

Eid al-Ghadir in Fatimi Misr: Philosophy of Wilayah and Ismaili Dawah Tradition

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Abstract: *This article examines Eid al-Ghadir in the Fatimi era as a religious, political, social, and moral institution. In Shi'i and Fatimi-Ismaili thought, Ghadir Khum marks the public declaration of the Nass and enforcement of Wilayah of Amir al-Muminin Ali ibn Abi Talib (as) by Muhammad Rasulullah (S). The statement "Man Kuntu Mawlahu Fa Hadha Aliyyun Mawlahu" is understood not merely as praise or friendship, but as an affirmation of spiritual authority, succession, and continuing Hidayah through the Imams of the Ahl al-Bayt (as). The Fatimiyyn made this belief visible in Misr al-Fatimi through ceremony, Khutbah, Qasidah, Innayya, official correspondence, and the sacred geography of al-Qahirah. Eid al-Ghadir became a bridge between sacred memory and political sovereignty, affirming the legitimacy of the Imam-Khalifah through Nasab, Nass, Imamah, and Wilayah. The festival also functioned as a form of Dawah and Tarbiyyah, teaching doctrine through public ritual, generosity, and literary expression. In the later Fatimi period, its ceremonies around the Qasr, Mashhad, Bab al-Dhahab, and Kursi al-Dawah transformed al-Qahirah into a ritual space of Imamah. Beyond its historical and ceremonial importance, Eid al-Ghadir carries a continuing moral demand. Wilayah must not remain only a slogan, celebration, or identity marker; it must shape conduct through Taat, Adl, Ikhlas, Ibadah, Rizq Halal, service, humility, and loyalty to Haq. Thus, Eid al-Ghadir in the Fatimi era shows how Aqidah became civilization, and how remembrance must become ethical transformation.*

Keywords: *Eid al-Ghadir; Ghadir Khum; Fatimi era; Fatimi-Ismaili Dawah; Wilayah; Nass; Imamah; Amir al-Muminin Ali; Misr al-Fatimi; Imam-Khalifah; al-Qahirah; Ahl al-Bayt; Hidayah; Fatimi ceremony; Shi'i thought.*

1. Eid al-Ghadir: History, Reason, and the Weight of the Sources:

Eid al-Ghadir commemorates the event of Ghadir al-Khum, which occurred after Muhammad Rasulullah's farewell Haj in 10 AH / 632 CE. Historically, the core incident is not a sectarian invention. It is reported in major Hadith and historical materials, although Muslims have differed sharply over its legal and theological meaning. The dispute, therefore, is not principally whether something happened at Ghadir, but what Rasulullah intended by what he said there. Ghadir al-Khum was a stopping place between Makkah and Madinah, near al-Juhfah, where the routes separated for travelers returning to different regions. After completing the Farewell Haj, Rasulullah halted there and addressed the Muslims. In "Sahih Muslim", Zayd ibn Arqam reports that Rasulullah delivered a Khutbah at Khum. He reminded the people of Allah and then said that he was leaving behind "two weighty things": first, the Kitab of Allah; and secondly, his Ahl al-Bayt, concerning whom he repeatedly urged the Muslims to remember Allah. Another famous wording, transmitted in "Jami al-Tirmidhi", states:
"For whomever I am his Moula, then Ali is his Moula."

"Tirmidhi" places this report under the merits of Amir al-Muminin Ali ibn Abi Talib, and the report is transmitted from Abu Sarihah or Zayd ibn Arqam. Similar versions are found in other Hadith collections, including "Musnad Ahmad" and works of "al-Nasa'i". Later Hadith scholars have debated the strength of individual chains, while many accepted the basic report as established through multiple routes. Sunni readings often understand the declaration as a public vindication of Ali's honour and as a command to love, support, and remain loyal to him, especially in light of reports that some Ash'ab had complained about Ali after a military expedition. Shi'i readings understand the same declaration as a formal designation of Ali's authority after Rasulullah, particularly because some versions place the phrase after Rasulullah's question whether he had greater authority over the Muslims than they had over themselves. That question echoes Qur'an 33:6, which states that Rasulullah has a greater claim over the Muslims than their own selves. The Shi'i argument, therefore, reasons that Moula here cannot be reduced to mere friendship. Historically, both readings try to explain real evidence. The Sunni position is strengthened by the fact that the early Khilafah, as it unfolded at Saqifah, did not proceed on the basis of an uncontested public appointment understood by all Ash'ab as explicit political succession. Had Ghadir been universally understood as a direct constitutional nomination, one would expect less dispute immediately after Rasulullah's demise. Sunni scholars, therefore, read Ghadir as a solemn affirmation of Ali's rank, love, and loyalty, not as an annulment of consultation among the community.

The Shi'i position, however, is also logically serious. The setting was public. Rasulullah stopped the caravan in the heat. The statement was framed with religious gravity. The declaration linked Ali's Wilayah to Rasulullah's own Wilayah. If the purpose were only to say "love Ali," the Shi'i argument asks why such a dramatic halt was required after the Farewell Haj, and why Rasulullah would use a word as weighty as Moula after invoking his own authority. For Shi'a Muslims, Eid al-Ghadir is therefore not simply a day of respect for Ali. It is the day on which Hidayah for leadership after Nubuwwah was made manifest. The Ayah of the Qur'an often associated with Ghadir must be handled carefully. Shi'i exegetical tradition links Qur'an 5:67:
"O Rasul, convey what has been sent down to you from your Lord..."

And finally Qur'an 5:3 says:

"Today I have perfected for you your religion..."

With the reference of Ghadir, many Sunni exegetes do not accept that specific linkage and relate these Ayah to broader contexts of Wahy. Therefore, in a historically disciplined article, all Shi'i sources present the Ghadir connection to these Ayah as universally agreed. The most secure common ground is this: Rasulullah publicly emphasized the sanctity of the Qur'an, the honour of his Ahl al-Bayt, and the special standing of Ali. "Sahih Muslim" clearly preserves the Ahl al-Bayt emphasis at Khum, and "Tirmidhi" clearly preserves the Moula declaration regarding Ali. Ghadir Khum is remembered as the site of Rasulullah's Khutbah after the Farewell Haj and later became central in Shi'i understanding. Logically, the event carries at least three enduring lessons.

First, religious leadership is inseparable from moral authority. Whether one reads Ghadir as designation or commendation, Ali is presented as a figure whose closeness to Rasulullah is not merely familial, but spiritual, ethical, and communal.

Secondly, the Muslim community is warned against severing itself from the Ahl al-Bayt. The repeated instruction in "Sahih Muslim:

"I remind you of Allah concerning my Ahl al-Bayt"

This is too grave to be reduced to ceremonial respect. It imposes a duty of reverence, fairness, and fidelity.

Thirdly, disagreement over succession should not obscure the agreed virtue of Ali. He was the cousin of Rasulullah, his son-in-law, his Wasi, a savior-warrior, and a Faqih. According to Sunni chronology, he is the fourth Khalifah. For Shi'a Muslims, he is the designated by Nass'e Jali and only rightful successor.

Eid al-Ghadir, therefore, is historically rooted and intellectually weighty. For Shi'a Muslims, it is among the greatest Islamic festivals because it marks the completion of Hidayah through the proclamation of Ali's Wilayah. For Sunnis, even where it is not observed as an Eid, the reports of Ghadir remain a powerful testimony to Ali's excellence and to Rasulullah's command that the community honour his Ahl al-Bayt. A fair historical reading should neither deny the event nor flatten the interpretive dispute. The sounder approach is to admit the shared textual foundation, identify the precise point of disagreement, and read the event with reverence rather than polemic. In the final analysis, Ghadir al-Khum stands as one of the most consequential moments of early Islamic memory. Its words are brief, but their implications shaped centuries of theology, law, devotion, and identity. Whether understood as explicit appointment or as solemn affirmation, Rasulullah's declaration binds Muslims to a truth no school can reasonably reject: love for Amir al-Muminin Ali and loyalty to the Ahl al-Bayt are not marginal sentiments; they are part of fidelity to Rasulullah himself.

2. Ghadir Khum and the Meaning of Wilayah

Eid al-Ghadir is celebrated on the 18th of Dhu al-Hijjah. In Shi'i belief, it recalls the moment at Ghadir Khum when Muhammad Rasulullah (S), returning from Hajjat al-Wada, publicly declared the Nass and Wilayah of Amir al-Muminin Ali ibn Abi Talib (as). The famous declaration is:

"For whoever I am Moula, Ali is his Moula."

The meaning of Moula is central. In Arabi, the word can mean master, guardian, protector, patron, friend, supporter, or one who has authority. Sunni and Shi'i interpretations differ mainly over this meaning. Sunni readings often understand the statement as praise of Ali (as), a command to love him, and an affirmation of his honour. Shi'i readings understand it as a declaration of authority, guardianship, and succession.

From the Shi'i and Fatimi-Isma'ili perspective, the context makes the meaning clear. Rasulullah (S) gathered the Muslims in a formal public setting near the end of his earthly life. He first reminded them of his own authority over the believers. Only then did he declare Ali (as) to be Mawla. Read with Qur'an 33:6, which states that Rasulullah (S) has greater authority over the Muslims than they have over themselves, the declaration means that the Wilayah of Rasulullah (S) continues through Ali (as). Thus, Moula is not merely a friend. It means the authoritative spiritual guardian. This is why Eid al-Ghadir is not only a day of happiness. It is a day of Ahd and Mithaq. The Muslim renews loyalty to the divinely guided line of Hidayah beginning with Amir al-Muminin Ali (as). In Shi'i belief, Nubuwwah reached its finality in Muhammad Rasulullah (S), but Hidayah continued through the Imams from his Ahl al-Bayt (as).

3. Ghadir in Shi'i and Ismaili Thought:

In Shi'i thought, Ghadir is closely connected with the completion of religion and the continuation of Hidayah. Ayah 5:67 is understood as a command to Rasulullah (S) to proclaim a major matter, while Ayah 5:3 is read as indicating the perfection of religion and the completion of Naymah. In this reading, Islam was not perfected only through the completion of rituals, but through the public declaration and clarification of authority after Rasulullah (S). For the Ismaili tradition, this idea is especially important. Imamah is not a symbolic office. The Imam is the living guide, the holder of Ta'wil, the inheritor of Nabawi 'ilm, and the center of Wilayah. The Imam gives meaning, order, and direction to the Dawah. Without the Imam, the outer form of religion may remain, but the living guidance of religion is incomplete. The Ismaili Dawah therefore preserved Ghadir not only as devotional memory, but as doctrinal foundation. It taught that Rasulullah (S) did not leave the Ummah without a Hadi. He publicly indicated Amir al-Muminin Ali (as), and from that Wilayah the chain of Imamah continued.

Sayyiduna Al-Qadi al-Nauman is central to this Fatimi-Isma'ili understanding. As the foremost Ismaili Faqih and compiler of Fatimi-Isma'ili Fiqh, his writings helped establish the legal and doctrinal foundations of Fatimi religious identity. The Fatimi Empire did not separate law, Dawah, Imamah, and authority. It brought them together under the Imam-Khalifah. In the Ismaili Dawah, Wilayah is not only a belief of the heart but it is a structured discipline. It means recognition of the Imam, obedience to his Amr, learning from the Hudud (top Ulama) of Dawah, and living under the Hidayah that flows from the Imam to the faithful. The Dawah is therefore

not a loose movement. It is an organized spiritual and intellectual system rooted in loyalty to the Imam.

4. The Fatimi State and the Public Use of Ceremony of Eid al-Ghadir in Fatimi Misr:

The Fatimi State emerged from a wide religious mission that lasted for many years before it became a ruling power. Its Dawah spread across different regions and attracted people from varied social, political, and intellectual backgrounds. When the Fatimiyyn entered Misr, they did not rely only on military strength. They used learning, law, literature, public ritual, and religious ceremony to build loyalty. Festivals were among the most important tools of Fatimi cultural life. Through them, the Imam-Khalifah appeared before the people; Khutbah were delivered; gifts were distributed; poets recited Qasaid; and the state displayed its sacred order. In this political culture, ceremony was not empty decoration. It was a public language of authority. Eid al-Ghadir had a special place among these ceremonies because it directly expressed the Fatimi claim to legitimacy. The Fatimi Imam-Khalifah claimed descent from Sayyidah Fatimah (as) and Amir al-Muminin Ali (as). His authority rested on Nasab, Nass, Imamah, and Wilayah. Ghadir gave historical and ritual expression to that claim.

The history of Eid al-Ghadir in Fatimi Misr shows how a theological belief became a public festival, a court ceremony, and a symbol of sovereignty. The Fatimiyyn gave special importance to this day because it was linked to the Aqidah of Imamah and the rightful leadership of Ali (as). The most important report for the introduction of Eid al-Ghadir into Misr is preserved by “al-Maqrizi”, who relied on earlier Fatimi-era material, including “Ibn Zulaq”. “Al-Maqrizi” records that Eid al-Ghadir first became publicly known in Iraq under the Buwayhids in 352/963. He further records that on 18th Dhu al-Hijjah 362/973, crowds in Misr, Maghrib, and among Fatimi followers gathered for Dua because the day was regarded as a feast commemorating the Nabawi designation of Moula Ali (as). Al-Imam al-Muiz was pleased by this observance, and it was remembered as the first time it was performed publicly in Misr. This report is important for two reasons:

- i. First, it shows that the festival entered Misr very soon after the Fatimi establishment there.
- ii. Second, it shows that its earliest Misri form was communal, public, and doctrinal.

It was not merely general love for Ali (as). It was a celebration of Nass designation of Rasulullah (S) on Ali (as). Once al-Imam al-Muiz approved the gathering, the festival entered the symbolic orbit of Fatimi authority. What began as an urban Shi'i observance became part of the public identity of the Fatimi Dawlah. In this way, Eid al-Ghadir became a bridge between sacred memory and political sovereignty. It remembered the declaration of Rasulullah (S), while affirming the authority of the living Imam-Khalifah.

5. Fatimi Ceremony, Inayah, and Public Benefaction:

By the time “al-Maqrizi” describes the Fatimi ceremonial year in the “al-Khitat”, Eid al-Ghadir appears as a recognized court festival. It was associated with public generosity, ceremonial order, gifts, food, clothing, sacrifice, marriage arrangements, and manumission. These acts were not accidental. They were part of the Fatimi language of rule. In Fatimi political culture, the Imam-Khalifah was not merely a king. He was the source of Hidayah, public order, and Inayah. His generosity was therefore not simple charity. It was a visible sign of his authority and

care. Through robes, gifts, food, meat, honour, and distribution, the state showed how Barakah and order flowed from the Imam. The Qasr became connected to soldiers, officials, religious men, servants, urban groups, and the poor. Each person received according to rank, function, and relationship to the Royal Court. The festival therefore taught society how authority was arranged under the Imam-Khalifah.

This was the Fatimi politics of Inayah. The Dawlah displayed power through generosity, and the Dawah gave that generosity a religious meaning. Eid al-Ghadir was therefore not only a Khutbah and not only a feast. It was a complete public act: theology was spoken, authority was displayed, wealth was distributed, and the community was placed within the order of Wilayah. The festival also entered official written culture. "Al-Qalqashandi", in "Subh al-A'sha", includes chancery formulae for congratulations on Eid al-Ghadir and notes the importance attached to the festival in Fatimi lands. This shows that Eid al-Ghadir was not limited to ritual life. It became part of the formal language of state correspondence and ceremonial recognition.

6. The Ismaili Dawah Dimension of the Ghadir Celebration:

The historical text gives special attention to Manqabat and literary expression in Fatimi society. Poets were not merely entertainers. They were important voices in the social life of the court. Their Qasaid praised the Imam-Khalifah, honoured the Ahl al-Bayt (as), and explained deep religious meaning through beautiful expression of language. In the Fatimi period, poetry served several functions. It preserved memory, strengthened Aqidah, celebrated authority, and carried the emotional language of loyalty. Poets often connected the Imam with Noor, Adl, Hidayah, Nabawi Nasab, and the family of Rasulullah (S). These images made political authority appear not ordinary, but sacred. Eid al-Ghadir gave poets a powerful theme. Through Qasaid, they could speak about the Wilayah of Ali (as), the legitimacy of the Fatimi Imam, and the continuity of Hidayah from Rasulullah (S) through the Imams. In this sense, literature became part of Dawah. It helped transform Aqidah into public culture.

The Fatimi celebration of Eid al-Ghadir must be understood through the Ismaili Dawah tradition. Without Dawah, the ceremony becomes only court display. With Dawah, it becomes public Tarbiyyah in Wilayah. The Fatimi Dawah was a structured system of Talim, loyalty, and spiritual Tarbiyyah. Its purpose was not only to gain political support. It was to guide Muslims toward recognition of the Imam and understanding of religion. The Dawah preserved the relationship between Zahir and Batin, between outward law and inner meaning, between ritual form and spiritual truth. In this tradition, Ghadir was not simply the memory of an event. It was the starting point of the public chain of Wilayah. Rasulullah (S) declared Ali (as), and the authority of Ali (as) continued through the Imams. The Dawah existed to call people toward this recognition.

The Majalis al-Hikmah, the Khutbah, official ceremonies, and the ranks of Dawah all worked together. The Da'i did not merely preach emotion. He taught recognition, Taat, Aqidah, and discipline. The faithful were not only asked to celebrate the Imam; they were asked to understand his authority and live under his Hidayah. Eid al-Ghadir therefore became a Dawah moment. The public could see the ceremony. The faithful could understand the inner meaning.

The court could display its authority. The Dawah could teach the Aqidah of Wilayah. The same festival spoke at several levels: historical, ritual, political, spiritual, and communal.

7. The Late Fatimi Ceremony and Al Muizziyyah al-Qahirah:

In the later Fatimi period, the ceremony of Eid al-Ghadir developed further and became closely linked with the sacred geography of al-Muizziyyah al-Qahirah, the Qasr, the Mashhad, and the Dawah hierarchy. Earlier celebrations followed the pattern of Eid al-Nahr and took place in ceremonial spaces such as the parade ground between the Qasr, the Manhar, and the Ewan. Later, the ceremony shifted toward the southern end of the Qasr, near the Mashhad of R'as al-Imam al-Husayn. This movement was meaningful. Fatimi Qahirah was not only a capital city. It was a ritual city built around the presence of the Imam-Khalifah, the Qasr, the Dawah, and the memory of the Ahl al-Bayt (as). In the later ceremony, the Khalifah left through Bab al-Dhahab, the Golden Gate. He moved through the Qasr circuit, passed the Turbat al-Zafaran, and reached the area of the Daylam Gate, where the Mashhad of R'as al-Imam al-Husayn was located. He then entered the Great Ewan. Curtains were hung, and the Kursi al-Dawah was placed for the Khutbah. The Qadi al-Qudat, Du'at, Shi'i Amirs, soldiers, and Ismaili notables took their appointed places. The Khutbah, read from an official chancery notebook, included the text of the Nabawi designation of Ali (as).

This ceremony was a ritual map of authority. The Khalifah's movement through the Qasr connected genealogy, sacred memory, Imamah, and Dawah. The Mashhad of Moula al-Husayn connected Ghadir with Ahl al-Bayt (as), sacrifice, Shahadah, and sacred descent. The Kursi al-Dawah showed that the ceremony was not only royal, but doctrinal. The presence of Qadi al-Qudat and the Dawah elite showed that law, 'ilm, testimony, and Amr were gathered around the Imam-Khalifah. Through this ceremony, al-Qahirah itself became a stage for the Aqidah of Imamah. The city expressed the doctrine physically: the Imam at the center, the Dawah around him, the Ahl al-Bayt remembered, and the people gathered under Wilayah.

8. Political Meaning of Eid al-Ghadir and its Social and Cultural Role

Eid al-Ghadir helped the Fatimi state strengthen its political legitimacy. In medieval Islamic societies, political power required religious justification. The Fatimiyyn used the memory of Ghadir al-Khum to support their claim that rightful leadership belonged to the descendants of Amir al-Muminin Ali (as) and Sayyidah Fatimah (as). The festival also distinguished the Fatimi state from its rivals. The Fatimiyyn competed with other Islamic powers, especially the Abbasids. By celebrating Eid al-Ghadir publicly, they emphasized their Shi'i and Ismaili identity. They showed that their state rested on a different foundation: not only military control, but Nass, Nasab, Imamah, and Wilayah. Thus, Eid al-Ghadir was both sacred memory and political message. It reminded people of Ali's position at Ghadir, but it also affirmed the authority of the living Fatimi Imam-Khalifah.

Eid al-Ghadir also had a strong social and cultural role. It brought together officials, scholars, poets, soldiers, servants, religious leaders, and ordinary people. It gave society a shared sacred calendar and a repeated moment of public loyalty. The festival taught Aqidah in a visible way. Many people may not have studied complex theological books, but they could understand

meaning through ceremony: the Imam appeared, the Khutbah was read, poetry was recited, food was distributed, robes were given, and the public order of Wilayah was displayed. The Fatimiyyn understood the power of ritual. A festival could teach more effectively than abstract argument. Through repeated public celebration, the state connected religion, politics, emotion, and social belonging.

10. The Living Lesson of Ghadir: From Ceremony to Character

After understanding Ghadir historically and through the Fatimi Dawah tradition, we must return to its moral demand. Eid al-Ghadir is not complete if it remains only a celebration. It must become transformation. Every year, people speak of the Wilayah of Amir al-Muminin Ali (as). They hold gatherings, recite Qasaid, distribute food, and express love. These acts are beautiful, but they are not enough. The real question is whether Wilayah has entered conduct. Wilayah is not a slogan. It is not merely a word in Adhan or Salah. It is not only public identity. Wilayah means Taat, Adl, Ikhlas, Jurrat, Ibadah, Rizq Halal, truthful speech, loyalty to Haq, service to the poor, and refusal of injustice. To praise Ali (as) while living far from his Sirah is a contradiction. His Wilayah demands honesty in business, justice in family life, mercy toward the weak, courage before oppression, and humility before Allah. The Minbar also carries responsibility. It should not reduce religion to disputes, insults, self-glorification, emotional performance, or money-making. It should teach the Sirah of Moula Ali (as): how he performed Ibadah, how he judged, how he served the poor, how he lived simply, how he protected truth, and how he refused injustice.

The true examples of Wilayah are found in those who lived it. Salman al-Muhammadi (ra) showed Ma'rifah and sincere devotion. Abu Dharr al-Ghiffari (ra) showed fearless truth. Malik al-Ashtar (ra) showed disciplined obedience and service. Hajr ibn Adi (ra) showed steadfast love that did not break under pressure. Their loyalty was not ceremonial. It was tested through sacrifice. This is the deeper meaning of Eid al-Ghadir. It asks believers to renew Ahd and Mithaq. It asks them to follow the path of Moula Amir al-Muminin Ali ibn Abi Talib (as), not only to praise him. It asks them to bring life, conduct, earnings, speech, family, and community under the Wilayah that Rasulullah (S) declared at Ghadir.

Message of Eid al-Ghadir:

Ghadir is the declaration of Wilayah: "Whosoever's Moula I am, Ali is his Moula."

It teaches that Aqidah is completed through love, loyalty, and obedience to Amir al-Muminin Ali ibn Abi Talib (as).

Its message is to live with devotion to the Imam, service to creation, and steadfastness upon Haqq.

Today, on this momentous and glorious occasion and Ayyam of Eid al-Ghadir, we, the Shia of Amir al-Muminin Ali ibn Abi Talib (as), should strive to follow the noble practice of Fatimi Misr by extending help, kindness, and support to those around us in the name of Moula Amir al-Muminin Ali ibn Abi Talib (as). In sha Allah, such acts of goodness and kindness, carried out with

sincerity and devotion during the blessed days of Eid al-Ghadir, will be a source of happiness and Riza for our Moula Amir al-Muminin Ali Ibn Abi Talib, and a means of Barakah for us all.

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Sayyiduna Al-Qadi al-Numan, Daaim al-Islam, especially Kitab al-Walayah. For the centrality of Ghadir in Fatimi-Ismaili Aqidah.

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2. *Muslim ibn al-Hajjaj, Sahih Muslim, Kitab Fadail al-Sahabah, Hadith of Zayd ibn Arqam regarding Rasulullah's Khutbah at Khum, the Book of Allah, and the Ahl al-Bayt. This is the source for the text: "I remind you of Allah concerning my Ahl al-Bayt." The text is available online in Arabi and English.*

3. *Muhammad ibn Isa al-Tirmidhi, Jami al-Tirmidhi, Kitab al-Manaqib, Hadith no. 3713, report from Abu Sariyah or Zayd ibn Arqam: "For whomever I am his Mawla, Ali is his Mawla." This is the direct source for the famous Ghadir declaration quoted in the paper. The text is available online in Arabi and English.*

4. *Ahmad ibn Hanbal, Musnad Ahmad ibn Hanbal. Used for supporting narrations of the Ghadir declaration through other chains. Include this only if the final paper keeps the sentence saying similar versions are found in Musnad Ahmad.*

5. *Ahmad ibn Shuayb al-Nasai, Khasais Amir al-Muminin Ali ibn Abi Talib. Used for reports on the merits and special rank of Amir al-Muminin Ali ibn Abi Talib. Include this only if the paper keeps the sentence referring to works of al-Nasai.*

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10. *Sayyiduna Al-Qadi al-Nauman ibn Muhammad, Daaim al-Islam. Used for Fatimi-Isma'ili legal Aqidah, Imamah, Wilayah, and obedience to the Imam. Include this only if the final paper keeps the discussion of Sayyiduna al-Qadi al-Numan and Fatimi-Isma'ili Fiqh.*

11. *Sayyiduna Al-Qadi al-Nauman ibn Muhammad, Iftitah al-Dawah wa Ibtida al-Dawlah. Used for the Fatimi Dawah, its emergence, and the relationship between Dawah and Dawlah. Include this only if the paper keeps the historical discussion of the Fatimi Dawah before state power.*

12. *Sayyiduna Al-Mu'ayyad fi al-Din al-Shirazi, al-Majalis al-Mu'ayyadiyyah. Used for Isma'ili Dawah Talim, Tawil, Imamah, and the doctrinal meaning of Wilayah.*

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