





In the name of  
**God**

Who is  
the Most Loving



# Contents

|     |  |
|-----|--|
| 6   | Ghadir The Dawn of the Mission of the Successors                       |
| 10  | Remarks on Ghadir Literature A Synoptic Outlook                        |
| 22  | The Ghadir Miniature in London!  |
| 24  | The First Miniature of Ghadir in Scotland!                             |
| 26  | Moment by Moment Report of the Event of Ghadir Khumm                   |
| 50  | The Divine Seal upon Ghadir  |
| 54  | The Discourse of “Ihtijaj” and the Resonance of Ghadir                 |
| 64  | Interview with Dr. Vinay Khetia  |
| 76  | Book Review  |
| 80  | Ghadir Poetry  |
| 84  | “Ghadir Khumm” as Portrayed in Certain Western Sources                 |
| 94  | The Historic Event Of Ghadir   |
| 106 | The Architectural Evolution of the Holy Shrine                         |
| 107 | Shrine of Amir Al-Muminin on the Occasion of Eid al-Ghadir (Last Year) |

## **The Compass**

Affiliated with the International Media  
Department of the **Holy Alawi Shrine**  
Issue No. 1

---

### **Under the Supervision of:**

Sayyid Eisa al-Khirsan

---

### **Editor-in-Chief:**

Sayyid Muhammad al-Mousawi al-Muqarram

---

### **Managing Editor:**

Mohsen Hashemzadeh

---

### **Executive Director of the English Section:**

Muhammad Hussain al-Hakkak

---

### **Contributors to This Issue:**

Dr. Muhammad Reza Fakhr Rouhani

Muhammad Baqir Ansari

Mohsen Hashemzadeh

Muhammad Hussain al-Hakkak

Ayman Khurram

---

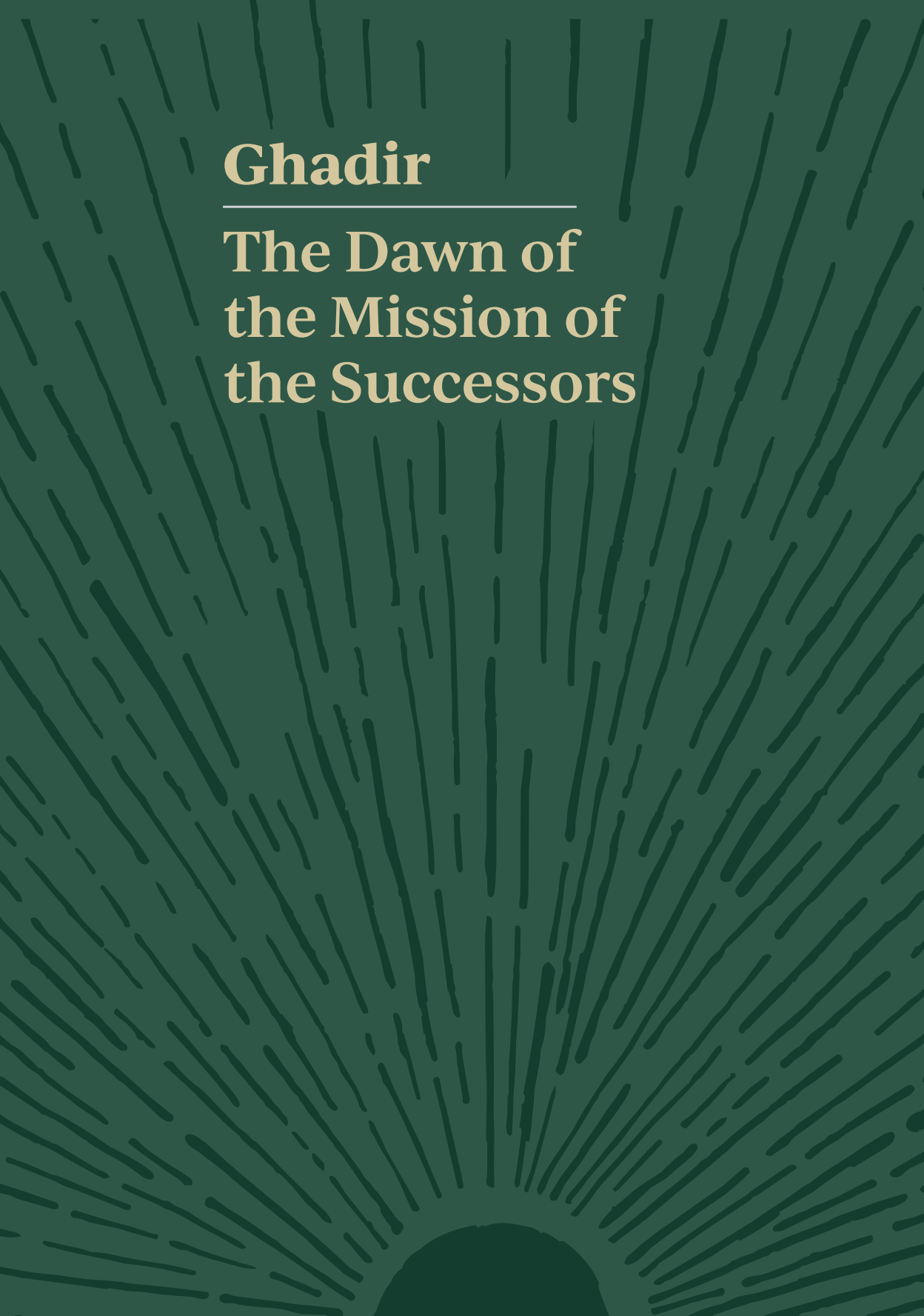
### **Graphic Designer:**

Mehdi Esmailzadeh

**Ghadir**

---

**The Dawn of  
the Mission of  
the Successors**




*In the name  
of God  
Who is the Most  
Loving*

With the rising dawn of the eighteenth day of Dhul-Hijjah, the minarets of glad tidings stood tall upon the plains of Mecca, proclaiming the perfection of the divine faith, echoing the heavenly words: “Today, I have perfected your religion for you.”

The firmament of the Muhammadan message was filled with clouds of radiant light, announcing with exultation the culmination of divine blessings.

It was on that day that the Messenger of God (peace be upon him and his family) raised the hand of his cousin—his trusted companion, his minister, and his confidant—granting him the rank of brother and intimate friend, and beyond that, adopting him as his own. Upon him he poured his affection and divine favor. Amir al-Muminin (peace be upon him) was closer to the Messenger of God (peace be upon him and his family) than any kinship could bind, and thus endowed him with every virtue necessary for that sacred office.





From the cradle of his mother's arms, Ali had been his supporter, his helper, and his devoted companion throughout his life. Then, in the language of Arabia and with eloquence unparalleled, the Prophet proclaimed the divine decree of the Lord of the two worlds, revealing Ali's status equal to that of Aaron beside Moses. His timeless voice declared until eternity:

"Whomever I am his guardian, Ali is his guardian."

Through these prophetic words, the divine will was fulfilled in appointing a perfect human to the rightful station destined for him.

In that sacred place, the presence of Amir al-Muminin (peace be upon him) mirrored the station of the Prophet himself; indeed, he was the most complete embodiment of the divine utterance:

"I shall set upon the earth a vicegerent."

He was the visible manifestation of the angelic proclamation that divided humankind into two groups: one—those enslaved by desire and rebellion—who reached the heights of defiance and cried out in doubt:

"Will You place therein those who will cause corruption and shed blood?"

And the other—those whose tongues spoke only praise and glorification—bowed in clarity and certitude before the Manifest Lord, murmuring humbly:

"Glory be to You! We have no knowledge save what You have taught us. Truly, You are the All-Knowing, the All-Wise."

Such was the rank reserved for those whom the Prophet described as the most rightful guides for the believers, whose speech was light itself, whose words carried judgment and finality, and whose vision was infused with knowledge, forbearance, and steadfast wisdom.

The glorious day of Ghadir marked the completion of prophetic mission and the beginning of the charge of the successors—to preserve and continue the divine commandments entrusted

by God and His Messenger—manifested in the immaculate succession of the Infallible Imams.

God chose the Infallible Imams as the guided and the guides. He made Imam Ali ibn Abi Talib, (peace be upon him) the Commander of the Faithful—the first and most complete manifestation of divine succession. He was both servant and leader, perfected in sincerity, embodying heavenly and prophetic devotion in soul and deed. Thus, he became the Straight Path—whosoever follows it is secure and saved; whosoever turns away from it is lost and astray.

We beseech the Almighty to make us among the faithful followers of his path, loyal to his covenant, and not among those led astray by desire. May He raise us among the awaiting ones, those who anticipate the fulfillment of Ghadir's promise—the one whose rise shall unveil justice upon the earth: the Promised Mahdi (may God hasten his reappearance).

Sayyid Eisa Muhammad Salih al-Khirsan

*Sayyid Eisa Muhammad Salih al-Khirsan*

**Custodian of Imam Ali Holy Shrine**

*Custodian of Imam Ali Holy Shrine*



# Remarks on Ghadir Literature

---

## A Synoptic Outlook



Dr. Muhammad-Reza Fakhri-Rohani  
*Dr. Muhammad-Reza Fakhri-Rohani*

## 1. Historical Background

In the Islamic religion, there have been certain key and outstanding figures whose names and achievements have since been shining, hence constantly appreciated: the Prophet Muḥammad and his cousin and son-in-law the first Infallible Imam ‘Alī. As the final Divine messenger, the Prophet Muḥammad has introduced the Islamic religion and has conveyed and brought the Holy Quran as the Divine Book. Imam ‘Alī was his special disciple, sincere helper, close associate, and most confident comrade. These two great men carried the torch of light to direct mankind to the path of guidance, light, and felicity.

‘Alī was around thirty years younger than the Prophet Muḥammad. Abū Ṭālib was a paternal uncle of the Prophet Muḥammad. After the Prophet’s paternal grandfather ‘Abd al-Muṭṭalib passed away, the Quraysh tribe agreed to select Abū Ṭālib as the headperson of the tribe. Abū Ṭālib was ‘Alī’s father. As Abū Ṭālib had many children, the Prophet Muḥammad selected ‘Alī and raised him. In this way, ‘Alī had the special honor of being the only man who was closely and constantly educated by the Prophet Muḥammad. ‘Alī never left the Prophet.



On the days the Prophet Muḥammad went to Mount Hira in the vicinity of Mecca for the purpose of worshipping Allah, it was only ‘Alī who attended to him. Hence, at the glorious moment of receiving the first instance of the Divine revelation, the first five verses of the Sura al-‘Alaq [96] of the Holy Quran, ‘Alī also heard the voice of the Divine Archangel Gabriel, sensed the fragrance and light of the Divine revelation, and was the only eyewitness of the most significant event and episode in the history of the world and the Divine religions.<sup>1</sup>

‘Alī was always loyal to the Prophet Muḥammad. Soon after becoming the last Divine messenger, the Prophet Muḥammad invited his Quraysh tribe relatives at Mecca and informed them of his prophethood. Upon enquiring who would be ready to join him, it was ‘Alī, at the age of around ten, who stood up and expressed his full-fledged alacrity.

Throughout the Prophet Muḥammad’s missions and hard tasks, ‘Alī was the only man who never forsook the Prophet. Both in danger and at peace, ‘Alī always accompanied the Prophet. The Prophet repeatedly and on various occasions introduced ‘Alī as his successor and the most reliable personality who deserved being his specially chosen vicegerent (*waṣīyy*). Throughout those years, many Quranic verses were revealed in appreciation of ‘Alī’s unique character and his significant sacrifices.

Right near the end of his life, the Prophet Muḥammad decided to perform his Farewell Hajj. The Prophet declared that it would be his last hajj, hence whoever wished to accompany him had to seize the opportunity. A large crowd of people joined him. ‘Alī, who had been dispatched to Yemen, joined the Prophet at Mecca back from Yemen. When the hajj ceremony finished, the Prophet ordered that all the people had to accompany him for witnessing a great, forthcoming event. It was almost midway between Mecca and Medina that the Prophet received an urgent piece of Divine revelation to introduce and declare to all people that ‘Alī was his immediate successor and the only rightful vicegerent. This unique event took place at the oasis of Khumm, in Arabic Ghadir Khumm. In this way, the historic event of Ghadir

Khumm made the hallmark of the continuation of prophethood. Soon after discharging this tremendous Divine mission, another Quranic verse was revealed: Allah expressed His delight at the completion and escalation of the Islamic religion. The event of Ghadir Khumm proved a new page in the history of religions. Then the Prophet ordered all people to pay oaths of allegiance and to recognize him through expressing their congratulations unto him. He emphasized: “Pay salaam unto him as “the Amir of the Faithful.” ‘Alī became renowned as the first Infallible Imam ‘Alī, the only immediate successor to the Prophet Muḥammad. In this way, imamate has come to mean the continuation of prophethood. The Divine line and tradition of guidance is never interrupted.

## 2. Ghadir Literature

The first instance of Ghadir literature was a short poem produced there and then. Soon after introducing Imam ‘Alī, the Prophet Muḥammad ordered Ḥassān b. Thābit al-Anṣārī (d. ca. 54 AH/ 673) to compose the first poem in honor of such an historic event. The reason was simply that to institutionalize an event or religio-social phenomenon, a poem must be composed on it; this is still an Arab custom and practice.

The streamline of Ghadir literature has since got wider and deeper throughout history. The merits and unique qualifications of Imam ‘Alī attracted not only Muslims and Shiis but also Christians. In fact, the continuation of the Islamic religion rests upon the principle of imamate.

Ghadir(-centric) literature can be defined as any kind of literature in which the hardcore of its percepts relates to the events, circumstances, selection, and introduction of Imam ‘Alī, plus his unique qualifications.



### 3. Genres of Ghadir literature

There are various types of Ghadir literature. Ghadir literature goes far beyond national or language boundaries. Other literatures may be delimited by such criteria as being national or language-oriented. For example, Danish literature may be defined as a type of literature produced in the Danish language, or a type of literature concerned with Denmark, its people, or culture. By contrast, Ghadir literature can be produced in virtually any language. It is not essential for Ghadir literature to be necessarily in Arabic; it can be in Russian, for example. Any talented person may produce a piece of Ghadir literature, provided that the work produced measures up to the right standards.

#### 3.1 Ghadir-centric Quranic verses

In the first place, there are certain Quranic verses that pertain to and describe aspects of the historic event of Ghadir. An outstanding Ghadir-centric Quranic verse is as follows: “O the Messenger! Deliver the message that has been revealed to you from your Lord; for if you do not deliver it, then your mission will be incomplete, it will be as if you have not delivered His message at all.” (*The Holy Quran*, Sura al-Mā'idah [5]: 67 [Sayyid Muhammad Rizvi's translation]). Within the Ghadir sermon of the Prophet, there are also many other Quranic verses that are related to the topic of the event of Ghadir. These verses are sometimes referred to as *Āyāt al-Ghadir*, i.e., Ghadir-centric Quranic verses.

#### 3.2 Hadiths

##### :: Sermons of the Infallible Dignitaries

A good and outstanding example of a hadith sermon is the sermon the Prophet Muḥammad delivered at Ghadir Khumm in which he introduced Imam 'Alī. The text of this hadith-sermon is quoted in many sources, for example, in al-Ṭabarasī, *al-Iḥtijāj*.

## :: Pilgrimage-prayers/ Ziarat-texts

Typical ziarat-texts in favor of Imam ‘Alī contain references to the office and status of imamate in his favor. Of all these ziarat-texts, two of them are iconic in terms of making references to the historic event of Ghadir: The first one is the ziarat-text in his favor to be recited on the day of Ghadir, i.e., on the 18<sup>th</sup> Dhū al-Hijjah. The tenth Infallible Imam ‘Alī al-Hādī (212-254 AH/ 827-868) issued and dictated it. Another one is the famous Amīn Allāh ziarat-text issued and dictated by the fourth Infallible Imam ‘Alī b. al-Ḥusayn “al-Sajjād” (38-95 AH/ 658-713). These ziarat-texts are well anthologized in Shii collections of prayer-texts and manuals of ziarat-texts.

### 3.3 Other types of Ghadir Literature

Throughout history of Islam, many, many Shii scholars and poets produced reliable works, all classifiable in the vast category of Ghadir(-centric) literature. Here, literature is used in at least two senses: (a) all the materials and texts relevant to the main subject, i.e., research or scholarly materials, and (b) topic-oriented creative works, e.g., reconstructed accounts and narratives, poems, plays, and so forth.

As for research-level literature, devout Shii scholars have long developed many works that deserve being mentioned. From this perspective, Ghadir-oriented scholarly literature makes an extensive library whose bibliography must be a thick volume. Some of such works are as follows: Mir Ḥāmid Ḥusayn al-Mūsawī (of Lucknow, India), ‘Abaqāt al-Anwār; Allama ‘Abd al-Ḥusayn al-Amīnī, *al-Ghadīr*;

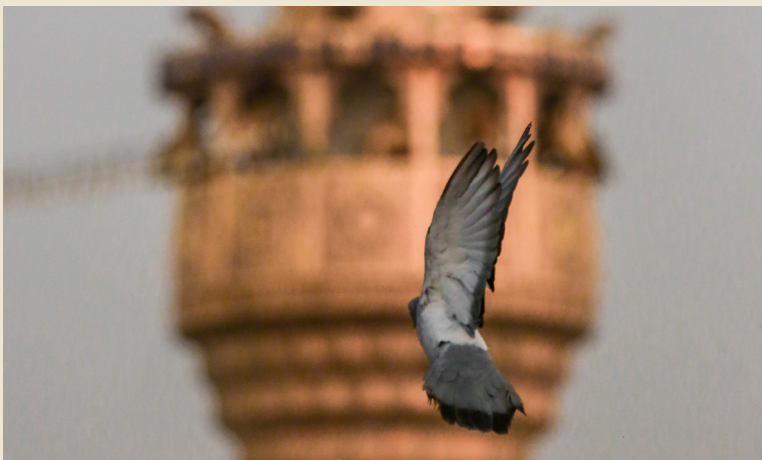
Parenthetically, it is deplorable that outstanding encyclopedic guides and anthologies of world literature and their classics contain little materials and data on Ghadir literature. For example, Ghadir literature has not received any volume in the famous Oxford World’s Classics or the World’s Classics series (both published by Oxford University Press); it has neither received any entry in *The Princeton Encyclopedia*



of *Poetry and Poetics* (4<sup>th</sup> ed., 2012) or in *Merriam-Webster's Encyclopedia of Literature* (1995), to mention just a few famous references. Here it is suggested that it is timely to develop an English volume containing fine Ghadir-themed literature, either produced originally in English or translated from any Islamicate language, e.g., Arabic, Persian, Urdu, and so on.

Producing Ghadir-centric creative accounts have long been a serious topic for belletrists and poets. Instances of such works in Arabic abound. The basic corner stone of the late Allama 'Abd al-Ḥusayn al-Amīnī's *al-Ghadīr* (11 vols., 1372 AH/ 1952) was his serious endeavor to collect Ghadir-centric poems in Arabic, all arranged chronologically. The same project later on appeared as his magnum opus, still praiseworthy and expandable. In line with the model pioneered and developed by the aforementioned late Iranian mujtahid, Allama (al-)Amini (d. 1349 Sh/ 1970), here the recent work of another Iranian scholar deserves special mention: Sheikh Amir Taqaddomi, *al-Munīr fī Naba al-Nabīyy min al-Ghadīr* (20 vols., 1404 Sh/ 2024). The latter, in more than 11,300 pages, deserves special attention for its breadth and depth of scholarship as well as detailed classification applied to the subject under study.

In addition to Arabic, many poets created poems on Ghadir in various other languages. In Persian, Habib Allah Chayichiyan "Hesaan" was a poet whose poetical works received admirations of great Shii ulema. In English, the poems of the Indian Shii figure, the late Nawab Syed Mahmood Ali Khan "Tyro" must be highlighted.



## [4] Functions of Ghadir Literature

Ghadir literature may have several constructive functions: elucidative, instructive, ritual, and informative. Contrary to typical Western literature that may leave unfavorable, devastating effects on the reader's mind, Islamic literature, in general, and Ghadir literature, in specific, exert positive effects. Some of these effects or functions are as follows:

### [4.1]

Elucidative function. In Ghadir-centric discourses, authors and preachers give details of the event of Ghadir. They often elucidate the backgrounds, effects, and positive consequences of the event of Ghadir Khum and the doctrine of imamate.

### [4.2]

Reminding-informative function. In any of its forms, Ghadir literature has two mutual functions: for those who already know something about it, it has a reminding or rehearsing function; for those who receive the materials for the first time, e.g., the youth and those who receive the information for the first time, such materials shed light on the must-know aspects of the event of Ghadir.

### [4.3]

Pedagogical function. Although akin to the informative function referred to above, detailed discourses on Ghadir have pedagogical functions. Presented at various levels, such pedagogical functions prove of immense value for preachers, teachers, and those who develop school or university textbooks.



#### [4.4]

Ritual function. Shii Islamic prayer books and manuals contain instructions on various rites, rituals, and ceremonies connected with the anniversary of Ghadir. A great majority of these rites and rituals are of supererogatory and complementary (*mustahab*) nature; in consequence, they are better to be observed for those who are capable of performing them. For example, it is recommended to keep supererogatory fasting on the anniversary of Gadir, yet as people often visit sayyids and sayyid families (plus renowned Shii ulema) on such a day, and they are provided with sweets and fruits, not all of them may be able to fast on such a day. Some merits and rituals of the day of Ghadir can be found in typical Shii prayer manuals, e.g., *Mafātiḥ al-Jinān* of the late Sheikh ‘Abbās Qummī.<sup>2</sup>

#### [4.5]

Polemical-argumentative function. Knowledge of various aspects of Ghadir literature, particularly its Islamic and Quranic theological aspects, prove helpful for convincing those who may deny it. Many books have been developed in this regard, often with supportive evidence from the Holy Quran and hadiths.

#### [4.6]

Instructive function. The event of Ghadir Khumm, in general, and the Prophet Muḥammad’s inauguration or sermon, in specific, shed light on many broad aspects of his teachings of Islamic tenets.

## Producers of Ghadir Literature

There are various producers of Ghadir literature. Ranging in order of importance, they can be listed from Allah down to ordinary people. It is obvious that the first and most important producer of Ghadir literature was Allah. This is because Allah revealed many indications and Quranic verses in respect to Imam 'Alī. Next to Allah, the Infallible dignitaries must be mentioned. They range from the Prophet Muḥammad to the twelfth Infallible Imam al-Mahdī. After the Infallible dignitaries, one may mention the companions of the Infallible dignitaries who created various type of literature in favor of Ghadir Khumm.

In the time of the Infallible dignitaries, their companions had access to them or to their delegates. As such, it must be more or less much easier to check the authenticity of any piece created. However, in the time of the major occultation

of Imam al-Mahdī, producers of Ghadir literature have had to rely to pre-authenticated materials for their works. They also have to check the contents of their works with outstanding ulema.

In addition to the above, mention must be made of modern means of communication in the service of both producing and spreading Ghadir literature. They include a wide range of phenomena: from congratulation post-cards to short messages on cellphones to podcasts to animations and posters and teasers.

## Conclusions

Ghadir literature needs to be explored and re-explored. It has since been packed with various types of lessons in the realm of a brilliant page of Islamic history and the Islamic fundamental tenet of imamate. Ghadir literature deserves being re-introduced to the world as a multi-faceted Islamic literature.



## Select Bibliography

'Alī b. Abī Ṭālib, *Imam, The Nahj al-Balāghah, comp. and ed. Sayyid Abū al-Ḥasan Muḥammad b. al-Ḥusayn al-Raḍī al-Mūsawī, English trans. Sayyid Ali Reza, Karachi, 1391 AH/ 1971; repr. Qom, 2011.*

Amīnī, 'Abd al-Ḥusayn, al-, al-Ghadīr, 2nd rev. ed., 11 vols., Tehran, 1372 AH/ 1952. Several repr. vers.

Greene, Roland, chief ed., *The Princeton Encyclopedia of Poetry and Poetics, 4th ed., Princeton, NJ, 2012.*

Kuiper, Kathleen, ed., *Merriam-Webster's Encyclopedia of Literature, Springfield, MA, 1995.*

Qummī, 'Abbās, comp. and ed., *Mafātīḥ al-Jinān, first vers., Mashhad, 1305 Sh/ 1926; var. eds. and trans.*

Rizvi, Sayyid Muhammad, trans., *The Quran: An Explanatory Translation, Toronto, 2025.*

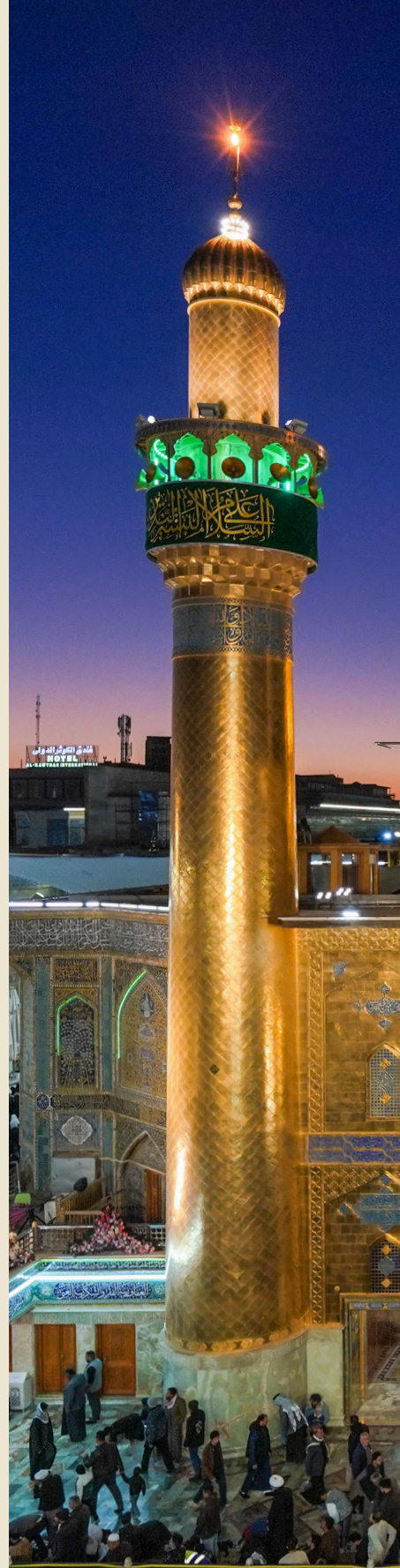
Ṭabarasī, Aḥmad b. 'Alī, al-, al-Iḥtijāj, ed. Sayyid Muḥammad Bāqir al-Mūsawī al-Khirsān, Beirut, 1421 AH/ 2000.

Taqaddomi Masoumi, Amir, al-Munīr fi Naba al-Nabīyy min al-Ghadīr, 20 vols., Karbala, 1404 Sh/ 1447 AH/ 2025.

## References

1. See, for instance, Imam 'Alī, *The Nahj al-Balāghah, comp. and ed. Sayyid Abū al-Ḥasan Muḥammad b. al-Ḥusayn al-Raḍī al-Mūsawī, Eng. trans. Sayyid Ali Reza, Karachi, 1391 AH/ 1971; repr. Qom, 2011, Khutbah/ Sermon 192: al-Qāṣi'ah [Sermon of Disparagement], pp. 447-448.*

2. See, for example, 'Abbās Qummī, comp. and ed., *Mafātīḥ al-Jinān, the section on the rituals of the day of Ghadir.*





# The Ghadir Miniature in London!

The Illustration of Ghadir  
Khummm in the book a 9th-  
century Shia poet.

Most extant miniatures depicting the event of Ghadir Khumm belong to Safavid-era manuscripts. The book *Athar al-Muzaffar*, a 10th-century AH (16th-century AD) manuscript that houses this particular illustration, is currently preserved at the Chester Beatty Museum (originally founded in London).

بدی بود و بگردم نهاس  
 ز زمان سر نشاند تا رفت بار  
 گرفت آنکه بی قیمت بداده  
 که خاطر بود در پیم از پاس  
 نه است یافت ایام را  
 قرآن ششم را بر حرج بابا

گنم سرون ز دل از زمان

حکمت حق گنوم میگویم آزا



ند آه ازین ایوان دوار  
 که دولت شد تحت سیرمدی  
 که من آیان نفس اهل ایان  
 بهر حالی نم آونی باش  
 بی کفایت علی عم انحن است  
 که بر جام آسر المومنین است

تو به کرد و آنکه پوی مردم  
 که مومن را بشتر ز تو توی

بیط علم آمد در بنا طم  
 که کفایت آری پستی اولی

الرُّدَاعُ وَجَمَعَ الْقَيْبَ وَالرَّحَالَ. وَعَلَاهَا أَخْذًا بَعْضُهُ عَلَى ابْنِ طَالِبٍ عَلَيْهِ السَّلَامُ. وَقَالَ  
أَيُّهَا النَّاسُ السُّنَّةُ أَوْ لَيْبِكُمْ مِنْ أَنْفُسِكُمْ قَالُوا بَلَى. قَالَ مَنْ حَبَّتْ مَوْلَاهُ فَعَلَيْهِ مَوْلَاهُ.



صورة تخليفت النبي علياً في يوم الغدير

اللَّهُمَّ وَالْمَوْلَى وَالْإِلَاهُ وَعَادِمِ مَعَادَاهُ وَأَنْصِرْ مِنْ نَصْرِهِ وَأَنْزِلْ مِنْ حَذَلِهِ مُوَادِرَ أَحْسَنِ مَعْنِهِ  
حَيْثُمَا دَانَ. وَتُرْوَى أَنَّهُ رَفَعَ رَأْسَهُ نَحْوَ السَّمَاءِ وَقَالَ اللَّهُ هَلْ لَقِيتُ ثَلَاثًا. وَفِي الرَّابِعِ

# The First Miniature of Ghadir in Scotland!

## The Narration of Ghadir Khum in Manuscript Illustrations

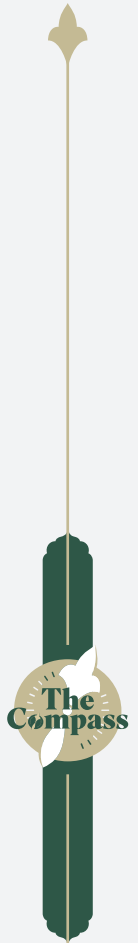
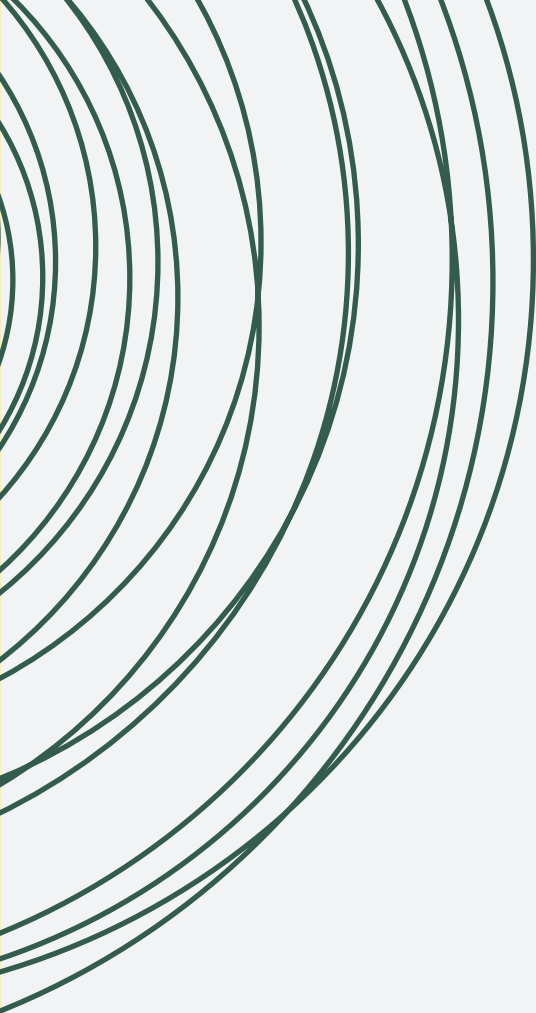
This historic miniature of Ghadir, which is over seven hundred years old, is preserved in a manuscript of Al-Biruni's famous book, "The Remaining Signs of Past Centuries" (Al-Athar al-Baqiya), held at the University of Edinburgh Library in Scotland.

It is intriguing to know that Öljaitü (the Ilkhanid ruler), who changed his name to Sultan Muhammad Khodabandeh after converting to Shia Islam, played a significant role in the creation of this illustration. The luminous phrases of the Ghadir sermon also stand out, beautifully inscribed around the border of this miniature.



**Moment  
by Moment  
Report of  
the Event of  
Ghadir Khumm**

Muhammad Bagher Ansari  
*Muhammad Bagher Ansari*



## From Medina to Ghadir: Beginning of the Journey<sup>1</sup>

In the 10th year of the Hijra, for the first time, the Prophet (peace be upon him and his family) officially announced a general call for Hajj so that all people could attend as much as possible. His Eminence proposed this trip as "**Hajjat al-Wida**" (The Farewell Pilgrimage), a name that took root in hearts as his only memorable journey.

The goal of this journey was the expression of two important Islamic laws that had not yet been fully and officially clarified for the people: one was the Hajj and the other was the issue of Caliphate and succession after the Prophet (peace be upon him and his family).

Following the divine command, the Prophet (peace be upon him and his family) sent heralds to Medina and its surroundings to inform every one of the decision for this journey, so that anyone who wished could prepare for the trip and accompany His Eminence. After the general announcement, many people from around Medina came to join the Prophet, and the Muhajireen and Ansar accompanied him on the journey to Mecca.

As the Prophet's (peace be upon him and his family) caravan moved between Medina and Mecca, members of various tribes joined the crowd. Upon this important news reaching more distant regions, people from around Mecca, cities in Yemen, and elsewhere also flocked toward Mecca to personally learn the details of the Hajj rituals from their Prophet and participate in this first official Hajj pilgrimage of His Eminence.

In addition, Prophet (peace be upon him and his family) had given indications that this year was the final year of his life, and this further encouraged widespread participation from all the people.

A crowd of about one hundred and twenty thousand people participated in the Hajj rituals, of which seventy thousand started from Medina accompanying His Eminence, and the crowd chanted "Labbayk" at every point along the road.



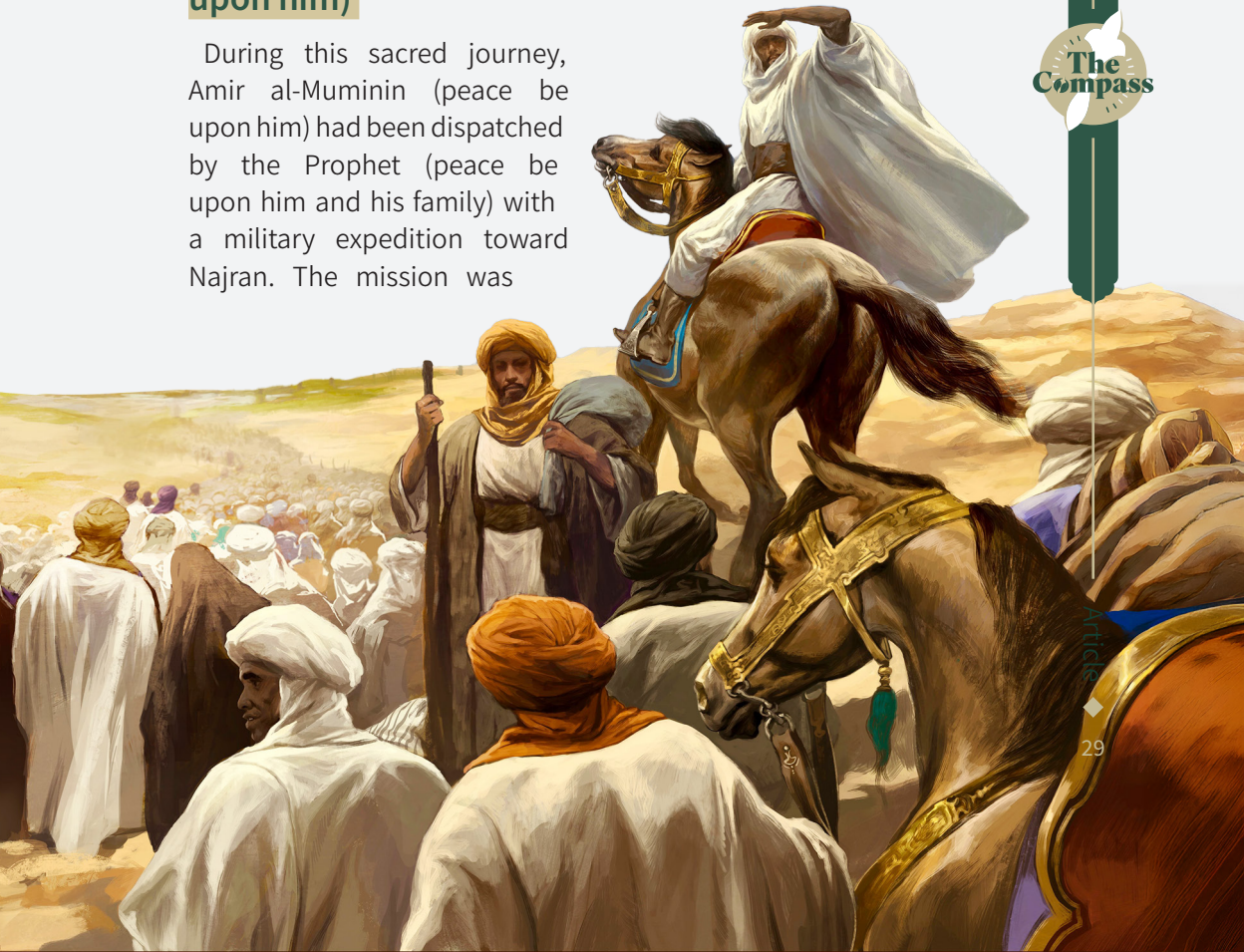
## From Medina to Mecca <sup>2</sup>

The great caravan of the Prophet (peace be upon him and his family) set out from Medina on Saturday, the twenty-fifth of Dhu al-Qa'dah. By his command, the people had brought ihram garments with them, and the Prophet himself performed ghustl and took two ihram garments; they proceeded to Masjid al-Shajara near Medina to enter the state of ihram.

The noble household of the Prophet-Fatimah al-Zahra, Imam al-Hasan, Imam al-Hussain (peace be upon them), and his other children-along with his wives, all rode in camel litters accompanying him.

## The Hajj Pilgrims of Yemen in the Company of Amir al-Muminin (peace be upon him) <sup>3</sup>

During this sacred journey, Amir al-Muminin (peace be upon him) had been dispatched by the Prophet (peace be upon him and his family) with a military expedition toward Najran. The mission was



to invite the people of Yemen to the embrace of Islam and to resolve matters pertaining to Khums, Zakat, and Jizya among them.

When the Prophet (peace be upon him and his family) departed from Medina, Amir al-Muminin (peace be upon him) set out with a host comprising the people of Yemen who desired to participate in the Hajj rites. After collecting the dues from twelve thousand individuals from the people of Yemen, Amir al-Muminin (peace be upon him) proceeded toward Mecca with his forces.

### The Entrustment of the Prophetic Legacies to Amir al-Muminin (peace be upon him) <sup>4</sup>

Following the conclusion of the Hajj rituals, a divine decree was revealed unto the Prophet (peace be upon him and his family) as follows:

*"Thy Prophethood hath reached its culmination, and thy days are fulfilled. Entrust the Supreme Name (Ism al-A'zam), the vestiges of knowledge, and the heritage of the Prophets unto Ali ibn Abi Talib; for he was the first of the believers. I shall not leave the Earth without a Scholar through whom My obedience and My Wilayah are recognized, nor shall it be left void of a Divine Proof (Hujjah) after My Prophet."*

The relics of the Prophets-comprising the Scrolls (Suhuf) of Adam, Noah, and Abraham (peace be upon them), the Torah, the Gospel, the Staff of Moses, the Ring of Solomon (peace be upon him), and other esteemed heritages-rightfully belong only to the Divine Proofs. These were passed from hand to hand among the past Prophets and their successors until they reached the Seal of the Prophets (peace be upon him and his family), who was their custodian; and now, they were to be transferred unto his successor.



The Prophet (peace be upon him and his family) summoned Amir al-Muminin (peace be upon him) and convened a private assembly. Therein, he delivered the Divine Trusts and the heavenly deposits unto him. Thus, the six-thousand-year heritage of the Prophets was entrusted unto Amir al-Muminin (peace be upon him).

These divine trusts and deposits were transmitted from Amir al-Muminin (peace be upon him) to the Imams thereafter; just as they currently reside in the blessed hands of the final Proof of the Lord, His Eminence Imam al-Mahdi (may our souls be sacrificed for him).

### Salutation under the Title "Commander of the Faithful" <sup>5</sup>

Prior to the departure toward Ghadir, while in Mecca, Gabriel brought the title "Amir al-Muminin" (Commander of the Faithful) from the Divine Presence, signifying its exclusive bestowal upon Ali ibn Abi Talib (peace be upon him); though this title had been ordained for his Eminence previously.

The Prophet (peace be upon him and his family) commanded the prominent companions to assemble and, through a specific ceremony, approach Ali (peace be upon him) and salute him as the "Commander of the Faithful," saying: "Peace be upon thee, O Commander of the Faithful." Thereby, during his own lifetime, the Prophet secured his formal acknowledgment of Imam Ali's (peace be upon him) sovereign authority.

At this juncture, Abu Bakr and Umar, by way of objection, inquired of the Prophet (peace be upon him and his family): "Is this a right ordained by God and His Messenger?" The Prophet became incensed and declared: "It is indeed a right from God and His Messenger; the Almighty hath commanded me thus."



## The Public Proclamation of Attendance at Ghadir<sup>6</sup>

Although it was anticipated that the Prophet (peace be upon him and his family) would remain in Mecca for a duration following this—the first and final pilgrimage of his life—he immediately instructed his herald, Bilal, to announce unto the people:

*"On the morrow, the fourteenth of Dhu al-Hijjah, all must set forth to be present at Ghadir Khum at the appointed time; and none shall remain behind, save for the infirm."*

The selection of the "Ghadir" region by special divine decree was noteworthy for several considerations:

One being that on the return path from Mecca, it is situated shortly before the junction of paths and the point of caravan dispersal at Juhfa.

Second, when the future Hajj caravan would traverse this route upon their return, Upon reaching the Valley of Ghadir and offering prayers in the Prophet's Mosque (Masjid al-Nabi), memories are revived and an allegiance to these fundamental doctrinal pillars is renewed within the hearts.

Thirdly, "Ghadir" was a highly suitable location for the Prophet's (peace be upon him and his family) three-day program and for delivering a sermon to such a vast multitude.

Now, after a ten-year absence from his homeland, the Prophet (peace be upon him and his family) departed from Mecca immediately upon the conclusion of the Hajj rites, without remaining for an extended stay so that Muslims might visit him or present their concerns. Instead, he commanded the people to depart from Mecca and assemble at "Ghadir."

## The Geographical Location of Ghadir Khum <sup>7</sup>

The region of Ghadir Khum was an expansive and open desert situated in the path of the seasonal floodwaters of the Juhfa Valley. These floodwaters flowed from the east toward the west; after passing through Ghadir, they reached Juhfa and subsequently continued toward the Red Sea, where the annual torrents discharged into the waters.



## Ghadir Sermon <sup>8</sup>

Upon departing Mecca, they first reached "Sayraf," and from there proceeded to "Marr al-Zahran." The subsequent settlement was "Usfan," followed by "Qudayd." They were now drawing near to Juhfa, alongside which lay "Ghadir."

As midday approached on Monday, the eighteenth of Dhu al-Hijjah, precisely when they reached the region of "Ghadir Khum," the Prophet (peace be upon him and his family) diverted his course from the main road to the right, toward Ghadir, and proclaimed:

أَيُّهَا النَّاسُ، أَجِيبُوا دَاعِيَ اللَّهِ، أَنَا رَسُولُ اللَّهِ.

*"O people, respond unto the caller of God, for I am the Messenger of God."*

This was an allusion to the fact that the moment for delivering a momentous message had arrived. Consequently, he commanded the herald to cry out: **"Let everyone halt; those who have gone ahead must return, and those at the rear must stop,"** so that the entire multitude might gradually assemble at the preordained location.



Furthermore, he issued an instruction that no one should take place beneath the ancient trees, so that the area might remain clear for the erection of the sermon platform. Following this command, all mounts were halted; those who had advanced further returned, and everyone disembarked in the Ghadir region. Each found a place for themselves, pitched their tents for a three-day stay, and gradually settled.

Now, for the first time, the desert bore witness to an immense human congregation. The sacred presence of the Five Pure Lights-the Prophet, Lady Fatimah al-Zahra, Imam al-Hasan, and Imam al-Husain (peace be upon them)-multiplied the grandeur of this great assembly manifold.

A diverse composition of men and women, from various tribes and cities, with differing degrees of faith, knelt before the pulpit of their Prophet; this was another striking aspect of this magnificent gathering.

### Preparation of the Sermon Site and the Pulpit <sup>9</sup>

On the other hand, the Prophet (peace be upon him and his family) summoned four of his elite companions-namely Miqdad, Salman, Abu Dharr, and Ammar-and commanded them to go to the site of the ancient trees, which stood in a single row, and prepare the area.

Given the vastness of the crowd, Rabi'ah-who possessed a powerful voice-was chosen to repeat the Prophet's words for those situated further away, so they might better comprehend the discourse.



## The Prophet and Amir al-Muminin (peace be upon him) atop the Pulpit <sup>10</sup>

As midday approached, the people's anticipation culminated when the Prophet's herald gave the call for congregational prayer. The people emerged from their tents, gathered before the pulpit, and organized themselves into prayer rows. The Prophet (peace be upon him and his family) also stepped forth from his tent, took his place, and led the congregational prayer.

Thereafter, the people witnessed the Prophet (peace be upon him and his family) ascend the pulpit of Ghadir and stand upon its summit. He then summoned Amir al-Muminin (peace be upon him) to stand upon the pulpit at his right side. Prior to commencing the sermon, Amir al-Muminin (peace be upon him) stood one step lower on the pulpit's right, while the Prophet's hand rested upon his shoulder.

His Eminence then cast a gaze to the right and left of the assembly and waited until the people were fully gathered. The women also sat in a designated section of the assembly from where they could clearly see the Prophet (peace be upon him and his family).

Once the people were prepared, the Noble Prophet (peace be upon him and his family) commenced his historic and final formal oration unto the worlds.

Considering this unique manner of address-where two individuals stand atop the pulpit and over one hundred and twenty thousand spectators behold that supreme proclamation-we shall now proceed to the words of His Eminence. It is noteworthy that a gathering of 120,000 people for a single oration, positioned such that everyone can witness the orator, is an extraordinary feat even in today's world; let alone during the era of the Prophet's mission, for in the preceding six-thousand-year history of the prophets, such a colossal assembly had never been convened for any discourse.



## The Oration of the Prophet (peace be upon him and his family) <sup>11</sup>

The historic oration of the Prophet (peace be upon him and his family) at Ghadir, which lasted approximately one hour, can be outlined in eleven sections:

### I am a Servant of God and Submissive to Him

In the first part of the discourse, His Eminence engaged in the praise and glorification of the Divine, recounting the attributes of power and mercy of the Almighty God. Thereafter, he bore witness to his own servitude before the Divine Essence, declaring:

*"I believe in Him, His angels, His books, and His messengers. I hearken unto His command and obey Him; I hasten toward that which pleaseth Him and submit before His decrees."*

يَا أَيُّهَا الرَّسُولُ بَلِّغْ

*O Messenger, Proclaim!*

In the second part, he directed the discourse toward the central objective, explicitly stating that he must convey an important command regarding Ali ibn Abi Talib. He acknowledged that: "Should I fail to deliver this message, I would not have fulfilled my divine mission, and I fear His retribution." Furthermore, he clarified that God had revealed unto him thus:

أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ - فِي عَلِيٍّ يَغْنَى فِي الْخِلَافَةِ  
لِعَلِيٍّ بْنِ أَبِي طَالِبٍ - وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ  
يَعْصِمُكَ مِنَ النَّاسِ <sup>12</sup>

*"O Messenger, deliver that which hath been revealed unto thee from thy Lord: O Messenger, proclaim that which has been sent down to you from your Lord concerning Ali-that is, the successorship of Ali ibn Abi Talib; for if you do it not, you have not conveyed His message at all. And God will protect you from the people."*



Then, the Prophet presented the God's emphatic command regarding the proclamation of the Wilayah (divine authority) with utter clarity, declaring:

*"Gabriel descended unto me three times, bringing the salutations of my Lord-Who is the Source of Peace-and commanded me to stand within this assembly and announce unto every man, regardless of race or color, that Ali ibn Abi Talib is my brother, my legatee (Wasi), and my successor over my nation, and the Imam after me. His relation to me is as that of Aaron to Moses, save that there shall be no prophet after me. He is your guardian (Wali) after God and His Messenger."*

Regarding this matter, God has revealed a verse from His Book unto me:

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ  
يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ<sup>13</sup>

*"Verily, your guardian is none other than Allah, His Messenger, and those who believe, who perform the prayer and give alms while they are bowing in worship."*

*It is Ali ibn Abi Talib who established the prayer and gave alms while in the state of Ruku (bowing), intending the pleasure of God, the Almighty and Majestic, in every circumstance. God was not satisfied with me until I proclaimed what He had revealed concerning the right of Ali.*



## Twelve Imams (peace be upon them) Until the End of the World

In the third section, the Prophet proclaimed the Imamate of the twelve Imams after himself until the final day of the world, so that all avaricious hopes might be severed at once. To convey the profound significance of the matter, he declared:

*"O people, this is the final time I shall stand in such an assembly. Therefore, hearken and obey, and bow your heads in submission before the command of your Lord."*

Among the pivotal points in the address of the Prophet (peace be upon him and his family) was the reference to the universality of their authority (Wilayah) over all humanity, across all times and in all places, as well as the influence of their words in every matter, which he proclaimed in this manner:

*"The Almighty and Majestic God is your Master and your Deity; and after God, His Messenger and Prophet-who now addresses you-is your Master. After me, Ali is your Master and your Imam by the command of God. Thereafter, the Imamate shall continue through my lineage from his offspring until the day you meet God and His Messenger."*

The representation (Niyabat) of the Imams (peace be upon them) on behalf of God and the Prophet concerning the permissible (Halal) and the forbidden (Haram), and all matters of this world and the hereafter, was among the most significant aspects of the sermon, which he expressed with precise words:

*"There is no Halal except that which God, His Messenger, and they (the Imams) have made permissible; and there is no Haram except that which God, His Messenger, and they (the Imams) have made forbidden unto you. The Almighty and Majestic God has made known to me the Halal and the Haram, and that which my Lord has taught me from His Book and His decrees of the permissible and the prohibited, I have entrusted unto him (Ali)."*

After describing all this grandeur, he cautioned the people

against opposition and declared:

*"O people, he is an Imam from God; and whosoever denies his authority (Wilayah), God shall never accept his repentance nor grant him forgiveness.*

*O people, I swear by God that the former prophets and messengers gave glad tidings of my coming; and I, by God, am the Seal of the Prophets and Messengers, and the Proof (Hujjat) over all creations among the inhabitants of the heavens and the earths. Whosoever doubts these matters has become a disbeliever, like the disbelief of the first Age of Ignorance (Jahiliyyah). And whosoever doubts any part of this speech of mine has doubted all that has been revealed unto me; and whosoever doubts one of the Imams has doubted them all; and he who doubts us shall be in the Fire.*

*Know that Gabriel brought this news from God for me and said: "Whosoever shows enmity towards Ali and does not accept his authority (Wilayah), may My curse and wrath be upon him!"*

At this juncture, Prophet (peace be upon him and his family) intended to express the most sensitive portion of the oration, which was accompanied by a practical demonstration. Thus, to prepare the people, he declared: *"By God, the inner secrets of the Quran shall not be explained to you, nor shall its interpretation be clarified, except by this person whose hand I hold, whom I draw toward myself, whose arm I grasp, and whom I raise with both my hands to make you understand that:*

*Whomsoever I am his Master (Mawla), Ali is his Master; and he, Ali ibn Abi Talib, is my brother and my successor, and his authority (Wilayah) is from God, the Almighty and Majestic, which He has revealed unto me."*

Thereafter, he presented a beautiful illustration of the bond between the two greatest pillars of Islam and declared:

*"O people, Ali and the pure ones among my offspring from his lineage are the Smaller Precious (Thaqal al-Asghar),*

*and the Quran is the Greater Precious (Thaqal al-Akbar). Each of these two testifies to the other and is in harmony with it. They shall not separate from one another until they return to me at the Pool of Kawthar. Know that they are the trustees of God among the people and His governors upon the earth."*

At this stage, with absolute decisiveness, he forbade any encroachment upon the station of the Amir al-Muminin (peace be upon him) and declared:

*"Know that Amir al-Muminin is none other than this brother of mine. Know that the title of 'Commander of the Faithful' (Amir al-Muminin) is not lawful for anyone after me except for him."*

**من كنت مولاه فهذا علي مولاه**

*Whomsoever I am his Master, Ali is his Master*

In the fourth part of the oration, the Prophet (peace be upon him and his family), following the prior introductions and the mention of the station of caliphate and authority of Amir al-Muminin (peace be upon him), aimed to close the path to any doubt or ambiguity until the end of time. To nullify any attempt in this path at its inception, he proceeded to demonstrate practically what he had proclaimed verbally.

First, he addressed Amir al-Muminin (peace be upon him), who was standing beside him atop the pulpit, saying: "Come closer." His Eminence drew nearer, and the Prophet (peace be upon him and his family) grasped him by his two arms from behind. At that moment, Amir al-Muminin (peace be upon him) spread his hands open until both their hands were raised toward the heavens.

Then, the Prophet (peace be upon him and his family) lifted Amir al-Muminin (peace be upon him)-who was standing one step lower-so high that Imam Ali's feet were level with the Prophet's knees, and the people saw the whiteness of their underarms, a sight never before witnessed until that day. In this state, he proclaimed:

مِن كُنْتُ مَوْلَاةً فَهَذَا عَلَى مَوْلَاةٍ، اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَعَادِ مَنْ  
عَادَاهُ وَأَنْصُرْ مَنْ نَصَرَهُ وَاحْذَلْ مَنْ حَذَلَهُ.

*"Whomsoever I am his Master (Mawla), Ali is his Master. O Allah! Befriend him who befriends Ali, and be the enemy of him who is Ali's enemy; help him who helps Ali, and forsake him who forsakes Ali."*

In this part of the oration, he announced the revelation of the Divine Message concerning the perfection of religion through the authority of Amir al-Muminin (peace be upon him), a moment that was profoundly moving. His Eminence declared: "O Allah, when this matter was clarified and Ali was appointed on this day, Thou didst reveal this verse concerning him:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ  
لَكُمْ الْإِسْلَامَ دِينًا<sup>14</sup> وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ  
مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ.<sup>15</sup>

*'This day have I perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your religion' (16); and 'And whoso seeketh as religion other than Islam, it shall not be accepted from him, and he will be a loser in the Hereafter!' O Allah, Thou art witness that I have delivered."*



## The Religion of God Was Perfected

In the fifth section, the Prophet (peace be upon him and his family) explicitly declared: *"O people, Allah hath perfected your religion through his (Ali's) Imamate. Thus, whosoever doth not follow his lead and the lead of those who are his successors from my lineage and from his offspring-until the Day of Resurrection and the Day of standing before Allah, the Almighty and Majestic-such are they whose deeds are void in this world and the Hereafter, and they shall abide in the Fire eternally."*

Then, so that the people might appreciate the value of such a blessing, he declared: *"Your Prophet is the best of prophets, your legatee (Wasi) is the best of legatees, and his offspring are the best of legatees. **O people, the lineage of every prophet was from his own loins, but my lineage is from the loins of the Commander of the Faithful, Ali."***

Thereafter, while recounting a glimpse of the virtues of Amir al-Muminin (peace be upon him), he declared: *"Know that none shows enmity toward Ali except the wretched, none befriends Ali except the pious, and none believes in him except the sincere believer."* Here, in reference to the verse **"And have chosen for you Islam as your religion,"** he proclaimed:

*"O people, I have taken Allah as witness and I have delivered my mission unto you, and naught is upon the Messenger except clear proclamation. O people, fear Allah as He ought to be feared, and die not except as Muslims."*

## The Covenant of Loyalty with Ghadir

In the ninth section, the Prophet addressed the issue of allegiance (Bay'ah), stating its value and divine backing as follows: *"Know that at the conclusion of my discourse, I shall summon you to strike your hands upon my own as an act of allegiance to him and an acknowledgement of his authority, and thereafter to strike your hands upon his. Know that I have pledged allegiance to Allah, and Ali has pledged allegiance to me; and I, on behalf of Allah, take this allegiance from you."*

In this regard, he cited the Quran, stating that Allah says:

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ  
فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَىٰ نَفْسِهِ وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهِ  
اللَّهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا<sup>16</sup>

*"Verily those who plight their fealty to thee do no less than plight their fealty to Allah: the Hand of Allah is over their hands: then any one who violates his oath, does so to the harm of his own soul, and any one who fulfils what he has covenanted with Allah,- Allah will soon grant him a great Reward". (18)*

### **Pledging Allegiance to the Twelve Imams (peace be upon them)!**

In the final stage of the oration, a verbal allegiance was conducted: and the Prophet (peace be upon him and his family) stated:

*" O people, you are more numerous than can [all] strike your hands upon mine at one time; and my Lord hath commanded me to take from your tongues an acknowledgment of that which I have concluded for Ali, the Commander of the Faithful, and for the Imams who shall come after him from my lineage and his, as I have made known to you that my offspring are from his loins."*

The second preparation was the determination of the phrases signifying the content of the allegiance, which all people were required to acknowledge-this was considered a "hand-striking" allegiance as well. Since this allegiance was not a transient or fleeting matter, but rather a belief on the heights of eternity, His Eminence uttered detailed phrases through his blessed tongue and requested the people to repeat them exactly.

Thus, addressing those present, he said: "Say all together:

*'We have heard and we obey; we are well-pleased and we bow our heads in submission before that which thou hast conveyed to us from our Lord and from thy own self,*



*concerning the matter of the Imamate of our Imams: Ali, the Commander of the Faithful, and the Imams who shall come from his loins.*

We pledge our allegiance to this with our hearts, our souls, our tongues, and our hands. Upon this creed we live, and upon it we shall die, and with it we shall be resurrected [on the Day of Judgment]. We shall not alter it, nor shall we change or substitute it. We shall not doubt, nor shall we deny, nor shall we allow hesitation to enter our hearts, and we shall never recant from this word or break the covenant.

Thou hast admonished us with the Divine Counsel regarding Ali, the Commander of the Faithful, and the Imams whom thou didst mention to be of thy offspring from his loins—namely al-Hasan and al-Husain, and those whom God hath appointed after them."

"Thus, the covenant and pledge for them were taken from us; from our hearts, our souls, our tongues, and our consciences. Whosoever could, pledged allegiance by hand, and otherwise, acknowledged it with his tongue. We shall never seek to change this covenant, and Allah shall not see any transformation in our souls [regarding this matter].

We shall convey these matters from thy word to those near and far among our children and kin, and we take Allah as witness to this. Allah sufficeth as a Witness, and thou too art a witness to this acknowledgment of ours."

### **Congratulation and Felicitation for Ghadir and Wilayah**<sup>17</sup>

After the conclusion of the sermon, the voices of the people rose: "Yes, we heard, and in accordance with the command of Allah and the Messenger, we obey with our hearts, souls, tongues, and hands."

Thereafter, they flocked toward the Prophet (peace be upon them and his family) and the Commander of the Faithful (peace be upon him) and vied with one another to pledge allegiance

and strike hands with them. This manifestation of emotions and cries of jubilation arising from the crowd bestowed an unparalleled splendor and majesty upon that great assembly.

At that moment, the Prophet (peace be upon him and his family) declared:

*"Praise be to Allah who hath favored us over all the worlds."*

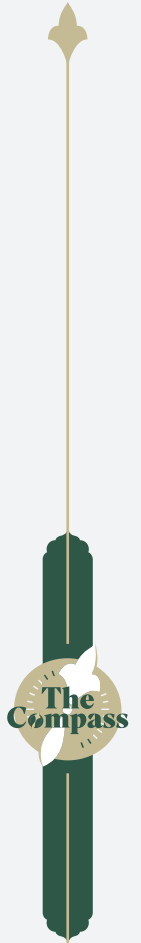
A noteworthy point, which we find in none of the victories of the Prophet (peace be upon him and his family)-be it in battles, other occasions, or even the Conquest of Mecca-is that on the day of Ghadir, His Eminence declared:

*"Offer me congratulations! For Allah hath specialized me with Prophethood and my Ahl al-Bayt with Imamate!" This was a sign of a great triumph and the total shattering of the strongholds of disbelief and hypocrisy.*

Furthermore, the Prophet (peace be upon him and his family) ordered his herald to circulate among the people and repeat this summary of Ghadir:

**مَنْ كُنْتُ مَوْلَاً فَهَذَا عَلَى مَوْلَاً، اللَّهُمَّ وَالِ مَنْ وَاوَاةً وَعَادِ مَنْ  
عَادَاهُ وَأَنْصُرْ مَنْ نَصَرَهُ وَاجْزُلْ مَنْ خَذَلَهُ.**

*"Whomsoever I am his master (Mawla), Ali is his master. O Allah, befriend him who befriends him, and be the enemy of him who opposes him; support him who supports him, and forsake him who forsakes him," so that the eternal tableau of Wilayah might be etched upon the hearts.*





## The Allegiance of Men <sup>18</sup>

During his speech, the Prophet (peace be upon him and his family) had promised that after the conclusion of the discourse, he would take allegiance from them. There, he declared:

*"...Know that after the conclusion of my sermon, I shall call you to strike your hands upon mine as an act of allegiance to him and an acknowledgment of his authority, and after me, to strike your hands upon his own hand. Know that I have pledged allegiance to Allah, and Ali has pledged allegiance to me; and I, on behalf of Allah, take this allegiance from you for him."*

Thereafter, the people arrived in groups at the Prophet's tent (peace be upon him and his family), striking hands in allegiance with him and offering their congratulations and felicitations. Then, they would enter the tent designated for Amir al-Muminin (peace be upon him) and, acknowledging him as the Imam and Caliph after their Prophet, they would strike hands in allegiance and pledge their covenant of loyalty. They greeted him with the title "Commander of the Faithful" (Amir al-Muminin) and congratulated him on this lofty station.

The program of allegiance continued for three days, during which His Eminence remained at Ghadir. The proceedings were so meticulously planned that all the people participated in them.

Among those who pledged allegiance to Amir al-Muminin (peace be upon him) at Ghadir were the very ones who broke it sooner than all others, trampling their covenant before anyone else, and after the Prophet (peace be upon him and his family),

one after another, opposed Amir al-Muminin (peace be upon him).

It is remarkable that after the allegiance, Umar uttered these words:

*"Congratulations to you! May it be pleasing unto you, O son of Abu Talib! Blessed be your state, O Abu al-Hasan! Now you has become my master (Mawla) and the master of every believing man and woman!"*

Even more remarkable is that while all the people pledged their allegiance without question following the command of the Prophet (peace be upon him and his family), Abu Bakr and Umar asked: "Is this matter from Allah or from His Messenger? (meaning: Do you say this of your own accord?)"

His Eminence replied:

*"It is from Allah and His Messenger. Can such a momentous matter occur without the command of Allah?" And he further stated: "Yes, it is the truth from Allah and His Messenger that Ali is the Commander of the Faithful."*



## The Allegiance of Women <sup>19</sup>

The Prophet (peace be upon him and his family) also commanded that the women pledge allegiance to him, greet him as the "Commander of the Faithful," and offer him their congratulations and felicitations; and he emphasized this command particularly regarding his own wives.

## The Conclusion of the Ghadir Ceremony <sup>20</sup>

In this manner, after three days, the Ghadir ceremony came to an end, and those days became etched in the minds as the "Days of Wilayah." The Arab groups and tribes, enriched with a world of Islamic teachings, after bidding farewell to their Prophet and gaining a complete recognition of his successor, set out for their own cities and lands. The Prophet (peace be upon him and his family) also departed for Medina, having brought the caravan of Prophethood to its intended destination.

The news of the "Event of Ghadir" spread rapidly throughout the cities and reached the ears of all. Beyond any doubt, it was disseminated by travelers, caravan-leaders, and merchants to the farthest corners of the world of that era-namely Iran, Rome, and China-so that both Muslims and non-Muslims were informed thereof.

Through this, the Islamic community once again demonstrated its power and remained immune to potential external attacks. Thus it was that Allah perfected His Proof (Hujjah) upon the people; just as Amir al-Muminin (peace be upon him) says:

مَا عَلِمْتُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ تَرَكَ يَوْمَ الْغَدِيرِ  
لِأَحَدٍ حُجَّةً وَلَا لِقَائِلٍ مَقَالًا<sup>21</sup>

*"Do you not know that the Messenger of Allah (peace be upon him and his family) left no excuse for anyone on the Day of Ghadir, nor any room for any [dissenting] speech..."*

In the hope that in this fifteenth century of Ghadir, we may convey its message to the generations of tomorrow; and taking Ghadir as our stronghold, let us point to Saqifah, that we may raise the banner of Wilayah upon the heights of history and place a smile of satisfaction upon the blessed lips of Amir al-Muminin (peace be upon him).

## References:

1. 'Awalim al-'Ulum: Vol. 15/3, pp. 167, 297. Al-Ghadir: Vol. 1, pp. 9, 10. Bihar al-Anwar: Vol. 21, pp. 360, 383, 384, 390; Vol. 28, p. 95; Vol. 37, p. 201.
2. Al-Ghadir: Vol. 1, pp. 9, 10. Bihar al-Anwar: Vol. 21, pp. 360, 383, 384, 390; Vol. 28, p. 95; Vol. 37, p. 201. 'Awalim al-'Ulum: Vol. 15/3, pp. 167, 168, 297.
3. Bihar al-Anwar: Vol. 21, p. 360; Vol. 37, p. 201. 'Awalim al-'Ulum: Vol. 15/3, p. 297.
4. Bihar al-Anwar: Vol. 28, p. 96; Vol. 37, p. 202; Vol. 40, p. 216.
5. Bihar al-Anwar: Vol. 37, pp. 111, 120. 'Awalim: Vol. 15/3, p. 39. Kitab Sulaym: p. 730.
6. Bihar al-Anwar: Vol. 21, p. 385; Vol. 37, pp. 111, 158. Ithbat al-Hudat: Vol. 2, p. 136, Hadith 593. Al-Ghadir: Vol. 1, pp. 10, 268.
7. Mu'jam Ma Istu'jam: Vol. 2, pp. 368, 492, 510. Lisan al-'Arab: entries Kh-m-m and Ghadir. Mu'jam al-Buldan: Vol. 2, p. 350; Vol. 3, p. 159; Vol. 4, p. 188; Vol. 6, entry Ghadir. Mu'jam Ma'alim al-Hijaz: Vol. 1, p. 156. Taj al-'Arus: entries Kh-m-m, Ghadir. Al-Nihayah (Ibn Athir): entry Khumm. Al-Rawd al-Mi'tar: p. 156. Wafa al-Wafa: Vol. 2, p. 298. Sifat Jazirat al-'Arab: p. 259
8. Bihar al-Anwar: Vol. 21, p. 387; Vol. 37, pp. 173, 203, 204; Vol. 98, p. 298. 'Awalim: Vol. 15/3, pp. 50, 60, 75, 79, 80, 301. Al-Ghadir: Vol. 1, pp. 10, 22. Madinat al-Ma'ajiz: p. 128. Al-Fusul al-Muhimmah: pp. 24, 25.
9. Bihar al-Anwar: Vol. 21, p. 387; Vol. 37, pp. 173, 203, 204; Vol. 98, p. 298. 'Awalim: Vol. 15/3, pp. 50, 60, 75, 79, 80, 301.
10. Bihar al-Anwar: Vol. 21, p. 387; Vol. 37, p. 209. 'Awalim: Vol. 15/3, pp. 44, 97, 301. Ithbat al-Hudat: Vol. 2, p. 267, Hadiths 387, 391. Ithbat al-Hudat: Vol. 21, pp. 53, 57.
11. Rawdat al-Wa'izin: Vol. 1, p. 89. Al-Ihtijaj: Vol. 1, p. 66. Al-Yaqin: p. 343, Chapter 127. Nuzhat al-Kiram: Vol. 1, p. 186. Al-'Udad al-Qawiyah: p. 169. Al-Tahsin: p. 578, Chapter 29 of Part Two. Al-Sirat al-Mustaqim: Vol. 1, p. 301, quoting from the book "Al-Wilayah" authored by the historian Al-Tabari. Nahj al-Iman: p. 92, quoting from the book "Al-Wilayah" authored by the historian Al-Tabari. Bihar al-Anwar: Vol. 37, pp. 201, 207. Ithbat al-Hudat: Vol. 2, p. 114; Vol. 3, p. 558.
12. Surah Al-Ma'idah: Verse 67.
13. Surah Al-Ma'idah: Verse 55.
14. Surah Al-Ma'idah: Verse 3.
15. Surah Al-Imran: Verse 85.
16. Surah Al-Fath: Verse 10.
17. Bihar al-Anwar: Vol. 21, p. 387. Amali of Sheikh al-Mufid: p. 57.
18. Bihar al-Anwar: Vol. 21, p. 387; Vol. 28, p. 90; Vol. 37, pp. 127, 166. Al-Ghadir: Vol. 1, pp. 58, 271, 274. 'Awalim: Vol. 15/3, pp. 42, 60, 65, 134, 136, 194, 195, 203, 205.
19. Bihar al-Anwar: Vol. 21, p. 388. 'Awalim: Vol. 15/3, p. 309.
20. Bihar al-Anwar: Vol. 37, p. 136; Vol. 39, p. 336; Vol. 41, p. 228. 'Awalim: Vol. 15/3, p. 68. Kashf al-Ghummah: p. 109. Basa'ir al-Darajat: p. 201.
21. Bihar al-Anwar: Vol. 28, p. 186. Ithbat al-Hudat: Vol. 2, p. 115.



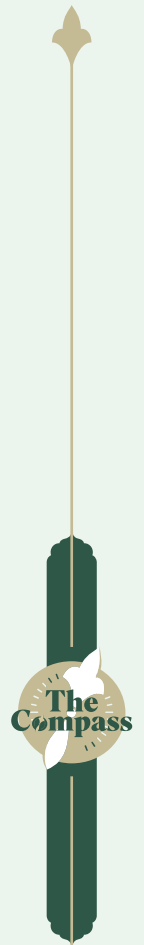
# The Divine Seal upon Ghadir

Muhammad Hussain Al-hakkak  
*Muhammad Hussain Al-hakkak*





The proclamation at Ghadir Khum on the 18th of Dhu al-Hijjah stands as one of the most critical junctures in Islamic history. While the event is widely documented as the formal appointment of Ali ibn Abi Talib (peace be upon him) as the successor to the Prophet Muhammad (peace be upon him and his family), classical exegesis (Tafsir) records a subsequent event that serves as a celestial confirmation of this mandate. This report examines the historical account of al-Nu'man ibn al-Harith al-Fihri, whose defiance led to a direct divine intervention.



## The Context of Dissent

Following the Prophet's (peace be upon him and his family) declaration—"Whosoever I am his leader, Ali is his leader"—the news spread rapidly across the Hijaz. While the vast majority of the 120,000 pilgrims offered their congratulations, the appointment challenged the deep-seated tribal hierarchies of certain Quraysh elites.

Among the detractors was al-Nu'man ibn al-Harith al-Fihri. According to the records of Al-Haskani in *Shawahid al-Tanzil* and Al-Tabarsi in *Majma' al-Bayan*, al-Nu'man travelled to Medina specifically to challenge the Prophet (peace be upon him and his family) regarding the legitimacy of this appointment.

## The Confrontation

Upon reaching the Prophet's assembly, al-Nu'man presented a list of the religious obligations already accepted by the community: the testimony of faith (Shahada), prayer (Salah), fasting (Sawm), pilgrimage (Hajj), and almsgiving (Zakat). He argued that the appointment of Amir al-Muminin (peace be upon him) was an additional burden that seemed to stem from personal or familial preference rather than divine decree.

He explicitly asked:

*"Is this [the Wilayah of Ali] from you, or is it from Allah?"*

The Prophet (peace be upon him and his family) provided an oath of absolute clarity:

*"By the One besides whom there is no other God, this is indeed from Allah."*

## The Petition and the Immediate Consequence

The historical significance of this event lies in al-Nu'man's reaction. Unable to accept the divine nature of the Imamate, he invoked a "Mubahala-style" petition against himself. He turned toward the sky and declared:

*"O Allah! If this is indeed the truth from You, then rain down upon us stones from the sky..."*

The primary historical sources record that before al-Nu'man could depart the outskirts of the city, a stone fell from the heavens, striking him and resulting in his immediate death. This event was not merely a personal tragedy but a public sign recorded by historians to demonstrate that the appointment at Ghadir was a non-negotiable divine command.

### The Revelatory Connection

It is at this precise moment that the opening verses of Surah al-Ma'arij were revealed to the Prophet (peace be upon him and his family):

سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ لِلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ

*"A questioner asked concerning a punishment about to befall; for the disbelievers, which there is none to avert..." (Quran 70:1-2)*

The inclusion of this event in Tafsir literature serves as a documentary evidence of the link between the Imamate and Revelation. It illustrates that the guardianship of Amir al-Muminin (peace be upon him) was not a political post-script but a fundamental component of the faith, protected and confirmed by the Almighty.

### Documentary References:

*Al-Haskani, Shawahid al-Tanzil, Vol. 2, p. 286.*

*Al-Tabarsi, Majma' al-Bayan fi Tafsir al-Quran, Vol. 10.*


*Al-Thalabi, Al-Kashf wa al-Bayan.*



**The Discourse of  
“Ihtijaj” and  
the Resonance  
of Ghadir:  
A Guardian of Truth  
in Shia History**

Mohsen Hashemzadeh

*Mohsen Hashemzadeh*



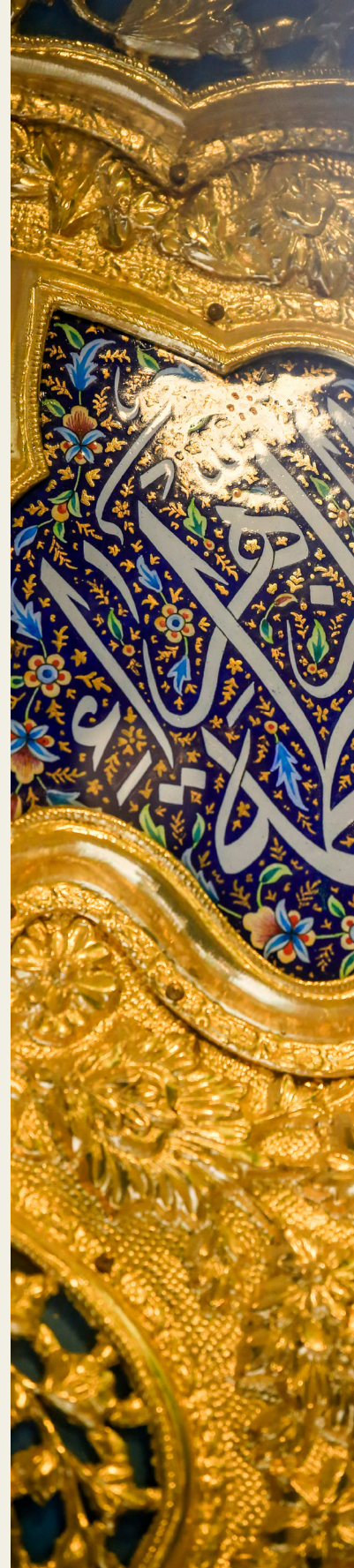
In the annals of Shia history, "Ihtijaj" (argumentative discourse and Reasoning) is not merely a mode of dialogue, but a conscious manifestation of safeguarding the Truth amidst the socio-political upheavals of early Islam. It is an act wherein the Fourteen Infallibles (peace be upon them) sought to keep the vital link between the "Divine Text" and the "lived reality of society" alive, by invoking the collective memory of the Ummah and citing definitive historical events. Within this framework, the event of Ghadir Khumm -as the most pivotal occurrence in Islamic history- holds a singular station in the constellation of "Ihtijajat". It was an event that not only bestowed meaning upon the faith of Muslims in its own specific temporal context but has been continuously reread and reaffirmed across history in diverse positions and varying circumstances.


The reflection of Ghadir in the discourses of Lady Fatimah (peace be upon her) and Amir al-Muminin (peace be upon him), demonstrates that this event

evolved into a criterion for measuring the community's fidelity to the teachings of The Prophet (peace be upon him and his family). From the Prophet's Mosque to the cemetery of Uhud, from battlefields such as Jamal to political assemblies like the Six-Member Council, the invocation of Ghadir has perpetually served as a luminous testament to the legitimacy of the religious guardianship and leadership of Amir al-Muminin (peace be upon him). This geographical and situational diversity bears witness to the dynamism of the discourse of leadership and its active presence within the core of various events in Islamic history.

From a scholarly perspective, an analysis of these discourses confronts us with a network of historical, geographical, and narrological references wherein Ghadir is recognized as the nexus between "Prophetic Text" and its "social realization." From a literary standpoint, these discourses carry a tone of profound sorrow, rigorous logic, and spiritual awakening, manifested in the speech of the Fourteen Infallibles (peace be upon them) to artistically compel the audience into a reflection between emotion and intellect.

What follows is an account of the various manifestations of these discourses across different locales and situations; a narrative showing how Ghadir, as a living truth, was summoned time and again throughout the history of early Islam to keep the light of guidance lit at the most decisive turning points.






## The Reasoning of Lady Fatimah (peace be upon her) in the Prophet's Mosque Regarding the Event of Ghadir

Following the usurpation of Fadak by the first Caliph, Lady Fatimah (peace be upon her) engaged in a reasoning discourse among the Ansar in Medina. During this dialogue, a group of the Ansar addressed the Prophet's daughter, stating that had they heard these words before pledging allegiance to Abu Bakr, they would never have sworn fealty to anyone but Amir al-Muminin Ali (peace be upon him). In response, referring to the event of Ghadir Khumm -which occurred during the Prophet's return from the Farewell Pilgrimage in the region of Ghadir Khumm between Mecca and Medina- Lady Fatimah (peace be upon her) declared: "Did my father leave any excuse for anyone on the day of Ghadir Khumm?"<sup>1</sup>

## The Reasoning of Lady Fatima (peace be upon her) Regarding Ghadir Khumm in the Uhud Cemetery

Twice a week, on Mondays and Thursdays, Lady Fatimah (peace be upon her) would visit the Uhud Cemetery north of Medina to visit the graves of the martyrs; the resting place of many companions, including Hamza, the Master of the Martyrs. Beside Hamza's grave, she would offer prayers and engage in mourning. During one of these visits, while she was occupied with her lamentations, one of the Prophet's companions observed her and inquired about the religious leadership of Amir al-Muminin (peace be upon him). Referencing Ghadir Khumm, Lady Fatimah (peace be upon her) replied: "Have you forgotten the words of the Prophet on the day of Ghadir Khumm when he said: 'Whomsoever I am his leader (Mawla), Ali is his leader'?" She further added: "O Ali! Your position to me is as the position of Aaron to Moses."<sup>2</sup>





## **The Reasoning of Lady Fatimah (peace be upon her) Regarding Ghadir During the Incursion into Her House**


Following the assault on her home in the city of Medina, Lady Fatimah (peace be upon her) addressed the assailants, saying: "I have never seen a people worse than you in their covenant-breaking; you abandoned the body of the Prophet and acted contrary to the pledge and covenant. You trampled upon our leadership and recognized no right for us, as if you knew nothing of the Prophet's words on the day of Ghadir Khumm!"<sup>3</sup>

## **The Reasoning of Amir al-Muminin Ali (peace be upon him) in the Prophet's Mosque Following the Incursion on the House of Revelation**

After the assault and the forced removal of Amir al-Muminin Ali (peace be upon him), he was taken toward the Prophet's Mosque, the primary center for political decision-making and the gathering place of the Muhajirun and Ansar at that time. Within this very mosque, Amir al-Muminin (peace be upon him) engaged in protest discourse before the assembled Muslims, particularly the Muhajirun and Ansar. Citing the event which had transpired in a specific geographical location, he addressed those present: "O assembly of Muhajirun and Ansar! I adjure you by Allah, did you not hear the words of the Prophet on the day of Ghadir Khumm?"<sup>4</sup>

## **The Reasoning of Amir al-Muminin Ali (peace be upon him) in the Six-Member Council**

During the formation of the Shura (council) to determine the caliphate, convened by the order of Umar ibn al-Khattab and attended by six companions, Amir al-Muminin Ali (peace be upon him) engaged in a protest discourse and reasoning at the



council's gathering place in the city of Medina. In the political atmosphere of Medina, to establish his rightful station, Amir al-Muminin referred to historical events accepted by the entire council -specifically the event of Ghadir Khumm- and addressed the members: "Is there among you anyone whom the Prophet appointed as the leader of the people on the day of Ghadir, saying of him: 'Whomsoever I am his leader, Ali is his leader'?" Those present in the Shura replied: "By Allah, no." <sup>5</sup>

### **The Reasoning of Amir al-Muminin Ali (peace be upon him) During the Caliphate of Uthman**



During the reign of Uthman ibn Affan, Amir al-Muminin Ali (peace be upon him) and a group of Muhajirun and Ansar gathered in a mosque in Medina. The conversation turned toward the Arab tribes, particularly the Quraysh and the Ansar. In this public space, by recalling the event that took place in the land of Ghadir Khumm, the Amir al-Muminin quoted the Prophet's words, stating that on that day, the Messenger of Allah addressed the people, saying: "Do you know that Allah is my Master and I am the master of the believers, and I am more entitled to them than they are to themselves?" Upon the people's affirmation, he raised Amir al-Muminin Ali's hand and declared: "Whomsoever I am his leader, Ali is his leader; O Allah, love those who love him and be the enemy of those who show enmity toward him." <sup>6</sup>

## The Reasoning of Amir al-Muminin Ali (peace be upon him) in the Ruhbah of Kufa

During the outward caliphate of the Amir al-Muminin Ali (peace be upon him), when doubts arose among certain individuals regarding the Prophet's narration of Amir al-Maminin's virtues and precedence, the Imam appeared before a public assembly in the Ruhbah (open square) of Kufa. In this public arena and before the multitude, he adjured the people, calling upon them to bear witness to the Hadith of Ghadir. He proclaimed: "Whomsoever was present at Ghadir Khumm and heard the words of the Prophet saying 'Whomsoever I am his leader, Ali is his leader,' let him stand." In response, dozens of companions who were present at Ghadir, stood and testified to these words. However, Zayd ibn Arqam, despite his knowledge of the Hadith, withheld his testimony. According to this report, Amir al-Muminin (peace be upon him) invoked a curse upon him, and it is said that he subsequently lost his sight.<sup>7</sup>

## The Reasoning of Amir al-Muminin Ali (peace be upon him) Against Talha in the Battle of Jamal

During the Battle of Jamal, which occurred on the outskirts of Kufa as the armies moved toward Basra, Amir al-Muminin Ali (peace be upon him), before the commencement of hostilities, dispatched a representative to Talha to invite him to dialogue. Talha came before the Imam. Amir al-Muminin addressed him: "I adjure you by Allah, did you hear the Prophet (peace be upon



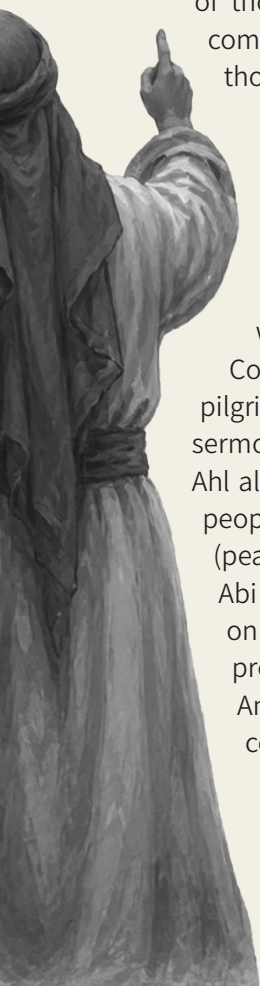
him and his family) say: 'Whomsoever I am his leader, Ali is his leader; O Allah, love those who love him and be the enemy of those who show enmity toward him?'" Talha replied: "Yes." The Imam then asked: "Then why do you fight me?" Talha said: "I had forgotten." and offered no further response. <sup>8</sup>

### **The Reasoning of Imam al-Hasan (peace be upon him) After the Treaty with Mu'awiya**

After ceasing the war with Mu'awiya, Imam al-Hasan (peace be upon him), during a sermon following the praise of Allah and the mention of the virtues of the Ahl al-Bayt (peace be upon them), declared: "The entire Ummah saw the Prophet at Ghadir Khumm when he took the hand of my father, Ali ibn Abi Talib (peace be upon him), and said: 'Whomsoever I am his leader, Ali is his leader. O Allah, love those who love him and be the enemy of those who show enmity toward him.' Then the Prophet commanded that those present should convey this event to those who were absent." <sup>9</sup>

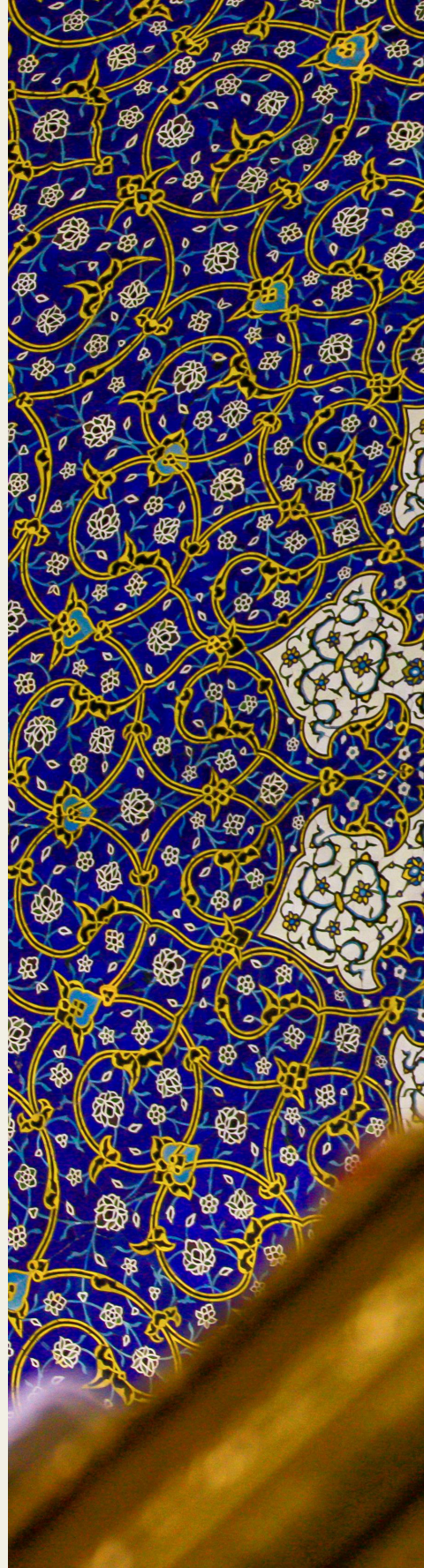
### **The Reasoning of Imam al-Hussain (peace be upon him) in the Land of Mena**

Two years before the death of Mu'awiya, Imam al-Hussain (peace be upon him) gathered the men and women of the Companions and the followers of the Companions (Tabi'un) present at Mena during the Hajj pilgrimage, an assembly numbering over nine hundred. In a sermon, after praising Allah and recounting the virtues of the Ahl al-Bayt (peace be upon them) in the Qur'an, he asked the people: "I adjure you by Allah, do you know that the Prophet (peace be upon him) appointed the Amir al-Muminin, Ali ibn Abi Talib (peace be upon him), to the religious leadership on the day of Ghadir Khumm and commanded that those present must convey this event to those who were absent?" And all those present at Mena responded: "Yes, we are cognizant of this matter and bear witness to its truth." <sup>10</sup>



## References

1. (*Al-Khisal*, Sheikh Saduq, Vol. 1, p. 173)
2. (*Asna al-Matalib*, Ibn al-Jazari, p. 44 / *Al-Ghadir*, Abdul Hussein Amini, Vol. 1, p. 397)
3. (*al-Ihtijaj*, al-Tabarsi, Vol. 1, p. 80)
4. (*The Book of Sulaym ibn Qays al-Hilali*, p. 41)
5. (*Al-Manaqib*, al-Khwarizmi, Vol. 1, p. 316 / *Al-Ghadir*, Abdul Hussein Amini, Vol. 1, p. 328 / *Al-Tafsir al-Kabir*, Fakhr al-Razi, Vol. 12, p. 385)
6. (*Al-Ghadir*, Abdul Hussein Amini, Vol. 1, p. 337)
7. (*Usd al-ghabah*, Ibn al-Athir, Vol. 3, p. 366 / *Al-Ghadir*, Abdul Hussein Amini, Vol. 1, p. 353)
8. (*Al-Mustadrak 'ala al-Sahihayn*, Al-Hakim al-Nishapuri, Vol. 3, p. 419 / *Al-Ghadir*, Abdul Hussein Amini Vol. 1, p. 379)
9. (*Yanabi' al-Mawaddah*, Qunduzi, Vol. 3, p. 150 / *Al-Ghadir*, Abdul Hussein Amini, Vol. 1, p. 397)
10. (*The Book of Sulaym ibn Qays al-Hilali*, Vol. 2, p. 788 / *Al-Ghadir*, Abdul Hussein Amini, Vol. 1, p. 400)





# Interview with Dr. Vinay Khetia

| Academic Director of the Shia Research Institute (SRI)  
| Toronto



# Vinay Khetia

Vinay Khetia is the academic director of the Shia Research Institute located at the Toronto School of Theology in the University of Toronto. He has a PhD in Religious Studies from McMaster University and an MA in History and Philosophy of Religion from Concordia University.

He has published in the areas Islamic law, Qur'anic exegesis, and Islamic theology. His areas of interest lie in Islamic intellectual history with a focus on Twelver Shi'ism, and the vast corpus of liturgical material. He has previously taught as a lecturer at McMaster University currently teaching at The University of Toronto. He has a forthcoming monograph entitled: *Prayer and Devotion in Shī'i Islam: An Insight into its Historical and Spiritual Legacy* with Brill in the Islamic History and Civilization Series.



**1. Given your extensive academic journey across both Western institutions and Islamic seminaries, how have your intellectual experiences shaped your understanding of the event of Ghadir and its centrality within Shi'i thought?**

The event of Ghadir is a central element in Shi'i thought across the various schools of thought even within Shi'i Islam. When studying this crucial event within Western academia or shall I say within the context of Western academic literature

I would say it is treated as an event that becomes an identifying feature of Shi'ism and its history. This is done particularly well by Maria Dakake in her book *Charismatic Community*, published by State University of New York Press. The event of Ghadir in my view should be viewed within the context of wilaya/walaya in Shi'i thought and its centrality. That is to say it brings together both matters of succession and leadership as being central cornerstones in Shi'i thought. Put differently, Imam Ali (as) succession to the Prophet



ensures that the community would be led correctly and the sunnah of the Prophet understood through a particular lens that is not simply “an interpretation” but an authoritative one for Shi’is. This for Shi’is was not simply a “political” matter, it was a matter of safeguarding the spiritual essence of the Prophetic mission within which included political matters. I do however feel that there remains much work to be done in Western academia especially in terms of engagement with works such as that of ‘Allama al-Amini’s al-Ghadir which was a source of Shi’i scholarship and ingenuity.

---

## 2. Your personal and scholarly engagement with Twelver Shi’ism is both unique and profound.

How has your own journey influenced your interpretation of Ghadir and the doctrine of Imamate?

I came to learn about the matter of Imamah and wilaya at a later age in life and hence it has been a journey of learning ever since. Over the past nearly 25 years my interpretation of Ghadir has expanded from it being a single event (which it is) to an entire genre of literature in Shi’i thought pertaining to Imamah and succession! It connected directly to the notion of right leadership and what this means in a spiritual context. Shi’ism was defined by its understanding of the words of the infallibles, first and foremost the Messenger of God (peace be upon him and his family) in that he himself emphasized and clarified this matter on multiple occasions in order to enshrine the institution of Imamah as critical element of Islamic belief, not one to be defined and shaped by the community. This is how I interpret Ghadir through the lens of Twelver Shi’ism and I would say that Isma’ili Shi’ism would concur with this as well.

### 3. How do you interpret the significance of Eid al-Ghadir within the broader framework of Islamic intellectual and theological history?

This event in a sense is similar to Karbala in that it is an identifying feature or moment of Shi'i thought within Islamic salvation history. Ghadir is connected to the very fabric of what makes Shi'ism, Shiism or what is known as the school of Ahl al-Bayt (as). It speaks to the very heart of discussions around the matter of the revelation and the prophetic legacy. That is to say, how can it be best

implemented, interpreted and ultimately benefited from by the community. If these two matters are lynch pins of salvation history (the Qur'an and the life/career of the Prophet) than what happens to both after the closing of revelation and the prophethood of Muhammad (peace be upon him and his family)? The answer to this question would fill the pages of hundreds of books and has occupied the attention of scholars in both the East and the West (Muslim and non-Muslim) albeit for different reasons and with different outcomes. Ghadir is a central piece in this story.



**4. As Academic Director of the Shi'a Research Institute, how do you approach presenting and teaching the concept of Ghadir and Imamate to contemporary audiences?**

I can approach this matter in a variety of ways. One way is by speaking about sainthood and holiness in Islam in so far as the divinely bestowed charisma of the revelation and Prophethood was mediated through Imam Ali (as) and later Imams. Ghadir was an instance of this direct mediation. That is to say Ghadir and the concept of Imamah is not a matter of community selection as a means of mediating this charisma, rather it was divine selection through the Qur'an and Sunnah of the Prophet which allowed for the power of revelation in its full respect and the legacy of the Prophet in its most complete manner to be given to a particular leader to whom the community must look to guidance in order to be saved. This is the "holy man" in Islam so to speak if I was to use an expression from Peter Brown's work on sainthood. This holy person in a Shi'i

context is the embodiment of spiritual and intellectual perfection which is both worldly and otherworldly- and only such a person could be described as a "master" whose love and obedience is just like that of the Prophet himself. This would only apply to the fourteen infallibles in a twelver context.

**5. In your view, what dimension of the message of Ghadir is most urgently needed in today's global intellectual and moral landscape?**

The dimension of moral, ethical and divinely sanctioned conduct is needed today. That is to say we should think about what would the Prophet want from us? When we think about the character of Imam Ali (as) -his economic justice, mercy, spirituality- all of these things are contained in the statement "whomsoever I am his master, Ali is his master, O God be an enemy to whoever is an enemy to Ali and be a guardian to whomever has allegiance/obedience to 'Ali" This must apply to the life of





Ali, his ethics, his struggle to make the world a better place for fellow human beings. This must apply to the upliftment of the downtrodden in the Earth, this must apply to working on our ecological crisis. This must apply to the rectification of our own souls and not simply be left as an “item” of history or belief without having real life altering implications. To love and serve Ali is to be a steward for fair, upright, and compassionate ordering of society not one based on brute force, rudeness or rash judgement.

**6. From a philosophical and theological perspective, how can the event of Ghadir be understood as a decisive moment in the articulation of \*wilāya\* and divinely sanctioned authority within Shi’i thought?**

It connects the matter of ultimate spiritual salvation and intellectual enlightenment (perfect of the ‘aql) to that of Imam ‘Ali and the eleven Imams after him. Theologically speaking the matter of Wilaya and Imama divinely sanctioned

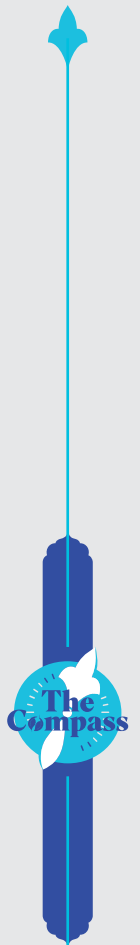
authority and leadership becomes welded to ever aspect of human-spiritual-metaphysical perfection and becoming. It is thus a central aspect of all Shi’i understanding of human perfection in this world and the next. In a sense it is not limited to Shi’ism alone and we see very similar ideas in Sufi conceptions of Imam Ali as well albeit with clear doctrinal differences when compared to Shi’ism and specifically Twelver Shi’i theology.

**7. Drawing on your work in Islamic law and exegesis, how can the event of Ghadir be re-examined through contemporary hermeneutical approaches, particularly in relation to Qur’anic interpretation and hadith literature?**

This event must be viewed as an instance of textual interpretation which is both linguistic, historical and theological at once. It opens the door to asking question such as how did certain words come to mean what they did? Did the term mawla, wilaya have alternative meanings



well yes they did. How were they used in that particular context or in other contexts? These are questions of textual hermeneutics tied closely to what language means, how it develops and the issue of original meaning. In some senses this discussion of contemporary hermeneutics can even be tied to the constitutional history in the West which attempts to understand the original or intended meaning of an article and then ask do we rely on that original intended meaning or recreate meaning as time goes on? In the case of Shi'i thought the matter of the original meaning of the word completion (kamal), mawla, and other expressions used in the Qur'an and hadith literature are critical.

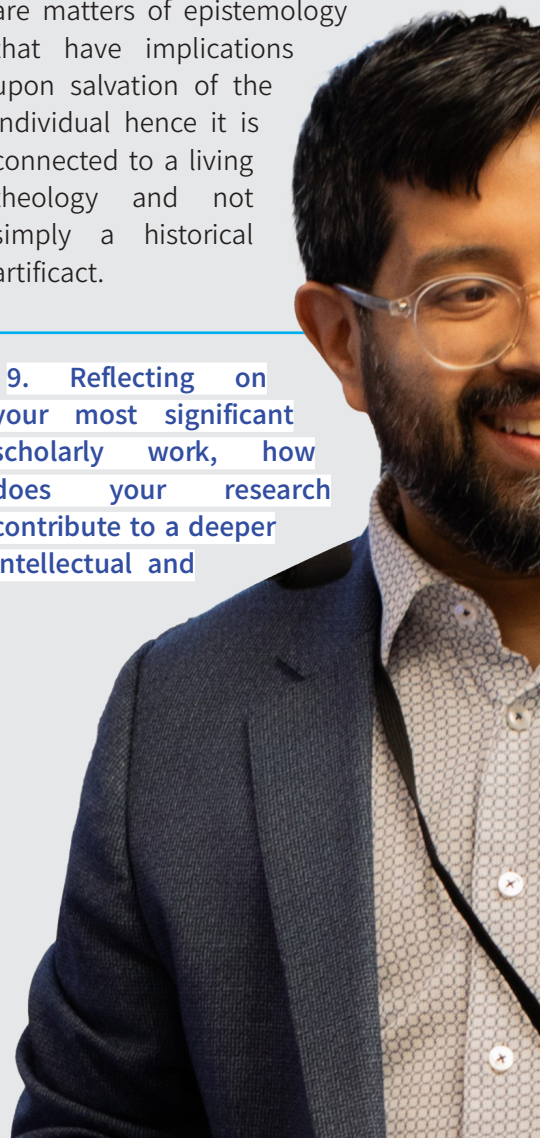


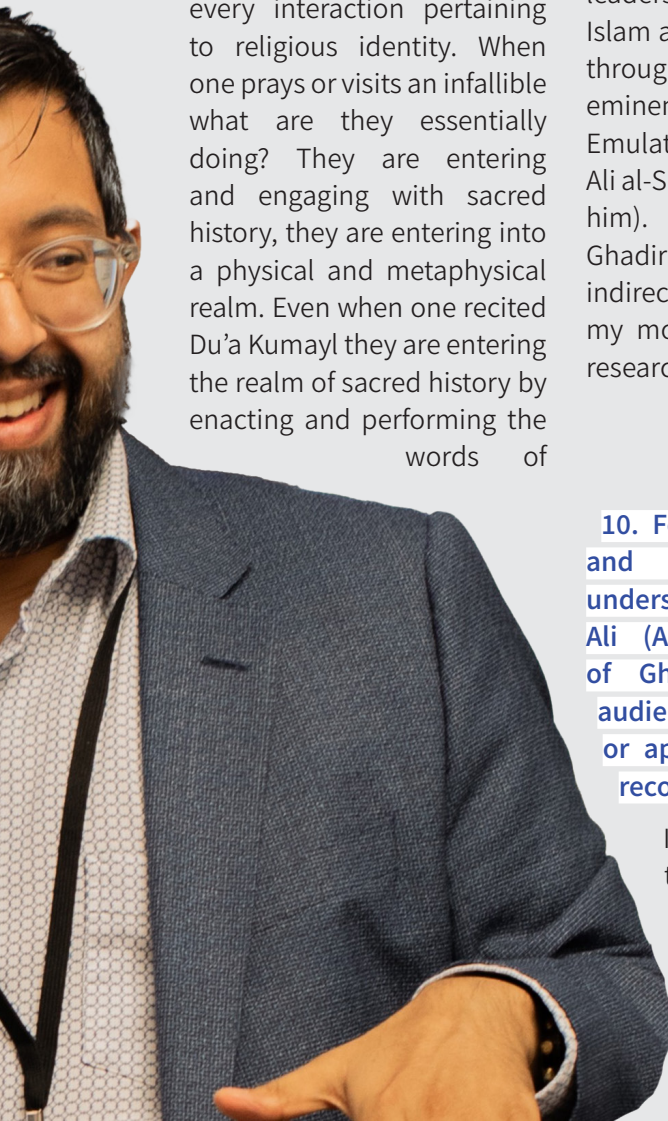
8. You have engaged in scholarly dialogue with leading Shi'i thinkers and scholars. How have these exchanges deepened or challenged your understanding of Ghadir as both a historical event and a living theological paradigm?

Ghadir as I mentioned is not simply a stand alone historical event, rather its implications and symbolism reverberate throughout Shi'i thought and Shi'i self understanding even if it not always be explicitly mentioned. It connects to the matter of how do we know if God and His messenger are pleased with a person? It is related to a live issue of faith within Shi'i thought. For Shi'i thinkers the matter of Ghadir permeates every aspect of a living and breathing devotional theology. Every Time they visit the shrine, they express matters of right and wrong. This is connected to the real issue of what and whose statement constitutes a guiding light for humanity? Essentially any expression of ethical or jurisprudential significance would in some way go back to the matter of Imamah. Even if it be,

well how do we define the intellect and its limits? What have the Imams told us about this? What is the role of human reason as a means of engaging with the scriptural sources? Ghadir still is a matter of central concern because it is directly tied to - how do I know what I know and does it reflect the will of God and the Prophet? These are matters of epistemology that have implications upon salvation of the individual hence it is connected to a living theology and not simply a historical artifact.

9. Reflecting on your most significant scholarly work, how does your research contribute to a deeper intellectual and





### **c o n t e m p o r a r y understanding of Ghadir and its enduring relevance?**

My most recent work focuses on Sacred History in Shi'i Islam through a study of du'a and ziyarat literature. Ultimately the allegiance and love of the Imams rests at the very centre of the beating heart of any Shi'i devotional theology. It animates nearly every interaction pertaining to religious identity. When one prays or visits an infallible what are they essentially doing? They are entering and engaging with sacred history, they are entering into a physical and metaphysical realm. Even when one recited Du'a Kumayl they are entering the realm of sacred history by enacting and performing the words of

Imam Ali (as) and relating them to their own soul and story as a human being who is a work in progress. This is tied directly to the spiritual and divinely endowed charisma/authority given to specific individuals who have extraordinary abilities as the spiritual heroes par excellence in creation. I am also exploring the live issue of contemporary leadership and government in Islam and Shi'ism particularly through the thought of his eminence, The Source of Emulation, Ayatullah Sayyid Ali al-Sistani (may God protect him). Hence the matter of Ghadir both directly and indirectly animates some of my most recent writing and research.

### **10. For fostering a deeper and more meaningful understanding of Imam Ali (A.S.) and the event of Ghadir among global audiences, what strategies or approaches would you recommend?**

I would recommend tying this matter to ethics, justice, and



spirituality of Imam Ali (as). Tying this to his devotional practices, his lifestyle and other matters. Looking at how Imam Ali is represented in other schools of Islamic thought that may not share very aspect of the Shi'i understanding of Ghadir but there are matters that can be shared and promote unity on issues of common belief and care. How do we take care of our environment, how do we raise our children, how do we build a peaceful society? Opening this up to broader ethical, moral and philosophical issues of universal concern tied to the event of Ghadir as a moment that highlights

the indispensable role of Imam Ali (as) in the story of Islam and the community of believers.

---

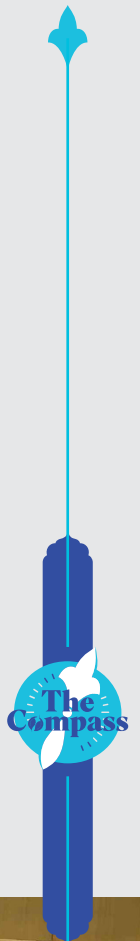
**11. In your view, which aspects of the character and intellectual legacy of Imam Ali (A.S.) make him an accessible and compelling ethical and intellectual model for non-Muslim audiences as well?**

Imam Ali (as) was the highest and most lofty saint of Islamic thought after the Prophet himself. So the question is, why is this the case? How did he lead his life? What were his struggles? What does this



teach us about holding firm to values of justice, equity, and even freedom. How did Imam Ali deal with those who disagreed with him? If he is a person worth emulating, then why is this the case? What can he teach the world today? I think he can teach us how to live within our means, how to have contentment, how to live a God-centric life and strive for a goal that is larger than this world. Like I said, his intellectual and spiritual legacy is ongoing. It is apart of a living theology and way of seeing the world and interacting with it. We must look deeply at matters of economics, environmental sustainability, family life,

etc. How Imam Ali carry out the Qur'anic and prophetic injunctions in this regard? What can be learnt today from an ethical point of view. We see for example his treatment even of those who disagreed with him during his caliphate was not one of violence until they rose up against him in a violent matter. He was a man of dialogue, discussion and intellectual engagement even though he was the infallible Imam as per Shi'ii thought. What does this teach us about living amongst people who think differently even when we have passionate disagreement with them? This is but one example.



# Book Review: Al-Ghadeer in the Mirror of Scripture, Tradition, and Literature



Allamah Shaykh Abdul Husain Amini, Al-Ghadeer (Selections), comp. Muhammad Hasan Shafi-ee Shaahroodi, trans. Sayyid Athar Husain S.H. Rizvi, 2 vols., Mumbai: Jafari Propagation Centre (JPC), 2021. Paperback/Hardback. Vol. 1: 728 pp.; Vol. 2: 704 pp.

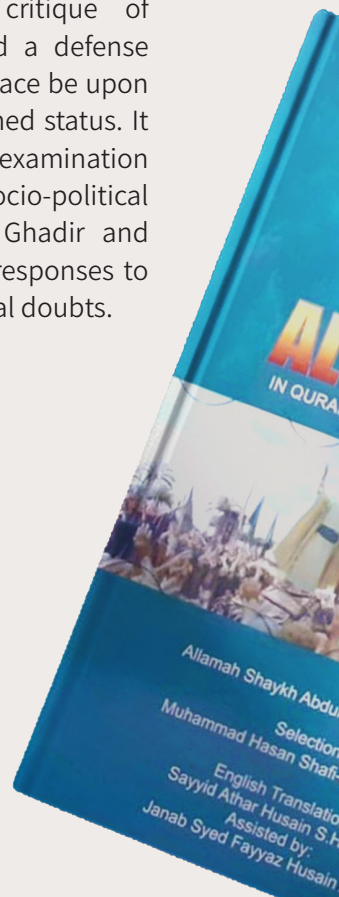
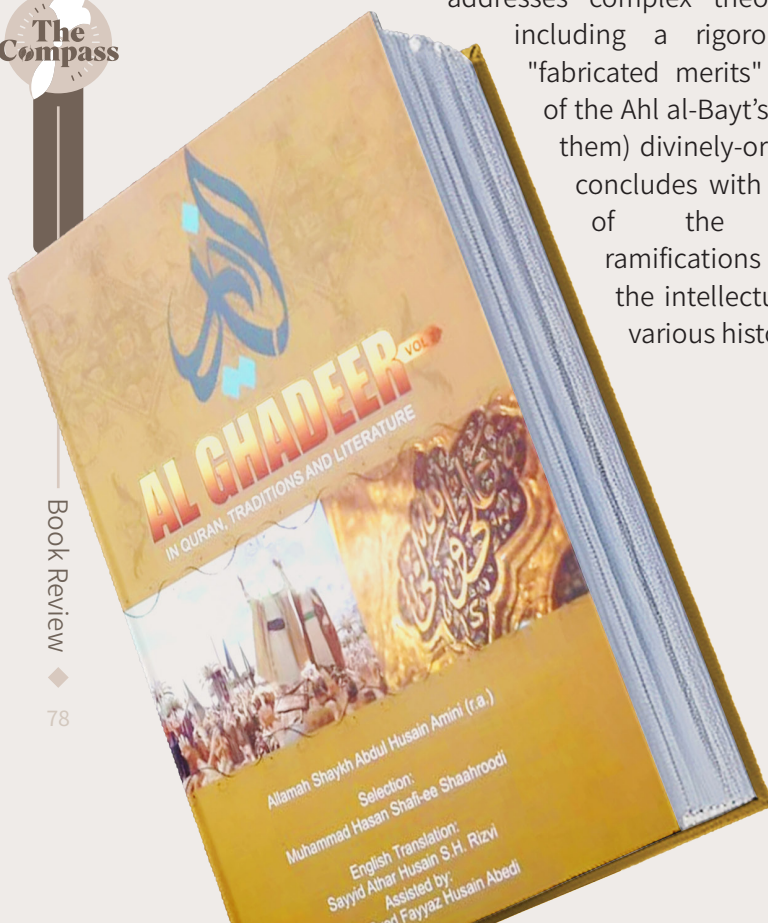


This two-volume set represents a meticulous and scholarly distillation of Allamah Shaykh Abdul Husain Amini's monumental masterpiece, *Al-Ghadeer*. While the original work stands as an unparalleled 11-volume encyclopedic achievement in Islamic historiography, this English translation of the "Selections" provides an accessible yet rigorous gateway for the English-speaking world to engage with the profound evidence surrounding the event of Ghadir Khumm. Compiled by Muhammad Hasan Shafi-ee Shaahroodi and translated with linguistic precision by Sayyid Athar Husain S.H. Rizvi, this edition preserves the intellectual integrity of the original while streamlining its vast data for contemporary researchers.



**Structure and Content of the Volumes** The first volume opens with a comprehensive "Translator's Foreword," which contextualizes the significance of the Ghadir tradition in Shia polemics. The core of Volume 1 is dedicated to the Quranic foundations and the *tawātur* (successive transmission) of the Ghadir hadith. It meticulously documents the 110 Companions (*Sahaba*) and the 84 Successors (*Tabi'un*) who narrated the Prophet's (peace be upon him and his family) proclamation. A significant portion of this volume is also devoted to the "scholarly chains" of the 2nd to 4th centuries AH, ensuring that the historical continuity of the *Wilayat* is established through Sunni-authentic sources.

Volume 2 shifts the focus toward the "Literature of Ghadir" and a critical analysis of subsequent historical developments. It explores how the event was immortalized in Arabic poetry across centuries, serving as a cultural and literary archive of the Ummah's collective memory. Furthermore, this volume addresses complex theological queries, including a rigorous critique of "fabricated merits" and a defense of the Ahl al-Bayt's (peace be upon them) divinely-ordained status. It concludes with an examination of the socio-political ramifications of Ghadir and the intellectual responses to various historical doubts.



## Key Features and Academic Value

This English edition is noteworthy for several reasons:

1. **Source Authenticity:** It maintains Allamah Amini's methodology of using primary non-Shia sources to validate the event, making it an indispensable tool for comparative religion and inter-school dialogue.
2. **Thematic Organization:** By selecting the most pivotal arguments from the original 11 volumes, the compiler has created a focused narrative that highlights the Quranic, Traditional, and Literary dimensions of Ghadir.
3. **Linguistic Clarity:** The translation manages to convey the eloquent and firm tone of Allamah Amini while adhering to modern academic English standards.

In summary, this 1,432-page selection is a landmark publication for those seeking to understand the "Greatest Eid" (Eid al-Ghadir) through the lens of rigorous scripture and historical tradition. It serves as an essential reference for libraries, seminaries, and scholars of Islamic history who wish to explore the foundational pillars of the Imamate and the enduring legacy of the Commander of the Faithful, Imam Ali (peace be upon him).



# Ghadir Poetry



One of the most beautiful aspects of the event of Ghadir was its cultural expression, which manifested through poetic literature. During the grand and vibrant ceremony of Ghadir, the presence of the renowned Arab poet Hassan ibn Thabit was among the divine blessings, especially as his request drew great attention.

He said to the Prophet Muhammad (peace be upon him and his family):

*“O Messenger of God, would you permit me to recite a poem I have composed on this significant occasion about Ali ibn Abi Talib (peace be upon him)?”*  
*The Prophet replied: “Recite it, in the name of God and with His blessing.”*

Hassan then stood in an elevated place, and people gathered around him, eager to hear his words. He said:

*“O leaders of Quraysh, listen to my words, which are affirmed and endorsed by the Prophet.”*

He then recited verses he had composed on that very occasion so that they would remain as a lasting testimony to the event of Ghadir. The Arabic text of his poem, along with its translation, is presented below:

أَلَمْ تَعْلَمُوا أَنَّ النَّبِيَّ مُحَمَّدًا  
لَدَى دَوْحٍ حُمِّ حِينَ قَامَ مُنَادِيًا

*Do you not know that the Prophet  
Muhammad,  
At the plain of Khumm, when he stood  
to call,*

وَقَدْ جَاءَهُ جَبْرِيْلٌ مِنْ عِنْدِ رَبِّهِ  
بِأَتِكَ مَعْصُومٌ فَلَا تَكُ وَاِنِيَا

*Received Gabriel from his Lord on high,  
"You are protected, so falter not at all.*

وَبَلَّغَهُمْ مَا أَنْزَلَ اللَّهُ رَبَّهُمْ  
وَإِنْ أَنْتَ لَمْ تَفْعَلْ وَحَاذَرْتَ بَاغِيَا

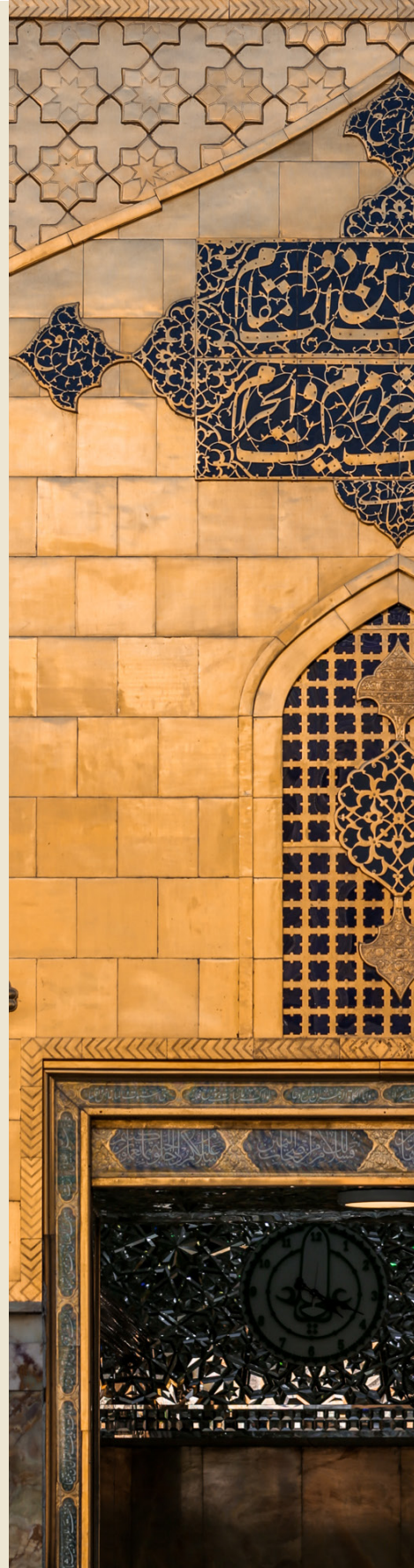
*And convey to them what Allah, their  
Lord,  
Has sent; if you fail, and fear a foe's  
thrall,*

عَلَيْكَ فَمَا بَلَّغْتَهُمْ عَنِ الْهِمَمِ  
رِسَالَتَهُ إِنْ كُنْتَ تَخْشَى الْأَعَادِيَا

*You will not have conveyed their Lord's  
message,  
If you feared enemies, standing proud  
and tall.*

فَقَامَ بِهِ إِذْ ذَاكَ رَافِعٌ كَفَّهُ  
بِيَمِينِي يَدِيهِ مُغْلِنَ الصَّوْتِ عَالِيَا

*Then he arose, raising his hand aloft,  
With his right hand, his voice  
resounding for all,*



فَقَالَ لَهُمْ: مَنْ كُنْتُ مَوْلَاهُ مِنْكُمْ  
وَكَانَ لِقَوْلِي حَافِظًا لَيْسَ نَاسِبًا

*Saying to them: 'He whose guardian I am,  
And who remembers my words, not letting  
them fall,*

فَمَوْلَاهُ مَنْ بَعْدِي عَلَيَّ وَإِنِّي  
بِهِ لَكُمْ دُونَ الْبَرِيَّةِ رَاضِيًا

*Then his guardian after me is Ali,  
And indeed, I am pleased with him for you,  
over all.'*

فَيَا رَبِّ مَنْ وَالِيَ عَلِيًّا فَوَالِهِ  
وَكَُنْ لِلَّذِي عَادَى عَلِيًّا مُعَادِيًا

*'O Lord, be a patron to whoever patrons Ali,  
And be an adversary to whoever is an  
adversary to him, standing small.*

وَيَا رَبِّ فَأَنْصُرْ نَاصِرِيهِ لِنَصْرِهِمْ  
إِمَامَ الْهُدَى كَالْبَدْرِ يَجْلُو الدِّيَا جِيَا

*O Lord, support those who support him, for  
their support,  
He is the Imam of guidance, like the full  
moon, dispelling the night's pall.*

وَيَا رَبِّ فَاحْذُنْ خَاذِلِيهِ وَكُنْ لَهُمْ  
إِذَا وَقَفُوا يَوْمَ الْحِسَابِ مُكَافِيَا

*O Lord, forsake those who forsake him, and  
be for them,  
On the Day of Judgment, a reckoning that  
leaves none to recall.*

# “Ghadir Khummm” as Portrayed in Certain Western Sources

---

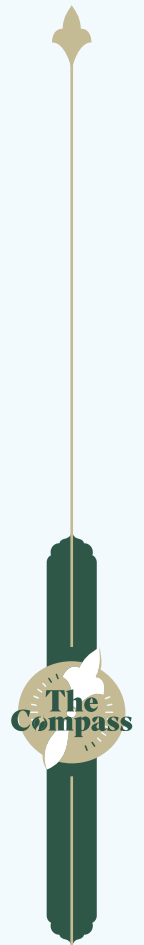
Dr. Muhammad-Reza Fakhri Rohani

*Dr. Muhammad-Reza Fakhri Rohani*

University of Qom



The event of Ghadir Khumm took place in a later phase of the Prophet's Farewell Pilgrimage to Mecca at Ghadir Khumm, a location midway between Mecca and Medina. It took place in a much later phase of the life of the Prophet Muhammad has since marked a brilliant page of the history of Islamic history. Western researchers have given their own interpretations and depictions of this great Islamic event and the feast observed on its anniversary. However, their depictions are not always in conformity with the realities; they also deviate from the truth. The present paper is devoted to re-reading them critically. The fragments and entries are all arranged chronologically.





Garcin de Tassy, full name Joseph Héliodore Garcin de Tassy, (1794-1878) was a French orientalist who learned Arabic and a few other oriental languages in Paris. He was a student of Silvestre de Sacy for learning Arabic. A prolific author, he authored many books and papers based on his experience of living in Muslim lands, in Asia, and particularly in India. He also wrote a book on the Persian mystic Farīd al-Dīn ‘Attār (ca. 540-618 AH/ ca. 1145-1221) of Nayshabour, Iran, and his book *The Conference of Birds* (in Persian *Mantīq al-Ṭayr*

[ca. 6th AH/ 1177]) that was translated into English by C. S. Nott, and published in London in 1954. Garcin de Tassy also authored a book on Muslims’ life, as he observed in India, was published in Paris in 1831. It was then translated into English by M. Waseem, published in New Delhi in 1995.

The entry on Ghadir Khumm reads thus:

#### *Id Ghadir*

*In the month of Zil Hijja, there is another great fête, but it is celebrated only by the Shi’as. It is called Id Ghadir, august solemnity, which the spirit will forever remember willingly, which the ear will always be pleased to hear the pleasant mention of. The world unanimously sings praises of the excellence of this fête established to commemorate the unambiguous declaration, which on God’s order Muhammad made on this day, according to which Ali, the Amir of the Believers, the King of Saint hood [sic] should be his successor. This fête is called Ghadir, on account of the name of the place, Ghadir Khum, where this event took place. Whoever rejoices on this day, shall have the merit of putting his steps in the kingdom of eternity.<sup>1</sup>*



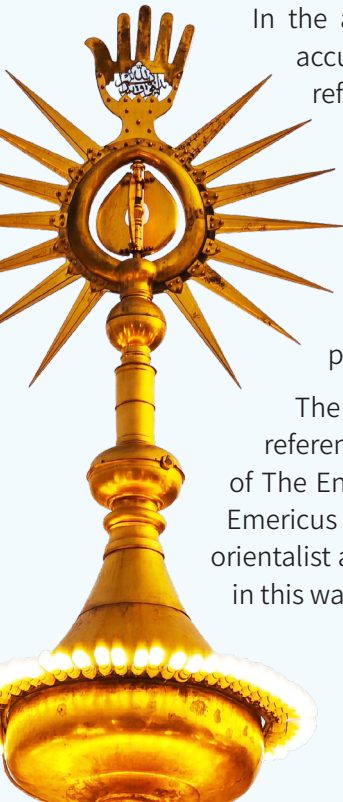
The above fragment shows Garcin de Tassy's overall understanding; however, he failed to indicate that the event of Ghadir was not only an inauguration of Imam 'Alī, but it was also a hallmark of the principle of imamate that distinguishes the Shii mainstream from other lines.

Another entry is what has come from the pen of the British orientalist Thomas Patrick Hughes. Thomas Patrick Hughes (1838-1911) was a British priest and orientalist who spent around twenty years in Peshawar, now in northern Pakistan. Among his works, he compiled his Dictionary of Islam (London, 1885). He describes it thus:

*GHADĪR: A Festival of Shi'ahs on the 18th of the month of Ḥiḥjah, when three images of dough filled with honey are made to represent Abū Bakr, 'Umar, and 'Uṣmān, which are stuck with knives, and the honey is sipped as typical of the blood of the usurping Khalīfahs. The festival is named from Ghadīr, "a pool," and the festival commemorates, it is said, Muḥammad having declared 'Alī his successor at Ghadīr Khūm, a watering place midway between Makkah and al-Madīnah."*<sup>2</sup>

In the above entry, the first four lines are all baseless accusations that never deserve wasting time on refuting them. Such ridiculous practices are never seen anywhere. In the rest of the entry, there is no mention of the sermon delivered by the Prophet Muḥammad, never and nowhere is it mentioned that it was a Divine order for the Prophet to announce Imam 'Alī in that capacity. Likewise, there is no mention of, nor any reference to, the principle of imamate, as a basic tenet of and in Islam.

The next entry is taken from E. van Donzel's (1994) reference book based on various volumes and editions of The Encyclopedia of Islam. Emeri van Donzel, full name Emericus Joannes van Donzel (1925-2017) was a Dutch orientalist and expert on Ethiopia. He depicts Ghadir Khumm in this way:



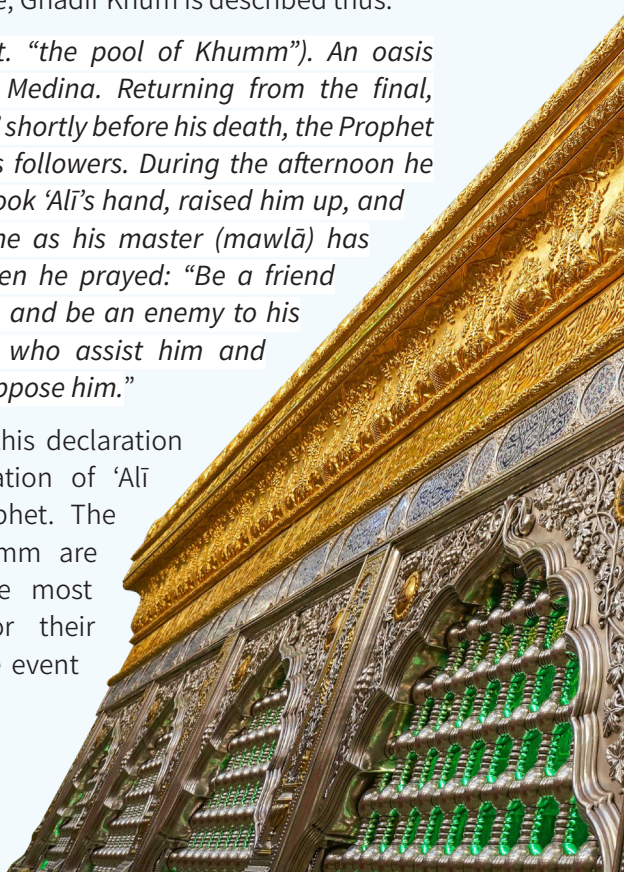
*Ghadir Khumm: name of a pool, or a marsh, situated in an area called Khumm, between Mecca and Medina. The place is famous in the history of Islam because of a sentence (or some sentences) uttered by the Prophet in favor of his son-in-law 'Alī on 18 Dhu 'l-Hijjah 10/ 16 March 632. This date is celebrated in Iran and among the Nusayris.<sup>3</sup>*

This short entry never touches upon the important point that it was principally a Divine order for the Prophet to introduce Imam 'Alī, nor does it mention the imamate of Imam 'Alī. This is because the hardcore of the event of Ghadir Khumm goes back to the principle of imamate that was inaugurated by the Prophet Muḥammad. This entry never makes any reference to the Prophet's Farewell Hajj. It is strange to see that the Nusayris also celebrate Ghadir Khumm. Moreover, it is not Iranians per se that celebrate Ghadir Khumm: Shiis celebrate it, irrespective of their nationality.

The next entry is taken from an encyclopedia developed by Glasse. Cyril Glasse is an American academic of Russian descent. In this relatively long article, Ghadir Khum is described thus:

*Ghadīr al-Khumm (lit. "the pool of Khumm"). An oasis between Mecca and Medina. Returning from the final, "Farewell Pilgrimage" shortly before his death, the Prophet stopped here with his followers. During the afternoon he called an assembly, took 'Alī's hand, raised him up, and said "Whoever has me as his master (mawlā) has 'Alī as his mater." Then he prayed: "Be a friend to his friends, O Lord, and be an enemy to his enemies, help those who assist him and frustrate those who oppose him."*

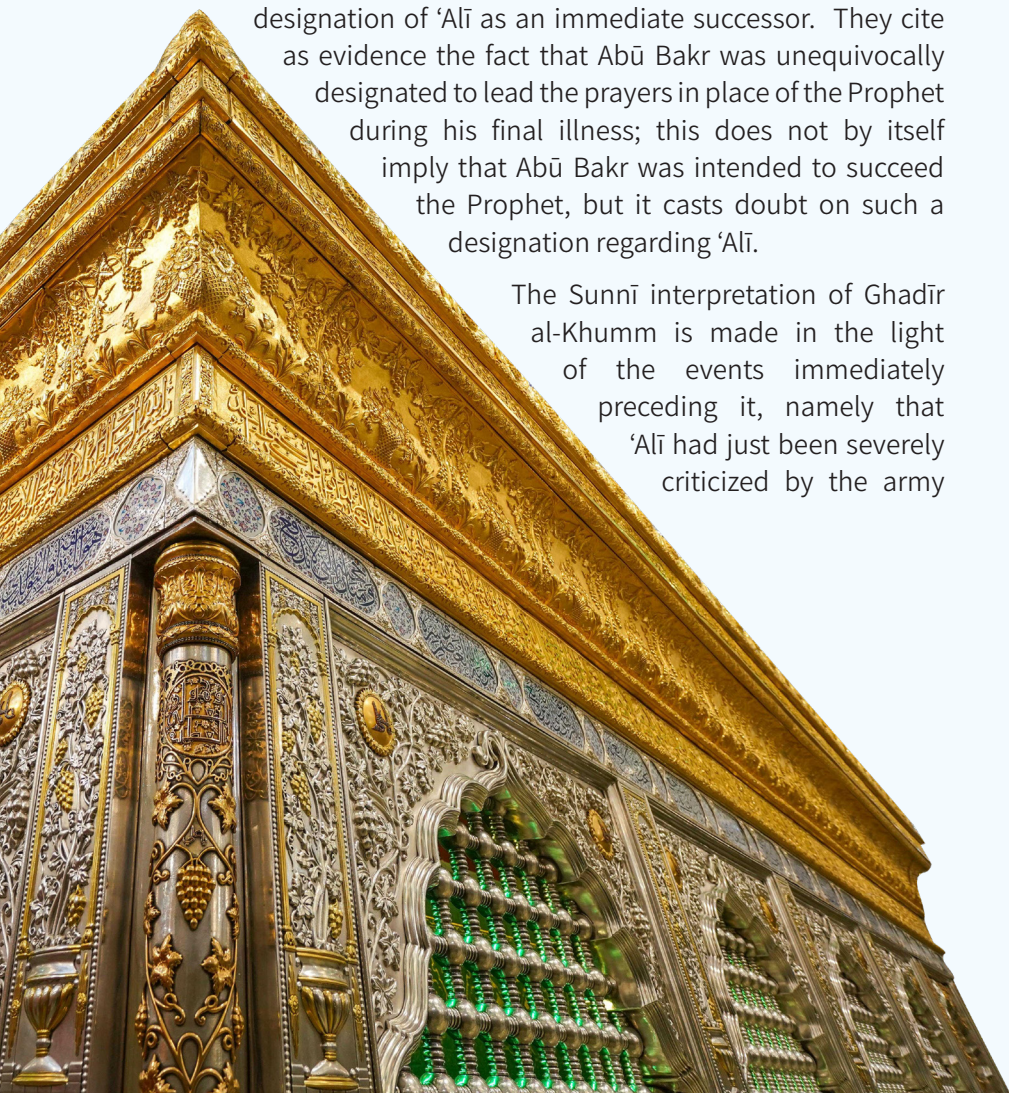
The Shi'ites assert that this declaration was in reality a designation of 'Alī as successor to the Prophet. The events at Ghadīr al-Khumm are advanced as one of the most important arguments for their thesis concerning 'Alī. The event



is celebrated in the Shi'ite world by the 'Īd al-Ghadīr, or festival of Ghadīr. The observance of this as a Shi'ite festival dates to 351/962 when it was instituted by Mu'izz ad-Dawlah, the Buyid ruler who also inaugurated the Shi'ite observance of the Āshūrā' as the commemoration of the martyrdom of Ḥusayn. At the same time, the Sunnīs of Baghdad countered by making festivals of the 26th Dhū-l-Hijjah, the anniversary of Abū Bakr's sojourn with the Prophet in the cave, and the 18th Muḥarram, the death of Mus'ab ibn az-Zubayr who had put down the revolt of a partisan of Ḥusayn; but these observances, being quite artificial, were short-lived.

The Sunnīs deny the existence of a successor in the Shi'ite sense of an Imām in any case, and deny that this marked the designation of 'Alī as an immediate successor. They cite as evidence the fact that Abū Bakr was unequivocally designated to lead the prayers in place of the Prophet during his final illness; this does not by itself imply that Abū Bakr was intended to succeed the Prophet, but it casts doubt on such a designation regarding 'Alī.

The Sunnī interpretation of Ghadīr al-Khumm is made in the light of the events immediately preceding it, namely that 'Alī had just been severely criticized by the army



he was leading (he had not been present at the “Farewell Pilgrimage” because of a military expedition) for rescinding an order given by his deputy to distribute a ration of new clothing from the spoils of war. The Prophet’s statement is seen as intended to still the criticism and justify ‘Alī’s actions.<sup>4</sup>

The above entry never mentions that the Prophet had long introduced Imam ‘Alī as the most deserving person to succeed him. It also fails to indicate that the Prophet introduced him at the urgent Divine order he had just received to do so without delay.

Another entry is from Newby’s volume, *A Concise Encyclopedia of Islam* (2002). In its entry on Ghadīr Khumm, it is indicated that the Prophet “Muḥammad during the Farewell Pilgrimage declared ‘Alī b. Abī Ṭālib as his successor [... and the day] is marked by Shī’īs as a day of solemn celebration”.<sup>5</sup> Nowhere in this short entry is it asserted that it was a Divine order for the Prophet to introduce Imam ‘Alī as his immediate successor. Moreover, it was not “during” the Farewell Pilgrimage, rather it was after it.

In 2003, the American academic John L. Esposito (b. 1940) edited and compiled *The Oxford Dictionary of Islam*. It is in fact a very abridged and updated version of his four-volume work, i.e., *The Oxford Encyclopedia of the Modern Islamic World* (1995). Ghadir Khumm never appears as a separate entry in the





aforementioned Oxford Encyclopedia; yet it appears as a short entry in the dictionary Esposito edited. In it, Ghadir Khumm is mirrored thus: “Place between Mecca and Medina where the Prophet Muhammad is reported to have pronounced Ali ibn Abi Talib the mawla (patron, master) of those for whom Muhammad was patron. Shiis interpret this statement as an affirmation of Ali’s rightful position to lead the Muslim community after the Prophet...”<sup>6</sup> There is no mention of the Divine order and that such immediate successorship was in fact the beginning of the line of imamate in continuation of prophethood.

In a short entry contributed and signed by Edward D. A. Hulmes, he depicts Ghadir Kumm in this way: “[...] the Prophet Muhammad was believed to have designated ‘Ali ibn abi Talib as his successor (khalifah). [...] The event [of Ghadir] is said to have taken place after the Prophet had performed the rites of his Farewell Pilgrimage to Mecca in AD 632.”<sup>7</sup>

The entry “Ghadir Khumm” reads thus in Juan E. Campo’s Encyclopedia of Islam (2009). The entry is phrased thus:

*Ghadir Khumm is one of the most important religious holidays for the Shia. It is named after a spring located between Mecca and Medina [...] where Muhammad stopped with his companions after performing his farewell pilgrimage to Mecca in 632. At that location, Muhammad stood next to his cousin and son-in-law Ali ibn Abi Talib (d. 661) and told his listeners to consider*



*Ali their master (mawla). [...] According to accounts favored by the Shia, Muhammad delivered a sermon in which he stated that he would soon depart this world and that he was leaving his followers two things: the Quran and the Ahl al-Bayt, his family. Taking Ali by hand, he asked his audience if her, Muhammad, did not have priority over other believers. When they agreed that he did, Muhammad then declared, "Ali is the master [mawla] of whomever I am the master." The Shia therefore understand this declaration as the divinely inspired transfer of authority to Ali and the other holy imams, whom they consider to be the true leaders of the Muslim community. [...]*<sup>8</sup>

This entry suffers from a number of shortcomings. First of all, it is not mentioned that the Prophet acted in accordance to a Divine revelation he had just received; the Divine injunction of nominating Imam 'Alī makes the cornerstone of the principle of imamate in Shii theological doctrines. Next, neither the above entry nor any of those cited earlier and above indicated that the Prophet ordered everybody to express their oaths of allegiance in favor of Imam 'Alī.

A last instance pertains to a reference work published in the US. In 1999, Merriam-Webster's Encyclopedia of World Religions was published. Although it contains an entry on Imam 'Alī, there is no mention of the event of Ghadir Khumm.<sup>9</sup>

To sum up, it can be concluded that the entries anthologized in typical western reference works on Islam fall short of mirroring major incidents of the Islamic and Shii history. The event of Ghadir Khumm is just one of such instances so far surveyed. This is very much needed because such works are regarded as reliable references for those who are neither Muslim, nor are they capable of having access to and using the right and original sources in Arabic, Persian, or Urdu. It can be deduced that reliable reference works on Shii creeds, doctrines and history must be developed by the Shii authors who are capable of producing such works in other languages, e.g., English, for its global spread and use.

## Select Bibliography

Campo, Juan C., ed., *Encyclopedia of Islam*, New York: Facts on File, 2009.

De Tassy, Garcin, *Muslim Festivals in India and Other Essays*, trans. and ed. M. Waseem, Delhi: Oxford University Press, 1995. (Orig. French, Paris: L'Imprimeri Riyal, 1831)

Doniger, Wendy, ed., *Merriam-Webster's Encyclopedia of World Religions*, Springfield, MA: Merriam-Webster, 1999.

Esposito, John L., chief ed., *The Oxford Dictionary of Islam*, New York/Oxford: Oxford University Press, 2003.

Esposito, John L., chief ed., *The Oxford Encyclopedia of the Modern Islamic World*, 4 vols., New York/Oxford: Oxford University Press, 1995.

Glasse, Cyril, ed., *The Concise Encyclopedia of Islam*, 2nd ed. rev., London: Stacey International, 2001. (First ed., 1989)

Hughes, Thomas Patrick, *Dictionary of Islam*, London: W. H. Allen, 1885; repr. New Delhi: Munshiram Manoharlal, 1999, s.v. Ghadir.

Hulmes, Edward D. A., "Ghadir al-Khumm," in *Encyclopedia of Islamic Civilisation and Religion*, ed. Ian Richard Netton, London: Routledge, 2008.

Netton, Ian Richard, ed., *Encyclopedia of Islamic Civilisation and Religion*, London: Routledge, 2008.

Newby, Gordon C., *A Concise Encyclopedia of Islam*, Oxford: Oneworld, 2002.

Van Donzel, E., ed., *Islamic Desk Reference Based on the Encyclopaedia of Islam*, Leiden: E. J. Brill, 1994.

## References

1. Garcin de Tassy, *Muslim Festivals in India and Other Essays*, trans. and ed. M. Waseem, New Delhi: Oxford University Press, 1995, pp. 80-81.

2. Thomas Patrick Hughes, *Dictionary of Islam*, London: W. H. Allen, 1885; repr. New Delhi: Munshiram Manoharlal, 1999, s.v. Ghadir.

3. E. van Donzel, ed., *Islamic Desk Reference Based on the Encyclopaedia of Islam*, Leiden: E. J. Brill, 1994, s.v. Ghadir Khumm.

4. Cyril Glasse, ed., *The Concise Encyclopedia of Islam*, 2nd ed. rev., London: Stacey International, 2001, s.v. Ghadir al-Khumm.

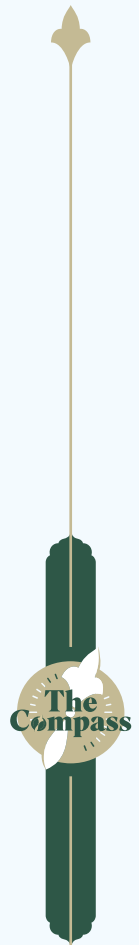
5. Gordon D. Newby, *A Concise Encyclopedia of Islam*, Oxford: Oneworld, 2002, s.v. Ghadir Khumm.

6. John L. Esposito, chief ed., *The Oxford Dictionary of Islam*, Oxford: Oxford University Press, 2003, s.v. Ghadir Khumm.

7. Edward D. A. Hulmes, "Ghadir al-Khumm," in *Encyclopedia of Islamic Civilisation and Religion*, ed. Ian Richard Netton, London: Routledge, 2008.

8. Juan E. Campo, ed., *Encyclopedia of Islam*, New York: Facts on File, 2009, s.v. Ghadir Khumm.

9. Wendy Doniger, ed., *Merriam-Webster's Encyclopedia of World Religions*, Springfield, MA: Merriam-Webster, 1999, s.v. 'Alī.



# The Historic Event Of Ghadir

Aiman Khurram  
*Aiman Khurram*



The heat of the Arabian desert in **632 CE** was unforgiving, but for thousands of Muslims, the atmosphere was filled with the spiritual weight of the **Prophet's** (PBUH) final pilgrimage. As they began the trek home from Mecca, they reached a valley known as **Ghadir Khum**. It was here that a moment occurred which would forever define the direction of the faith.

## The Revelation in the Valley

The journey came to a sudden halt when a divine command reached the **Prophet**. It was a message of such urgency that it suggested his twenty-three years of tireless mission would remain incomplete if a single, final truth was not shared: **the appointment of a successor**.

Under the scorching sun, a makeshift pulpit was raised from camel saddles. The **Prophet** stood before the masses, took the hand of **Ali ibn Abi Talib**, and raised it high. His words echoed across

the sands: "**Whomsoever I am his Mawla, this Ali is his Mawla**". In that instant, the "Verse of Completion" was revealed, declaring that religion was finally perfected, not through ritual alone, but through the establishment of leadership.

## A Legacy of Authority

This was never meant to be a simple historical footnote; it was a living covenant. Years later, **Imam Ali** would stand in Kufa, asking the companions to testify to what they had seen that day, a reminder that his right to lead was divinely authored.

:: The Imams who followed ensured this story never faded:

*Imam Ja'far al-Sadiq described Ghadir as the "Greatest Eid," the ultimate test of guardianship that ensures guidance continues even after prophethood.*

*Imam Ali al-Rida spoke of it as a day celebrated even more joyfully in the heavens than on earth, proving that the Prophet had left behind a clear, divinely inspired roadmap for his people.*



# The Architectural Evolution of the Holy Shrine of Amir Al-Muminin (PBUH)

---

A Historical and Structural Analysis  
(8th–17th Century CE)





## Abstract

The sanctuary of Imam Ali (PBUH) in Najaf stands as one of the most significant architectural and spiritual landmarks in the Islamic world. This study traces the site's transformation from a concealed grave in the 8th century to the monumental Safavid complex existing today. By synthesizing primary historiographical sources, archaeological evidence, and artistic records, this article analyzes the six distinct architectural stages of the shrine, highlighting the intersection of political patronage, religious devotion, and urban development.



## 1. Introduction: From Revelation to First Monumentalization

The historical trajectory of the Shrine of Amir Al-Muminin (PBUH) began not with a physical structure, but with a theological revelation. Following nearly a century of concealment to prevent desecration by Umayyad authorities, the location of the tomb was formally disclosed by Imam Jafar al-Sadiq (PBUH) during the mid-8th century CE. Initially marked by a simple mound, the site's transition into a monumental landmark was catalyzed by the rise of pro-Alid regional powers.

The first recorded architectural intervention occurred in 283 AH (896 CE), commissioned by Muhammad ibn Zayd al-Hasani (al-Da'i al-Saghir), the ruler of Tabaristan. This foundational structure—featuring a central dome and seventy porticos—marked the urban genesis of Najaf. It was during this period that the site evolved from a secluded desert location into a permanent settlement, establishing the first institutional framework for its Guardianship.





## 2. Scholarly Critique of Early Abbasid Attributions

Despite the clarity of the Alid-Jalayirid records, a persistent historiographical debate surrounds the purported role of the Abbasid Caliph Harun al-Rashid. While later sources, such as Ibn Tawus, suggest al-Rashid constructed a "red mud dome" in the late 8th century, a rigorous critical analysis refutes this claim. Contemporary historians like al-Tabari and al-Ya'qubi provide no evidence of such a structure. Furthermore, archaeological data confirms that funerary domes were virtually unknown in Islamic architecture until the mid-9th century (exemplified by the *Qubbat al-Sulaibiyya* in Samarra). Consequently, the attribution to al-Rashid is viewed by modern scholars as a later historical accretion rather than an empirical reality, reinforcing the significance of the subsequent Hamdanid and Buwayhid interventions.



### 3. The Hamdanid and Alid Expansions

By the early 10th century, the shrine entered its second and third phases of development under the Hamdanid dynasty and the Alid governors of Kufa. Abu al-Hayja al-Hamdani (c. 311 AH) elevated the site's stature by constructing a massive quadrangular dome and a fortified enclosure. This era was pivotal as it transformed the shrine into a prestigious necropolis, where the elite from Syria, Mosul, and Persia sought interment.

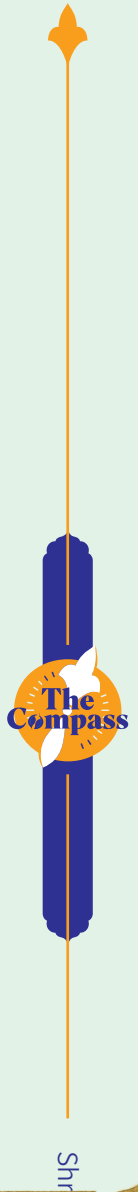
This momentum continued under Umar ibn Yahya al-Alawi in 338 AH. His reign synthesized physical construction with symbolic restoration; most notably, he mediated the return of the Black Stone (Hajar al-Aswad) from the Qarmatians. By placing the relic briefly in Kufa before its return to Mecca, he anchored the shrine's regional authority within the broader sacred geography of the Islamic world, fulfilling local narrations and strengthening the sanctuary's spiritual gravity.



## 4. The Buwayhid Monument: A Golden Age of Urbanism

The fourth architectural stage, initiated by Sultan Adud al-Dawla in 369 AH (979 CE), represented the most ambitious project of the medieval period. Adud al-Dawla replaced previous structures with a magnificent white-domed sanctuary adorned with intricately carved teakwood. Beyond the shrine itself, the Sultan developed a sophisticated urban infrastructure, including a triple defense wall system and hospitals.

The accounts of travelers like Ibn Battuta (727 AH) provide a vivid window into this era, describing an interior replete with silken carpets, gold lamps, and a central cenotaph. This period solidified Najaf's status as a global center for Shiite jurisprudence and pilgrimage—a role it sustained for nearly four centuries until a devastating conflagration, likely sparked by ceremonial lighting, destroyed the structure in 755 AH.



Shr

## 5. Jalayirid Restoration and 14th-Century Defensive Urbanism

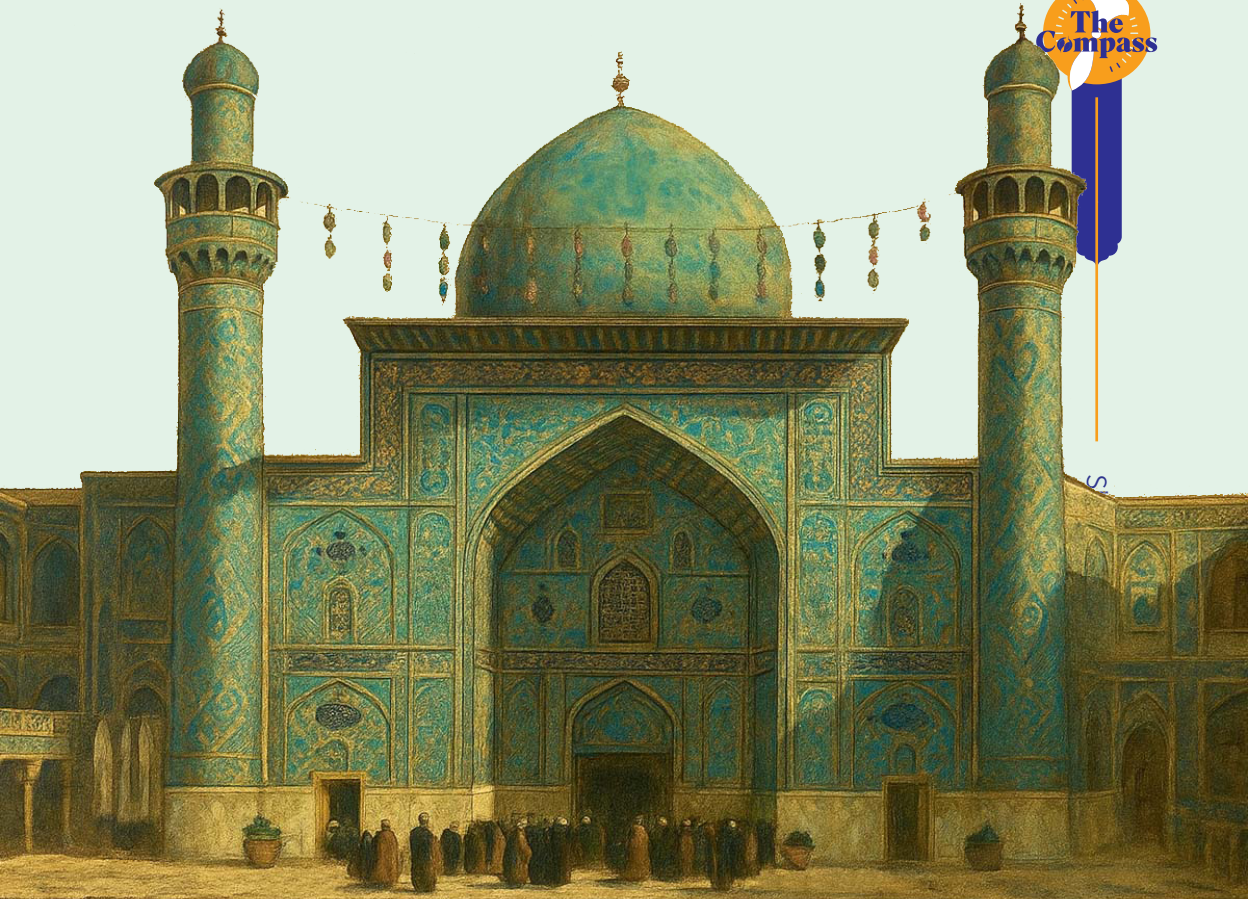
The mid-14th century was a period of crisis and renewal. Following the destruction of the Buwayhid edifice, Sultan Sheikh Hasan Jalayir and his son Sultan Uways launched a five-year restoration project (755–760 AH). This fifth stage is immortalized in the miniatures of the Ottoman polymath Matrakçı Nasuh, whose illustrations provide essential iconographic data on the shrine's pre-modern layout, documenting the Imran ibn Shahin Portico and the Al-Khadra Mosque. Despite incursions by extremist factions such as the Musha'sha'iyyah in the 15th century, the Jalayirid monument preserved the site's sanctity, providing the structural continuity necessary for the grand Safavid intervention that followed.



## 6. The Safavid Masterpiece: Engineering and Legacy

The sixth and final major architectural transformation began in 1023 AH (1614 CE) under Shah Abbas I (the Great). This era utilized the highest levels of contemporary engineering, led by the renowned scholar and architect Shaykh al-Baha'i. The Safavid design introduced a new level of spatial organization, featuring the grand courtyard (Sahn) and the iconic golden-domed complex that remains the heart of the modern shrine.

Following the death of Shah Abbas, his successor Shah Safi finalized the project by integrating advanced hydraulic systems to conduct water from the Euphrates into the city's domestic and ceremonial spaces. This phase was not merely a renovation but a total reimagining of the shrine as an imperial religious center, characterized by the use of local transparent masonry and a meticulous epigraphical program, much of which was recently documented within the Alawi Treasury.





## 7. Conclusion: The Living Monument

The architectural history of the Shrine of Imam Ali (PBUH) is a testament to a millennium of evolving aesthetic and engineering traditions. From the modest enclosure built by the Da'i in the 9th century to the sophisticated Safavid complex, each stage reflected the political and theological aspirations of its patrons.

The convergence of diverse influences—from the teakwood of the Buwayhids to the hydraulic mastery of the Safavids—created a monument that is both a repository of Islamic art and a focal point of living tradition. Today, as archaeological efforts continue to uncover the remains of early walls and royal necropolises, the shrine remains a vital subject of study for historians of urbanism, architecture, and religion, standing as an enduring symbol of cultural and spiritual resilience in the heart of the Middle East.





Shrine of Amir Al-Mumminin on the Occasion of Eid al-Ghadir (Last Year)

+4M

### Number of Pilgrims

4 million pilgrims arrived at the Holy Alawi Shrine.

### Guest House (Food)

Distributed more than 250,000 meals.

+250k

+110

### Transportation

Deployed 110 different vehicles to transport pilgrims.

### Medical Services

Established 5 medical detachments around the Holy Courtyard.

+5

+2.5k

### Volunteers

Participation of 2,500 honored volunteers in service.

### Shrine Servants

2,000 servants from the Order Maintenance Department.

2,000 servants distributed for general service provision.

+4k

+3k

### Security & Surveillance

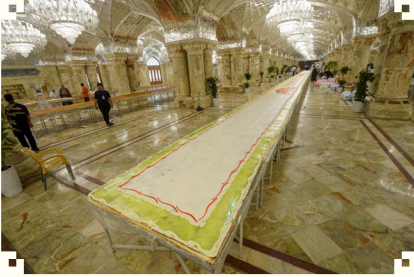
Provided 3,000 surveillance cameras.

### Media

Participation of 60 media outlets.

+5

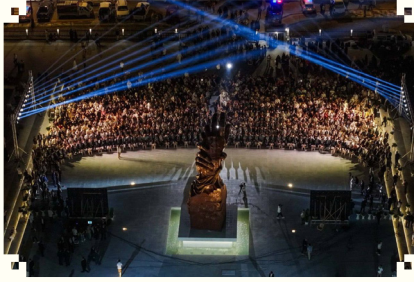
## The 1,446-Meter Ghadir Cake as Part of Hospitality Services for Pilgrims Renewing Their Allegiance



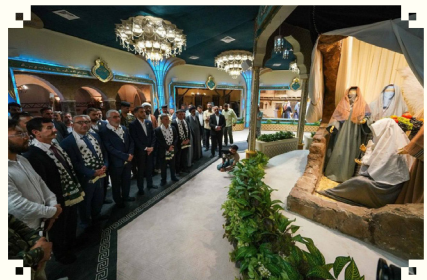
### Ghadir Monument:

An artistic and innovative work, the “Ghadir Monument,” was unveiled as part of the events of the Fourteenth International Ghadir Week, in the presence of devoted followers and well-wishers, celebrating the blessed Eid al-Ghadir in an atmosphere of joy and reverence





The exhibition titled “The Life of Ali ibn Abi Talib (peace be upon him)” was inaugurated as part of the activities of the Fourteenth International Ghadir Week, in celebration of the Greatest Divine Festival, the blessed Eid al-Ghadir, amid an atmosphere of joy and devotion shared by attendees commemorating this significant occasion.

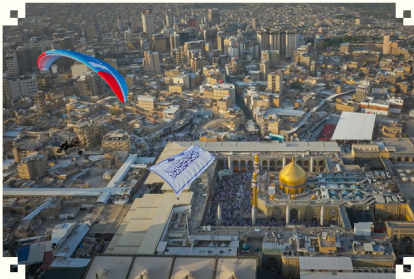




Originating from the wellspring of generosity and the abundance of giving of Ali ibn Abi Talib (peace be upon him), a blessed Ghadir banquet was held in the courtyard of the Lady of Women, Fatimah al-Zahra (peace be upon her), in celebration and rejoicing of the Greatest Divine Festival, the blessed Eid al-Ghadir.



The raising of the banner of Eid al-Ghadir high above the skies of Najaf reflects the uplifted hearts of the devoted followers, soaring with it in celebration and loyalty.



The largest theatrical production in the history of Islamic art, “The Allegiance to Truth,” presents its diverse and creative performances as part of the events of the Fourteenth International Ghadir Week, celebrating the blessed Eid al-Ghadir in an atmosphere of devotion and artistic excellence.





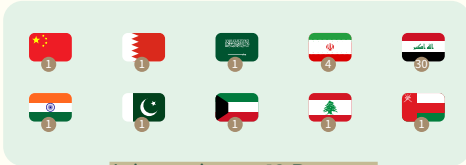
The Imam Ali Holy Shrine has deployed multiple service and hospitality sites to receive pilgrims arriving at the shrine of Ali ibn Abi Talib (peace be upon him), as they renew their pledge of allegiance on the occasion of the anniversary of the Greatest Divine Festival, the blessed Eid al-Ghadir.



The Imam Ali Holy Shrine held the central Ghadir ceremony with wide attendance in the courtyard of Lady Fatimah al-Zahra (peace be upon her), celebrating the Greatest Divine Festival, the blessed Eid al-Ghadir, in an atmosphere of joy, devotion, and commemoration.



75 banners of Eid al-Ghadir were raised across the skies of the world in 40 countries, symbolizing widespread celebration and commemoration of this blessed occasion.



Asia continent: **42 Banners**



Australian continent

**1 Banners**

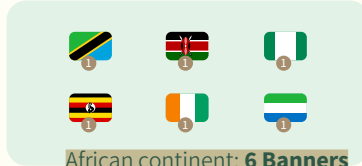


America continent

**5 Banners**



Europe continent: **12 Banners**



African continent: **6 Banners**

The banner of the blessed Eid al-Ghadir is raised by devoted and pledging hearts, accompanied by chants and celebrations filled with loyalty to the Commander of the Faithful, Ali ibn Abi Talib (peace be upon him), within the sacred courtyard of the Imam Ali Holy Shrine.



