



# **An Analysis of the Functions of *Tawallī* (Association) and *Tabarrī* (Dissociation) with an Approach based on Transmitted Supplications (*Ad'īyah*) and Visitations (*Zīyārāt*)**

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## **Abstract**

The two important topics of *Tawallī* and *Tabarrī*—meaning, love for the friends of God and disavowal of His enemies—have been enjoined in numerous verses of the Quran. The study of these two principles in Quranic and narrative sources is of great importance due to the role of both in the felicity and damnation of the faithful individual. The clarification and analysis of their various functions in the doctrinal, psychological, and behavioral dimensions is the objective of the

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current paper. The result of the research findings, using a descriptive-analytical method based on library documentation, points to this important reality: that each of the topics of *Tawallī* and *Tabarrī* in supplications and visitations has tangible and real outcomes for the individual and collective life of the members of Muslim society. Based on the supplications and visitations, doctrinal aspects, such as: "Establishing [oneself] in the radius of monotheism, providing felicity and perfection, a sign of practicing piety, a sign of proximity to the divine threshold,"... and matters such as: "Strengthening human resolve and will, injecting a positive spirit into the members of society, and providing desirable role-modeling for the community, and ultimately, [as] a fundamental tool in the survival of the victory of truth over falsehood and preparing the groundwork for the implementation of the principle of commanding good and forbidding evil, can be enumerated among the spiritual and practical functions of *Tawallī* and *Tabarrī*."

**Keywords:** *Tawallī*, *Tabarrī*, Supplications, Visitations, Faithful Life.

## Introduction

Theoretical, spiritual, and practical attachment to God and His friends, and likewise, disavowal of Iblis (Satan) and the friends of tyranny, is considered one of the important points in the life of every believing human. Scrutiny of Quranic verses, such as in Surah *al-Tawbah* and *Āyat al-Kursī*, and reflection on the transmitted narrations from the

Ahl al-Bayt in the form of transmitted supplications and visitations, demonstrate that a believer must have a serious theoretical and practical commitment to *Tawallī* and *Tabarrī* in his life. In this regard, certain truths and descriptive propositions exist in the verses and narrations that substantiate the aforementioned commitment. By recognizing them, the believer's motivation to practice *Tawallī* and *Tabarrī* increases.

## 1. Problem Statement

The concept of friendship with the Friends of God and enmity towards the enemies of God is recognized as one of the most significant categories in the life of a Muslim individual. Based on the life-giving teachings of the Quran and Hadith, the "Pure Tree" of religiosity can only continue its movement correctly and soundly, and not be afflicted by various calamities, harms, and challenges, when it pays complete and sufficient attention to the matter of *Tawallī* and *Tabarrī*. Therefore, any negligence and inattention towards these two principles, or any type of ignorance regarding them, will inflict irreparable losses on the faith and piety of a person. One of the factors that can reduce human negligence and ignorance regarding the importance of *Tawallī* and *Tabarrī* is familiarity with the functions of *Tawallī* and *Tabarrī* in human life.

Now, the question that arises here is: 'What position does the matter of *Tawallī* and *Tabarrī* hold in the transmitted hadiths from the

Ahl al-Bayt?’ And have propositions regarding the results and functions of *Tawallī* and *Tabarrī* been mentioned in the supplications and visitations or not? In the present paper, an attempt is made to examine and analyze the doctrinal, psychological, and practical functions of *Tawallī* and *Tabarrī* according to the narrations, supplications, and visitations.

## 2. Literature Review

What has been written so far about *Tawallī* and *Tabarrī* by Islamic researchers in the form of books, theses, and articles is outside the topic pursued in this writing. Some of the aforementioned works include: the book "*Tawallī wa Tabarrī*" written by Sayyid Muhammad Husayn Murtadavi Langarudi, Ravagh Andisheh Publications (1914 AD/1394 SH); and the book "*Tawallī wa Tabarrī*" authored by Abbas Rahimi, Jamal Publications (2024 AD/1403 SH); and the thesis: "A Study of the Relationship between *Tawallī* and *Tabarrī* and Acceptance of *Walāyat* from the Perspective of Islamic Theologians," authored by Zahra Hasanzadeh...; and the article: "The Importance and Social Functions of *Tawallī* and *Tabarrī* in the Islamic Lifestyle," written by Ruhollah Mohammadi and Farzaneh Akbarpanah...; article: "A Study of the Relationship between *Tawallī* and *Tabarrī* with Monotheism from the Viewpoint of Allamah Ṭabāṭabā’ī," written by Maryam Siahpoush and Mohammad Mahdi Kariminia...; article: "A Study of the Relationship

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*Ibn Taymīyyah*," written by Maryam Siahpoush and Mohammad Mahdi Kariminia... and other articles.

Of course, regarding the function and effects of *Tawallī* and *Tabarrī*, two articles exist; the article: "The Importance and Social Functions of *Tawallī* and *Tabarrī* in the Islamic Lifestyle," by Ruhollah Mohammadi and Farzaneh Akbarpanah... and the article: "The Educational Effects of *Tabarrī* in the Quran and Hadiths," written by Hashem Avisheh and Ahmad Abedi... However, as is observed, the aforementioned collection of works has not been written with an approach to the functions of *Tawallī* and *Tabarrī* focusing on the supplications and visitations. Therefore, it is appropriate for the matter of *Tawallī* and *Tabarrī* to be discussed and examined based on the supplications and visitations, in terms of what theoretical, psychological, and behavioral functions they possess.

### 3. Conceptualization

#### 3-1. *Tawallī* in Lexicology and Terminology

The word "*Tawallī*," from the root (w l y) in the Arabic language, has various meanings, including: "Friend, helper, and guardian/supervisor." (Fayyūmī, 1977 AD/1976 AD/1397 AH AH: 2, 672; Ibn Manẓūr, 1987 AD/1408 AH: 15, 407; Ṭurayḥī, 1942 AD/1362 AH: 2, 455) Thus, *Tawallī* can mean both the acceptance of friendship and the acceptance of guardianship. Friendship and guardianship, according to common understanding, are mutually necessary;

acceptance of friendship is a prelude to the acceptance of guardianship. Because "Giving one's heart" is a prelude to "Giving one's head" [i.e., devotion], and until a person commits their heart to someone, they cannot become devoted to them and surrender to them as they should.

*Tawallī*, in terminology, means that a believing person has love for the friends of God, the Prophets, the impeccable Imams, believers, and divine friends, and likewise [has] belief in the authority of the Ahl al-Bayt of Muhammad (PBUH), friendship with them, and love in the path of God (Kāshif al-Ghiṭā', 2001 AD/1422 AH: 2, 251). In narrations, *Tawallī*, along with *Tabarrī*—which is its opposite and contradictory concept—has been described with attributes such as the most important of obligations, the actualize of faith, and the most important pillar of faith. It is even among the matters that are prompted to a dying person and a dead person (Ṭabrisī, 1965 AD/1385 AH: 125; Barqī, n.d.: 18, 423; Baḥrānī, 1984 AD/1405 AH: 18, 423).

### 3-2. *Tabarrī* in Lexicology and Terminology

The word "*Tabarrī*," in lexicology, from the root (*b r '*), means turning aside and distancing oneself from anything whose proximity is hateful and unpleasant to a person (cf. Rāghib Iṣfahānī, 1991 AD/1412 AH: 1, 121; Muṣṭafawī, 1989: 1, 263). But over time, it has been used in various meanings such as: "Recovering from illness, cutting off relations with someone, seeking disavowal and shunning something

(an idea, a behavior, a speech), being cleared of a fault, being purified of a sin, being released from debt, being exonerated from an accusation or sin, and..." (cf. Ibn Manẓūr, 1987 AD/1408 AH: 15, 407; Fayyūmī, 1976 AD/1397 AH: 672-673; Dehkhoda, 1998 AD/1377 SH: 5, 6272)

The word "*Tabarrī*," in terminology, means filling one's heart with love and affection for the laws of God, the Prophets, the Impeccable Imams, and their jurists and the believers, from an emotional aspect. Such that the person holds rancor and hatred for their enemies in their heart, and from political, social, and other aspects, accepts only the guardianship, friendship, and governance of God and shuns the governance of the enemies of Islam (cf. Shakuri, 1998 AD/1377 SH: 429-446).

#### **4. Analysis of the Functions of *Tawallī* and *Tabarrī* with a Doctrinal Approach**

The brilliant results of the matter of *Tawallī* and *Tabarrī*, from a doctrinal perspective, can be observed in various axes, some of which are examined here:

##### **4-1. Establishment in the Radius of Monotheism**

It is clear that no member (organ) of humankind can continue to live or manifest vital signs without blood and spirit. The religion of Islam, likewise, cannot have inception or subsistence without the slogan of monotheism. Monotheism is the pulse of the religion of Islam. The

goal of the religion of Islam is the realization of monotheism in human life. One of the practical factors and signs of monotheism in human life is acting upon the two principles of *Tawallī* and *Tabarrī*. Because monotheism, which is the eternal slogan "*Lā Ilāha Illa Allāh*" (There is no god but God), its first part points to *Tabarrī* and its second clause points to *Tawallī*. In *Tabarrī*, by negating the guardianship of tyranny and Satan, a person acts on the first part of the slogan of monotheism. And by accepting the *Walāyat* of God and the divine Friends, he acts on the second phrase of the slogan of monotheism. Therefore, one who is a monotheist must be bound and committed to the *Walāyat* of God, His Messenger, and the successors of that Prophet for governance and for using His laws in various dimensions of life, and must avoid inclination towards tyranny and the acceptance of Satan and his minions and followers in [their] various temptations and deviations. This point is clearly observable in the supplications of the Imams (AS). Examples of this include:

"The supplication of seeking intermediation," which is narrated from the Impeccable Imams (AS), displays the acceptance of *Walāyat* from the 14 impeccable Imams. In this famous supplication, in the first instance, in turning towards God, the noble Prophet of Islam is sought as an intermediary with these phrases: "O! Allah, I ask of You, and I turn towards You by Your Prophet, the Prophet of Mercy, Muhammad (PBUH). O! *Abal Qāsim*, O! Messenger of Allah, O!

**10** Imam of Mercy, O! Our Master and our *Mawlā*, we have turned, and



sought intercession, and sought a means through you to Allah, and we have put you forth before our needs. O! One who is held in high esteem before Allah, intercede for us with Allah." (Majlisī, 1983 AD/1404 AH: 99, 247) The above phrases indicate that *Tawassul* is a "Radius (*shi'ā'*) of Monotheism," because God Himself has enjoined *Tawassul* in numerous verses of the Quran, such as verses 35 of Surah *al-Mā'idah*, 45 of Surah *al-Baqarah*, 57 of Surah *al-Isrā'*, 64 of Surah *al-Isrā'*, 97 of Surah *Yūsuf*, 55 of Surah *al-Mā'idah*, and others. In verse 35 of Surah *al-Baqarah*, God says: "O! You who have believed, fear Allah and seek the means to Him, and strive in His cause, that you may succeed!" The word "*al-Wasīlah*," which comes with the definite article, either means the act of seeking a means or it means the tool/instrument of seeking a means. If it is the first meaning, then the meaning of the verse is: seek God by performing obligations and avoiding prohibitions. But if it means the tool of seeking a means, at that time, the meaning of the noble verse becomes: demand God by means of the tool of *Tawassul* (Ṭabāṭabā'ī, 2006 AD/1427 AH: 5, 328).

It is clear that the "Tool of seeking a means" to God, just as it is prayer, fasting, and jihad, is also the Messenger of Allah himself; because the Messenger of Allah is the "First of what God created" and the best and most superior of God's creation on earth. 'How can his being a means for going to the threshold of God and proximity to God be denied?' Therefore, based on the content of this verse and similar verses, one can seek proximity to God through the station of the

Prophet and seek help from God by means of *Tawassul* to his station.

On the other hand, *Walāyat*—meaning having agency and disposal over a phenomenon or a law, which is termed existential guardianship and legislative guardianship—is divided into two types: "Essential guardianship and acquired guardianship." *Walāyat* of the inherent type is exclusive to God; meaning, God inherently possesses the *Walāyat* and agency over beings and laws, and no one stands in parallel or beside Him (Javadi Amoli, 2001 AD/1380 SH: 7, 98). He is inherently described by this type of *Walāyat* and has no partner in it. But *Walāyat* of the acquired type also exists, [for those] whom God Himself has given permission for their agency. These, in reality, possess *Walāyat*, but it is of the acquired and "Permissive" type; meaning, had God not given them permission, they would not have such *Walāyat*. The divine angels are beings to each of whom God has given various missions. The angel of sustenance, the angel of death, the angel of establishing the Resurrection, the angel of delivering the message to the representatives, and other missions that each of the angels has from God (Javadi Amoli, 2003 AD/1382 SH: 7, 28).

In addition to that, other "Tools" have also been indicated in the Quran, such as the shirt that Prophet Yūsuf gave to his brothers to use for their father to cure his eyes; or that staff that Prophet *Mūsā* (Moses) would strike the rock with, and twelve springs would gush from it, or he would strike the sea with it, and twelve dry paths would appear;

and that "Gourd" which cured the illness of Prophet *Yūnus* (Jonah). All of these, in their own right, were divine creations and beings, but with divine permission, they exercised agency over phenomena.

Now, the question is: 'How could these tools create such disposals and changes in the phenomena of the world of existence with divine permission, but a station such as the station of the noble Prophet of Islam not be able to possess such a characteristic?' 'Is it not that the origin of these disposals is the same spirit that God breathed from His own side into beings and humans?' If believing individuals also turn to God through the station of the Prophet and the impeccable Imams, it is by the same characteristics that God Himself has arranged and permitted in other creations. (Karimpour Gharamaleki, 2021 AD/1400 AH: 105) The Holy Prophet also had many stations, such as the station of receiving the message from God, the station of teaching and purification, the station of miracle-working, etc., which are counted among the stations from God. (Hasanzadeh Amoli, 2001 AD/1380 SH: 64 and 65)

Of course, the *Walāyat* of the Prophet is not of the inherent type that it would stand in opposition to Monotheism; rather, it is with God's permission and stands in a longitudinal [i.e., subordinate] relationship to God's *Walāyat*. The esteemed teacher, Ayatollah Javadi Amoli, writes about this: "One must not expect the prophets to be "Doers of whatever they wish [an attribute of God])." The prophets have existential dominion over the world, just as the soul has existential dominion over the body.

However, both the dominion of the soul over the body and the dominion of the prophets over the universe are by God's permission. Until God gives permission, they are not able to perform the act." (Javadi Amoli, 2011 AD/1390 SH: 6, 59)

#### **4-2. Providing for Human Felicity**

One of the dimensions of God's providence in the world of existence is the guidance of humans towards happiness and salvation; because humans, given their collective life and social spirit, cannot reach perfection without a program that is complete and comprehensive from every aspect. This program, likewise, cannot possibly be presented and codified by humans themselves, because humans are not only unfamiliar with their own existential dimensions but are also not fully aware of the existential dimensions of others. Now, in the current situation where humans are in need of a heavenly law, they can no longer take a program for their life from someone who is moving contrary to God's pleasure; for in such a case, they will move contrary to felicity and success, and not only will they find no profit in their life, but they will also lose the spiritual capital that God has created in the existence of every human, and they will be afflicted with a tremendous loss in the worldly and otherworldly dimensions of their lives.

For this reason, the only means that can achieve the purpose of human creation—which is spiritual elevation and the acquisition of  
**14** worldly and otherworldly felicity in life—is the path of adhering to

*Tawallī* and *Tabarrī*. In the words narrated from the Impeccable Imams (AS), various references have been made to the importance of *Tawallī* and *Tabarrī*. "*Ziyārat Ghadīriyyah*" is one of the visitations in whose passages particular expressions have been mentioned regarding the importance of *Tawallī* and *Tabarrī* from the aspect of pointing to the path of attaining human felicity. *Ziyārat Ghadīriyyah* has no defect in terms of its chain of transmission. Because based on the accepted rules of *Rijāl* scholarship, this visitation text is one of the strongest narrations (Ibn Mashhadī, 1998 AD/1419 AH: 263-264; Shahid al-Awwal, 1989 AD/1410 AH: 64-89; Majlisī, 1983 AD/1404 AH: 97, 359-368). As *Shaykh 'Abbās Qummī* writes: "Few hadiths reach the strength of the chain of transmission of this visitation text." (Qummī, 1963 AD/1383 AH: 241)

In various paragraphs of this visitation text, particular expressions are used regarding the importance of *Tawallī* and *Tabarrī* in terms of pointing to the path of human felicity, i.e., the matter of faith and disbelief, some of which are as follows:

1. "So may Allah curse the one who denies your authority after acknowledging it, and the one who breaks your covenant after the pact."

This phrase indicates that one who denies the *Wilāyat* of the impeccable Imams (AS) and breaks his covenant and pact with them becomes deserving of the curse. It is clear that the curse applies to one who is a disbeliever and is distanced from faith. From this statement, it is inferred

that departing from the *Wilāyat* of the Imams causes human disbelief.

2. "I bear witness, O! Commander of the Faithful, that the one who doubts you has not believed in the Trustworthy Messenger, and that the one who equates others with you has stubbornly deviated from the upright religion." This section expresses that whenever a person is afflicted with doubt regarding the necessity of following the Impeccable Imam, it is equivalent to doubting the existence of God. Meaning, just as doubt in God's existence is condemned, doubt in following the Impeccable Imam also causes doubt in the truthfulness of the Messenger of Allah, and consequently, leads to doubt in God's existence.

3. "And that he [the Prophet] is the one who said to you: "By Him Who sent me with the truth, he has not believed in me, who has disbelieved in you; nor has he affirmed Allah, who has denied you. And indeed, he has gone astray who has turned away from you, and he is not guided to Allah nor to me, who is not guided by you. "This phrase indicates that the path of accepting the *Walāyat* of the Prophet is in line with the acceptance of the *Walāyat* of God Himself. Just as accepting the *Walāyat* of Allah is obligatory upon man, accepting the *Walāyat* of the Prophet and his successors is also necessary for man.

#### 4-3. A Sign of Commitment to Divine Piety

The meaning of piety is upholding God's laws in one's life and preventing the entry of whim and caprice into life and its victory over

God's legislative desires. One of the dimensions of piety that can demonstrate the operationalization of piety in human life is the matter of accepting the guardianship of God's friends and rejecting the *walāyat* of God's enemies. This is because it is impossible for a person to claim belief in God and a spirit of obedience to divine commands and prohibitions in his life, while at the same time establishing close ties in cultural, political, economic, and other dimensions with God's enemies. For it would become clear that he is a hypocrite and is deceiving the religious people with two faces. The betrayal that such a person commits against the religion, no one else commits; because with his incorrect actions, he causes people's aversion to the religion, the spread of mistrust among the people, and the erosion of the authority of the individual and the sovereignty [of religion] among the *Ummah* and the people.

A testament to this claim that *Tawallī* and *Tabarrī* are indicative of divine piety is the "*Ziyārat Jāmi'ah Kabīrah*." The *Ziyārat Jāmi'ah Kabīrah* is a comprehensive and complete course on the subject of Imamology. In this visitation text, there are also numerous expressions regarding the connection between *Tawallī* and *Tabarrī* and *piety*; that is, the relationship between monotheism and Imamate and *Walāyat*. Two instances of these are pointed out:

1. "He is felicitous who shows allegiance to you, and he is ruined who shows enmity to you, and he is lost who denies you, and he is astray who separates from you, and he has triumphed who holds fast to

you, and he is secure who takes refuge in you, and he is safe who affirms you, and he is guided who holds firmly to you. Whoever follows you, Paradise is his abode; and whoever opposes you, the Fire is his dwelling; and whoever denies you is a disbeliever, and whoever wages war against you is a polytheist, and whoever rejects [a ruling] from you is in the lowest pit of Hell." In this passage, matters such as: "Felicity, triumph, security, safety, guidance, and ultimately reaching the Garden of Abode are considered contingent upon accepting the *Walāyat* of and following the Ahl al-Bayt (AS). And ruin, loss, going astray, disbelief, polytheism, and ultimately becoming hell-bound are considered contingent upon enmity towards the Ahl al-Bayt (AS). In other words, the attainment of the fruit of piety, which are felicity, triumph, security, bodily and spiritual safety, etc., is possible only when a person, in his life, is an associate and companion of the Impeccable Imam and continues his path in life following him.

2. In another passage, it states: "I call Allah to witness, and I call you to witness, that I am a believer in you and in what you believe in; a disbeliever in your enemy and in what you disbelieve in; one who is discerning of your station and of the error of whoever opposes you; loyal to you and your friends; bearing hatred for your enemies and hostile to them; at peace with whoever is at peace with you, and at war with whoever is at war with you; one who affirms what you



affirm, and one who invalidates what you invalidate; obedient to you, knowledgeable of your right." In this passage, the believers of the school of the Ahl al-Bayt (AS), to prove their *Tawallī* and *Tabarrī*, take God and the Ahl al-Bayt (AS) as witnesses to their belief. And with one voice, they proclaim friendship with the friends of the Ahl al-Bayt (AS) and enmity and disavowal from the enemies of the Ahl al-Bayt (AS). This is because they know that operationalizing piety in life has no path other than companionship with the Impeccable Imams (AS), as others do not have a connection and attachment to God in a complete and comprehensive manner.

#### **4-4. Protecting the Religion from Distortion**

In order for the concept of monotheism to have a constant presence and continuity in a Muslim's life, it is, in the first instance, contingent upon complete attention to the authenticity of the religion in the context of life and preserving it in the periphery of life with its various dimensions. A person who is heedless of this critical matter has, in reality, ensnared himself in a terrifying wave in the sea, which at any moment may drown him, while he is heedless of it. In this matter, the person of the noble Prophet (PBUH) and, by extension, the person of the Impeccable Imam (AS) is the one who can clarify and interpret the conceptual and practical aspects of monotheism for the people. This ability and claim are due to the verse: "And We have not sent down the Book to you except that you may make clear to them that about

which they differ, and as a guidance and a mercy for a people who believe." (Surah al-Nahl: 64) In this noble verse, the Prophet of Islam is introduced as one who can clarify the true belief and the true action for the polytheists and other people.

On the other hand, the Prophet of God (PBUH) said: "Whoever dies and has not known the Imam of his time has died the death of pre-Islamic ignorance." (Kulaynī, 1968 AD/1388 AH: 3, 58) Certainly, one of the reasons for the Prophet's emphasis on knowing the Imam is the preservation of the religion's authenticity by means of the Impeccable Imam's existence.

Of course, God has allocated this lofty and high station to a handful of individuals, whose number does not exceed twelve. The Prophet of God (PBUH), in dozens of narrations, has pointed to their sacred names, and some of the impeccable Imams (AS), such as Imam *Ridā* (AS) and Imam *Hādī* (AS), have addressed a corner of their attributes, of which the text of the "*Ziyārat Jāmi'ah Kabīrah*" is one (Ibn Bābawayh, 1992 AD/1413 AH: 2, 610; Ṭūsī, 1944 AD/1364 AH: 6, 96; Ibn al-Mashhadī, 1998 AD/1419 AH: 524; Fayḍ Kāshānī, 1985 AD/1406 AH: 14, 1567.).

In a brief glance, the *Ziyārat Jāmi'ah* mentions the Imams (AS) as those by whose blessing God, the All-knowing, began existence and by them He will also bring it to an end. It is because of the sacred existence of the Imams (AS) that rain falls, and by the blessing of their existence, God upholds the sky, and by means of them, sorrow and

grief are dispelled, and every hardship and adversity is removed. It is the Imam by whom God brings us out of humiliation and wretchedness and rescues us from hardships and afflictions, and brings about relief. God Almighty, by means of the Impeccable Imam, saves us from the precipice of ruin and destruction and from the fire of Hell, and by means of friendship with and obedience to them, He teaches us the commands of our religion.

#### **4-5. A Sign of Human Proximity to the Divine Threshold**

The most important desire of every religious person and believer in God in their life is proximity to God in the various events of life. The goal of every believing human is to arrange their life in such a way that with every action they perform, they draw closer to God. This is because the criterion of the good and bad of an action, from the perspective of a person who believes in God, is whether the motivation and the result of the act are drawing closer to God or not. An act, typically, is in relation to the people present in one's own periphery. If that person is a lover and beloved of God, naturally, he will draw the person closer to God with his actions and his soul. If not, he not only distances [the person] from God but also draws him closer to Satan and his desires, which are human whims and caprices, material pleasures, and animalistic profits.

For this reason, in numerous hadiths, the Holy Prophet (PBUH) emphasized love and affection for the Impeccable Imams. Without

doubt, the philosophy of his strong enjoinder can be from this perspective: that love for them causes the human heart to draw closer to God. This is because, as a result of this love and affection, a person, by taking them as a model in their thoughts, spiritual states, and actions, can avoid incorrect ideas, such as polytheism, disbelief, apostasy, etc., and undesirable spiritual matters, such as greed, avarice, envy, despair in God, etc., and abnormal actions, like theft, assault/transgression, oppression, etc.

As an example, "*Ziyārat 'Āshūrā*" is among the visitations in which the importance of *Tawallī* and *Tabarrī*, from the perspective of being a means of proximity to the divine threshold, is mentioned a great deal. *Ziyārat 'Āshūrā* is the most famous visitation text for Imam *Ḥusayn* (AS). This visitation text is considered a *Hadith Qudsī* (Divine Hadith) (Davari, 2014: 109). It is said that persistent recitation of this visitation brings with it special effects and blessings. (Makarem Shirazi, 2005 AD/1384 SH: 394) According to Mirza Abu al-Fadl Tehrani, one of the Shi'a scholars of the 13th and 14th Islamic centuries, "So many worldly blessings, benefits, and astonishing effects and properties have been narrated from *Ziyārat 'Āshūrā* in the fulfillment of needs that they cannot be counted." (Makarem Shirazi, 2005 AD/1384 SH: 394; Hussein Zanjani, 2009 AD/1388 SH: 32-33)

The text of *Ziyārat 'Āshūrā* possesses a lofty literary strength and content precision. Primarily, the text of *Ziyārat 'Āshūrā* is composed of two parts: "Greetings and curses." What is worthy of attention is

that *Tabarrī* and disavowal from the enemies of the Ahl al-Bayt (AS) are more prominent in *Ziyārat ‘Āshūrā*. This is because the word peace appears ten times, and the word curse appears twenty-one times. This matter indicates the doubled effect of cursing and disavowal in attaining proximity to God through the path of the Master of Martyrs.

In *Ziyārat ‘Āshūrā*, supplications with these contents appear: "O! Allah, make my life the life of Muhammad and the Family of Muhammad, and my death the death of Muhammad and the Family of Muhammad," "O! Allah, make me, in Your sight, one held in high esteem through *al-Husayn* (AS), in this world and the Hereafter," and "That He make me with you in this world and the Hereafter, and that He make firm for me, in your presence, a truthful foothold in this world and the Hereafter. And I ask Him that He make me attain the Praised Station [held] by you before Allah."

Requesting a life and death like the Ahl al-Bayt (AS), being held in esteem at the threshold of Imam *al-Husayn* (AS), steadfastness, companionship with the Ahl al-Bayt (AS), and reaching the Praised Station, etc., are supplications that are raised after offering peace to Imam *al-Husayn* (AS) and the martyrs of Karbala and curse upon their enemies. Without doubt, the existence of such supplications is itself an indicator that *Tawallī* and *Tabarrī* are a means of proximity to the divine threshold, because the very existence of these supplications shows that the supplicant has stepped onto the divine path and possesses the motivation to attain the divine threshold.

Therefore, *Ziyārat ‘Āshūrā* is the complete and perfect manifestation of *Tawallī* and *Tabarrī* in the intellectual framework of Shi'ism. In the intellectual system of the Shi'a, which originates from the Sunnah of the Prophet (PBUH) and his pure family, *Tawallī* and *Tabarrī* are two pans of a single scale. In *Ziyārat ‘Āshūrā*, curse and peace embrace each other, assisting the visitor of Imam *al-Ḥusayn* (AS) in the course of visiting that Imam of Martyrs. In the "Congress" of Karbala, love alone is not effective, because those who abandoned the Imam loved him, but their problem was mostly in their lack of disavowal. Disavowal can necessitate *walāyat*, but *Walāyat* does not always necessitate *disavowal*. In *Ziyārat ‘Āshūrā*, there are twice as many curses as greetings, and the subtext of this matter is that curse is the most perfect exemplar of disavowal and *Tabarrī* from the enemies of the Ahl al-Bayt (AS), which has been frequently emphasized in the *Sīrah* of the Ahl al-Bayt.

## 5. Analysis of the Functions of *Tawallī* and *Tabarrī* with a Spiritual Approach

The function of friendship with the friends of God and enmity with His enemies is not restricted to the doctrinal dimensions but also includes some psychological exemplars, some of which are examined here:

### 5-1. Strengthening Human Resolve and Will

**24** A person's will and decision are not only affected by their own

thoughts, spiritual states, and actions, but are also susceptible to the influence of external factors, such as individuals with whom they are acquainted. This is because such individuals have the ability, with their words and deeds, to strengthen or weaken the human will in a prominent or even invisible and imperceptible way, [in its] movement and performance of good or bad deeds. This matter traces back to the spirit of "Receptivity to Influence" in human existence. Receptivity to influence in human life is a part of his psychological dimensions.

From verses such as 67 of Surah *al-Aḥzāb* and 38 of Surah *al-A'rāf*, it becomes clear that the formation of identity and the type of human personality are affected by this very existence of a spirit of receptivity to influence in humans. Thus, the issue of role-modeling and, consequently, the emergence of felicity and damnation in human life, is a very important point that demands a person's prior awareness of it. Because one of the felicity-creating factors for every person in individual and social life is attention to the type of model that a person wishes to choose in their life.

Now, if a person's model in their life is a pure-hearted, truthful, and fully-fledged believer, this same role-modeling will cause the person's will and decision to be directed towards deeds that are God-pleasing and can secure the person's eternal felicity and salvation. But if the aforementioned model is an impure, untruthful, disbelieving, and capricious worldly person, the person's receptivity to influence from him will cause moral decline and the annihilation of spiritual decency

in his life, which in turn is considered a tremendous loss in life.

The therapeutic strategy for strengthening the will is to look at the *Sīrah* and behavior of the Imams (AS) in their valiant defense of the "goodly tree" of Islam. This is because their only support in their lives is God. Knowing God and having faith and belief in His existence in their lives was hope-creating, and following hope in God, reliance also grew alongside it in their being—such as the life of Imam *Husayn* and the scene of *‘Āshūrā*, which is the manifestation point of *Tawallī* and *Tabarrī* in the religion of Islam. These factors, as a whole, made their will firm and resolute in confronting the enemy and prevented any inclination or friendship towards the disbelievers.

As such, Imam *Sajjād* (AS) in the continuing passages of the 21st Supplication [of *Ṣaḥīfah Sajjādīyyah*], desires from God the non-reliance on disbelievers and the profligate. The Imam (AS) supplicates thus: "And let no profligate or disbeliever have a claim of favor upon me, nor any hand [of help] from him toward me, nor any need for me [to go] to them. Rather, place the stillness of my heart, the intimacy of my soul, my self-sufficiency, and my adequacy in You and in the best of Your creation." (*Ṣaḥīfah Sajjādīyyah*, 1997 AD/1376 SH: 104) Without doubt, the Imam in this part of his supplication has pointed to two important matters: "One, cutting off from the disbelievers and the corrupt, as any acceptance of a thing from them causes the human heart to be drawn to them. And the other, the human's attention to



God." (al-Musawī al-Husaynī al-Shirāzī, 2004 AD/1425 AH: 3, 435)

Imam *Sajjād* (AS) in his 21st Supplication, asks this of God: "And make my heart perceive Your piety, and employ my body in that which You accept from me, and occupy my soul with Your obedience, [protecting it] from all that comes upon me, so that I may love nothing of Your displeasure, nor be displeased with anything of Your pleasure." (Ṣaḥīfah Sajjādīyyah, 1997 A/1376 SH: 104) Just as the Imam (AS), in the later parts of this same supplication, asks God to empty his heart for the love of God, and to make fear and awe of Him his emblem, and to strengthen him in longing for God, and make him inclined to His obedience, and to set him upon the most beloved of paths toward Him.

## 5-2. Providing an Acceptable Model for Society

The members of society are not without need of a model and exemplar. In every society, whether we want it or not, individuals are put forth in the arena as models and examples. The religion of Islam, with attention to this fundamental point, has paid special attention and regard to the two principles of *Tawallī* and *Tabarrī* in its structure, so that this fundamental need in society is answered. This is because the religion, and consequently the society and the Islamic system, is not satisfied that individuals who have moral corruption, or for any reason cause the spirit of the people to be drawn toward animalistic dimensions and animalistic pleasures instead of spirituality and

Gnosis, should be put forth in the context of society. Just as today, by the hand of the mass media, exhibitionists and so-called "Celebrities" in artistic dimensions, such as some footballers, actors, etc., are injected into societies. It is clear, such individuals are hidden thieves, whose crime has not yet been revealed, and on the Last Day, it will become known how much they stole and destroyed the pure human *Fiṭrah* (natural disposition) from people's beings.

For this reason, if Imam Amir al-Mu'minin Ali (AS) seeks intermediation and turns to the station of the noble Prophet (PBUH): "O! Allah, I ask You... and I turn to You by Your Prophet, Muhammad, the Prophet, may God bless him and his pure, chosen Family. O! Muhammad, I turn by you to Allah, your Lord and my Lord, for the fulfillment of my need," (Baḥrānī Samāhījī, n.d.: 375) it is for the sake of emulating the Sīrah of that Prophet and due to the existence of two prominent attributes, "Pure" and "Chosen," in his personality. This is to articulate that an individual in society is worthy of being taken as a model who possesses these descriptions or ones similar to them (cf. Golestani, 2023 AD/1402 SH: 29-51).

It is from this same chapter of *Tawallī* and *Tabarrī* that the issue of the validity and acceptance of acts of worship being contingent upon the "*Walāyat*" of the Ahl al-Bayt (AS) is justifiable. We see that many hadiths have been transmitted in this regard and fundamentally show all religious activities and acts of worship to be devoid of benefit and

"Seeking a means" through the grace of the Friends of God and the Imams of Guidance (AS), and without presenting "Affection" to their sacred threshold.

### **5-3. Injecting a Healthy Spirit into the Members of Society**

It is true that when an Islamic society gathers around the axis of Monotheism, and the members of that society seek to realize the divine desires in the various spheres of their lives, a unity and a close-knit connection comes into existence between them. However, it is clear that such empathy reaches the stage of action only when the individuals in that community are pursuing obedience to pure and impeccable individuals and their obedient followers. This is because the aforementioned persons have no dispute whatsoever among themselves and are moving towards unified goals with correct foundations, logical principles, and methods acceptable to the pure *Fiṭrah* (natural disposition). It is clear that obedience to the above individuals, who always have "One heart," [means that] the properties existing in them will also flow and be transmitted to the followers in their Islamic society.

Therefore, if the members of society are inattentive to the divine desire, which is the necessity of following pure individuals and the non-following of corrupt individuals and not pursuing them in society, that society, because those individuals themselves are afflicted with animalistic, profit-seeking, material disputes and the pollutions of moral vices, will naturally

transmit these same characteristics to their own obedient followers. It is evident that the members of society, as a result of the transmission and penetration of impurities due to following and obeying them, will be afflicted with numerous undesirable intellectual, psychological, and behavioral difficulties and problems. As a result of this, the cohesion and unity of the society will also be destroyed.

From this, it becomes clear that one of the factors that can bring a human and Islamic community closer to empathy and social cooperation is attention to the issue of *Tawallī* and *Tabarrī* in the religion of Islam. Based on this, if all members of the Islamic society pursue the following of the Prophets, the impeccable Imams, and the Friends of God, [then] subconsciously, as a result of the aforementioned obedience, the beautiful attributes of those personages will also affect the aforementioned individuals and will, by itself, guide the society toward solidarity, empathy, and cooperation in performing acts of righteousness and piety.

## **6. Analysis of the Functions of *Tawallī* and *Tabarrī* with a Practical Approach**

The dimensions of the importance of *Tawallī* and *Tabarrī* are not limited only to the intellectual and psychological spheres of man, but can also include the practical sectors, some of which are examined here:

### **6-1. A Tool for the Victory of Truth over Falsehood**

**30** The factors that cause the impermeability of any society against the

various assaults of enemies are the authority of that society in the cultural, military, economic, political, and other dimensions. But that which has a prominent and strong role among the above factors is the cultural issue. If a society possesses unity and a "Single Color" in its thought, psychology, and actions, no enemy will have the power to infiltrate or overthrow that people and system. However, preserving this cultural authority is dependent on specific principles, one of which is very important attention and regard for the issue of *Tawallī* and *Tabarrī*, which has been enjoined and emphasized in the Shi'a school of thought. This is because cultural unity and good traditions can be prevalent and continuous in a society only when that society pursues the thoughts, spiritual states, and actions of pure individuals and has full sensitivity in obeying them. In other words, having a complete understanding and insight regarding this issue, that the members of society are constantly exposed to danger and infiltration from their enemies, this awareness causes the individuals of that society to have the necessary precision in following their prominent individuals in the religious and ethical dimensions.

It is clear that when the enemies of religion observe cultural authority in the members of the Islamic society, they will abandon the motivation to infiltrate in its various forms and will turn to other levers of influence. Therefore, when accepting the *Walāyat* of God's friends and expressing disavowal from God's enemies is transformed into a fundamental axis in the life of the religious, that society, with

that power of following God-knowing individuals, bestows an authority on the society that even dissuades enemies from any kind of aggression and transgression in various dimensions.

## **6-2. A Prelude to the Implementation of the Principle of "Commanding Good and Forbidding Evil"**

God, in numerous verses, has asked Muslims that in their lives, they not only perform the good and shun the evil themselves, but that they also encourage and exhort others to perform the Good and keep them from approaching evils. The good means that which is agreeable according to the genuine human *Fitrah* and is that thing which is disagreeable based on the pure human *Fitrah*. Just as pure and impure also have this meaning, except that pure and impure are in matters of consumption, whereas good and evil are in matters of values.

Now, if a person, in accordance with the Quranic verses, wants to implement values in his life, and put them into practice, and to shun and distance himself from anti-ethical matters that the pure *Fitrah* does not accept, he can act on this firm and important principle in his life only if he accepts two important foundations beforehand: "One is *Tawallī*, and the other is *Tabarrī*. This is because when a person accepts that for proximity and reaching felicity, one must follow the "Good ones of the world" in life and also distance oneself from the "Bad ones of the world" — in order to be able to regulate the "Scent"

**32** of good and evil in one's life — his path is this very obedience to the

principle of *Tawallī* and *Tabarrī*."

1. z and collective life of man; being a manifestation of a person's divine piety; and likewise, being a protector of the religion from distortions; and, in a way, a means of proximity to the divine threshold."
2. *Tawallī* and *Tabarrī*, from a spiritual aspect, can strengthen or weaken the will of believing individuals with respect to the practical commitment to the laws of God and the Friends of God and shunning the enemy. And likewise, it can provide appropriate role-modeling to the youth, and on the other hand, it can cause cohesion and unity among the friends [of God] and weakness and feebleness among the enemies and the corrupt.
3. *Tawallī* and *Tabarrī*, from a practical and behavioral aspect, can also, in their own turn, protect the society from cultural and non-cultural assault and can provide the groundwork for the practical implementation of "Commanding Good and Forbidding Evil" among the members of society more than ever before.

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