-Qa'dah:
The Prophet sends a letter to Imam Ali instructing him to prepare for the hajj pilgrimage. Imam Ali returns with Muslims from Yemen.

Report of Gabriel's repeated descents during the Farewell Hajj:

- Dhu al-Qa'dah: Announcement of the Farewell Hajj
- Mecca: Announcement of the rites of Hajj
- Mecca: Revelation of the Verse of the Gifting of the Ring and the first announcement of the matter of wilayah
- Arafat: Revelation of Surah Ma'ida and the second announcement of the wilayah
- Mina, Eid al-Adha: Third announcement of the wilayah
- Mina, 11th: Fourth announcement of the wilayah in Masjid al-Khayf
- Mina, 12th: Revelation of Surah Nasr, fifth announcement of the wilayah
- Mecca, 13th: The title of Amir al-Mu'minin, sixth announcement of the wilayah, news of the cursed document
- Return journey, 15th-17th: Gabriel repeatedly descends, emphasizing the implementation of the matter of wilayah.
- Juhfah, before noon, 18th: Revelation of the Verse of Proclamation
- Ghadir, 18th: Bay'ah (allegiance) to Imam Ali, revelation of the Verse of Ikmal (Completion)
- Abtah, 24th: Revelation of Surah Ma'arij along with punishment for the denier of Ghadir.

The morning of the 18th of Dhu al-Hijjah at Juhfah:

Gabriel descends and reveals the Verse of Proclamation. The Prophet suddenly stops on his way, and because the hypocrites are scattered, they are unable to enact their scheme. Meanwhile, the Prophet's Companions prepare for a special speech.

18th of Dhu al-Hijjah, noon:

A sermon is given after Dhuhr prayer, announcing the wilayah. All Companions, men and women, give verbal Bay'ah. After performing the Asr prayer, the Bay'ah tent is set up.

18th - 20th of Dhu al-Hijjah:

All male and female Companions participate in a three-day in-person Bay'ah.



Ghadir Posters

25th of Dhu al-Hijjah:
The Prophet returns to Medina.

24th of Dhu al-Hijjah:
A hypocrite raises an objection to Ghadir, and divine punishment is quickly administered to him in Abtah.

Night of 21st of Dhu al-Hijjah:
Twelve hypocrite leaders attempt to assassinate the Prophet, but a divine miracle foils their plan.

15th-17th of Dhu al-Hijjah:
Gabriel repeatedly descends during the return journey.

14th of Dhu al-Hijjah:
The caravan quickly departs from Mecca. The returning caravan grows to 120,000 (including Yemenis and 5,000 Meccans).

13th of Dhu al-Hijjah:
Hajj is completed, the heavenly title of "Amir al-Mu'minin" is revealed, and the Prophet presents Ali with the inheritances of Imamate.

11th of Dhu al-Hijjah:
The Prophet presents a speech in Masjid al-Khayf and re-emphasizes the issue of wilayah.

12th of Dhu al-Hijjah:
Surah Nasr is revealed and the Prophet emphasizes his final sermon, re-emphasizing the issue of general Imamate.

10th of Dhu al-Hijjah:
The Prophet presents his second sermon where he mentions the hypocrites cause the sermon and leaving it unfinished.

9th of Dhu al-Hijjah:
Hajj commences. Islamic hajj is announced for the second time, the Prophet's gives a sermon, including Hadith Thaqalayn, 'Ali is from me' and an unfinished reference to the Hadith of the 12 Imams.

4th - 8th of Dhu al-Hijjah:
The Umrah Al-Mufradah is carried out, but the Prophet remains outside Mecca because a prevailing atmosphere of hypocrisy is present.

The Yemeni army objects to the Prophet about the trustworthiness of Imam Ali (as), but he gives a decisive response to the Companions who object.

Imam Ali gifts a ring to someone at Masjid al-Haram, and a new verse is revealed.

Gabriel descended to the Prophet and brought up the topic of wilayah (guardianship) and khilafah. The Prophet was deeply concerned about the presence of hypocrisy in the community.

The months of Shawwal and Dhu al-Qa'dah:

Imam Ali is on a mission in Yemen, spreading the teachings of Islam and combating apostasy. He carries out just judgments and reconciles with the People of the Book. He collects zakat from Muslims and jizyah from the Christians of Najran.

4th of Dhu al-Hijjah:
Imam Ali returns, witnesses the appropriation of Bayt al-Mal and confronts it decisively.

3rd Dhu al-Hijjah:
Imam Ali separates from the Yemeni army to visit the Prophet. Some Companions appropriated goods from the Bayt al-Mal.

Interpretation of the Verse of Propagation (Tabligh)

(Q. Ma Idah, 5:67)

based on the circumstances, context, and timing of the revelation

أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ
 أَتَمَّمْتُ عَلَيْكُمْ نِعْمَتِي وَ
 رَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا
الْيَوْمَ

Today I have perfected your religion for you,
 and I have completed My blessing upon you,
 and I have approved Islam as your religion

(Q. Mal'abah, 5:3)

The Final Mission:

The Farewell Hajj was the most significant gathering during the Prophet's time, where his final mission was to be carried out. However, the pervasive hypocrisy led to the Prophet's swift departure from Mecca. Nevertheless, the final mission had to be carried out. Therefore, on the return journey, Gabriel descended multiple times, gradually revealing the Verse of Propagation to emphasize the importance of this mission.

Progress
 Chart of
Islam
 VS
Hypocrisy



1
 يَا أَيُّهَا الرَّسُولُ
 بَلِّغْ مَا أُنزِلَ
 إِلَيْكَ ...
 O Apostle! Communicate
 that which has been sent
 down to you...

2
 وَإِنْ لَمْ
 يَقُولْ فَمَا
 بَلَّغْتَ رِسَالَتَهُ
 and if you do not, you
 will not have communi-
 cated His message

3
 وَاللَّهُ
 يَعْصِمُكَ
 مِنَ النَّاسِ
 and Allah shall
 protect you from
 the people

لَنْ أَشْرَكَتَ
 لِيَحْبِطَنَّ
 عَمَلُكَ

If you as-
 cribe a part-
 ner to Allah
 your works
 shall fail

(Q. Zumar, 39:65)

أَفَأَنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ
 If he dies or is slain, will you turn
 back on your heels?

(Q. Al Ahzab, 3:144)

The Prophet's Concern regarding the Verse of Propagation:

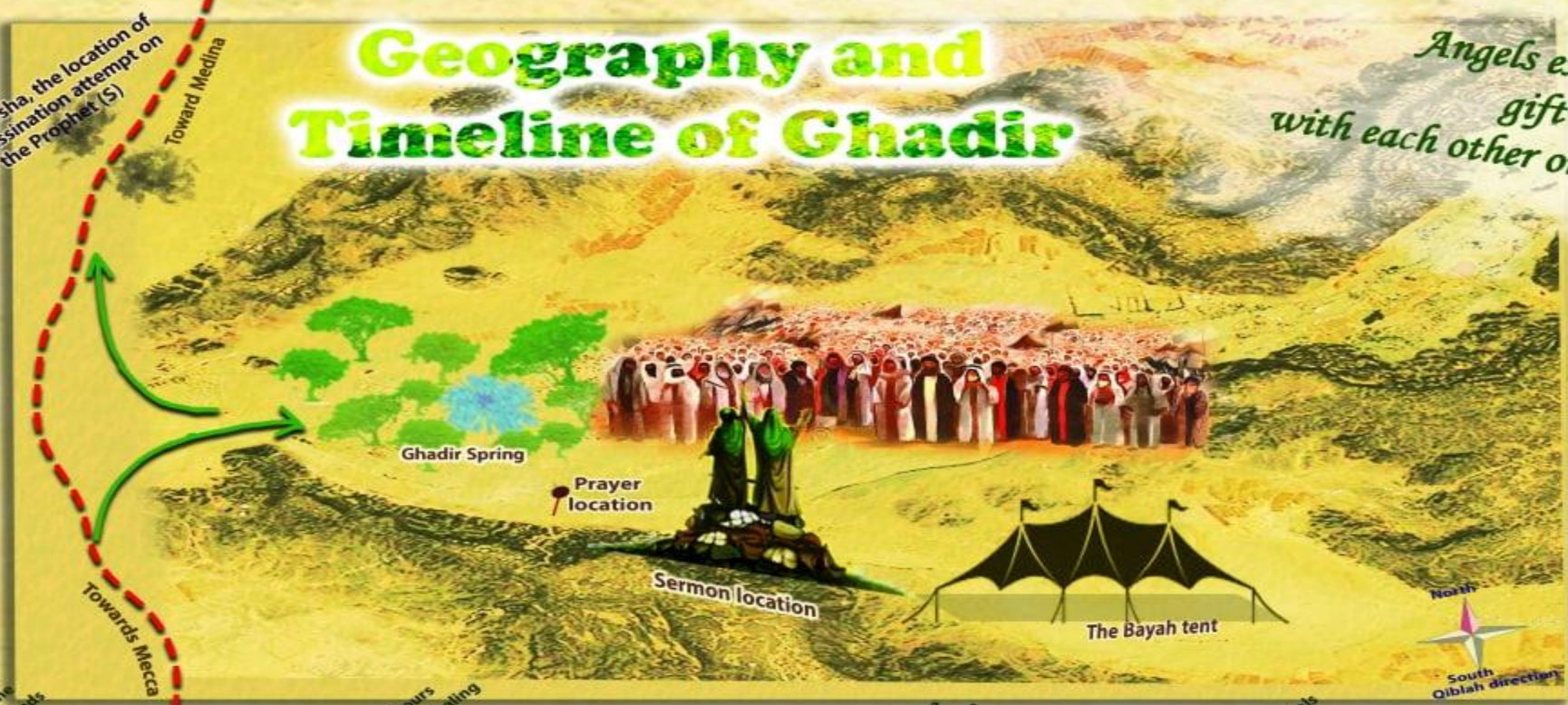
Despite living in an Islamic environment, the new Muslims were still influenced by the culture and environment of Ignorance, and they were not prepared for the comprehensive plan of wilayah and Imamate. Therefore, there was a risk of disobedience and the collapse of Islam while announcing the concept of wilayah. This is what concerned the Prophet about the reality of the Islamic community! However, the latter part of the Verse of Propagation served as a divine assurance for the Prophet, enabling him to announce the wilayah without a fitnah by the hypocrites. As a result, in a heavenly surprise move, the Prophet announced the wilayah on the day of Ghadir Khumm, completing and perfecting the final religion. He then named this comprehensive, complete, and final religion Islam, where adherence to Islam and being a Muslim is solely attainable through the path of Ghadir, with belief in wilayah and Imamate.

Geography and Timeline of Ghadir

Pass of Harsha, the location of the assassination attempt on the Prophet (S)
Toward Medina

Angels exchange gifts with each other on the Day of Ghadir
gift Faimah

The wailing of Satan at noon on the day of Ghadir



G h a d i r k h u m m

Dhu al-Hijjah 13	Dhu al-Hijjah 14	Dhu al-Hijjah 15	Dhu al-Hijjah 16	Dhu al-Hijjah 17	Dhu al-Hijjah 18	Dhu al-Hijjah 19	Dhu al-Hijjah 20	Dhu al-Hijjah 21	Dhu al-Hijjah 22	Dhu al-Hijjah 23	Dhu al-Hijjah 24	Dhu al-Hijjah 25	
Gabriel descends for the first time and reveals the title "Amir al-Mu'minin" (Commander of the Faithful). Mecca	Gabriel descends for the second time and demands the announcement of Ali's Wilayah. Dajanan	Gabriel descends for the third time and reveals the Verse of Proclamation. Kara' al-Ghamim	Gabriel descends for the fourth time since the previous day, revealing the full Verse of Proclamation (tabligh). Qudayd	Gabriel descends for 5 hours since the previous day, revealing the full Verse of Proclamation (tabligh). Ghadir Khumm	Gabriel descends after the sermon and reveals the Verse of Completion (Ikmal). Ghadir Khumm	Gabriel descends and reveals the hypocrites plotting against the Prophet (S). Ghadir Khumm	Gabriel descends and reveals the hypocrites plotting against the Prophet (S). Ghadir Khumm	Gabriel descends and reveals the hypocrites plotting against the Prophet (S). Ghadir Khumm	Gabriel descends and reveals the hypocrites plotting against the Prophet (S). Ghadir Khumm	Gabriel descends and reveals the hypocrites plotting against the Prophet (S). Ghadir Khumm	Gabriel descends and reveals the hypocrites plotting against the Prophet (S). Ghadir Khumm	The Prophet (S) enters Medina.	
After completing the Hajj ceremony, the Prophet (S) quickly departs from Mecca.		The Prophet swiftly advances on his journey, disrupting the coalition of hypocrites and tulaqa (released ones), covering 200 kilometers in merely 4 days.		The hypocrites quickly halt and tell those who have moved ahead to turn back.		The hypocrites secretly convene for meetings in their tents, followed by the women pledging allegiance. First, the men pledge their allegiance. The Prophet orders a special tent to be set up at Ghadir for each Companion to present to pledge their allegiance. Following the sermon, excitement fills the air as the Prophet repeats the phrase "Whoever considers me their leader, I will be set up at Ghadir for each Companion to present to pledge their allegiance." The Prophet (S) repeats the phrase three times and congratulates the Imam (as).		The hypocrites secretly convene for meetings in their tents, followed by the women pledging allegiance. First, the men pledge their allegiance. The Prophet orders a special tent to be set up at Ghadir for each Companion to present to pledge their allegiance. Following the sermon, excitement fills the air as the Prophet repeats the phrase "Whoever considers me their leader, I will be set up at Ghadir for each Companion to present to pledge their allegiance." The Prophet (S) repeats the phrase three times and congratulates the Imam (as).		A plot to assassinate the Prophet (S) unfolds during the night, but his bravery thwarts the attempt.		An encounter takes place in Abtah between the Prophet (S) leading to divine punishment upon the denier.	

Imam Ali (as), God's Constant Choice



Year	3	10	35
Period	Appointment	Hijrah	Hijrah
Location	Mecca, Shi'b Abi Talib	Ghadir Khumm Between Mecca and Medina	Medina Masjid al-Nabi
Participants	The Bani Hashim and Bani Abd al-Muttalib	Most of the Companions	Most of the Companions and the Followers
Pledgers of Allegiance	Abu Talib, Hamzah, and Ja'far	All Companions present at Ghadir Khumm	Most of the people of Medina, Kufa, Basra, and Egypt
Imam Ali's (as) age	Year 13	Year 33	Year 58

The Step-by-Step Heavenly Plan for Imamate and Wilayah

The Culture of Anticipation for Wilayah:
The divine announcement of wilayah unfolded over a 20-year timeline, beginning with the Day of Warning (yawm al-inḍār) and culminating on the Day of Ghadir (yawm al-ghadīr). The journey to maturity for the Companions, in order for them to renounce Saqifah and embrace Ghadir, spanned 25 years.

Day of Warning (yawm al-inḍār)

Verse 214 of Surah Shu'ara is revealed on the 15th of Dhu al-Hijjah in the 3rd year after the Prophet's appointment. At the Prophet's(S) request, Abu Talib invites the Banu Hashim to a feast at Shi'b Abi Talib. The first two meetings on the first and second days are disrupted by Abu Lahab's mischief. In the third meeting, the Prophet(S) announces his prophethood and proposes the matter of leadership, conditional upon support. Imam Ali(as) is the only person who stands up to offer his support...

Day of Ghadir (yawm al-ghadīr)

After completing the Farewell Hajj (hajjat al-wida') in 10 AH, the Prophet departs swiftly from Mecca, despite his deep attachment to the city, given the prevailing atmosphere of hypocrisy. On the return journey, the Angel of Revelation visits him repeatedly, commanding an official declaration of Imam Ali's Imamate and wilayah. The Prophet, however, is concerned about the potential opposition among his Companions. Ultimately, on the 18th of Dhu al-Hijjah, in the region of Ghadir Khumm, Gabriel conveys the Verse of Proclamation (Q. Ma'idah, 5:83). In response, the Prophet promptly instructs a stop, delivers a detailed sermon following the noon prayer, in which he announces the wilayah and Imamate of Amir al-Mu'minin. He then secures the allegiance of all Companions present, confirming Imam Ali's Imamate.

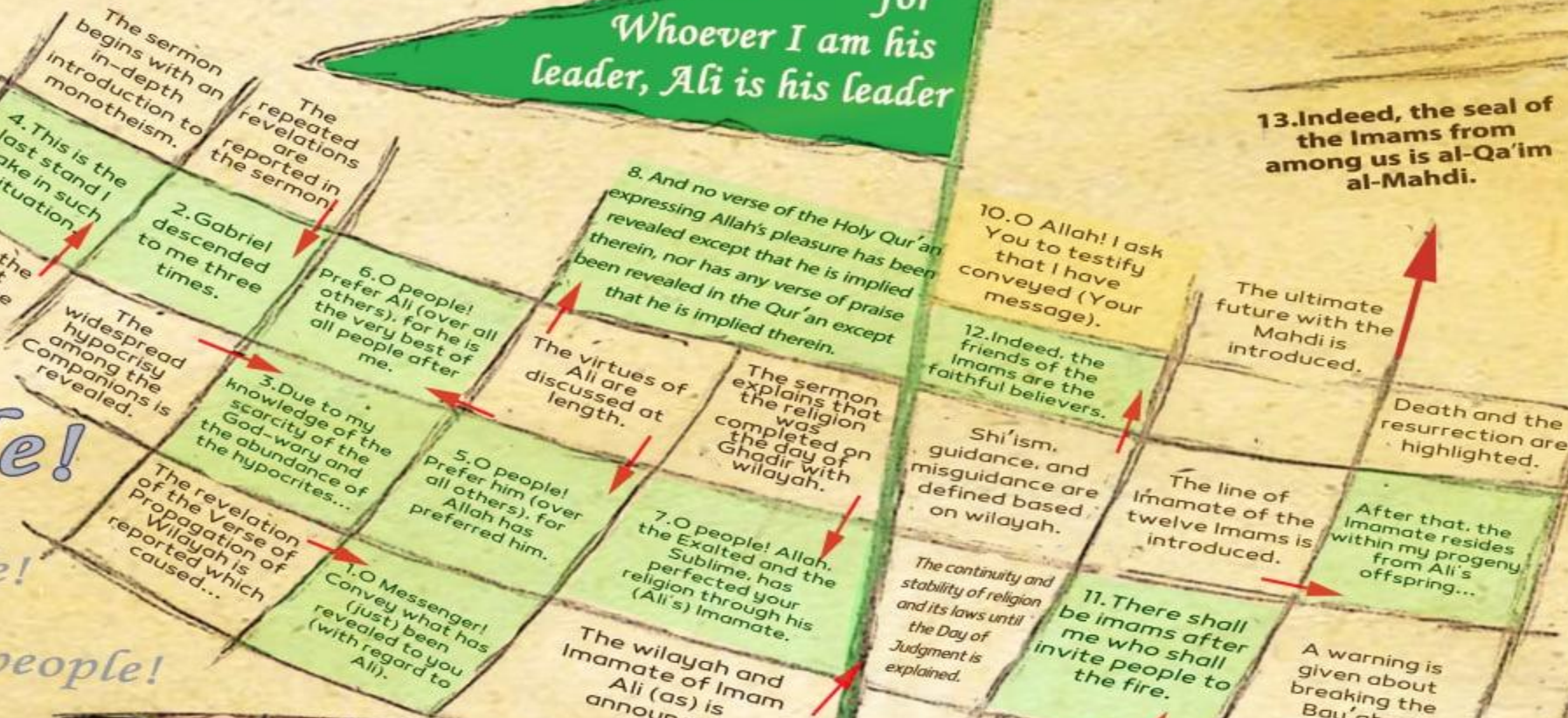
Day of Caliphate (yawm al-khilāfah)

After 25 years of unjust treatment and neglect of Imam Ali (as) following the event of Saqifah, the people tired of the widespread injustice and corruption and revolt, leading to the assassination of the third Caliph on the 16th of Dhu al-Hijjah in 35 AH. In their quest for justice, crowds gather at Imam Ali's (as) home. However, Imam Ali (as) hesitates to accept the caliphate for three days, perceiving the people's diminishing tolerance for justice and foreseeing significant sedition. Eventually, at the insistence of the people, he accepts the caliphate on the 18th of Dhu al-Hijjah, 35 AH. The majority of the Companions and Followers, who represent the people from cities such as Medina, Egypt, Kufa, Basra, and neighboring tribes, pledge their allegiance (bay'at) to him.

**for
Whoever I am his
leader, Ali is his leader**

Praise be to Allah who is exalted in His Oneness and close in His Uniqueness

O people!
O people!
O people!
O people!



Statistics of the sermon	110 sentences on monotheism	58 phrases with "O people"	50 Qur'anic verses	40 names for Imam Ali (as)	9 titles for Amir al-Mu'minin	20 sentences about the Mahdi
Duration of	From Zuhr prayer	A sermon is delivered and verbal bay'ah is pledged.		until Asr prayer		

Ghadir Message

Final warnings are given regarding the rule of the imams of Hellfire, the return of Ignorance, and...

O Allah! Forgive the Believers through what I have conveyed and commanded, and let Your wrath descend upon those who renege, the deniers, and all praise is due to Allah, the Nurturing Lord of the Worlds.

The future and Mahdawiyyah in the Ghadir Sermon

من كنت مولاه فهذا علي مولاه

Whoever I am his Leader and supervisor, Ali is his leader and master

The position of Imamate
THERE IS NO COMMAND FOR GOOD AND NO FORBIDDANCE OF WRONG EXCEPT THAT IT IS WITH AN INFALLIBLE IMAM

Imamate resides within my progeny from Ali's offspring
The line of Imamate

His name is my name	None can prevail over him, nor shall anyone be aided against him	He assigns the true value to every valuable thing	God's wall (representative, guardian) upon His
His title is my title	Inheritor of all knowledge	Redresser of the blood of the friends of Allah	Consolidator of His signs
Seal of the Imams	The rightly guided, determined one	He whom the predecessors were given glad tidings of	Victor over all religions
	A light from Chosen by God	There is no argument after him, and there is no truth except with him, and there is no light except with him.	Upholder of God's right and of every right that is ours
	Personal character	Legal character	Mission
			Outcome



Bright future and comprehensive plan of Mahdawiyyah

Responsibility:

Warning

The Prophet demanded a pledge of allegiance: wear the oath of allegiance to Allah and swear it to me Amir al-Mu'minin and swear it to the Imams

We swear our allegiance to you in this, with our hearts, souls, tongues, and hands

The Companions pledged allegiance

Indeed, these are the People of the Sahifah (Page)

Truly after me, there will be imams who will invite people toward the fire

Indeed they, their supporters, followers, and devotees shall be in the deepest pit of the fire



Hypertextual Analysis of the Hadith of Ghadir

- Presenting a comprehensive and complete sermon
- Announcing his imminent passing
- Reporting on the ten years of intensive heavenly management
- Emphasizing the end of prophethood
- After 23 years of claiming prophethood

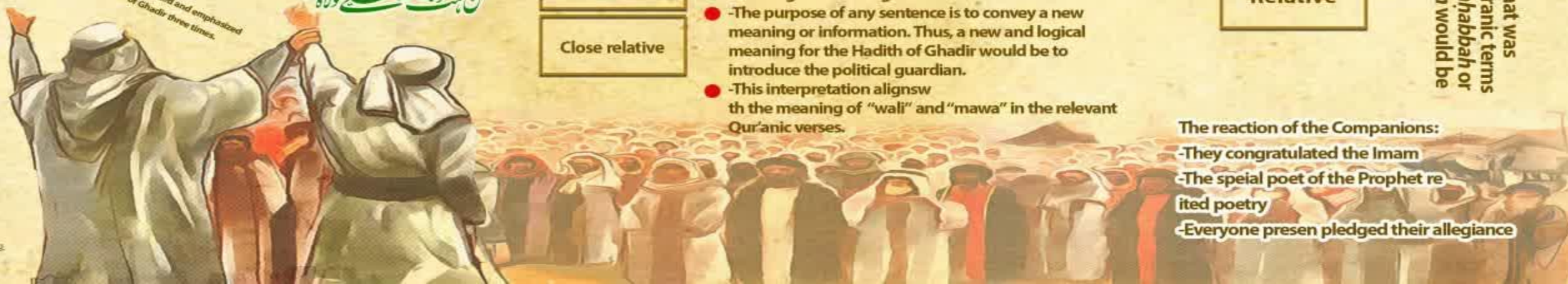
مَنْ كُنْتُ مَوْلَاهُ

his leader
Whoever I am

- A group of 70 to 110 thousand companions were present.
- Following the Farewell Pilgrimage and the uncompleted sermons at Arafat and Mina
- A sudden and unprecedented gathering in an unusual place
- The audience consisted of each person present in the gathering

The Prophet (s) repeated and emphasized the Hadith of Ghadir three times.

مَنْ كُنْتُ مَوْلَاهُ فَخُذْهُ عَسَىٰ أَنْ يَكُونَ مَوْلَاهُ



- servant
- supporter
- possessor owner
- More deserving Leader and supervisor
- Friend One who loves another
- Ally
- Close relative

this **Ali** is his leader

فِيذًا عَلِيٍّ مَوْلَاهُ

- The person closest and most similar to the Prophet (S)
- With the most diverse management experience
- With the most verses of the Qur'an describing his excellence
- With the most virtues over the 23 years of the Prophet's mission

- From a Sunni historical perspective, all of the Companions of the Prophet were at the pinnacle of faith and sincerity on the verge of his passing. Therefore, an invitation to friendship would be meaningless and illogical.
- The purpose of any sentence is to convey a new meaning or information. Thus, a new and logical meaning for the Hadith of Ghadir would be to introduce the political guardian.
- This interpretation aligns with the meaning of "wali" and "mawa" in the relevant Qur'anic verses.

- At the age of 33, Imam Ali had the most exemplary Islamic background compared to anyone else during the 23 years of Islam. He was fully equipped to take on the leadership of the emerging Muslim community.

- supporter
- possessor master
- Leader and supervisor
- Friend One who loves another
- Ally
- Relative

If this meaning was intended: why was Imam Ali immediately marginalized from society after the passing of the Prophet, to the point of even losing the status of friendship?

If this is what was meant, Quranic terms such as mahabbah or mawaddah would be used.

- The reaction of the Companions:
- They congratulated the Imam
 - The special poet of the Prophet recited poetry
 - Everyone present pledged their allegiance

Is the verse in the position of introducing the guardian real or apparent?

The Verse of Obedience: How it Signifies Wilayah

The Verse of Obedience is a true decree, not a superficial one. This means it specifically introduces the true <wali> who is worthy of absolute obedience, rather than requiring blind

The meaning and interpretation of the Messenger in the verse

Interpretation of the Qur'an using the Qur'an itself

In the Apostle of Allah there is certainly for you a good exemplar. 33-21

The absolute Infallibility of the Prophet (S)

Circumstances of Revelation:

This verse was revealed in 9 AH on the eve of the Battle of Tabuk. At the time, the Prophet (S) appointed Imam Ali (as) as his deputy in Medina.

This verse was revealed to establish Imam Ali's position, and the Prophet explained it with the Hadith of Manzilah: "Ali is to me like Harun was to Musa..." This hadith indicates that obedience to Imam Ali is an absolute and obligatory duty, as the Imam, like Harun, holds absolute infallibility.

(Haskani, 'Shawahid al-Tanzil', explanation of verse 4:59)

O you who have faith! Obey Allah and obey the Apostle and those vested with authority among you.

اطيعوا الله واطيعوا الرسول واولوا الامر منكم

Q. Nisa', 4:59

The singular position of the Prophet and wali in terms of obedience

Does the Verse of Obedience have referents in the Qur'an?

The Verse of Purification signifies infallibility, while the Verse of Mubahalah indicates similarity to the Prophet (S).

Meaning of obedience to the wali al-amr in Shia belief = absolute obedience + Infallible wali
 Meaning of obedience for the majority of Sunnis: absolute obedience + fallible wali
 restricted obedience + Infallible wali
 For a minority of Sunnis: restricted obedience + fallible wali

Such a statement necessitates complete obedience to an unjust, corrupt, and oppressive leader, forbidding any rebellion or objection against such rulers.

Meaning of obedience to the Messenger

For the Shia = absolute obedience + absolutely Infallible Messenger
 For the Sunnis = absolute obedience + the Messenger is infallible in conveying revelations but not infallible in other aspects of his prophetic mission and...

Q. Ma'idah, 5:55

Interpreting verse: "Your guardian is only Allah, His Apostle, and the faithful who maintain the prayer and give the zakat while bowing down." This verse indicates equal and absolute political authority (wilayah) for God, the Prophet, and the believer who possesses a specific characteristic

Meaning and Levels of Obedience:

- Innate, independent, and absolute obedience to the Almighty
- Secondary but absolute obedience to the Prophet due to his divine mission
- Secondary but absolute obedience towards "those vested with authority," who, without bearing the rank of prophethood, possess equivalency to the Prophet in the domain of political guardianship. - In order to avoid any contradiction in obligations, absolute obedience necessitates the infallibility of the wali. This is because if a command to commit a sin were given, it would simultaneously involve an obligation to both carry out the sin and refrain from it.



Purpose of Revelation:

To illustrate the unique situation during the Prophet's migration and the Battle of Tabuk, in which the Prophet had only a few loyal companions. In fact, his companions made excuses for not supporting him. However, Imam Ali had been a loyal companion in both situations in a different location.

The Verse of the Cave

(interpretation of the Quran by Quran + hypertextual interpretation)

Circumstances of Revelation:

The verse was revealed on the eve of the Battle of Tabuk in 9 AH (circa 630 CE). At that time, many of the Prophet's (S) Companions were reluctant to assist him and offered excuses.

...as one (thāni) of two, when the two of them were in the cave, said to his companion, "Do not grieve; Allah is indeed with us." Then Allah sent down His composure upon him...

ثَانِي اثْنَيْنِ إِذْ هَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَةً عَلَيْهِ

The view of Sunni exegetes

God only granted Abu Bakr peace and tranquility because the Prophet was already in a state of composure.

Special companionship and support from God was present not only in this event but throughout his life

His holy sorrow to protect the Prophet (S) from the attacks of the Quraysh

The only one who has been given the title of Sahabah in the Qur'an

Thani refers to Abu Bakr, such that he is the second personage in Medina

The pronoun in 'alayh in the verse is singular, not plural, and within the context of the verse, it refers only to the Prophet. This emphasizes God's certain support for the Prophet in difficult situations, such as the Battle of Tabuk, just like His special assistance to the Prophet during his migration.

Ma'anā:
The word ma'a only signifies togetherness and does not add any new meaning since any new meaning would be dependent on new words in the verse.

Lā tahzan (do not grieve):
A command paired with a continuous verb
Yaqūl:
This term consists of a reprimand because he caused difficulty for the Prophet...

Yaqūl (he would constantly tell him):
This verb is in the present tense, but it refers to a past continuous action. This indicates that Abu Bakr was extremely frightened and the Prophet would constantly tell him...

Thani: Grammatically, the term thāni is a hāl (circumstantial adverb) for the singular pronoun in the previous sentence, "when the faithless expelled him," referring to the Prophet (S). Consequently, textual unity necessitates that all singular pronouns, as well as the term thāni, apply to the Prophet (S), while only the terms *ithnayn (two)*, *humā (the two of them)*, *lā tahzan (do not grieve)*, and *sāhibah (his companion)* refer to Abu Bakr.

Literary points

This verse describes a time when tranquility descended upon one person, who is certainly the Prophet. When tranquility descends upon him and his faithful Companions, the verse would be formulated as follows:

In the Qur'an, God is with all of His servants:
"He is with you wherever you may be." (Q. Hadid, 57:4)

Being with the Prophet is a value only when the conditions are met:
"Muhammad, the Apostle of Allah, and those who are with him are..." (Q. Fat'h, 48:29)

Abu Bakr's huzn (grief) was due to fear, as he never displayed any acts of bravery in Mecca or even in Medina. In fact, there are reports of him fleeing from various battles, such as the Battle of Uhud.

According to both the Qur'an and reason, companionship with the Prophet is not a value on its own, but rather it is a value only if it is accompanied by God-wariness and support. Therefore, the beginning of the migration was marked by the "Night of Stay" with Imam Ali (as), which was certainly a source of support for the Prophet as opposed to the companionship in the cave, which involved constant hardship and stress.

Abu Bakr accompanied the Prophet (S) to the cave due to his sudden encounter with the Prophet (S), who requested Abu Bakr's company to maintain secrecy about the journey.

During the period of the Prophet's mission in Mecca, Abu Bakr was not present to support the Prophet and the Bani Hashim in challenging situations, such as the persecution and torture of Muslims or the events at Shi'b Abi Talib. Moreover, he did not hold any notable assignments in Medina. Therefore, he did not hold a special status in the eyes of the Prophet. Furthermore, the Prophet established a bond of brotherhood with Ali in both Mecca and Medina, instead of establishing one with Abu Bakr.

Hypertextual points

"Allah sent down His composure upon His Apostle and upon the faithful"

The Qur'an predicted that some of the Prophet's Companions would abandon their faith after his passing:

"If he dies or is slain, will you turn back on your heels...?" (Q. Al-Imran, 3:144)

During the time when Abu Bakr was experiencing extreme sadness and fear next to the Prophet in the cave, a young man was sleeping peacefully while surrounded by the swords of 40 Qurayshi assassins. Therefore, this verse was revealed about him:

The word sāhib has been used in the Qur'an to refer to negative situations as well.

Your companion is not crazy (Q. Takwīn, 81:27)

His companion said to him, as he conversed with him... (Q. Kahf, 18:37)

O my prison mates! (Q. Yussuf, 12:39)

The verse, **"There is no secret talk among three, but He is their fourth..."** (Q. Mujadilah, 58:7), demonstrates that in the Quran, *numbers alone* do not signify virtue or excellence.

(Q. Fat'h, 48:26; Tawbah, 9:26)

If the tranquility had been for Abu Bakr, it would have conveyed the opposite message, suggesting that only Abu Bakr experienced peace and calmness during both the migration and the Battle of Tabuk!

And among the people is he who sells his soul seeking the pleasure of Allah, and Allah is most kind to [His] servants. (Q. Baqarah, 2:207)

Selection Criteria (Ghadir vs. Saqifah)

Some verses of criticism (in Surah Hujurat and Surah Tahrim)

Ijtihad against the explicit text (of the Qur'an and sunnah)

Without any prior background or experience
...and having a history of causing controversies and

Silence and accompaniment

No managerial background

- Persistently and openly disobeying orders to attend Osama's army
- Disrespecting the Prophet by not allowing him to make his last will on Thursday
- Striving for the position of congregational leader of Masjid al-Nabi during the Prophet's severe illness
- Abruptly and illegitimately seizing leadership in Saqifah and shaping the caliphate system

The divine text

The Prophet's statements

History of excellence

Majority opinion of the Companions

Moral character

Managerial traits

Minority opinion of the Companions



Verses about the general requirements of caliphate + the Verse of Ali's Excellence

Repeated statements by the Prophet (S) from the Day of Warning until the Day of Ghadir

The first man throughout the Prophetic mission, in both Mecca and Medina, and in all special circumstances

Pledge of allegiance of all Companions in Ghadir

A comprehensive model of moral attraction and repulsion

Greatest diversity of management experiences

Even some opposing Companions have admitted to the virtues and merits of Ali

Ghadir

Saqifah

Because: From an earthly perspective: A select few conspired to influence the pivotal historical moment when the Prophet passed away...

From a heavenly aspect: With the passing of the Prophet, the faith of his Companions and all Muslims throughout history was put to the test: "If he dies or is killed, will you turn back on your heels?" (Q. Al Imran, 3:144)...



Because: Since people had to freely and consciously accept him based on their intellectual maturity and insight, as well as worldly and divine guidance, so they could achieve comprehensive perfection, work towards the goal of a global utopia, and...

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Saqifah or Ghadir



Bewilderment
injustice
sectarianism
corruption
Left to their own devices



- Islamic Caliphate
- Nationalist Republic
- Islamic kingdoms
- Ottoman Caliphate
- Mamluk Sultanate
- Abbasi Caliphate
- Umayyad Caliphate
- Five-Year Caliphate of Ali + Legitimacy
- The Nakithin and the Qasitin
- 25-Year Caliphate



Saqifah
13-20 individuals



Primacy of Power: Anyone who gains power, even through injustice and corruption...

Contemporary Political Model

Primacy of justice and the general deputyship of Islamic scholars

The necessity of forced allegiance, and if not, the possibility of being killed

Important Role

God's chosen appointment, granting the people the power to choose, and a plan for a widespread oath of allegiance in Ghadir

- The Prophet's silence and indifference during his 23 years of prophethood
- Silence even during the Farewell Pilgrimage and at the time of his illness and passing
- Handing over the choice of succession to the Companions in any way and to anyone they desired?!

The Issue of Succession

- The pledge of allegiance of Ghadir Khumm and the announcement of the Imamate of Ali(as)
- Introduction of the line of Imamate and the 12 Imams
- Introduction of Madawiyah as the ultimate vision statement

- Ineligibility due to:
 - Youth (at 33 years old)?!
 - Playfulness and indecisiveness?!
- Justice centered leadership, which the Arabs could not tolerate
- Meritocracy and refusal to divide power among the ineligible...
- The idea that prophethood and caliphate should not exist within a single family?!

Amir al-Mu'minin and the issue of caliphate

- The most excellent of people and the most excellent of Companions
- The most excellent Companion according to the verses of the Qur'an
- The one with the greatest and most comprehensive management experience

- Infallible in revelation only, not infallible in politics and life
- Delegation of matters to counsel

The Prophet(s)

- Complete Infallibility in revelation and non-revelation matters
- A precise and structure managerial system alongside meritocracy
- Controlled consultation and firm decision-making

Saqifah and the line of caliphate

Topic

The Qur'an and the Ahl al-Bayt



Ghadir
70-100 thousand individuals

The Occultation Era
The Imamate Era

The Astonishment!?

Guide us on the straight path

A Prophet who gradually introduced the principle of wilayah and the most excellent of people from the Day of Warning in the 3rd year of prophethood until the 10th year of the Hijrah over a period of 20 years...



The Propheet in Ghadir Khumm

<i>The Prophet: Manifestation of the First Intellect</i>	<i>The Prophet and comprehensive management</i>	<i>The Prophet: Caring and Sympathetic towards the Ummah</i>
<i>The Prophet who looks towards the future</i>	<i>The Prophet who is knowledgeable of all (the unseen heavenly knowledge)</i>	<i>The Prophet who is infallible (absolutely infallible)</i>
<i>The Prophet (s) who exemplifies the noble virtues</i>	<i>The Prophet who is infallible (absolutely infallible)</i>	<i>The Prophet of Justice and Meritocracy in Selections</i>

Where are you going?!

After 23 years of prophethood, the Prophet suddenly requested a pen and paper on his last Thursday, while transitioning between unconsciousness and consciousness, in order to write an important final testament. However, with the disrespect and opposition of some of the Companions...

- The numerous sayings of the Prophet in Ghadir and elsewhere do not signify Ali's excellence.
- Does the random selection of the first three Caliphs signify their excellence?!
- Ali is ineligible for caliphate due to his sense of justice and meritocratic methods, and for killing Quraysh elites in battle.
- Caliphate means the complete succession of the Prophet.
- The Prophet is not absolutely infallible
- The Companions of the Prophet are absolutely just
- The Hadith of Ghadir and other narrations merely indicate the necessity of loving Imam Ali (as).
- Ali was the most neglected person after the passing of the Prophet (S).
- Rejecting the excellence of Ali despite numerous accomplishments
- Endorsing the excellence of others without any accomplishments
- During the Farewell Pilgrimage, Ghadir, and the final Thursday, the Prophet was seemingly heedless about the succession.
- The people of Saqifah demonstrated insight regarding the issue of succession before the Prophet's burial.
- The Prophet's consistent managerial approach in wars and during his departure from Medina
- The Prophet's disregard for his own succession
- The Prophet: introducer of the matters of inheritance and final wills
- Negligence concerning his own inheritance and final testament
- The perfection of religion and its finality with the passing of the Prophet(S)
- The Prophet's (S) neglect about designing a political system for after his passing



The Propheet on the dark Thursday

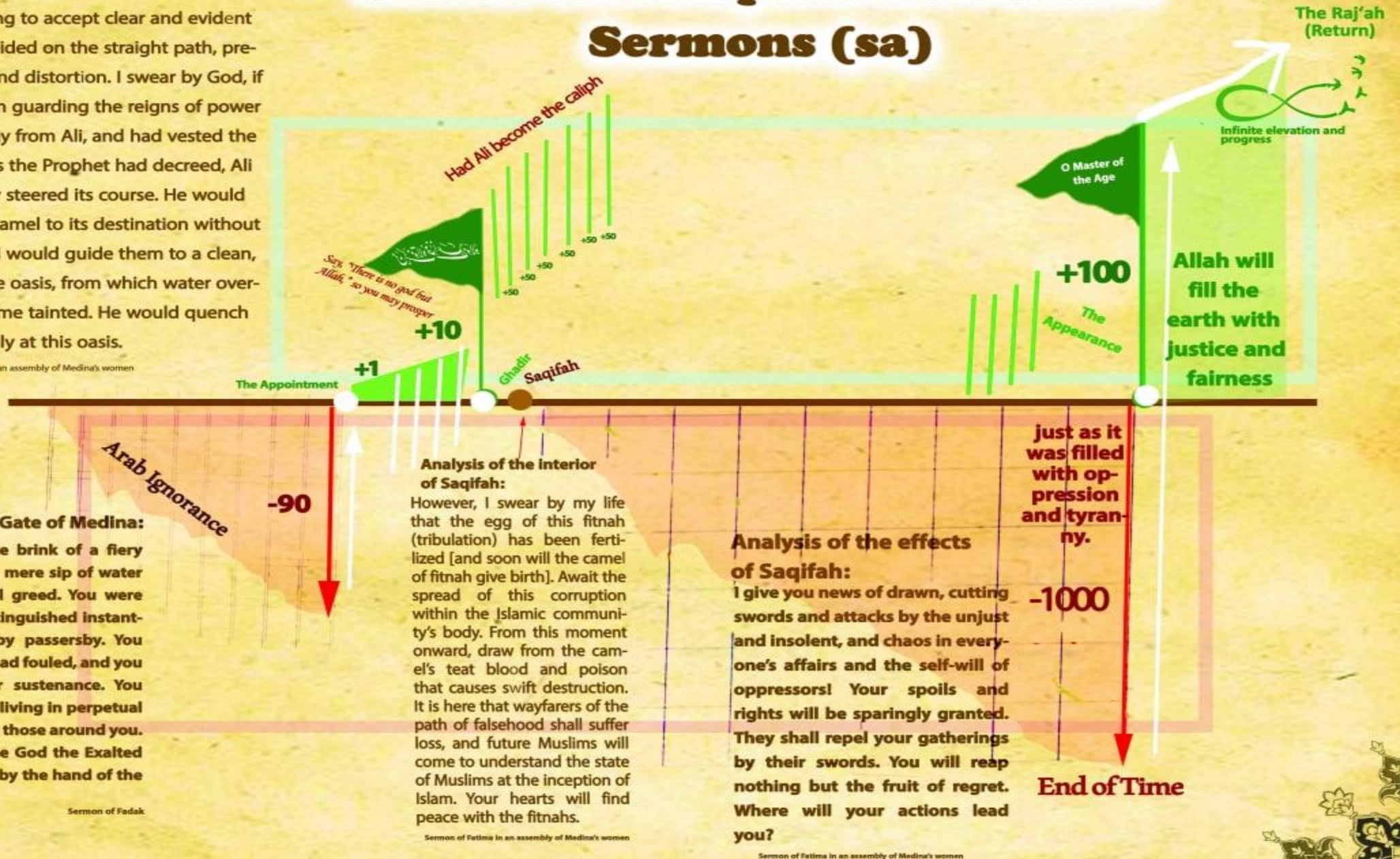


Had Ali become the caliph

I swear by God, if people did not deviate from the overt and visible truth, refusing to accept clear and evident proof, they would be guided on the straight path, preventing their deviation and distortion. I swear by God, if your men had insisted on guarding the reigns of power from being wrested away from Ali, and had vested the administration in him as the Prophet had decreed, Ali would have effortlessly steered its course. He would have safely guided this camel to its destination without troublesome jostling. Ali would guide them to a clean, abundant, and expansive oasis, from which water overflowed and never became tainted. He would quench them fully at this oasis.

Sermon of Fatima in an assembly of Medina's women

Ghadir and Saqifah in Fatima's Sermons (sa)



From Ignorance to the Gate of Medina:

You were perched on the brink of a fiery precipice. You were like a mere sip of water vulnerable to predatorial greed. You were like kindling that was extinguished instantly. You were trampled by passersby. You drank water that camels had fouled, and you consumed tree bark for sustenance. You were pitiful and rejected, living in perpetual fear of being abducted by those around you. In such circumstances, the God the Exalted delivered you into safety by the hand of the Prophet.

Sermon of Fadak

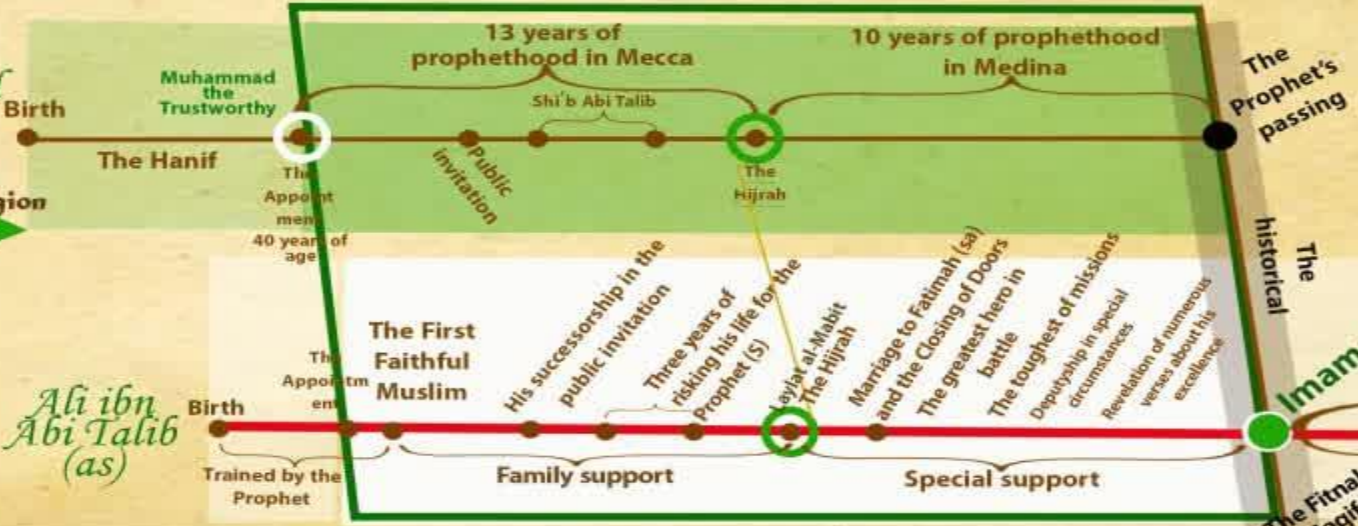
Sermon of Fatima in an assembly of Medina's women

Succession of the Prophet (S) (Nominees, Selections, Achievements)



Muhammad ibn Abd Allah (as)

The Hanif Religion
The religiousness of the Prophet's ancestors



Ali ibn Abi Talib (as)



If Ali (as) had succeeded the Prophet (S) and the traditions of the Prophet (s) had been maintained, the silent Qur'an would have been accompanied the speaking Qur'an and...

The Nakithin, Qasitin, Mariqin, and the Muslim Society who opposed the return to the tradition of the Prophet and...

Abu Bakr 570 CE



Umar 586 CE

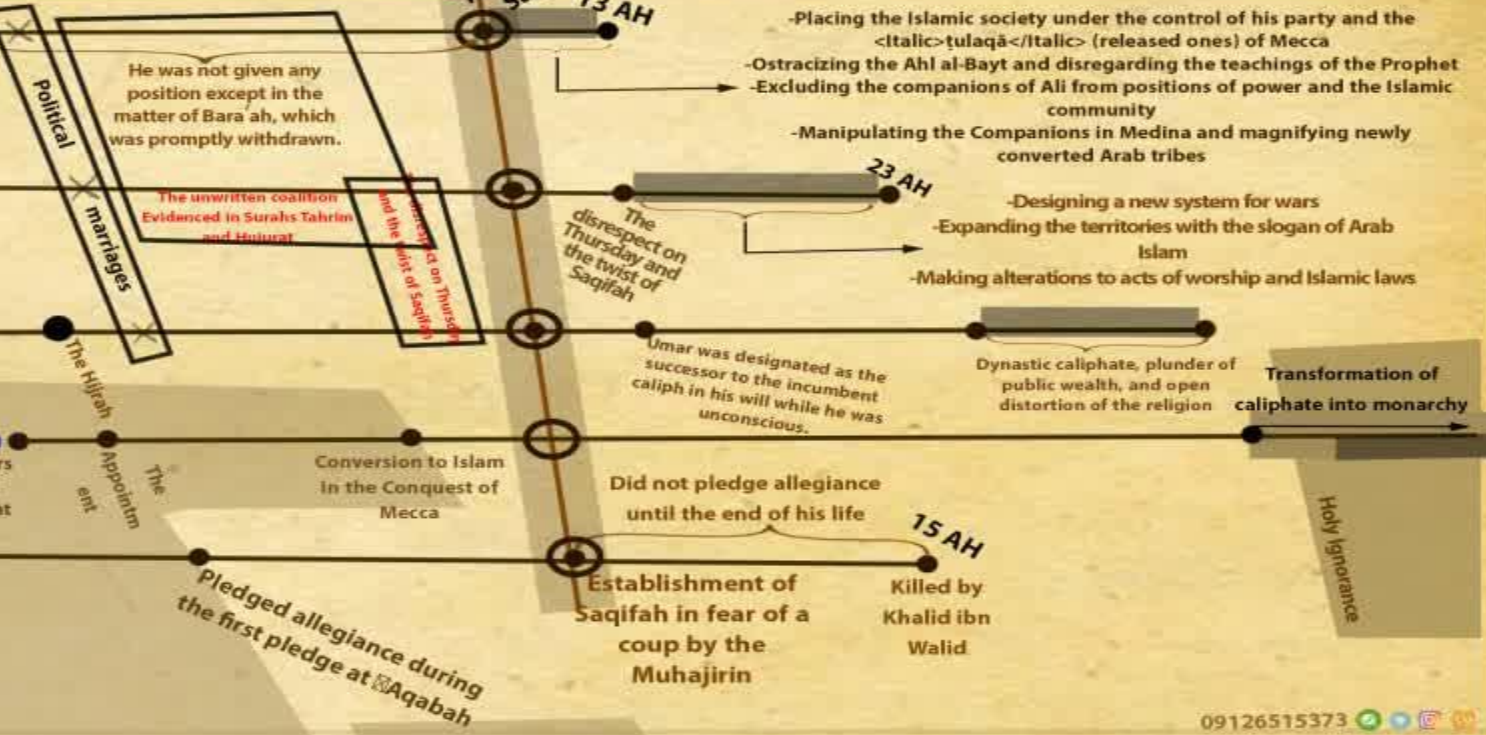


Uthman

Muawiyah

Sa'd ibn 'Ubadah

The Age of Arab Ignorance



The Most Bewildering Appropriations and Sophistry!?

A

- God's Vicegerent
- Amir al-Mu'minin
- Caliph of God's Messenger
- The Best of Humans
- God's Great Sign
- Ocean of Knowledge
- The Straight Path of God
- Remover of Distress
- Manifestation of Wonders
- Standard Bearer

The Great Sincere One → **الصديق** → The first to believe in and confirm the Messenger Q. Zumar: 39:33
Shawahid al-Tanzil

The Great Distinguisher → **الفاروق** → The One Who Distinguishes Truth from Falsehood + Ali is with the Truth, and the Truth is with Ali

Specific to the Mistress of Women → **المختصر من سيده النساء** → Verse of Tat'hir (Purification) + Verse of Mawaddah (Love) + Verse of Mubalah (Mutual Cursing)

the Father of the Two Sons (Hasan and Husayn) (Possessor of Two Lights)

Sword of God → **سيف الله** → There is no youth like Ali and no sword like Dhu al-Fiqar

Father of Dust (or Earth) → **ابو تراب** → The first title given to Ali by the Prophet during the second year in Medina

Allotter of Hell and Paradise → **قسيم الجنة** → Love for Ali is a shield. He is the Allotter of Hell and Paradise

ibn Abi Talib

They denying the faith of Abu Talib to undermine the virtue of Imam Ali's family

?!

	The Truthful One	The Distinguisher	Possessor of Two Lights	Mistress of Women	Sword of God	Father of Dust	Allotter of Paradise
Sophistry	They appropriated the title and applied it to a Muslim without merits who converted to Islam after numerous others	They appropriated the title and applied it to a Muslim who had no influence or merits among the Muslims during the time of the Prophet	They appropriated the title of Dhu al-Nurayn from the infallible sons of Ali and applied it to two respected ...ladies	They likened an infallible woman to fallible women who were not blood related to the Prophet	They appropriated this title and applied it to a person who was late to convert to Islam, had no merits during the Prophet's time, and used his sword in service to the caliphate after the Prophet's passing	They belittled the most human title of the most perfect human	They claimed that ten individuals who not only fought against each other but some even disrespected and killed Lady Zahra (sa) were all guaranteed a place in Paradise

A Prayer as Long as the Existence of Humanity

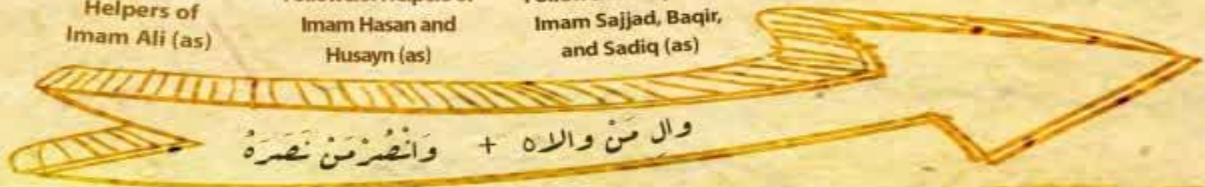
Relationship between love and wilayah

Even if we interpret the Hadith of Ghadir as referring to love, it encompasses a much broader meaning that extends to political, social, and other aspects of life. This type of love is contingent upon constantly striving to please the beloved. The Prophet's statement about Imam Ali should hold a significance equal to his statement about Lady Fatimah (sa): "Verily, Allah is pleased by the pleasure of Fatimah and is angered by her anger."



Helpers of the Mahdi (aj), the Qa'im of Muhammad's (S) Family

Companions: Helpers of Imam Ali (as)
 Followers: Helpers of Imam Hasan and Husayn (as)
 Followers of the Followers: Helpers of Imam Sajjad, Baqir, and Sadiq (as)



Where is this love in history?

The interpretation of the Ghadir Hadith in the non-Shia perspective is centered around love. However, immediately after the passing of the Prophet, they angered his only daughter and marginalized Ali ibn Abi Talib for 25 years. Furthermore, during the Umayyad caliphate, Ali was officially condemned and subjected to obligatory cursing. They distorted all narrations about his virtues and carried out a large-scale massacre of the !! Alawites for a period of 300 years



Sahih Bukhari: Those who angered Fatimah and marginalized Ali. (Ali was greatly respected during the lifetime of Fatimah.)

Nakithin Qasitin Mariqin

Followers of Yazid

Seventy years of mandatory aof Imam Ali (40 AH - 110 AH)

Scholars who legitimized oppressive and corrupt caliphates

Founders of theological, jurisprudential, and mystical sects

Allah

Continuous and Repeated Blessings of Ghadir

Offering to Fatimah (Nithar Fatimah) on the day of Ghadir

The day of Ghadir was the most significant event in the history of divine revelation and marked the culmination of the celestial religion after countless years of prophethood.

As a result, the day of Ghadir is a momentous occasion that has been accompanied by divine blessings at all levels. These blessings are not limited to a particular date like the 18th of Dhu al-Hijjah in the year 10 AH but are renewed every year.

Therefore, taking part in the rituals and traditions of Ghadir presents an opportunity for anyone who desires to be connected to Ghadir, ensuring that these blessings are bestowed upon them every year.

Al-Maidah 114

Said Jesus son of Mary, 'O Allah! Our Lord! Send down to us a table from the sky, to be a festival for us, for the first ones and the last ones among us and as a sign from You, and provide for us; for You are the best of providers.'

اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا

Salawat Salvation Forgiveness

Wilayah Mercy

Blessings Barakah

وَهُوَ الْيَوْمَ الَّذِي يَجْعَلُ اللَّهُ فِيهِ سَعَى الشَّيْخَةِ مُشْكُورًا وَذَنْبَهُمْ مَغْفُورًا وَعَمَلُهُمْ مَقْبُولًا
-- The day of Eid Ghadir is the same day that God is grateful for the efforts of Shites, and forgives their sins and makes their actions acceptable



AH 1500

AH 1440

AH 1400

AH 1000

AH 500

AH 100

AH 10

18th of Dhu al-Hijjah



The Attraction and Repulsion of Ghadir

- Pervasive rationality in all aspects of belief, faith, and lifestyle
- Belief in religion and inherent, comprehensive spirituality
- Centrality of knowledge in religious and worldly matters in life and society
- Focus on ethical behavior, virtue, and excellence in social interactions
- A vibrant and human lifestyle that addresses all needs
- Advocacy for justice in society, politics, and judgment
- A sublime and global future-oriented perspective that offers hope
- Diverse and dynamic cultural practices and rituals that address both reason and emotions
- Upholding human dignity and humanity in dealing with everyone



Avoiding any irrational and unscientific religion, denomination, or thought

Avoiding inhumane and unethical distortion of history and sanctifying distorted histories

Avoiding contradictions and inconsistencies in beliefs, faith, and lifestyle

Avoiding remaining in the past in favor of focusing on the future

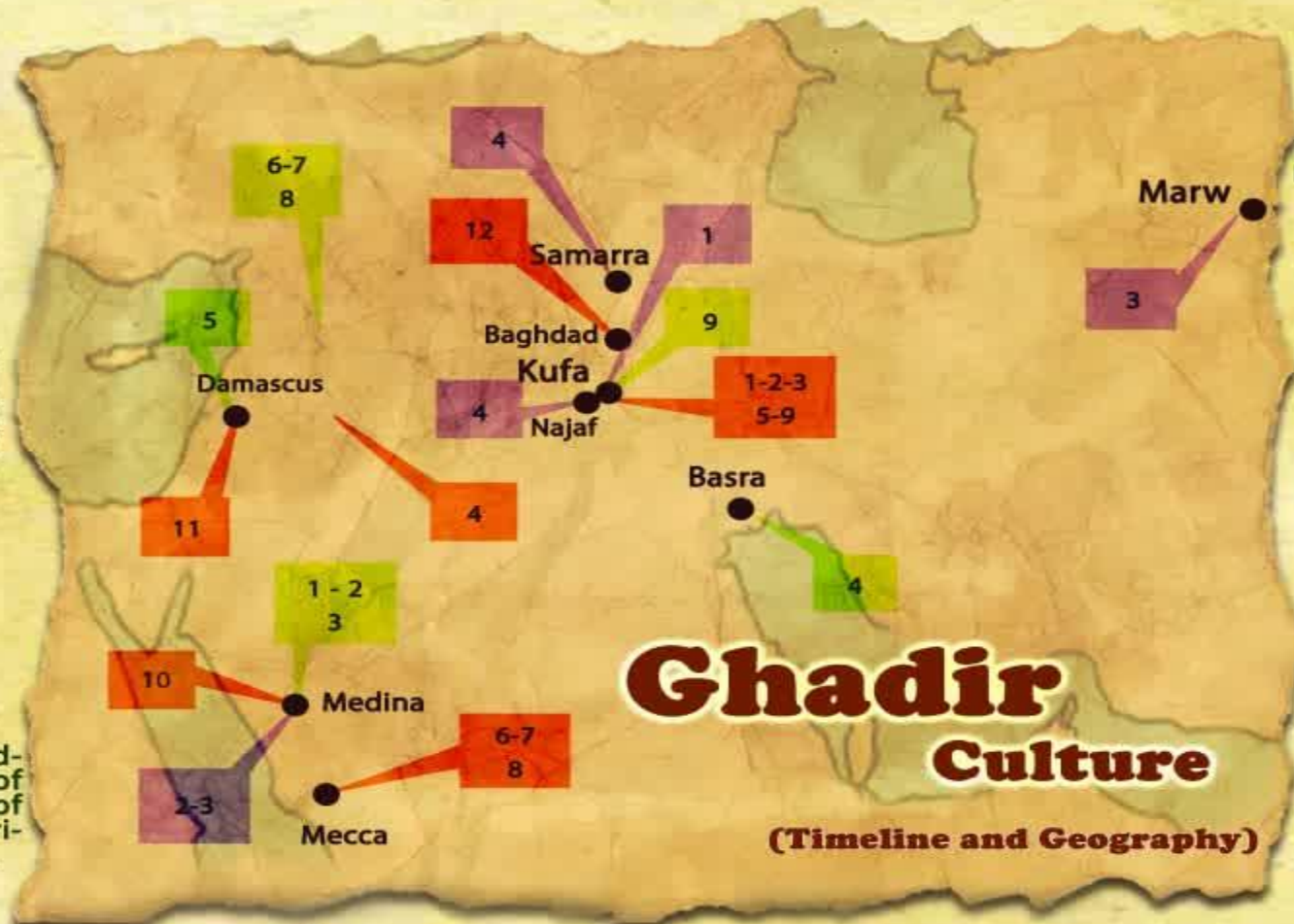
Avoiding rejection of religion, which is contrary to inherent human nature

Avoiding dispersion and disunity



The Ahl al-Bayt (as) cultivated a culture of Ghadir

- 1** Kufa: During his caliphate, Amir al-Mu'minin would commemorate the event of Ghadir, emphasizing its significance.
- 2** Medina: Imam Sadiq (as) said: The Days of Allah are four, and Ghadir is one of them. This day is also known as the Great Heavenly Eid and holds immense blessings.
- 3** Medina and Marw: Imam Rida (as) used to celebrate the Eid of Ghadir in Medina and Marw. He would stress the significance of offering food to people, giving gifts, visiting faithful believers, adorning oneself, wearing perfume, etc. on this auspicious day.
- 4** Samarra and Najaf: Imam Hadi (as) recommended visitation (ziyarah) of Imam Ali (as) on the day of Ghadir. The Ziyarah Ghadiriyah is from Imam Hadi.



Argumentation about Ghadir during the Imam-ate of Ali(as)

- 1** AH 11 Medina: The arguments of Lady Fatimah (sa) during the era of struggle
- 2** AH 22 Medina: Imam Ali's argument during the Committee (shūrā)
- 3** AH 22-25 Medina: The Imam's argument during the caliphate of Uthman
- 4** AH 26 Basra: Imam Ali's argument on the Day of Jamal
- 5** 36 AH Damascus: 'Amr ibn al-'As's argument presented to Mu'awiyah on the eve of the Battle of Siffin
- 6** 36 AH Al-Sham (Siffin): The argument of Asbagh ibn Nubatah in the court of Mu'awiyah before the battle
- 7** 37 AH Al-Sham (Siffin): 'Ammar ibn Yasir's argument against 'Amr ibn al-'As on the day of battle
- 8** 37 AH Al-Sham: Imam Ali's argument on the day of the battle
- 9** 38 AH Kufa: Imam Ali's argument on the Day of Ruhbah

Argumentations about Ghadir during era of the Imams



Ghadir in the Cultural Practices of the 14 Infallibles

من كنت مولاه فقد اعلى مولاه

Whoever I am his Leader and supervisor, All is his leader and master

The Sermon of Ghadir
The Pledge of Ghadir

Repeated arguments at the time of Saqifah
Argument during the Committee Sermons and conclusive arguments during his caliphate

Reviving Ghadir by retelling the historical event of Ghadir

The most numerous descriptive and analytical reports and cultural cultivation on Ghadir

Imam Rida's Ghadir arguments: the most important acts in cultivating a culture of Ghadir

Ziyarah Ghadiriyyah

Personage	The Prophet (s)	Lady Zahra (sa)	Amir al-Mu'minin (as)	Imam Hasan and Husayn (as)	Imam Sajjad (as)	Imam Baqir (as)	Imam Sadiq (as)	Imam Kazim (as)	Imam Rida (as)	Imam Jawad (as)	Imam Hadi (as)	Imam Askari (as)
Year	11-1 AH	11 AH	40-11	40 - 60	95-61	114-95	148-114	183-148	203-183	220-203	254-220	260-254
Imamate	11	3 months	30	20	34	20	34	35	20	17	35	6
Type	1 sermon	2 arguments	25 arguments 10 hadiths	2 arguments	4 hadiths	5 hadiths	50 hadiths	2 hadiths	9 hadiths 1 lengthy sermon Ghadir	1 hadith	1 Ziyarah Ghadiriyyah	1 hadith

Remembrance of Ghadir Self-Sacrifice for the message of Ghadir

Imam Hasan's argument against Mu'awiyah Sermon Given by Sayyid al-Shuhada' in Mina

The establishment of Shiism based on Ghadir

Shia attention toward the Ghadir Mosque

Emphasis on the significance of Ghadir



The Ghadir Finder

Every Shia is a standard-bearer of Ghadir, from the first Ghadir to...



- Day of the Pledge of Brotherhood
- Day of Forgiveness
- Day of Almsgiving and Charity
- Day of Smiles and Expressions
- Day of Gathering and the Social Presence of the Shia

- Day of Meeting with Relatives
- Day of Giving Gifts
- Assisting the Needy
- Day of Congratulations
- The Day of Giving
- Day of Thanksgiving for the Blessing of Wilayah

Imam Rida (as) and the Celebration of Ghadir
 When Imam Rida was in Tus, he encouraged the sparse Shia population of the region to fast on the eve of the Eid of Ghadir and invited them to break their fast at his residence. On the afternoon of the Eid, the Imam's house had been tastefully decorated and a colorful banquet spread had been laid out. The Imam then arrived. The Shia then advised the observance of Ghadir, and informed the Shias that parcels of food, gifts, clothes, shoes, and more had been dispatched to their homes one for each household member.

Aba Ayub's Enlightened Perspective on Ghadir
 During one particular year of Imam Ali's caliphate, on the eve of Ghadir Eid in the city of Kufa, a spectacle occurred. Twelve veiled riders made their entrance into the city center, demonstrating special maneuvers before they approached Imam Ali. Recalling the ceremonial events of Ghadir Khumm, they pledged their allegiance anew to him. As their veils were removed, their identities became apparent. They were among the great Companions of the Prophet, with Abu Ayub Ansari being the most distinguished among them.

- 352 and afterward**: The first widespread celebration in Iraq, Iran, and Egypt (in era of the Buwayhid dynasty and Fatimid caliphate).
- 202 AH**: Alawi Celebration of Ghadir
- 39 AH**: Alawi Celebration of Ghadir
- 38 AH**: Aba Ayyub's Renewal of Allegiance
- 35 AH**: Allegiance of the Muslims to Ali's Caliphate
- 10 AH**: The Ghadir Pledge of the Companions

Imam Ali (as) and the Celebration of Ghadir
 During his caliphate in Kufa, on a year when the Eid of Ghadir coincided with a Friday, Amir al-Mu'minin (as) delivered a morning sermon on the significance of Ghadir. He drew the people's attention to the observance of Ghadir. That day, he did not lead the Friday prayer but went with his companions to the house of Imam Hasan al-Mujtaba (as) for a Ghadir feast.



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The Hand of Assistance The Hand

Hand of Allah

The Hand of God

The hand symbolizes power and service, and in his position as the best human and the Hand of God, Amir al-Mu'minin Ali (as) is a manifestation of the power of the Unseen in the world and a symbol of the highest level of selfless service towards humanity. Moreover, Shiism is an extension of Imam Ali's role as the Hand of God. Just as he pledged the utmost allegiance and support to the Prophet and his successors, to truth and justice, and to love and affection so that he may aid humanity, so too must his followers, the Shia, pledge. This extension renews its pledge with each Ghadir, demonstrating the step-by-step process through which Shia exemplify their identity and relationship to Ali.

Refreshing our commitment to the religion and the Imam, aligning with the realities of the day concerning truth and falsehood

Performing up-to-date Shiite field studies, and establishing general and specialized communications in the society, transcending racial and national boundaries

Fostering interest in the the Ahl al-Bayt School in the vast Islamic world based on the model used by Imam Ali (as) during his 25-year period of seclusion and his 5-year period of caliphate, as well as the model of his followers in cultivating interest and attraction toward the Imam

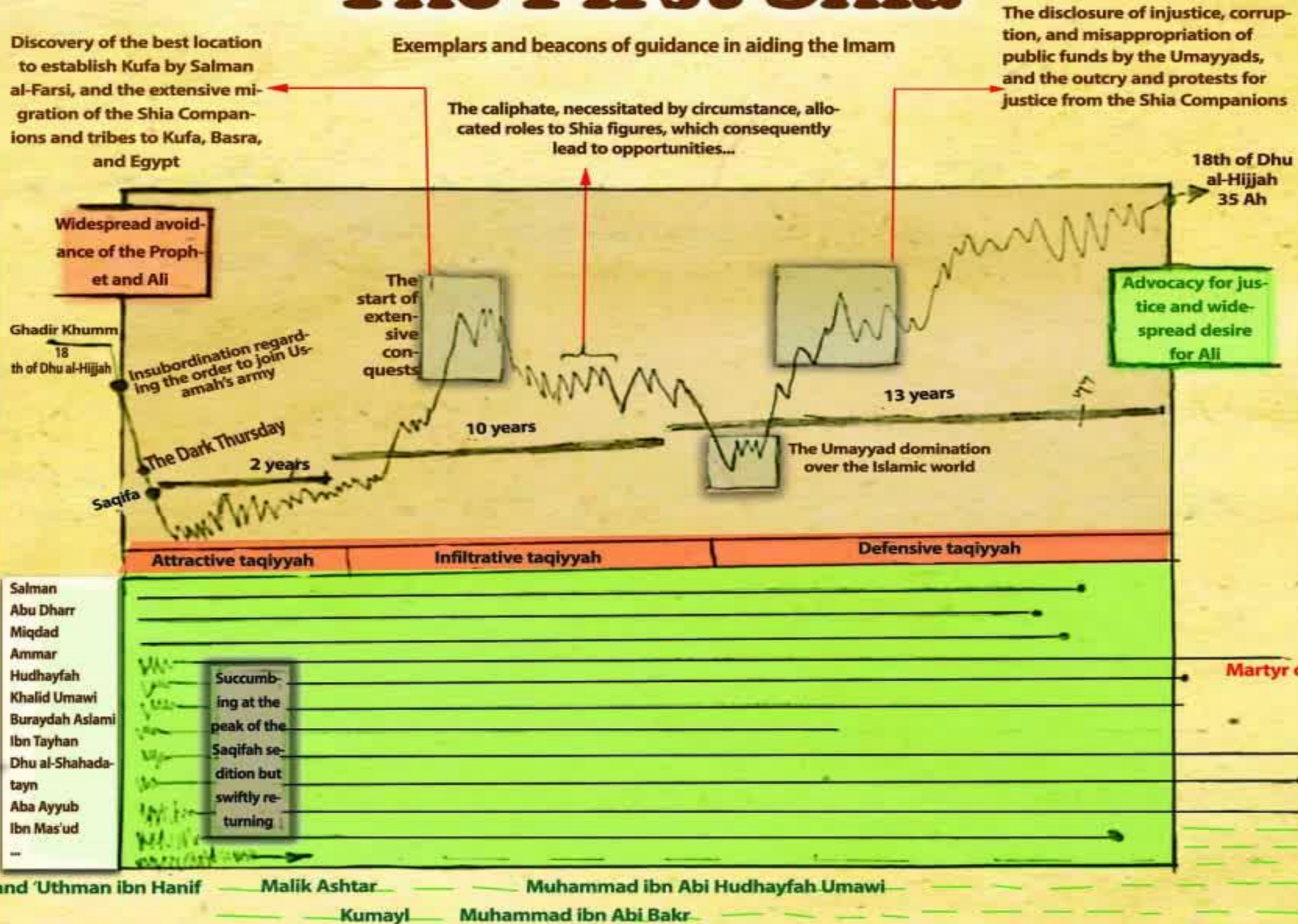
Creating attraction towards the Ghadir School through the display of Alawi ethics and humanitarian engagement on a



The First Shia

The Historical Twist of the Prophet's Passing

The Qur'an and both Shia and Sunni traditions explicitly state that a line of hypocrisy was embedded in the nascent Islamic society. This undercurrent of duplicity was manifest in various assassination attempts on the Prophet. This hypocrisy came to the fore in the Prophet's last days, instigating a historical twist upon the Prophet's passing...



The First Shias

The swiftly and abruptly established Caliphate consolidated its position through the martyrdom of the Prophet's daughter and the marginalization of Imam Ali (as) from Islamic society. Against this backdrop, all of the Prophet's faithful Companions — those steadfast in their allegiance as per the Pledge of Ghadir — faced intense suppression. Nevertheless, they were secretly guided by Imam Ali through a three-tiered strategy of tactical dissimulation known as Taqiya. Societal transformations and the mistakes of the caliphate set the groundwork for these Companions — the early Shia — to make an impact on a society initially resistant to loyalty towards Ali. Their endeavor was to steer this society towards Ali by disseminating the precepts of justice, and...

Shiata means

the utmost degree of support...



The 250-Year Period of Support:
The interval from the passing of the Prophet (S) until the Minor Occultation encompassed a span of 250 years. Throughout this time, the succession of 11 Imams guided the community amidst challenging circumstances. Yet, through piety, pursuit of knowledge, selfless assistance, migrations, and constant struggles, the faithful and virtuous companions of the Imams greatly contributed to uplifting Shiism during this difficult era.

Shia Support in the Toughest Times:
The passing of the Prophet (S) and the usurpation of caliphate marked a period of hardship for the Shia community. However, through their patience, steadfastness, and practice of taqiya (precautionary dissimulation), the Shia Companions managed to conserve their limited resources and capital. Under the leadership of Imam Ali (as), employing a keen understanding of prevailing circumstances and social opportunities, and embarking on historical migrations, they planted the seeds of Shi'ism across different regions of the Middle East, gradually shaping the Shia societies as

The Oath of Ghadir, the Covenant of Shiism:
In Ghadir Khumm, various groups of Companions gathered and all pledged their allegiances. However, the majority of these oaths were motivated by expedience, with some even being hypocritical. Those who pledged their oaths sincerely, faithfully, and judiciously were recognized as the Shia Companions, representing the first generation of the Shia community.



The number of followers in the 250-year period

Ghadir The Formal Declaration of Shiism



The Time of the Formal Declaration of Shiism

Shiism was the spirit of Islam, with its origins traced back to the third year of the prophethood in Mecca. However, its formal declaration and oath of allegiance took place during the day of Ghadir Khumm by the Prophet.

The Foremost Shias of Ghadir

Exemplars of Supporting the Religion

Imam Mahdi (aj):
 "Regarding the incidents that occur, refer to the narrators of our traditions..."

Authority in Religious Knowledge:

This refers to the formation of the Shia seminary and dynamic and continuous production of knowledge in response to the modern, comprehensive, and diverse needs of Shia communities.

Marja'iyyah (Religious Authority):

This signifies the leadership of the Shia community over the course of 12 centuries by distinguished figures excelling in piety, knowledge, and leadership, all while efficiently harmonizing with prevailing conditions and societal contexts.

Shiite Seminaries:

The era of the Major Occultation is characterized by distinct periods, phases, and diverse social and intellectual geographies. Within the context of this history and geography, large and small seminaries took shape. The focal points of these seminaries are and continue to be Shia religious cities.

Seminaries in the History of Shiism:

The inception of Shiism traces back to the Prophet, as the City of Knowledge, and Ali, as the Gateway to the City of Knowledge. This association with knowledge has always interlinked Shia communities and seminaries. Wherever Shia states took shape, seminaries came into existence, serving as the spiritual and intellectual heart of the community. The presence of these seminaries and scholars ensured the Shia communities remained lively, dynamic, and contemporary.



The Role of Shia Governments in the Spread of Ghadir Culture and Shiism

Historical Results of Shia Rule:

Throughout Islamic history, we observe the formation of Shia governments in most regions of the world. Their achievements include the propagation of the teachings of Ahl al-Bayt and the preservation of their physical and spiritual heritage in those areas. The results include the spread and institutionalization of Shia Islam across the majority of the Islamic world.

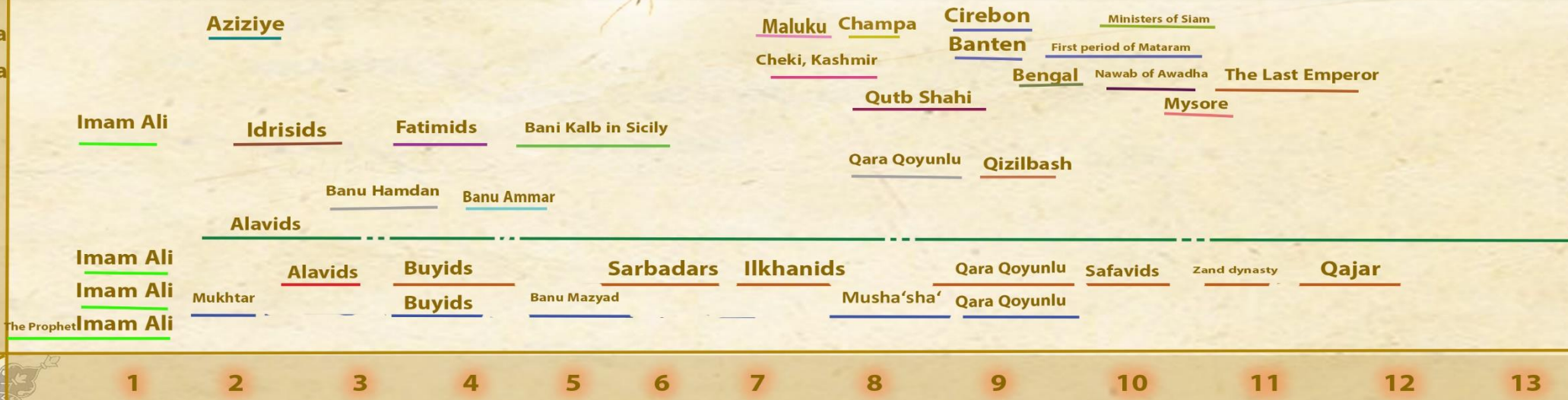


Initial Achievements of Shia Governments:

The origins of Shia governance trace back to Medina and the caliphate of Ali. However, in the first and second centuries AH, due to the brutality and suppression of the Umayyad and Abbasid caliphates, and the minority status of Shias, no distinct Shia government was formed in the Islamic world. It was not until the third century that the Islamic world rapidly witnessed the rise of Zaydi, Isma'ili, and Imami Shia governments, which brought the Islamic civilization to its zenith in the 4th to 5th Hijri centuries.

- East Asia
- North India
- South India
- Africa
- Turkey
- Syria
- Yemen
- Iran
- Iraq
- Arabia

Region
Century



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If our followers — may God bless them with His obedience — unite their hearts in fidelity to the covenant...

Imam Mahdi (aj)

New Shia Muslims in Europe:

Despite a century of presence, Shia immigrants maintained their original identity, albeit with minimal modern, scholarly experiences in propagating Shiism.

Turk Shias

They founded the Safavid Shia government while bearing massacres and great pressure, witnessing the emergence of the Alawites and a resurgence of Shiism in the contemporary era.

Azeri Shias:

True Shia Muslims, yet distant from the geographical sphere of Shiism, even in the modern era.

Iraqi Shias:

Cultural foundation of Shiism throughout history centered around al-'Atabat

The Shia of the Middle East:

Different periods of historical significance, while possessing a future outlook on the precipice of the Emergence.

Afghan Shias:

Shias who find themselves surrounded by harsh nature and the geographical hostilities of historical enemies, while remaining resilient and steadfast...

Lebanese Shias:

A minority group with deep roots that greatly contributed to development of civilization.

Egyptian Shias:

A genuine Shia community who laid the foundation for Alawite caliphate, yet continuously oppressed since the time of the Umayyads until the present day.

West African Shias:

The newest geography of Shia with spectacular and sudden brilliance.

The Yemeni Shias:

The oldest Shia civilization, and the initial disseminators of Shiism.

Shias of the Gulf:

Identity, stability, historical oppression, benevolent economic support of religious authority marja'iyah and Shia communities.

Medinan Shias:

The original center of Shiism, enduring continuous oppression, yet steadfast within the center of Wahhabism.

Iranian Shias:

The civilizational axis of the Shia school from the past until present, responsible for globalizing the school using a rational approach, and...

Pakistani Shias:

The fourth largest Shia population center; they established Pakistan while enduring utmost oppression.

The Shia of Eastern China:

A minority and oppressed group, dating back to the time of the Mongol Yuan Dynasty.

Malaysian Shias:

The entry of Islam with the Shia culture provided a golden opportunity to revive Shiism in the region.

Indian Shias:

The second greatest Shia population center in the world with wide dispersion in India and other lands, possessing extensive networking capabilities.



Help those who help Ali, and humiliate those who humiliate him.

“ O Allah! Love those who love Ali, and consider enemies those who consider Ali their enemies.”



SWOT Global propogation

SWOT (Strengths, Weaknesses, Opportunities, and Threats) Analysis for Global Dissemination of

The Potentials and Opportunities of Shia Immigrants Around the World

the Ahl al-Bayt School

Global Opportunities for Promoting Shiism :
Utilizing the potential of former and contemporary Shia immigrants throughout the globe and empowering them to promote the religion through behavioral modeling...

Global propagation as a shared duty:
Today, with the rise of the Internet and virtual platforms, and the increasing knowledge and linguistic abilities of Shia youth, global preaching has become feasible based on occupation, academic specialty, interest, and talent.



The periods and scope of Shia migration over the past two centuries



Prerequisites for Global Promotion of Shia Islam:
To ensure effective communication, it is essential to have an understanding of the various geographical regions in terms of language, culture, history, racial inclinations, psychological temperament, and more.

The three-part concept of taqiyyah has been overlooked during the Era of Occultation and Anticipation. It should be practiced in various stages: defensive taqiyyah when faced with attacks or during initial migration, followed by anticipatory and infiltrative taqiyyah, and ultimately attractive taqiyyah to help expand the Shia geography and foster an anticipative community.

