Criteria of the Empathy and Compassion in the Muslim World from the Perspective of the Supreme Leader (his shadow highly extended) Inspired by the Culture of Ghadir

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Abstract

The event of Ghadir is one of the Muslims’ festivities and the Islamic solidarity which is not purely religious holiday but it is for the dignity of human beings. In fact, the event is component of the planned geometry of the whole universe that connects the end line the prophecy mission along to the need for being guided. Ghadir great importance and its value can cause unity, solidarity, the rule of justice, the pursuit of dignity in personal and social life of Muslims and paves the way for cooperation in different fields of political, economic, cultural, and military and leads to the lack of any dependence on foreigners. This article is written by using library studies, in view of the Supreme Leader regarding the Islamic criteria of empathy and compassion in the Islamic world, with a focus on Ghadir culture; of which the issues such as the importance of Ghadir, and the need for unity, empathy and compassion factors such as authority, leadership, virtue, character and popularity of Imam Ali (AS) and the strategies to achieve these indices such as; Avoidance of conflicts, strengthening the common interests and a return to the religious path, the need for contemplation in Ghadir and .... are among the results of this study.

Keywords: empathy and compassion, the Islamic world, the supreme leader, Ghadir.
Introduction

According to Islam, the Ghadir is the core of unity and explains the original mainstream and the leadership of the Holy Prophet (pbuh) that sustained the true Islam and donated the pure knowledge and the authority overflowing in the lives of Muslims being fruitful to them. On the other hand, Ghadir is considered as one of the most important and influential events in the Muslim history that can cause the spirit of empathy and compassioning in the Islamic world, The concept that challenged the authoritarian regimes and governments of the so-called democratic and western liberals and the discourse based on Islamic values with the goal of unity, friendship and brotherhood in society is to be displayed. To this end, it is necessary to survey the criteria of this important event revolving around the empathy and compassion spirit of the Islamic world from the perspective of the Supreme Leader to be studied and evaluated to enlighten and clear the direction for the Muslim community with a focus on religious unity and to provide a decisive response for the divisive nonsense.

The main research question is what are the main indices of empathy and compassion spirit in the Islamic world from the perspective of the Supreme Leader inspired by the culture of Ghadir? Based on the parts of this article this question is to be answered.

Part I) The meaning of the terms, Empathy and Compassion:

The word empathy means: the word “empathy” is applied as cooperation, consensus, cooperation, and unity. (Moeein, 1364, p. 4679) Compassion literally means an understanding of each other's language and the language used and as an expression means the unity of a statement and verbal agreements between two or more people. (Dehkhoda, 1372, 945) So we can say: If empathy and compassion come together is an evidence of decisiveness conveying the unity on the realization that the will of the speaker’s concord inward and outward together. Imam Ali (AS) also considers empathy as the key to unity: Undoubtedly if your hearts are not in harmony, it does not work even though you are too many in number. Nevertheless, I have led you to a clear way that no one falls to destruction except the one who deliberately puts himself in trouble - the one endures in this path is on the way to paradise and whoever goes astray, will be a way to the Fire. (Dashti, 1382, p. 369)

Part II) The story of Ghadir:

The Messenger of Allah (pbuh) while returning home from Mecca to Medina in Johfah where people of Egypt, Iraq and the Hejaz are separated, in a place called Ghadir announced the people the order of God and appointed Ali (AS) as his successor.

"يا أبى ابني الرسول بلغ ما أنزل إليك من ربك و إن لم تفعل فما بلغت رسالة و الله يعصمك من الناس إن الله لا يبدي القوم الكافرين. " (Maede, 67) In which the Prophet Muhammad (pbuh) among Muslims whose number have been mentioned more than one hundred thousand people, he said: Whoever I am his authority, Ali is his master, Lord come and join with someone who will love him and be as an enemy to whom is his enemy and help him, anyone who helps him, disgrace whoever humiliates him. According to many Shiite and Sunni on the day the following verse from the Quran was
revealed to support the Caliphate (leadership) of Ali (AS): "اليوم أعلنت لكم دينكم و أعلنت عليكم نعمني..." (Maede, 3) then, the Holy Prophet (pbuh) commanded the present people swore allegiance with Ali (AS) and Muslims on this day (18th of ZilHijjah) allied with Imam Ali (AS) and since then EidGhadiris considered as one of the biggest festivities of the Muslim and it was formalized. (Molly, 1380, p. 591) 110 people of the Companions and followers and 84 of the 360 members of the public first class scholars including al-Tarmazi, Tahavy and Hakim Neishaburi, have expressed Ghadir document tradition. (Amini, 1340, pp. 216-215)

Part III) Ghadir importance and necessity of unity:
1. Importance of Ghadir
Ghadir event is so important and influential that Supreme Leader of the Islamic revolution states in this regard: Ghadir issue is a very important event in the history of Islam. First, the principle of this strange incident and the important and this noble expression that "من كنت مولاه فهذا علي مولاه " is not something that just Shiatites quoted; it is considered axiomatic. Those who wished to object, did not put into question the whole case of the issuance of this statement, they would interpret and explain the origin and meaning of this event, a matter of historical and Islamic fact; doubts that come to the minds of some today’s new immature intellectuals and thoughtful newcomers about the meaning of the sentence, the same things that those words had been said a thousand years, their answer were given by the great scholars and there is the least doubt of the issue and the incident and the sentence meaning of the holy Prophet (pbuh) that asked the people "الاست أولى يكم من أنفسكم " - referring to the verse of the Quran that "من كنت مولاه فهذا علي مولاه " (in the) essence of this issue there is no question. So, these two facts, namely the appointment of Ali as the Imam (the leader) after the holy prophet, and addressing the issue of governance, politics, leadership and management of the nation after the Prophet, there are these two very important and sensitive issues in the issue of Ghadir and a great lesson for all Muslims, for today and tomorrow Muslims. (Expressions, 1393/07/21)
Ghadir in its real meaning is not specifically for Shiatites. However, with the blessing of the appointment of the greatest pious to leadership and guardianship, on this day is considered as Eid people are thankful and pray for that; but, in fact, day of Ghadir is along the lines of all divine missions and the peak of this clear and bright line in history. If we contemplate on the content of the holy missions of, we see that in the history of prophecy and holy missions, this clear line has received hand in hand to the final holy prophet and at the end of his blessed life, visualization and its manifestation of his life has been shown in the form of the Ghadir incident. (Expressions, 12/12/1380)
He also considered Ghadir as the cause of the powerful connection in world of Islam and says: Although the Shiaite spiritual connection with Ghadir, is a powerful and prominent connection in the world of Islam but the truth is that the issue of Ghadir in the content and its true spirit is not regarded just as belonging to Shiatites, but to the whole Islam world because Ghadir incident arises of the spirit and content of the true Islam. That the Almighty commands to holy Prophet - with his entire struggle- about seventy days before his death he said that, what we commanded
you, give people and if you do not, you have not done your duty (Maede, 67), indicates that the true spirit and content of Islam is there in the event of Ghadir. (Expressions, 01/12/1381)

2. The need for unity:
"Unity" is the strategic motto and idealistic of Quran integrated with intelligence and organize Islamic monotheism the community, strengthens the links with God, guided him and releases him from Hell: all hold fast to the rope of Allah and do not disperse and remember God's blessing, that you were enemies and He brought friendship to your hearts and in blessing of His favor became brothers and you were on the brink of a pit of Fire, and God saved you from it (Al-Imran, 103). This verse, while recognizing divisive as Hell and the disputes of the ignorance era, a great brotherhood blessing and reminds the unity of Islamic utopia notifies one of the centerpiece of Unity, calls for the individual and society for unity and integration. From the perspective of the Supreme Leader, unity is considered as a principle and necessity of Islamic community, He says: unity means relying on common interests. The Muslims have a lot in common; common interests are much more than the differences; on the subscribers we must rely. The duty is on the elite in this case; whether the political elite, the scientific elite and religious elites. Scholars of the Islamic world people should warn of worsening sectarian differences. Scientists at the University justify the students and explain them that today the most important thing is unity in the Islamic world. Union towards the target with the goal of political independence, the establishment of religious democracy, the implementation of divine rule in Islamic societies; Islamic call to freedom, the kind of Islam that invited human beings to dignity. It is the task today, this is the task. The political elite should know that their nobility and dignity are relying on the people, not relying on outsiders, not relying to those blood thirsty enemies of Muslim communities. Muslim should deal with any agent anti-union and against union; it's a big task for us all is; Shiaites and Sunnis must accept this and various sects among the Shiaites and Sunni must accept this. (Expressions, 1392/10/29)

3. Ghadir as the unifying factor:
In this regard, the Supreme Leader says: One point that is required, in addition, the followers of Ahl-ol-beite, as well as all Muslims to bear in mind is that we should not use Ghadir event - the event that marks greatness and the universality of Islam-as a means to weaken Islam. I, especially, am obliged to raise it today and these days, and to our entire dear nation and all Muslims anywhere in the world I like them to be careful today of the undermining Islam, enemies are looking for that specific point the point that is the origin of the glory of Islam, i.e., the problem of Sunnis and Shiites, acceptance and denial of Ghadir. The enemy wants the issue of Ghadir as themes to fratricide, war and bloodshed; While Ghadir could be as a means to bring together by the alliance brotherhood of Muslims. (Expressions, 18/10/1385)
He said in the same relation to: Ghadiris a major event and fundamental; the observer to consider establishing the most important pillar of Islam and the Muslim community. That is, the leadership and the issue of guardianship and keeping Ghadiralive, in a sense, keeping Islam is alive. It's not just a matter of Shiaite believers in the guardianship Imam (AS). If we claim as
Shiaite to follow explain Ali (AS) as the truth of Ghadir correctly, we also understand, and introduce to someone else, Ghadir itself is an issue that could cause the unity. The discussion of solemn belief and connecting a religious school in an article of faith is a discussion by itself and identifying the problem is another issue. Islam is the excellent form of society, the state and the Islamic world has manifested been in the issue of Ghadir. (Expressions, 10/08/1391)

Part IV) indices of Ghadir empathy and compassion in the dictionary:
1. Guardianship: Guardianship as one of the most important measures of Ghadir culture from the perspective of the supreme leader that leads to empathy and compassion so then, the concept of the word in his speeches and its relationship with empathy and compassion Ghadir will be discussed.

1,1. The meaning of the Guardianship: Guardianship in expression and in terms of the use of Islam is called as the government in which authority is the rule, not selfishness as the royalty, determination and decisiveness that "فإذا عزمت فتوكل على الله" but not autocracy. (Expressions, 16/01/1378)

1,2. Guardianship and Ghadir: The Supreme Leader said in an aspect and the hadith (saying) of Ghadir, the issue is the Guardianship; namely the interpretation of government as the Guardianship; it is when the Prophet (pbuh) as determining sovereignty is for a person, uses the term of Mola (leader) for him and conjoined his Guardianship to his own mutually. The concept itself is in the guardianship, is very important. That is, Islam, without the concept of guardianship that is a popular concept for the human rights and respecting them and preservation of the people did not accept any sovereignty and no other subject is accepted to rule. (Expressions, 10/04/1370) He says in this regard: Ghadir in our Islamic documents has been interpreted «God’s elder Festival » (Eidallah al-akbar), «Day of usual Covenant», «Yaom Al-Ahed Almoud» and «Day Treaty taken» “Day of Almiq Almakhooz". The notions that represent special emphasis and specific dedication to this holy day, its character is in the issue of guardianship. (Expressions, 16/01/1378)

1,3. Guardianship and creating empathy: the Guardianship as the government in Islam, is characterization of social and political system has an accurate and elegant, meaning and it is a sense of continuity, bond, intertwining and integration. That is the meaning of the Guardianship. What is the concept of unity evokes the idea of being and in hand, being together, moving together, unity of purpose, unified in the way and unity in all political and social aspects for humans. Guardianship, i.e., the bond, the bond of Guardianship which is a political phenomenon, a social phenomenon and a crucial ad determining event for life, with effort, movement, migration, being together and working together to be achieved; Therefore, in the Islamic system, "the Guardianship" is not separated from people and Imam Ali (AS), is a manifestation of the unity of a political leadership, a political ruler and a parent and leader, by members of the public. (Expressions, 27/01/1377)
2. Leadership:
Supreme Leader of the revolution considers the leadership (Imamate) as another factor of union and the fruits of Ghadir. He says, the event of Ghadir was not just appointing a successor to the Prophet. Ghadir as two aspects: One aspect is appointing a successor. Another aspect is a matter of drawing attention to the issue of leadership (Imamate); leadership with the same sense that all the Muslims understood of the word. The Imamate means the leadership of humans and the society in the worldly matters and in religion; it is one of the main issues in the long history of mankind, Imamate is not a special problem for Shiaites Muslims. Leadership means that an individual, a group rule a society and the direction of the movement put them into the world and in the specified hereafter spirituality. This is an issue universal to all societies. Thus, Ghadir, is not only a specific issue of Shiaites; the Muslims’ , but of all human beings’ concern. (Expressions, 1389/09/04)

3. Virtue, character and popularity of Imam Ali (AS):
1,3. Virtues of Imam Ali (AS): Leader of revolution has stated in this regard: on the day of Ghadir, in accordance with the many traditions this great movement was carried out, by the Prophet (pbut), had many the dimensions. Of course, one aspect was virtue of Ali. People knew and saw closely the great virtues in him. The holy Prophet, and indeed the divine will also was to consider the same virtues and values valid and based on those values, guardianship and governance after the prophet to be determined. It turned out that the person can be in the place of the state on Muslims who has those values. That the Prophet did not need to explain the virtues of Imam on that day; people knew. "IbnAbi al-Hadid," says virtues of Ali he son of Abi Talib was so obviously clear for people in those days that after Muhammad's death, no one from immigrants and most of the followers (Ansar) had no doubt about the issue of Ali’s leadership(caliphate);i.e., in their view it was certain. In other cases, the Prophet himself also has said a lot about Amir Almoemenin. What the Shiaites and the Sunni narrated is repeated. Many of the virtues consecutively, Shiaites and Sunnis have narrated: not specific to Shiaites. Even one of the famous ancient historian "Ibn Ishaq," the owner of the famous tradition says the Prophet said to Ali: If I did not fear that people talk about you that take some of Jesus’ followers were about him, I would say something about you that wherever you pass, people will take the soil under your feet as their blessings. "Ibn Abi al-Hadid" tells from "Ibn Ishaq";i.e., who are believed not in favor of Ali to be appointed, but the say these things are in his virtues. This is one of the Ghadir dimension; the signature and proof of the virtues and that virtues and values, to the state and to the value of the contract leads to Islamic society. This dimension is very important and it turns out that that in Islam, according to the prophet vision and revelations, government is the function of values. (Expressions, 10/04/1370)

2,3. Personality of Imam Ali (AS): The Supreme Leader says on his great personality and his relationship with sympathy and unity: the issue of Ghadir Shiaite is the basis for the Shiaite’s
belief. We believe that after the Holy Prophet (pbuh) the true Imam for the Muslim community was Imam Ali(AS); this was the foundation and basis of opinion is Shiite. It is clear that our Sunni brothers, do not accept the idea; they comment and think differently; there is an index. But the samd Ghadir incident at one point is a source of community of the Islamic nation and his personality is Imam Ali(AS). About the character and greatness of this great and sublime man, there is no dispute among the Muslims. Ali is the confluence of the entire Islamic nation.

(Expressions, 27/09/1387)

All of the attributes of the value from the perspective of Islam, and of course of a sound mind with fairness, would be the same values, which was gathered in the Commander of the Faithful, Imam Ali (as); His faith and devotion, his sacrifice and his dedication, his piety, his jihad, his being the pioneer of Islam, his disregard for anything other than God and the divine purpose, his disregard for material benefits and trappings, the worthlessness of the world in his view, his knowledge, his wisdom and humanity at his peak from all aspects, all are features in the life of Imam Ali (AS).The claim for these words is not a Shiaite. All Muslims and historians and narrators who have fairly expressed about Imam Ali (AS) have said the same characteristics.

(Expressions, 08/03/1373)

3.3. The popularity of Imam Ali (AS): Supreme Leader of revolution says about him: History has drawn the bright scenes from the life of Imam Ali in front of us. That is why it has always been a great look toward his character, historically. Do not think that love for Ali, is just for Shiaites. It's not like that. In the world of Islam, Imam is popular and everyone loved him and is popular in hearts. All accepted him except unhealthy human beings, which are low in number and few. In the world outside of Islam, also, those who knew him loved him. This is not true, unless for guardianship and the divine will that he was able to have fully deployed on the territories of his existence, the realm of self in the first place and then in the environment and in the government.

(Expressions, 19/03/1372)

Part V) Strategies to create empathy and compassion inspired by the culture of Ghadir:
1. Avoidance of conflicts:
Supreme Leader or revolution referred to this matter and stated: In the event of Ghadir, there are two things that the Iranian and Shiaites in different parts of the world and different countries should consider them together. One is that belief in Ghadir, guardianship and leadership, which is the fundamental principle in the Shiaites’ religion, should be like the rest of the important topics of theology, not a source of discord between Muslims. Neither Shiites, nor Non-Shiaites of Islamic sects, in regard to this issue, do not cause the sensitivity mode to create discord and division among themselves; because, this is what the enemy wants. Now the incident of Ghadir is considered as a major issue; the enemies of Islam want to create their dispute even of small cases related to each of the different and Islamic sects and communities. Today the Islamic nation must be united. There are many common points of unity and community that should always be kept in mind. (Expressions, 28/02/1374)
At the same time those who came before Ali and told him he is right; we are coming as we do, so we will support you, they do not accept these things. Ali rejected them. If he wanted to defend his right himself and rise up, he did not need them; But the Islamic society view does not tolerate conflict, so he withdrew. This is a lesson for us. Today, we should not highlight the differences. The Islamic sects should not insult sacred denominations of each other -that is the sensitive point to any sect is the same point in their beliefs. Pointing and pressuring the sensitive points is irritating; this leads to differences in the Islamic world; and this difference should not be. This is our word. (Expressions, 08/10/1386) Imam Ali (AS) in maintaining the unity of Islamic community says: And know! There is no one more eager than me to discipline the nation of Muhammad (PBUH) with a wish of affection and friendship among them. (Dashti, 1382, p. 1082)The Imam (AS) with his special attitude towards its unity, discouraged people from the conflict, dispute, controversy and hostility, so all together could fight with a common enemy. Today, what we have to notice is to believe that Ghadir is an issue of faith; the Shiites and the follower of Ahlul-Beite and leadership school are committed to the issue of Ghadir; this is the basis of Shi’ite thought, with no doubt, and there is no discussion. Those who doubt and those who argue, can sit on this debate scientific and professional gatherings; the strong Shiaite logic, decisive and unquestionable authority of the Shiite authority, but should not affect the Muslims in public life, in harmonious pacing of Muslims with each other and the Muslims’ Brotherhood with each other. The problem of causing a difference between Muslim sects - both Sunni and Shi’ite sects, and various sects of Islam within these two sects- is one of the Islam enemies’ targets of and causes the effort, energy and motivation Muslims, to be spent in internal quarrels, external issues, and accordingly not to pay attention to his great enemies. What is the duty of Muslims-whether Shiites Muslim or Sunni Muslim - is not to help the enemy by stimulating feelings of each other, today, Islamic unity, Islamic brotherhood and Islamic solidarity is one of the most necessary and the most obligatory duties of all Islamic societies, and all must be committed to this task. (Declarations, 21/07/1393) Imam Ali (AS) said: In my view point, the best people is more moderate groups (in between of the extremes) is. You are with them and with the largest populations (majorities in favor of the right) be that the hand of God over (the) population. Avoid scattering that "lonely man" is for the benefit of Satan, as the only remaining sheep is the wolf's prey! (Dashti, 1382, p. 392)

1.1. The task of Shiite: The supreme leader of revolution states: Shiites’ community must continue pursuing his way solemnly. We resort and hold firmly to Ali bin Abi Talib (AS) guardianship - the great blessing of God; But do not fight with someone who does not hold and resort to the cord. It is the responsibility of the Shiaite community. What the enemy wants is that we diverge. (Expressions, 18/10/1385)

1.2. The Sunnis task: he had expressed on this issue: the same is the responsibility of the Sunni community. Sunni brothers should know that the enemy plan is to make a difference, create prejudice, fratricide; they will not be satisfied with less than fratricide. See what they are doing now in Baghdad and other cities of Iraq! Shiaite mosque, bratha mosque, Askarein leaders’
shrine, the mosque of Kufa, where their hand reach, wherever they think that they are a Shiite group, it bursts right and to kill innocent people. Therefore, they should also wake up and realize. (Expressions, 18/10/1385)
Commander of the Faithful Imam Ali (AS), in describing the situation after the demise of the Holy Prophet (SAW) said: By Allah, if not for the fear and division among Muslims (fear) the return of disbelief and religion without effect, we treated our opponents otherwise! (Majlesi, 1402, p. 61) that wise talk shows the special attention to preserve the unity of Islamic community by inspired family and now, those noble Imams, paid a high price for the realization of the unity of Muslims.

2. Strengthening common interests:
Supreme Leader cites it as the important factor in creating unity: We invite all Muslims of the world to reflect these facts. We do not have insistence over the unity of Islamic nation in the world that a sect must accept the other cult’s beliefs; rather, it does not mean unity. Unity means that different opinions, different branches bring together the common interests, and those points of dispute not to be cases or means of fratricide and war and not the enemy; it is unity issue. (Expression, 15/09/1388)

3. Sacrifices in the community:
In this regard, the Supreme Leader says, there is another aspect to note that the position of Commander of the Faithful Imam Ali(AS), who is appointed so clearly by the noble Prophet and divine appointed and the bright meaning of leadership is when he observed that the Islamic community is vulnerable and if he wants to take the right sequence and demand it, Islam may have been compromised, he quite. Not only did here sign-i.e., raised no claim that would cause the difference is not and split Muslims -but also collaborated with those whom Ali considered as those who were not the owners of right position that will rule the Islamic community enrolled when he saw that that day Islam required sacrifice. (Expressions, 08/10/1386), when the Prophet was asked: how people dismissed you you’re your official place who was more deserving than others? He said, be aware! But mastering (caliphs) to the leadership(Caliphate) against us even though we are at a higher ratio and to kinship were strongly bond with the Prophet (pbuh),was the reason that, the caliphate, was pure in quality and selective (after some of the authorities, were jealous, in spite of lack of training and qualifications, they possess it)and the other group(for the preservation of Islam) with the generosity had withdrawn, judge is the God and return to Him in the Resurrection Day . (Dashti, 1382, p. 517)

4. Back to the guardianship of the leaders:
The supreme leader on this issue states: If that day the Islamic nation, understood correctly and literally the holy prophet’s appointment and followed Ali ibn Abi Talib(AS) and the prophetic of training continued, and after Ali also innocent people without error, the human races like the Prophet, he repeatedly put on his divine education, the humanity will soon reach the point that it
has not reached that point yet. Science and human thought would have progressed; the spiritual
degrees would have elevated; peace was established among human beings and oppression and
discrimination, injustice and insecurity among the people would have diminished. (Expressions,
24/12/1379)

5. Contemplation on the subject of Ghadir:  
No doubt any knowledge that serve the material and spiritual well-being of human is valued and
considered as perfection, but in the meantime, deep realization of religion and the truth of
revelation has got the higher state of its own and more genuine value; Because this
understanding that human leads his life and the efforts to the right direction. Imam Baqir (AS)
said: The highest level of perfection is in three things:1.deep understanding of religion; 2. 
tolerance for the difficulties; 3.the measured and calculated movements in the affairs of life.
(Torabi, 1375, p. 77)  
The supreme leader asked all Muslims the matter: they should study, they consider what the
Shiaite researchers wrote, the great Shiite scholars gathered in our time, wrote and researched,
they offered in the Islamic world, their writings were appreciated by Islam scholars, intellectuals
and notables, to consider these; do not deprive and enclose themselves. The book of the late
Seied Sharaf-aldin Amoly“Holy Al-Ghadir“book written by Allame Amini, these are facts that
have been gathered. Ghadir issue is a matter of historical facts. The adventure of a true story, real
and standard expression; it is clear that Imam Ali (AS) is a high peak; both for a Islamic ruler,
the Islamic state and is for every individual Muslim. (Expression, 15/09/1388)

6. Continuation of the Ghadir:  
He recommends about Ghadir o the young and people,: dear people and especially young people
also thanks to Ghadir, should know the way drawn by Islam and the Koran and the line Ghadir
is a clear way; there is a way that has drawn strong reasoning and philosophy and followers
has been dignified so greatly. Fortunately, today, also, the way is introduced to the world and we are
not in solitude and seclusion. Although the way is not short in duration, but it is the way that
would lead ultimately to save mankind and God willing would provide the background for the
promised Mahdi (AS). (Expression, 24/12/1379)

Conclusion:  
Almighty Allah sent the holy Prophet(pbuh), bestowing the brotherhood blessing to the faithful
by contracting an oath of brotherhood between Imam Ali (AS) and Muslims in the event of
Ghadir Khum, it gave made it consolidated and expanded. From the perspective the supreme
leader Ghadir incident with indices such as guardianship, leadership, character and popularity of
Imam Ali (AS) can serve as a unifying factor, leads to empathy, compassion, unity of the Islamic
nation and prevents the emergence of divisions and segregation. Muslims must abstain from
religious and ideological differences between themselves and at the same time strengthen the
common interests of more get together to establish intimate relationship and became closer and
do not allow disagreements arise or from differences in belief and practice, are the enemies of
Islam take advantage of the situation; because unless the Muslims unity, do not have unified ideas and exchanging them they would be unable to take effective steps to resolve their problems. Obviously these differences would be eradicated by promoting a sense of empathy and compassion through Islamic governments, religious scholars and Muslims themselves and through reflection and thought on the subject of Ghadir, return to the path of guardianship of the Alaviate (leadership) and would be resolved as far as the word of the supreme leader, God willing we can bring some day to the pinnacle of honor, advantage in the light of the day Ghadir event so that the Muslim of the world be victorious and save humanity.
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