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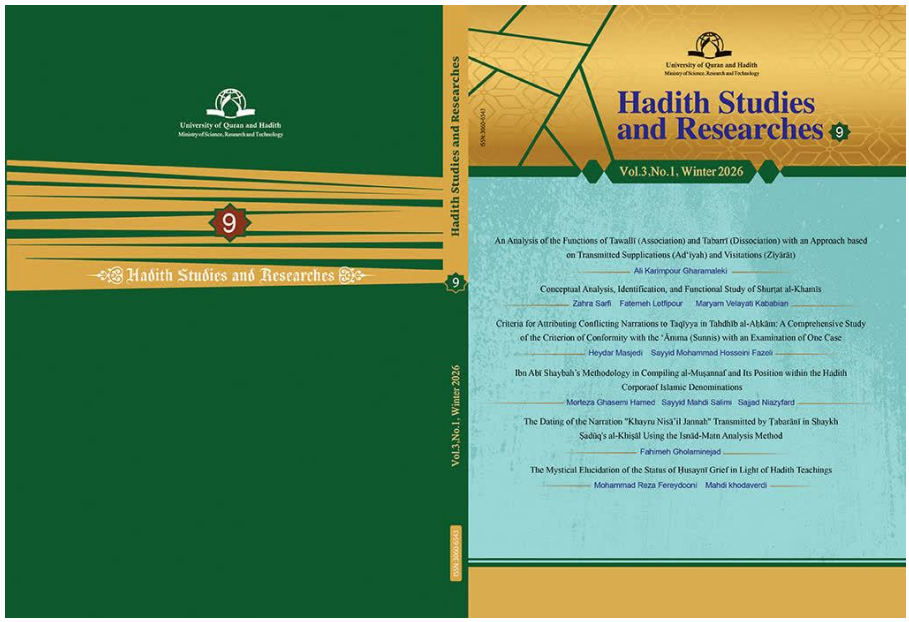


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An Analysis of the Functions of *Tawallī* (Association) and *Tabarrī* (Dissociation) with an Approach based on Transmitted Supplications (*Ad'īyah*) and Visitations (*Zīyārāt*)

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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 between *Tawallī* and *Tabarrī* with Monotheism from the Viewpoint of

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

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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 worldly and otherworldly felicity in life—is the path of adhering to

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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 ʻAbbās 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-Naḥl: 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 enjoinment 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 ʻĀshūrā*"' 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 ʻĀshūrā* 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 ʻĀshūrā* in the fulfillment of needs that they cannot be counted." (Makarem Shirazi, 2005 AD/1384 SH: 394; Husseini Zanjani, 2009 AD/1388 SH: 32-33)

The text of *Ziyārat ʻĀshūrā* possesses a lofty literary strength and content precision. Primarily, the text of *Ziyārat ʻĀshūrā* 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 ʻĀshūrā*. 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 ʻĀshūrā*, 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-Ḥusayn* (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-Ḥusayn* (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-Ḥusayn* (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 ʻĀshūrā* 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 ʻĀshūrā*, 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 ʻĀshūrā*, 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

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

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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 *Ḥusayn* 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, as the remembrance of His blessings brings the person closer to

God." (al-Musawi al-Husayni al-Shirazi, 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 falling short of reaching their goal without "Seeking intercession" 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

 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 though, 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 *Fiṭrah* and is that thing which is disagreeable based on the pure human *Fiṭrah*. 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 *Fiṭrah* 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" 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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Conceptual Analysis, Identification, and Functional Study of *Shurṭat al-Khamīs*

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Abstract

Shurṭat al-Khamīs was a military unit composed of elite soldiers loyal to Imam Ali (AS). This force was active at the beginning of his caliphate, before Kūfa became the administrative capital, between 35 and 40 AH. Although several studies have examined *Shurṭat al-Khamīs*, further research into its concept, instances, and functions is

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necessary to provide a clearer, more precise understanding of the institution. The present study aims to elucidate the nature and rationale of this term's naming, aiming to offer a more accurate understanding of this institution through process tracing. Among those identified as members of *Shurṭat al-Khamīs* are *Aṣbagh ibn Nubāta, Jābir ibn ʿAbd Allāh*, and *Mālik al-Ashtar*. The most significant functions of this institution include: "Protecting the Imam's life, monitoring and supervising the marketplace, supporting military operations, pursuing criminals, enforcing legal punishments, boosting morale and assisting other military units, guarding the public treasury, combating internal security threats, and maintaining order in Kūfa." An examination of hadith, exegetical, and historical sources, alongside an analysis of the semantic range of the term, reveals that *Shurṭat al-Khamīs* does not refer merely to a military unit. Its policing and administrative dimensions are even more prominent, as several members possessed both military and non-military roles. By combining military and administrative duties, this institution often functioned as an executive arm of the government of the Commander of the Faithful (AS), playing a significant role in managing political and social crises.

Keywords: *Shurṭa*, *Shurṭat al-Khamīs*, Companions of Imam Ali (AS), Police Force, Military Force.

Introduction

A close examination of the term *Shurṭat al-Khamīs* in and hadith texts

shows that its earliest usage refers to a military group composed of elite soldiers appointed by Imam Ali (AS) at the beginning of his caliphate. *Kashshī* transmits the following report from *Ghīyāth al-Hamadānī* regarding the status of this institution: "The Commander of the Faithful (AS) met us on the road and said: "Register yourselves among these *Shurṭa*. By God, after him every group that comes shall be the guardians of fire (i.e., guardians of falsehood), unless those who come act as they did." (Kashshī, 1988 AD/1409 AH: 5)

A careful reading of this report reveals several foundational points:

1) The Imam encouraged joining this institution;
2) Membership implied a mutual oath and binding commitment;
3) The Imam confirmed and approved the actions of this institution;
4) The nature of their activities was concealed or undisclosed.

The present study aims, after a conceptual and instance-based analysis, and with a brief overview of the conditions of the Imam's government, the position of *Shurṭat al-Khamīs* as a military and administrative institution will be identified, and its functions will be clearly explained. Since precise information regarding the functions and responsibilities of *Shurṭat al-Khamīs* is limited, and since this lack of detail may itself indicate the institution's importance, it is necessary to address the following questions:

- What is the conceptual scope of *Shurṭat al-Khamīs* in the speech of the impeccable Imam (conceptual analysis)?
- Who are the individuals to whom the title *Shurṭat al-Khamīs* has

been applied (instance identification)?

- What functions did the most prominent examples of *Shurṭat al-Khamīs* perform that led to the application of this term to them (functional analysis)?

1. Literature Review

The background of the term *Shurṭat al-Khamīs* may be evaluated on two levels: "Subject-based and research-based." In this study, the examination of reports on the term in early sources constitutes the subject-based background, while the analysis of modern research on *Shurṭat al-Khamīs* constitutes the research-based background. **Table 1.**

Usage of the term *Shurṭat al-Khamīs* in early sources (subject-based background)

3rd century AH	ʿAbd al-Razzāq (d. 211 AH), Ibn Muzāḥim al-Minqarī (d. 212 AH), Ibn Saʿd (d. 230 AH), Ibn Ḵayyāṭ (d. 240 AH), Muḥammad b. Khālid al-Barqī (d. 274 or 280 AH), al-Balādhurī (d. 279 AH), al-Thaqafī al-Kūfī (d. 283 AH)
4th century AH	al-Ṭabarī (d. 310 AH), al-Kulaynī (d. 329 AH), al-Kashshī (d. c. 340 AH), Qāḍī al-Nuʿmān (d. 363 AH)
5th century AH	Shaykh al-Mufīd (d. 413 AH), Muḥammad b. Isḥāq al-Nadīm (d. 438 AH)

Modern studies indicate that the repeated use of the term across early and later sources has attracted scholarly attention, leading to multiple research efforts (research-based background). Among these are:

"The Organization of Military and Police Forces in the Government of the Commander of the Faithful," by Ali Akbar Zakeri (2010 AD/1389 SH), which examines military and police structures during Imam Ali's rule and argues, through descriptive–analytical method,

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that *Shurṭat al-Khamīs* was an institutional innovation.

"*Shurṭat al-Khamīs* and Its Hadith-Evaluative Value," by Sayyid Kazem Tabatabaʾi (2010 AD/1389 SH), which compares available reports and assesses whether the entire group may be deemed reliable, ultimately rejecting such generalization.

"A Biographical Analysis of *Shurṭat al-Khamīs*," by Nematullah Safari Foroushani and Abbas Mirzaei (2011 AD/1390 SH), which explores both historical and hagiographic approaches in Imami biographical sources

"*Shurṭat al-Khamīs* during the Caliphate of the Commander of the Faithful," by Ahjmad Nabavi (2012 AD/1391 SH), which surveys the history, status, and characteristics of this institution using hadith and historical analysis.

"A Conceptual Reassessment of Shurṭat al-Khamīs in the Time of Imam Ali," by Safari Foroushani and Mirzaei (2012 AD/1391 SH), which evaluates reports through etymological and biographical approaches.

"Managerial Implications of the Conduct of the Commander of the Faithful in Organizational Structuring," by Meysam Latifi and Mahdi Azizi (2015 AD/1394 SH), which examines *Shurṭat al-Khamīs* as a model of organizational design used by Imam Ali (AS).

The present study, using process tracing, seeks to offer a more precise conceptualization of the term and to examine the institution's functions and instances in order to explain why the Imam employed this designation. In addition to adopting a different methodology, this

article distinguishes itself by providing a semantic-range analysis of *Shurṭat al-Khamīs*.

2. Methodology

Process tracing is a qualitative research method that enables scholars to explain how and why an event or phenomenon occurs by examining the causal processes involved step by step.[1] The method seeks to identify and analyze the causal pathways linking a given cause to a specific outcome. More precisely, process tracing aims to show how a particular cause, through various stages, results in a given effect, and what sequence of mechanisms, direct or indirect, connects the cause to the final result.

Researchers must first formulate a theory of the processes they are investigating; then they identify the relevant evidence related to those processes, examine it carefully, and finally analyze it in light of the proposed theory to reach conclusions. Although widely used in political science, sociology, history, and psychology, the present author applies this method to hadith-related topics.

3. The Concept of Shurṭat al-Khamīs

Any inquiry must begin with a definition, for a definition removes semantic ambiguity. Conceptual clarification of *Shurṭat al-Khamīs* is essential for elucidating its true meaning.

1. Research methods books that specifically address qualitative research methods usually devote a chapter to process tracing. Books such as "Designing Social Inquiry" by Gary King, Robert O. Keohane, and Sidney Verba, and "Case Studies and Theory Development in the Social Sciences" by Alexander L. George and Andrew Bennett are among the most authoritative sources on this topic.

3-1. The Term *Shurṭa* in Lexicography

Various meanings have been proposed for *Shurṭa*, four of which are as follows:

- **Sign or mark:** *Sharṭ* (pl. *Ashrāṭ*) originally denotes a sign or distinguishing mark (Ibn Athīr, 1985 AD/1364 SH: 2, 360; Ibn Manẓūr, 1984 AD/1405 AH: 7, 329; Fīrūzābādī, 1996 AD/1417 AH: 2, 386).
- **al-Sharṭ:** Any known ruling connected to an action, whose fulfillment is certain, thus functioning as a sign for the ruling.
- **Ashrāṭ al-sāʿa:** The signs of the Resurrection.
- **Shuraṭ:** Vanguards, heralds, or officers maintaining social order, called so because they bear distinctive marks by which they are recognized (Ibn Fāris, 1983 AD/1404 AH: 3, 206; Jawharī, 1986 AD/1407 AH: 3, 136; Ibn Manẓūr, 1984 AD/1405 AH: 7, 339).
- **Ashrāṭ al-Qawm**: The nobles of a tribe.
- **Ashrāṭ al-Ibil:** Camels marked on the neck.
- **Ashraṭa Nafsahu lil Halaka:** When one performs an act that is a sign of destruction or implies a pledge to perish (Ibn Fāris, 1983 AD/1404 AH: 3, 260; Rāghib, 1991 AD/1412 AH: 450).
- **Commitment to an Undertaking:** (with *Sukūn* on the *Rāʾ*) denotes obligation and commitment (Ibn Manẓūr, 1984 AD/1405 AH: 7, 330; Fīrūzābādī, 1996 AD/1417 AH: 2, 543), and it is also used in the sense of making the performance of one action contingent upon another (Zabīdī, 1993 AD/1414 AH: 10, 305). In light of what is

reported in the tradition from Ibn Masʿūd, "Wa tushraṭu shurṭatun lil mawt lā yarjiʿūna illā ghālibīn," (Aḥmad ibn Ḥanbal, n.d.: 1, 435) it appears that they had obligated themselves not to return unless victorious or slain (Ibn Athīr, 1985 AD/1364 SH: 2, 42; Ṭurayḥī, 1987 AD/1408 AH: 2, 449).

- **The Pick or Elite of Anything:** *al-Shurṭah* (pl. shuraṭ) and *Shurṭī,* attributed to *Shurṭah*, signify the beginning or foremost part of anything (Ibn Athīr, 1985 AD/1364 SH: 2, 365, 459) or the elite of something (Azharī, 2000 ASD/1421 AH: 11, 212; Farāhīdī, 1988 AD/1409 AH: 6, 235). The term is applied to a group of vanguards and advance guards of the army who are present in battle (Ibn Manẓūr, 1984 AD/1405 AH: 7, 330). The first contingent of the army to engage in combat and be prepared for death is called *Shurṭah*. Likewise, when the ruler selects a group of elite soldiers whom he places above others in his forces, they are called *Shurṭ al-Sulṭān* (Ibn Athīr, 1985 AD/1364 SH: 2, 460; Māzandarānī, 1962 AD/1382 AH: 6, 264).
- **Readiness:** Some lexicographers consider *Shurṭah* to be derived from *Sharṭ* in the sense of readiness (Ṭurayḥī, 1955 AD/1375 AH: 4, 7), since they are always prepared to repel the enemy. In this sense, when one says "*Ashraṭa Fulānun Nafsahu li Amr Kadhā*," it means he prepared himself for that matter (Jawharī, 1986 AD/1407 AH: s.v. Sharṭ).

3-2. The Lexical Meaning of *Khamīs*

The root (*kh m s*) is used for numbers (Ibn Fāris, 1983 AD/1404 AH: 2, 217). Besides denoting the number five and Thursday, *Khamīs* is also used

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to mean an army (Ibn Manẓūr, 1984 AD/1405 AH: 6, 70; Ibn Fāris, 1983 AD/1404 AH: 2, 217). The connection between *Khamīs* and *Jaysh* (army) is explained as follows: "*Khamīs* refers to an army composed of five parts, vanguard, rear guard, right flank, left flank, and the center (Ibn Athīr, 1985 AD/1364 SH: 2, 79; Māzandarānī, 1962 AD/1382 AH: 6, 264; Majlisī, 1982 AD/1403 AH: 42, 152).

With regard to what lexicographers and transmitters have reported concerning the expression *Shurṭat al-Khamīs*, five explanations have been offered for the reason behind this naming:

1. *Aṣbagh ibn Nubātah* narrated that he asked him: "How did you come to be called *Shurṭat al-Khamīs, O! Aṣbagh*?" He replied: "We pledged to remain with him until death and until the last drop of blood, and he (the Commander of the Faithful (AS)) guaranteed victory and deliverance for us." (Kashshī, 1988 AD/1409 AH: 103; Majlisī, 1982 AD/1403 AH: 9, 643; Mufīd, 1992 AD/1413 AH: 65)
2. *Ali ibn Ḥakam* stated: "Those companions of the Commander of the Faithful (AS) to whom he said: "Make a covenant with me, and I will make a covenant only with you that you shall attain Paradise; I do not covenant with gold or silver." Our Prophet (PBUH) also said to his companions: "Make a covenant, for I covenant for nothing except Paradise…" (Ibn Nadīm, 1977 AD/1398 AH: 349; Barqī, 1998 AD/1419 AH: 34; Mufīd, 1992 AD/1413 AH: 2-3; Majlisī, 1982 AD/1403 AH: 34, 272).
3. They were a security or police force that was reviewed by the

commander on Thursdays, when he passed before the troops to inspect them or when they gathered together (Baghdādī, 1997 AD/1418 AH: 7, 120; Ibn Kalbī, 1986 AD/1407 AH: 438).

4. *Khamīs* refers to an army composed of five parts, vanguard, rear guard, right flank, left flank, and center (Ibn Athīr, 1947 AD/1367 AH: 2, 79; Māzandarānī, 1962 AD/1382 AH: 6, 264; Majlisī, 1982 AD/1403 AH: 42, 152).
5. It has been said that the term derives from the division of war spoils into five parts among them (Ibn Athīr, 1985 AD/1364 SH: 2, 79; Ibn Manẓūr, 1984 AD/1405 AH: 6, 70).

Shurṭat al-Khamīs in the narrative and historical sources is a fixed, technical term. From the outset of its usage, it referred to a particular and distinguished military unit, carrying its own specialized meaning, one that cannot be deduced solely from the separate lexical meanings of *Shurṭah* and *Khamīs*. The aforementioned explanations for its naming are, in fact, diverse *Sharḥ al-Ism* accounts, attempts to justify the designation of one and the same military formation. Each source, according to its intellectual context or knowledge framework, sought to explain the rationale for the term: "Some emphasized the intense voluntary commitment of the unit's members; others highlighted their elite status and distinctive insignia; others considered the army's five-part structure to be the origin of the name; still others referred to the division of spoils or to Thursday inspections. Yet none of these statements reflects the independent meaning of the two component

words; rather, they attempt to explain why a pre-existing designation was applied to this group." Thus, the technical meaning of *Shurṭat al-Khamīs* is as follows: "*Shurṭat al-Khamīs*" is the name of an elite combat unit with a specialized function within the army of the Commander of the Faithful (Ali (AS)).

4. The Rationale for Establishing *Shurṭat al-Khamīs* in the Admin-istrative Structure of the Commander of the Faithful (AS)

The establishment of the institution of *Shurṭat al-Khamīs* by the Commander of the Faithful (Ṭabarī, 1967 AD/1387 AH: 5, 158), as a new executive arm within his government, constituted one of the Imam's significant and effective measures during a period marked by political turmoil and instability. Historical and hadith sources present the administrative apparatus of his governance as follows:

Table 2: Administrative Structure of the Commander of the Faithful

Title	Time Period	Sphere of Activity
Jund (military force)	Before and after the Imams' era	Participation in wars
Wufūd (tribal deputations)	From the time of the Prophet (PBUH)	Participation in wars
Shurṭa (police or law-enforcement force)	Before and after the Imams' era	Maintaining urban security; combating corruption; suppressing rebels
Aḥrās (guards and protectors)	From the time of Imam Ali (AS)	Protection of the Imam and military commanders
Aʿwān (helpers/supporters)	From the time of the Prophet (PBUH)	Voluntary protection and support

Title	Time Period	Sphere of Activity
ʿAssas (night patrols)	From the time of the second Caliph	Maintaining urban security at night
ʿUyūn (intelligence agents)	From the time of Imam Ali (AS)	Identifying spies
Dīwān al-Istīfāʾ	From the time of Imam Ali (AS)	Recording the dates of tax revenues received by scribes
Dīwān al-Maẓālim (Bayt al-Qiṣaṣ)	From the time of Imam Ali (AS)	An institution for hearing and addressing public complaints
Shurṭat al-Khamīs	Only during the era of Imam Ali and Imam Ḥasan	Resolving social problems and ensuring public security

The earliest use of *Shurṭat al-Khamīs* dates back to the time of the Commander of the Faithful (Kātib, 1967 AD/1387 AH: 393), and the last recorded instance goes back to the period of Imam *Ḥasan*'s peace treaty with *Muʿāwīyah* (Ṭabarī, 1967 AD/1387 AH: 5, 164).

The key evidence supporting the innovative nature of this institution is that, in historical, hadith, and biographical works from the third century onward, the expression *Shurṭat al-Khamīs* is used exclusively for the period of the Imam's rule and that of his immediate successor.

To understand why earlier military forces were insufficient and why *Shurṭat al-Khamīs* became necessary during his governance, the political and social conditions of that era must be examined. Based on what the historical and hadith sources report, the following factors may be regarded as reasons for establishing *Shurṭat al-Khamīs*:

4-1. The Breach of Allegiance by *Ṭalḥah* and *Zubayr* and the Outbreak of the Battle of Jamal

The breach of allegiance by *Ṭalḥah* and *Zubayr* and the outbreak of the

Battle of Jamal at the outset of the Imam's rule in 36 AH (Ṭabarī, 1982 AD/1403 AH: 4, 501), together with the fact that the earliest reports concerning the presence of *Shurṭat al-Khamīs* relate to this very battle (Mufīd, n.d.: 218), allow one to note the simultaneity of these two events. Based on the words of the Commander of the Faithful in Sermon 148 of *Nahj al-Balāghah*, delivered regarding Basra, its people, *Ṭalḥah*, and *Zubayr*, one may identify "Their lust for power" and "Their rancor and ill-will" as two causes of the sedition and turmoil instigated by the opposition in the Battle of Jamal (Ibn Abī al-Ḥadīd, 1965 AD/1385 AH: 1, 200).

4-2. Organizing the Disorder in Basra and Stabilizing the City

After the Commander of the Faithful (AS) formally assumed the caliphate, *Muʿāwīyah* persistently opposed him by sending detachments of his forces into the Imam's territories to provoke unrest and disturbance. Those chosen for such missions were among his most ruthless and bloodthirsty agents, such as *ʿAmr ibn ʿĀṣ* and *Muʿāwīyah i9bn Ḥudayj*, who stirred chaos in Egypt and killed the Imam's governor, *Muḥammad ibn Abī Bakr*, in the most brutal manner (Thaqafī, 1995 AD/1374 SH: 11). Another victim was *Mālik Ashtar*, the loyal companion of the Imam, who was poisoned on his way to Egypt.

Efforts to organize and stabilize the disorderly situation of various cities, especially Basra, also contributed to the establishment of this force. The Imam remained in Basra for a month in order to restore stability (Shāmī, 1999 AD/1420 AH: 358).

4-3. The Transfer of the Capital from Medina to Kufa by the Imam

After the Battle of Jamal, the Imam took up residence in Kufa (Dīnawarī, 1951 AD/1330 AH: 154). According to a report from the Commander of the Faithful (AS), he explained the reason for transferring the seat of the caliphate from Medina to Kufa to the leading figures of the *Anṣār* as follows: "Wealth and men are in Iraq, and the people of Syria have rebelled; I prefer to be near them." (Dīnawarī, 1951 AD/1330 AH: 143) Accordingly, the geographical position of Kufa, its military significance, its economic status, and the extent of the Imam's influence and popularity there were determining factors in this decision.

The Shiʿi School in Kufa had been remarkably extensive and active since the caliphate of *ʿUmar*, when *ʿAmmār ibn Yāsir* and *ʿAbd Allāh ibn Masʿūd* came to Iraq, together with *Ḥudhayfa ibn al-Yamān* and other prominent figures, to reform the affairs of Kufa and its dependencies. They laid the foundation of this school, which, owing to the favorable conditions of the Mesopotamian region and ancient Iran, rapidly flourished. By the end of the caliphate of *ʿUthmān*, it had reached a point at which *Ali ibn Abī Ṭālib* himself came to Kufa and assumed the supreme leadership of this school (Ibn Bābawayh, 1998 AD/1377 SH: 1, 53).

Since the regular military forces were designed for defensive duties and external warfare, and given the specific nature of their mission, they were unable to maintain continuous supervision over internal

order. This made the formation of *Shurṭat al-Khamīs* necessary, so that, through organizing new efficient forces and assigning them policing and regulatory tasks consistent with the temporal circumstances, the conditions of Kufa, and the broader aims of the government, social order and internal security could be ensured.

5. The Number of Members of *Shurṭat al-Khamīs* and Some of Its Most Prominent Figures

Among the existing reports in Shiʿi and Sunni sources, *Rijāl al-Barqī* is the earliest text to introduce some members of this group, listing 12 individuals from *Shurṭat al-Khamīs*. Considering that one of the most salient features of *Shurṭat al-Khamīs* is the pledge to face death, and given that some Shiʿi and Sunni sources identify *Shurṭat al-Khamīs* with those who pledged themselves unto death (Ṭabarī, 1982 AD/1403 AH: 4, 121; Ibn ʿAsākir, 1994 AD/1415 AH: 49, 418; Manqarī, 1983 AD/1404 AH: 384; Qāḍī Nuʿmān, 1993 AD/1414 AH: 2, 12), it appears that the two groups are identical.

The information gleaned from Shiʿi and Sunni texts concerning the number of members of *Shurṭat al-Khamīs* is summarized as follows:

Table 3: Number of Members of *Shurṭat al-Khamīs*

Title	Source of Report	Number	Time Period
Shurṭat al-Khamīs	Sulaym ibn Qays al-Hilālī, Kitāb Sulaym, vol. 1, p. 50	5,000 persons	During the Battle of the Camel
	Sulaym ibn Qays al-Hilālī, Kitāb Sulaym, vol. 1, p. 286	6,000 persons	-----

Title	Source of Report	Number	Time Period
	Ibn Saʿd, al-Ṭabaqāt al-Kubrā, vol. 5, p. 321	12,000 persons	After the martyrdom of Imam Ali
	Shurṭat al-Khamīs	6,000 persons	------
	al-Ṭabarī, Tārīkh al-Ṭabarī, vol. 5, p. 159	40,000 persons	After the Battle of Ṣiffīn
	al-Kashshī, Rijāl al-Kashshī, p. 6	5,000 or 6,000 persons	-----
	al-Mufīd, al-Ikhtiṣāṣ, p. 2	6,000 persons	------
	Ibn ʿAsākir, Tārīkh Madīnat Dimashq, vol. 13, p. 262	12,000 persons	Vanguard of Imam Ḥasan's army
	Ibn al-Jawzī, al-Muntaẓam, vol. 5, pp. 185–186	40,000 persons	At the time of Imam Ali's martyrdom
	al-Mizzī, Tahdhīb al-Kamāl, vol. 6, p. 244	12,000 persons	Vanguard of Imam Ḥasan's army
	al-Najafī, Muntakhab al-Anwār al-Muḍīʾa, p. 139	70 persons	Companions of Imam Ḥusayn
Those who pledged allegiance unto death	al-Thaqafī, *al-Ghārāt*, vol. 1, p. 223	12,000 persons	In the Battle of Ṣiffīn
	al-Kashshī, *Rijāl al-Kashshī*, p. 98	100 persons	In the Battle of Ṣiffīn
	al-Rāwandī, al-Kharāʾij wa al-Jarāʾiḥ, vol. 1, p. 200	1,000 persons	In the Battle of the Camel
	Ibn Abī al-Ḥadīd, Sharḥ Nahj al-Balāgha, vol. 2, p. 187	6,000 persons	In the Battle of the Camel
	al-ʿAynī, ʿUmdat al-Qārī, vol. 13, p. 284	40,000 persons	During the time of Imam Ḥasan

Reports on the number of members of *Shurṭat al-Khamīs* vary, and no single figure is universally accepted. In some sources, such as

Ṭabarī, the number is given as 40,000 after the Battle of Ṣiffīn. This may be because the term has been used there in its broad sense, namely, to refer to the army or military forces in general, just as in some sources *shurṭat al-khamīs* is a scribal error for shurṭat al-jaysh (Ṭabarī, 1967 AD/1387 AH: 5, 158; Ibn ʿAsākir, 1994 AD/1415 AH: 49, 429; Ibn Jawzī: 5, 185). Also, the total number of the Imam's troops after the Battle of *Ṣiffīn* is close to this figure. Likewise, reports stating that the vanguard of *Shurṭat al-Khamīs* under Imam *Ḥasan* (AS) numbered 12,000 must also be understood in this broad sense.

However, reports that distinguish the commander of *Shurṭat al-Khamīs* from the commander of the Imam's regular army (ʿAṣfarī, 1993 AD/1414 AH: 151; Manqarī, 1982 AD/1403 AH: 404), those identifying *Shurṭat al-Khamīs* as the Imam's special companions (Barqī, 1998 AD/1419 AH: 34), and those indicating a special covenant between this unit and the Imam (Kashshī, 1988 AD/1409 AH: 5) all attest that *Shurṭat al-Khamīs* was an elite force of Imam Ali, distinct from his general army. Given the duties and characteristics of this institution, the events and circumstances of the Imam's caliphate, and the historical evidence suggesting the small size of this group, the figure of 100 seems to best accord with the historical data regarding the number of members of *Shurṭat al-Khamīs*. Historical and hadith sources have preserved the names of only thirty of these individuals, which are presented in the following table:

Table 4: List of Members of *Shurṭat al-Khamīs*

Row	Members	Documentation of Membership
1	**Aṣbagh ibn Nubāta al-Mujāshiʿī al-Kūfī**	*Waqʿat Ṣiffīn*, p. 406; *al-Ṭabaqāt al-Kubrā*, vol. 6, p. 225; *Tārīkh Khalīfa b. Khayyāṭ*, p. 121; *al-Ghārāt*, vol. 1, p. 107; *Mukhtaṣar al-Baṣāʾir*, p. 128; *Tuḥaf al-ʿUqūl*, p. 213; *Rijāl al-Kashshī*, pp. 5–103; *al-Ikhtiṣāṣ*, p. 65; *Rijāl al-Najāshī*, p. 7; *Rijāl al-Ṭūsī*, vol. 1, p. 321; *Mīzān al-Iʿtidāl*, vol. 1, p. 271; *Ṭarāʾif al-Maqāl*, vol. 2, p. 74; *Rijāl al-Māmaqānī*, vol. 1, p. 150; *Mustadrakāt ʿIlm al-Rijāl*, vol. 1, p. 692; *Muʿjam Rijāl al-Ḥadīth*, vol. 4, p. 133 and vol. 1, p. 51.
2	**Qays ibn Saʿd ibn ʿUbāda al-Anṣārī**	*al-Ṭabaqāt al-Kubrā*, vol. 6, pp. 122, 321; *al-Ghārāt*, vol. 2, p. 489; *Tārīkh al-Ṭabarī*, vol. 5, p. 158 and vol. 4, p. 163; *Rijāl al-Kashshī*, p. 110; *Tārīkh Madīnat Dimashq*, vol. 13, p. 262; *al-Muntaẓam*, vol. 5, p. 185; *Muʿjam Rijāl al-Ḥadīth*, vol. 14, p. 95.
3	**Jābir ibn ʿAbd Allāh al-Anṣārī**	*Rijāl al-Barqī*, pp. 3–4; *al-Ikhtiṣāṣ*, pp. 2–3; *Muʿjam Rijāl al-Ḥadīth*, vol. 4, p. 330.
4	**Salmān al-Muḥammadī**	*Rijāl al-Barqī*, pp. 3–4; *al-Ikhtiṣāṣ*, pp. 2–3; *Muʿjam Rijāl al-Ḥadīth*, vol. 9, p. 194.
5	**Ḥabīb ibn Muẓāhir al-Asadī**	*Rijāl al-Barqī*, p. 3; *Anṣār al-Ḥusayn*, p. 81; *al-Majālis al-Fākhira*, p. 192; *al-Taḥrīr al-Ṭāwūsī*, p. 17; *Muʿjam Rijāl al-Ḥadīth*, vol. 5, p. 202.
6	**al-Miqdād ibn al-Aswad al-Kindī**	*Rijāl al-Barqī*, pp. 3–4; *al-Ikhtiṣāṣ*, p. 2; *Muʿjam Rijāl al-Ḥadīth*, vol. 19, p. 344; *Qāmūs al-Rijāl*, vol. 10, p. 227.
7	**Abū Dharr al-Ghifārī**	*Rijāl al-Barqī*, p. 3; *al-Ikhtiṣāṣ*, p. 2; *al-Taḥrīr al-Ṭāwūsī*, p. 117; *Muʿjam al-Rijāl*, vol. 7, p. 139.
8	**Mālik ibn al-Ashtar al-Nakhaʿī**	*al-Muntaqā al-Nafīs*, p. 227; *Kitāb al-Rijāl*, p. 6.
9	**Abū al-Yaqẓān ʿAmmār b. Yāsir**	*Rijāl al-Barqī*, p. 3; *al-Ikhtiṣāṣ*, p. 2; *Jāmiʿ al-Ruwāt*, vol. 1, p. 416; *Wasāʾil al-Shīʿa*, vol. 30, p. 437; *Ṭarāʾif al-Maqāl*, vol. 2, p. 146.

Row	Members	Documentation of Membership
10	**Abū Sinān / Abū Sāsān al-Anṣārī**	*Rijāl al-Barqī*, pp. 3–4; *al-Ikhtiṣāṣ*, pp. 2–3; *Tārīkh al-Islām*, vol. 6, p. 520; *Muʿjam Rijāl al-Ḥadīth*, vol. 7, p. 135; *Qāmūs al-Rijāl*, vol. 11, p. 361.
11	**Abū ʿUmra / Abū ʿAmr al-Anṣārī**	*Rijāl al-Barqī*, pp. 3–4; *al-Ikhtiṣāṣ*, pp. 2–3; *Mustadrakāt ʿIlm al-Rijāl*, vol. 8, p. 428; *Muʿjam Rijāl al-Ḥadīth*, vol. 4, pp. 314–315.
12	**Sahl ibn Ḥunāyf al-Anṣārī**	al-Uṣūl al-Sittata ʿAshar, p. 258; Rijāl al-Barqī, pp. 3–4; al-Ikhtiṣāṣ, pp. 2–3; Tuḥaf al-ʿUqūl, pp. 343–344; al-Wāfī, vol. 24, p. 442; Jāmiʿ al-Ruwāt, vol. 1, p. 392; al-Fawāʾid al-Rijāliyya, vol. 3, p. 35; Ṭarāʾif al-Maqāl, vol. 3, p. 139; Mustadrakāt ʿIlm al-Rijāl, vol. 4, p. 173; Muʿjam Rijāl al-Ḥadīth, vol. 9, p. 351.
13	**ʿUthmān ibn Ḥunāyf al-Anṣārī**	*Rijāl al-Barqī*, pp. 3–4; *al-Ikhtiṣāṣ*, pp. 2–3; *Jāmiʿ al-Ruwāt*, vol. 1, p. 329; *al-Fawāʾid al-Rijāliyya*, vol. 3, p. 78; *Mustadrakāt ʿIlm Rijāl al-Ḥadīth*, vol. 5, p. 213; *Muʿjam Rijāl al-Ḥadīth*, vol. 12, p. 117.
14	**ʿAbd Allāh ibn Yaḥyā al-Ḥaḍramī**	*Rijāl al-Barqī*, p. 3; *Rijāl al-Kashshī*, p. 6; *al-Ikhtiṣāṣ*, p. 4; *Rijāl al-Ṭūsī*, vol. 1, p. 24; *al-Iḥtijāj*, vol. 1, p. 265; *Rijāl al-ʿAllāma al-Ḥillī*, p. 104; *Wasāʾil al-Shīʿa*, vol. 30, p. 508; *Jāmiʿ al-Ruwāt*, vol. 1, p. 156.
15	**Yaḥyā al-Ḥaḍramī**	*Ṭarāʾif al-Maqāl*, vol. 2, p. 198; *al-Rasāʾil al-Rijāliyya*, vol. 3, p. 36; *Safīnat al-Biḥār*, pp. 1, 695; *Mustadrakāt ʿIlm al-Rijāl*, vol. 10, p. 12; *Muʿjam al-Rijāl*, vol. 11, p. 42; *Qāmūs al-Rijāl*, vol. 11, p. 44.
16	**Nuʿaym ibn Dajjāja al-Asadī**	*al-Ghārāt*, vol. 1, pp. 119–121; *Mustadrakāt ʿIlm al-Rijāl*, vol. 8, p. 85.
17	**ʿAbīda ibn ʿAmr al-Salmānī al-Murādī**	*Rijāl al-Barqī*, p. 4; *al-Ikhtiṣāṣ*, p. 2; *Biḥār al-Anwār*, vol. 34, p. 272; *Qāmūs al-Rijāl*, vol. 11, pp. 44, 329, 361.
18	**ʿAbd Allāh ibn Usayd al-Kindī**	*Mukhtaṣar Baṣāʾir al-Darajāt*, p. 204; *Taʾwīl al-Āyāt al-Ẓāhira*, p. 400; *Biḥār al-Anwār*, vol. 53, p. 108; *Mustadrakāt ʿIlm al-Rijāl*, vol. 4, p. 485.

Row	Members	Documentation of Membership
19	**Abū Yaḥyā Ḥakīm ibn Saʿīd al-Ḥanafī**	*Rijāl al-Barqī*, p. 4; *al-Ikhtiṣāṣ*, p. 2; *Rijāl al-Ṭūsī*, p. 60; *Tārīkh Baghdād*, vol. 8, p. 268; *Rijāl Ibn Dāwūd*, p. 222; *Rijāl al-ʿAllāma al-Ḥillī*, p. 192; *Khulāṣat al-Aqwāl*, p. 307; *Naqd al-Rijāl*, vol. 2, p. 146; *Jāmiʿ al-Ruwāt*, vol. 1, p. 268; *Wasāʾil al-Shīʿa*, vol. 30, p. 529; *Biḥār al-Anwār*, vol. 34, p. 272; *Ṭarāʾif al-Maqāl*, vol. 2, pp. 81, 120; *Mustadrakāt ʿIlm al-Rijāl*, vol. 1, p. 28; *Muʿjam al-Rijāl*, vol. 6, p. 188.
20	**Sulaym ibn Qays al-Hilālī**	*Kitāb Sulaym b. Qays*, vol. 1, pp. 50, 263–265, 270, 280, 286, 728; *Rijāl al-Barqī*, p. 4; *al-Ikhtiṣāṣ*, p. 2; *Khulāṣat al-Aqwāl*, p. 83.
21	**ʿAbbād ibn Nusayb al-Qaysī (kunya-based)**	*al-Tārīkh al-Ṣaghīr*, vol. 1, p. 275 and vol. 6, p. 31; *al-Jarḥ wa al-Taʿdīl*, vol. 6, p. 87; *al-Thiqāt*, vol. 5, p. 141.
22	**ʿIfāq ibn Musayḥ al-Fazārī**	*Jumal min Ansāb al-Ashrāf*, vol. 13, p. 182; *Khizānat al-Adab*, vol. 7, p. 120.
23	**Bishr ibn ʿAmr / ʿUmra al-Hamdānī**	*Rijāl al-Kashshī*, p. 5; *Naqd al-Rijāl*, vol. 1, p. 281; *Jāmiʿ al-Ruwāt*, vol. 1, p. 122; *Ṭarāʾif al-Maqāl*, vol. 2, pp. 75, 342; *Mustadrakāt ʿIlm al-Rijāl*, vol. 2, pp. 32–33; *Muʿjam Rijāl al-Ḥadīth*, vol. 4, p. 227.
24	**Saʿd ibn Ḥārith al-Khuzāʿī**	*al-Ghārāt*, vol. 2, pp. 472–473; *Tanqīḥ al-Maqāl*, vol. 30, p. 270; *Mustadrakāt ʿIlm al-Rijāl*, vol. 4, p. 27.
25	**ʿAmr ibn Ḥamq al-Khuzāʿī**	*al-Uṣūl al-Sittata ʿAshar*, p. 179; *Rijāl al-Barqī*, p. 4; *Muʿjam al-Rijāl*, vol. 13, pp. 87, 91.
26	**Jāriya ibn Qudāma al-Tamīmī**	*al-Istīʿāb*, vol. 1, p. 246; *Asad al-Ghāba*, vol. 1, p. 386; *al-Wāfī*, vol. 11, p. 37; *al-Iṣāba*, vol. 1, p. 219.
27	**Muḥammad ibn Abī Bakr**	*Rijāl al-Barqī*, pp. 3–4; *al-Ikhtiṣāṣ*, pp. 2–3; *Muʿjam Rijāl al-Ḥadīth*, vol. 14, p. 230.
28	**Maytham ibn Yaḥyā al-Tammār**	*Rijāl al-Barqī*, pp. 3–4; *al-Ikhtiṣāṣ*, pp. 2–3; *Muʿjam Rijāl al-Ḥadīth*, vol. 19, p. 94.
29	**ʿAdī ibn Ḥātim al-Ṭāʾī**	*al-ʿIqd al-Naḍīd*, p. 162.
30	**Uways al-Qaranī**	*Rijāl al-Kashshī*, p. 98.

Nine of these individuals are mentioned as members of Shurṭat al-Khamīs only in Barqī's account; none of the earlier Shiʿi texts includes them as members. These are: "*Salmān, Miqdād, Abū Dharr, ʿAmmār ibn Yāsir, Abū Sinān, Abū ʿAmrah, Jābir ibn ʿAbd Allāh, Sahl ibn Ḥanīf, and ʿUthmān ibn Ḥanīf*." (Safari Foroushani and Mirzaei, 2011 AD/1390 SH: 42) And since Salmān and *Abū Dharr* passed away before the Imam's period of caliphate, it is evident that they could not have been members of a military unit established by the Imam during his rule in Iraq (Ṭabāṭabāʾī, 2010 AD/1389 SH: 181). However, because their names appear in Barqī's narration as belonging to Shurṭat al-Khamīs, they are also listed in this table.

4. General Characteristics of the Institution of *Shurṭat al-Khamīs*

Although *Shurṭat al-Khamīs* is primarily a descriptive term applied in the sources to a group of individuals, it nevertheless indicates that its members constituted an organized body functioning as a governmental institution. Based on the extant reports, the following characteristics can be extracted regarding this group as a distinct entity. This group possessed unique features that distinguished them from other military forces of that period. Accordingly, the general characteristics of the institution of shurṭat al-khamīs are as follows:

6-1. The Special Covenant of the Members of *Shurṭat al-Khamīs* with the Imam

The members of shurṭat al-khamīs made a covenant with the

Commander of the Faithful (AS), founded upon religious and spiritual values, vowing to remain steadfast in his path until the last drop of their blood. The Imam, in turn, guaranteed Paradise (al-Mufīd, 1992 AD/1413 AH: 2) and victory (Kashshī, 1988 AD/1409 AH: 103) for them. It is worth noting that, as mentioned in the previous section; several Sunni sources refer to *Shurṭat al-Khamīs* as "Those who pledged unto death." The following reports illuminate this special covenant:

1) *Muḥammad ibn al-Ḥusayn, from Muḥammad ibn Ja'far*, from *Aḥmad ibn Abī 'Abd Allāh*, said: "*Alī ibn al-Ḥakam* reported: The companions of the Commander of the Faithful (AS), those to whom he said, "Make your covenant, for I covenant with you upon Paradise; I do not covenant with you for gold or silver." Our Prophet in the past said to his companions: Make your covenant, for I covenant with you only upon Paradise." (Mufīd, 1992 AD/1413 AH: 2)
2) From *Abū al-Jārūd*, who said: "I said to *Aṣbagh ibn Nubāta*: "What was the rank of this man among you?" He replied: "I do not know what you are asking, except that our swords were upon our shoulders, and whoever he pointed to, we struck with them." He used to say to us: "Make your covenant, for by God, your covenant is not for gold nor for silver; rather, your covenant is for death." A group among those before you from the Children of Israel covenanted among themselves, and none of them died except that he became the prophet of his people, or the prophet of his town, or the

prophet of his own self; and you are in the position they were in, except that you are not prophets." (Kashshī, 1988 AD/1409 AH: 5)

The content of these two narrations is similar: Imam Ali (AS), in describing the status and rank of shurṭat al-khamīs, explained that prior to them, among a group of the Children of Israel (all of whom possessed some degree of prophetic rank), such a covenant (the covenant of *Shurṭat al-Khamīs*) was concluded; consequently, none of them was martyred except that he became either the prophet of his people, the prophet of his town, or the prophet of his own soul. "And you are in their position, except that you are not prophets." (Aliyari Tabrizi, 1991 AD/1412 AH: 2, 350)

6-2. The Effectiveness and Efficiency of *Shurṭat al-Khamīs*

According to extant reports, this institution demonstrated its effectiveness at both the individual and collective levels. On the individual level, the Imam, by recruiting selected and distinguished individuals (Ṭabarī, 1982 AD/1403 AH: 266) and by delegating authority and responsibility to them (Nahj al-Balāgha, Letter 53), facilitated the flourishing of their capacities within the *Shurṭat al-Khamīs*. It was precisely due to these cultivated and enhanced individual capabilities that the deployment of shurṭat al-khamīs in the military domain resulted in major victories, including the triumphs in the Battles of Jamal and *Ṣiffīn*. Considering that, according to historical accounts, the Imam's army was significantly smaller than the army of Jamal (ʿĀmilī, 2010 AD/1389 SH: 30, 158), and that the

enemy enjoyed more advantageous conditions in terms of readiness and support, this victory further highlights the efficiency of shurṭat al-khamīs (Madani, 1999 AD/1420 AH: 140). In addition, during the raids launched by *Muʿāwīya*, who sought to destabilize the government of the Commander of the Faithful (AS) through brutal surprise attacks, the utilization of *Shurṭat al-Khamīs* proved to be an effective and desirable strategy (Ibn Athīr, 1965 AD/1385 AH: 375).

6-3. Competence and Capabilities of the Members of *Shurṭat al-Khamīs*

After identifying capable and qualified individuals for recruitment into *Shurṭat al-Khamīs*, their training involved assigning responsibilities and granting authority based on each person's abilities. The fundamental criteria were presented to them, while the identification of specific instances and appropriate action in various circumstances was delegated to the members themselves (Ibn Ṭāwūs, 1979 AD/1400 AH: 136; Daylamī, 1991 AD/1412 AH: 296). This trust in the capabilities of these worthy members enhanced their efficiency and enabled them to act with flexibility in carrying out tasks under varying conditions. Among the signs of this high degree of flexibility are the multiple and diverse functions attributed to this group. Their ability to perform various tasks simultaneously in different roles is a key indicator of their functional versatility.

6-4. Obedience and Loyalty to the Commander of the Faithful (AS)

Obedience and loyalty to the Imam constituted one of the most

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distinguished characteristics of the members of *Shurṭat al-Khamīs*. Obedience and loyalty are complementary dimensions of following the Imam. Obedience denotes carrying out the Imam's commands without regard to internal motivations and may remain at a merely external level. Loyalty (or conscious followership), however, denotes voluntary, informed adherence to the Imam's conduct and example in all aspects of life, arising from profound understanding and love. The highest form of following the Imam combines both obedience and loyalty: "The follower carries out the Imam's instructions while also modeling his path and character." The following reports illustrate examples of obedience and loyalty among *Shurṭat al-Khamīs*:

1) *Jaʿfar ibn Bashīr*, from *Dhurayḥ*, reported: "I heard Imam *Ṣādiq* (AS) say: "*Qays ibn Saʿd ibn ʿUbāda*, the commander of *Shurṭat al-Khamīs*, entered upon *Muʿāwīya*." *Muʿāwīya* said to him: "Pledge allegiance." Qays looked toward Imam *Ḥasan* (AS) to understand his view and said: "O! *Abā Muḥammad*, have you pledged?" *Muʿāwīya* said to him: "Will you not desist? What shall I say? What shall I do with you?" Qays replied: "Whatever you wish." "By God, if you wish, you may crush me." He said this, though he was as massive as a camel and had a sparse beard. Then Imam Ḥasan (AS) rose, went toward him, and said: "Pledge allegiance, O! *Qays*!" So Qays pledged allegiance." (Kashshī, 1988 AD/1409 AH: 110).

2) Concerning *Mālik ibn Ḥabīb*, who was the city overseer and fortress-

keeper for Ali (AS) and held the reins of his mount, it is reported that he said to the Commander of the Faithful: "O! Commander of the Faithful, you go forth to battle with these Muslims, and they attain the reward of struggle, while you leave me here with a group of people?" The Imam replied that whatever reward they attained in battle, he would share in it, because his presence here was more necessary and would earn him a greater reward than going with them. *Mālik* then said: "O! Commander of the Faithful, I hear and obey." (Manqarī, 1983 AD/1404 AH: 131–133)

3) *Naṣr ibn Muzāḥim al-Tamīmī* reported that after the victory over *Ṭalḥa* and *Zubayr* in the Battle of Jamal, the Commander of the Faithful (AS) went from Basra to Kufa… When he entered the Great Mosque, he prayed two units, then ascended the pulpit, praised God, sent blessings upon His Messenger, and said: "O! People of Kufa…" *Mālik ibn Ḥabīb Yarbuʿī*, the commander of his shurṭa, rose and said: "By God, if you command us, we shall kill them." (Manqarī, 1983 AD/1404 AH: 4)

4) *Ashṭar* said: "O! People of Iraq, is there no one who will sell his soul for the sake of God?" *Ithāl ibn Ḥijl* came forth and cried out between the two armies: "Is there anyone to fight me?" *Muʿāwīya* summoned *Ḥijl* and told him: "Go and retrieve this man." Each stood firm in his belief. They advanced against one another. The elder struck first, but the youth struck him, and then revealed his identity, he was his son. They dismounted, embraced, and wept. The father

said: "O! *Ithāl*, come to this worldly side." The son replied: "Father, come to the hereafter. By God, father, if my view were to return to the people of Syria, then it would be obligatory upon you to forbid me from it. Woe unto me, what would I say to Ali and the righteous believers? Remain upon your belief, and I shall remain upon mine." Ḥijl returned to the people of Syria, and Ithāl returned to the people of Iraq, each recounting the incident to his companions (Manqarī, 1983 AD/1404 AH: 443). The emphasis on loyalty and adherence to the Imam, even in the face of powerful personal emotions, is a central theme of this report.

7. Functions of Shurṭat al-Khamīs

This section outlines the institution's primary military and security functions, with relevant reports cited under each heading.

7-1. Protection of the Imam's Life

One of the principal duties of shurṭat al-khamīs was the protection of the life of Imam Ali (AS). Members of this group stood alongside the Imam in various battles and defended him in moments of crisis. In the Battles of Jamal and *Ṣiffīn*, where significant threats to the Imam's life existed, the members of *Shurṭat al-Khamīs* were known as his close guards and protectors. In the Musnad of *Aḥmad ibn Ḥanbal*, it is mentioned that during the Battle of Ṣiffīn, several members of shurṭat al-khamīs, through their vigilance, prevented actions that might have endangered the Imam (Aḥmad ibn Ḥanbal, n.d.: 4, 93). The following

reports are examples of this function—namely, safeguarding the Imam's life by *Shurṭat al-Khamīs*:

1) *Ṭāhir ibn ʿĪsā*, citing his own chain of transmission regarding *Aṣbagh ibn Nubāta*, reports: "I said to Aṣbagh: "To what degree is the status of this man with you?" He replied: "I do not understand what you are saying." Only know this: "our swords hang over our own necks; thus, whoever intends evil against him, or even gestures toward him, we will strike him down." (Kashshī, 1988 AD/1409 AH: 103)
2) One day, Ali (AS) was in the Mosque of Kūfa. When the darkness of night enveloped everything, a man wearing a white garment entered through the door. At that moment, the guards and the *Shurṭat al-Khamīs* appeared. The Imam said to them, "What do you want?" They said: "We saw this man coming toward us, and we feared he might harm you." The Imam replied: "Enough go back; may God have mercy on you." Do you protect me from the people of the earth? Then who will protect me from the people of heaven?" (Dhahabī, 1986 AD/1407 AH: 5, 549; Ibn Shahrāshūb, 1959 AD/1379 AH: 2, 247; Majlisī, 1982 AD/1403 AH: 39, 132; Mufīd, 1992 AD/1413 AH: 408)
3) After the Battle of Jamal, when Imam Ali (AS) finished his address and conversation with the people of Baṣra, he mounted his mule, and a group of Special Forces (*Shurṭat al-Khamīs*), along with groups from among the people, gathered around him (Mufīd, 1992 AD/1413

AH: 408). The presence of *Shurṭat al-Khamīs* alongside Imam Ali underscores the significance of this institution in safeguarding his security and executing his directives.

7-2. Supervision and Oversight of the Market

The practice of the Commander of the Faithful (AS) in watching over the markets, inspecting them, and instructing others to ensure oversight is well known. When *Aṣbagh ibn Nubāta* said to the Imam: "I will do this task on your behalf; you remain at home!" The Imam replied: "You have not advised me, O! *Aṣbagh*!" And it is reported that he would ride the grey mule of the Messenger of God and personally go through each market… (Qāḍī Nuʿmān, 1965 AD/1385 AH: 2, 538) His strictness regarding Ibn Hurmah, who committed treachery in supervising the market of Ahwāz, is also recorded in history (Hakimi, 2001 AD/1380 SH: 6, 702).

Another example is the report transmitted by *ʿAbd al-Karīm ibn ʿAmr al-KhathʿAmī* from *Ḥabbābah al-Wālibiyya*, who said: "I saw Ali (AS) among the *Shurṭat al-Khamīs*, holding a whip in his hand, striking the sellers of eel-fish, snake-fish, small fish, and dead fish…" (Kulaynī, 1986 AD/1407 AH: 1, 346; 2, 178; Ṣadūq, 1974 AD/1395 AH: 2, 536)

Shurṭat al-Khamīs was the special elite and security force of the Commander of the Faithful; thus, the translator's interpretation of it as merely a location in Kūfa is mistaken (Ardakani, 2009 AD/1388 SH: 2, 201). This report clearly indicates the presence of the Imam and *Shurṭat al-Khamīs* in the market, as well as their supervisory role.

7-3. Participation in Warfare

The *Shurṭat al-Khamīs* consisted of courageous, steadfast, and front-line warriors (Qummī, 2001 AD/1422 AH: 162). By strengthening military morale and instilling confidence in the army, they were involved in selecting and appointing military commanders for Imam Ali's forces and served as frontline fighters in battles. Many were considered chief advisers to the Imam on military matters and in the appointment of distinguished commanders such as *Mālik Ashtar* and *Qays ibn Saʿd*. Reflection on the following reports confirms this:

1) After the Commander of the Faithful (AS) encouraged his companions to fight the Syrians, *Aṣbagh ibn Nubāta Tamīmī*, one of the *Shurṭat al-Khamīs*, stood and said: "O! Commander of the Faithful! You have appointed me as guardian of the army and have placed a trust in me that you have placed in no one else. Today, I will not withhold my steadfastness and my effort to bring victory. As for the Syrians, they have already been defeated by us, while among us there remain brave men. Command us, and allow us to advance." The Imam replied: "Advance, in the name of God." (Manqarī, 1983 AD/1404 AH: 406; Majlisī, 1982 AD/1403 AH: 32, 511)

2) Another account transmitted from Aṣbagh illustrates his obedience in both word and deed. After the Battle of Jamal, someone asked him why they did not kill the survivors of the Basran forces: "Were they not among the people of Jamal?" *Aṣbagh* replied: "By God, our hands were upon the hilts of our swords, and our eyes were upon his

command, waiting for him to order us regarding this group. He did not command it, and with his pardon, he released them." (Qāḍī Nuʿmān, 1965 AD/1385 AH: 1, 395)

3) In another report regarding *Mālik Ashtar*, also among the *Shurṭat al-Khamīs*, when the people of *al-Raqqa* disobeyed the command of the Commander of the Faithful, he boldly went among them, spoke to them sternly, and compelled them to carry out the Imam's order (Manqarī, 1983 AD/1404 AH: 152).

4) *Yaḥyā ibn Ṣāliḥ* reports that when the districts of *Sawād* were attacked and plundered, Ali (AS) called the people to battle and the *Shurṭat al-Khamīs* volunteered for combat. He then appointed *Qays ibn Saʿd ibn ʿUbāda al-Anṣārī* as their commander and dispatched them, and they advanced until they reached the borders of Syria (Thaqafī, 1973 AD/1353 SH: 2, 489).

5) *ʿAbd Allāh ibn Yaḥyā said*: "The Commander of the Faithful (AS) said to him on the Day of Jamal: "Rejoice, O! Son of *Yaḥyā*! You and your father are among the *Shurṭat al-Khamīs*, God named you thus in heaven." (Kashshī, 1988 AD/1409 AH: 6)

7-4. Apprehending Criminals

Abū Bakr ibn ʿAbbās narrates that Ali (AS) sent someone to bring *Labīd ibn ʿAṭārid Tamīmī* to him. On the way, they passed by one of the residences of *Banū Asad*, where *Naʿīm ibn Dajjāja* was present. *Naʿīm* stood up and freed *Labīd*.They came to Ali (AS) and said: "We arrested *Labīd* and were

bringing him, but when we passed by *Naʿīm ibn Dajjāja*, he released him." And *Naʿīm* was one of the *Shurṭat al-Khamīs*. Ali (AS) ordered that *Naʿīm* be brought and he was severely beaten. As they were taking him away, *Naʿīm* said: "O! Commander of the Faithful! To stand beside you is humiliation, and to be separated from you is disbelief." Ali said: "Is that truly the case?" He replied: "Yes." Ali said: "Release him; I have pardoned you, for God says: "Repel evil with that which is better." But as for your statement that standing beside me is humiliation, this is a sin you have committed. Yet your statement that separation from me is disbelief, this is correct and worthy; therefore, your sin has been erased by your good word." (Thaqafī, 1932 AD/1353 AH: 1, 121, 72; Kulaynī, 1986 AD/1407 AH: 7, 268; Kashshī, 1988 AD/1409 AH: 90)

7-5. Enforcement of Legal Punishments

One of the primary duties of *Shurṭat al-Khamīs* was the enforcement of the divinely mandated legal punishments. These fixed penalties, prescribed in the sharīʿa for specific crimes, were implemented by the ruling authority and its appointed forces.

During the government of Imam Ali, the *Shurṭat al-Khamīs* imposed these penalties to establish justice and ensure public security. A report illustrates this:

1) Imam *Bāqir* (AS) narrated that one day Ali (AS) entered the mosque and encountered a young man who was crying, accusing a group of merchants of having killed his father. During the

interrogation, the Imam ordered Qanbar, his servant: "O! Qanbar, summon for me the *Shurṭat al-Khamīs*!" He summoned them, and the Imam assigned one officer from among the *Shurṭat al-Khamīs* to each of the men! So [*Qanbar*] summoned them, and he appointed one man from among the *Shurṭat al-Khamīs* over each one of this group. Then the Imam said: "Separate them from one another and cover their heads…" (Kulaynī, 1986 AD/1407 AH: 1, 346; 4, 181; Ṣadūq, 1992 AD/1413 AH: 3, 25; Ṭūsī, 1986 AD/1407 AH: 6, 316; Manqarī, 1983 AD/1404 AH: 408)

2) Imam *Ṣādiq* (AS) said: "Ali (AS) was sitting in the Mosque of Kūfa when a group of people who had been arrested while eating during the month of Ramaḍān were brought before him. For the execution of the legal rulings and the punishment of these individuals, "…If you do so, then place them under the supervision of the *Shurṭat al-Khamīs*, and take them outside to the hinterland of Kūfa, and command that two pits be dug side-by-side, joined together like a passage…" (Kulaynī, 1986 AD/1407 AH: 4, 181; Majlisī, 1982 AD/1403 AH: 38, 60; 40, 287).

7-6. Reinforcing Morale and Supporting Other Military Units

Under severe wartime conditions, especially when the enemy exerted heavy pressure, the members of the Shurṭat al-Khamīs strengthened the morale of the Imam's troops through their courageous and active presence. As exemplary models of sacrifice and steadfastness, they

contributed to cohesion and spiritual fortitude among the rest of the army and prevented internal disputes from weakening it. A report regarding the role of *Mālik Ashtar* in keeping the people on the battlefield during the war with *Muʿāwīya* states that when the pressure of *Muʿāwīya*'s forces intensified, *Mālik Ashtar* launched a courageous attack, drove back his troops, and reversed the course of the battle (Majlisī, 1982 AD/1403 AH: 32, 509). Other reports also depict *Mālik Ashtar's* effective presence on the battlefield and his ability to confront seditions, illustrating his bravery and valor in the Battle of Ṣiffīn (Majlisī, 1982 AD/1403 AH: 32, 513, 515). These individuals were particularly trained for warfare and possessed notable military skills. In some reports, it is stated that the Imam, to instill confidence and preparedness in his companions, provided them with specific instructions on combat methods (Manqarī, 1983 AD/1404 AH: 123-124). In *Daʿāʾim al-Islām*, it is recorded that Imam Ali, during the Battle of *Ṣiffīn*, instructed some of his companions, who served as *Shurṭat al-Khamīs*, to make use of particular weapons in critical positions, indicating their high level of expertise and military proficiency. The Imam states: "When you intend to attack, the commander of the vanguard must begin; if he falters, then the *Shurṭat al-Khamīs* must support him." (Qāḍī Nuʿmān, 1965 AD/1385 AH: 3, 151) The members of the Shurṭat al-Khamīs were also individuals of insight and awareness (Qummī, 2001 AD/1422 AH: 162). According to one report, when the people of Baṣra revolted against the Imam's

governor and killed him, *Ziyād ibn ʿUbayd* wrote to the Commander of the Faithful, saying that in his view, if the Imam deemed it appropriate, he should send *Jāriyah ibn Qudāmah*, for he was a man of discernment, obeyed by his clan, and a fierce enemy of the enemies of the Commander of the Faithful. If *Jāriyah* were to come, he would, by God's permission, disperse them (Thaqafī, 1932 AD/1353 AH: 2, 401).

7-7. Guarding and Protecting the Public Treasury

It is reported that *ʿĀʾisha* ordered *Zubayr* to kill seventy guards of the public treasury, saying: "I have been informed that these were the ones who prevented you in the mosque." Seventy of them were killed. Some of them continued to hold the treasury of Baṣra and declared that they would not hand it over until the Commander of the Faithful arrived. But *Zubayr* launched a nighttime attack with his army, captured fifty of them, and they were all put to death. This act of treachery and deception by *ʿĀʾisha*'s followers toward ʿUthmān b. *Ḥunayf*, who was among the *Shurṭat al-Khamīs*, was the first instance of such betrayal in Islam. The killing of the guards of the public treasury was the first time a group of Muslims was slain after having been granted safety. Their number was 120, though according to *Ibn Abī al-Ḥadīd's Sharḥ Nahj al-Balāgha*, they were 400 (Mūsawī, 1983 AD/1404 AH: 333).

7-8. Combating Internal Instability and Establishing Security in Kūfa

Imam Ali (AS), to counter sedition and preserve internal order, formed special units known as *Shurṭat al-Khamīs*, who assisted him

under various political and military circumstances (*al-Imāma wa al-Sīyāsa, Ibn Qutayba Dīnawarī*). This group also supported the Imam's political principles and objectives. They stood by him not only on the battlefield but also in confronting internal crises and political upheavals, fighting resolutely against those who rose against him (such as *Ṭalḥa* and *Zubayr* in the Battle of Jamal, or the forces of *Muʿāwīya* in the Battle of Ṣiffīn). Their loyalty to the Imam and to his aims distinguished them from all other groups. They remained at his side in the most difficult circumstances and continued to support him.

During the campaigns of *al-Ghārāt*, following the Syrian forces' attacks on Iraq, Imam Ali dispatched this group to repel them (Thaqafī, 1973 AD/1353 SH: 2, 489). When the Imam returned from Ṣiffīn, he sent Mālik al-Ashtar to the administrative district of *Jazīrah* and instructed *Qays ibn Saʿd*: "You remain in Kūfa and take charge of the Shurṭat al-Khamīs until the arbitration is concluded; then proceed to Azerbaijan." (Thaqafī, 1973 AD/1353 SH: 1, 257)

8. An Analysis of the Semantic Range of *Shurṭat al-Khamīs*

The semantic range of a word or term[1] refers to the set of meanings,

1. **Semantics: A Coursebook** by *James R. Hurford*. This book provides a comprehensive treatment of linguistics and semantics, and the semantic range of words is one of its important topics.
Semantics by *John I. Saeed*. This is a well-established and authoritative reference in the field of semantics, in which semantic range, semantic change, and different types of semantic relations are discussed in detail.
Introduction to Semantics by *Katherine K. E. Derbyshire*. It is an excellent resource for becoming familiar with the fundamentals of semantics and for analyzing word meaning.

concepts, or interpretations that it may denote across different contexts, situations, or periods. In other words, the semantic range encompasses all the concepts and meanings included within a term and applicable under its linguistic umbrella. A term may have a narrow or broad semantic field, and its meanings may shift depending on context or usage. To analyze the semantic range of a term, one must consider the various dimensions of its meaning across different contexts, such as historical setting, function, linguistic usage, and semantic evolution. The semantic range of the term Shurṭat al-Khamīs refers to the process by which the term's original and primary meaning, designating a specific military unit during the time of Imam Ali (AS), expanded, across different contexts and conditions, to encompass additional meanings in political, social, and security domains. In its primary sense, the term denotes a group of elite special-forces soldiers whose role was protective and military in wartime. They were front-line fighters of exceptional courage who advanced before others and entered battle with full readiness, resolving not to return from the battlefield except in victory (Kashshī, 1988 AD/1409 AH: 103). As noted earlier, *Mālik Ashtar*, one of the *Shurṭat al-Khamīs*, when seeing that the people of *al-Raqqa* were disobeying the order of the Commander of the Faithful, went boldly among them, spoke to them sternly, and compelled them to obey the Imam's command (Manqarī, 1983 AD/1404 AH: 152). Thus, the term came to be applied to any protective force entrusted with safeguarding

prominent individuals during critical moments. By undertaking highly sensitive missions, this group, symbolizing loyalty, protection, order, and governmental authority, served as an embodiment of Imam Ali's administrative and security power, not merely as a military detachment (Sayyid Raḍī, 1993 AD/1414 AH: 439). Therefore, *Shurṭat al-Khamīs* was an institution with social and political functions, tasked with establishing order and authority within the community. Their diverse roles, as well as the Imam's reliance on them for critical, demanding, and forward-looking missions requiring precision, strength, and trust, indicate that the consolidation of the religious community and its transmission to later generations was carried out through these trusted, capable, and motivated individuals. Given the position of the Commander of the Faithful as the Imam and religious leader of the Muslims, who was firmly committed to the implementation of divine commands and the Sunnah of the Messenger of God, the term shurṭat al-khamees may also be applied, in its religious dimension, to those who safeguarded Islamic principles and values against intellectual and cultural threats. Accordingly, members of the *Shurṭat al-Khamīs*, such as *Sulaym ibn Qays* and *Aṣbagh ibn Nubāta* were among the prominent Shīʿi transmitters of tradition and authors of early works. From the earliest days of Islam, the primary vehicle for transmitting religious teachings throughout the Muslim community, responsible for disseminating and expanding sacred knowledge across the Islamic realm, was the hadith. The transmitters

of traditions, through immense hardship and perseverance, conveyed this invaluable legacy to subsequent generations, thereby establishing the central pillar of Shīʿi religious identity and its enduring intellectual heritage. Biographical scholars describe *Aṣbagh ibn Nubāta* as follows: "*Aṣbagh ibn Nubāta* was among the prominent figures of the followers, one of the intimate companions of the Commander of the Faithful, and the commander of the *Shurṭat al-Khamīs*." He learned extensively from the Imam and lived for some time after him. It is said that he was *Mashkūr*, meaning that he exerted exceptional effort in the path of truth, and he transmitted the famous epistle of *Mālik Ashtar* (Ḥillī, 2000 AD/1421 AH: 128). He also narrated the Imam's decree appointing *Mālik Ashtar* as governor of Egypt, as well as the Imam's counsel to his son *Muḥammad al-Ḥanafiyya*. In the Battle of *Ṣiffīn*, he served as the commander of the "*Shurṭat al-Khamīs*." He was present at the death of Salmān, and the accounts of his weeping in the presence of the Imam, who, after the strike of Ibn Muljam the accursed, had wrapped a yellow turban around his head, and whose blood loss had left his complexion the same yellow as the cloth, are well known, as is his final audience with the Imam.

Conclusion

Reflection on the foregoing makes the following points about *shurṭat al-khamīs* abundantly clear:

A comparative and analytical study of the historical and hadith sources

demonstrates that the institution of shurṭat al-khamees was one of the ʿAlid government's military, security, and political innovations, established in response to the complex and turbulent circumstances of the Muslim community after the third caliphate. This institution comprised carefully selected, loyal, and perceptive individuals who entered into a spiritual and sacred covenant with Imam Ali (AS). They were entrusted with safeguarding the life of the Imam, protecting the Islamic order, enforcing divine punishments, maintaining internal security, supervising the marketplace, and defending the public treasury. Numerous historical reports document the role of its members in the Battles of Jamal and *Ṣiffīn*, in suppressing sedition, and in maintaining social order, attesting to its structural efficiency and functional effectiveness. - Semantic analysis of the term reveals that its meaning expanded from a strictly military designation to a multi-dimensional institution with social, political, and religious functions. Members of this group, such as *Mālik Ashtar* and *Aṣbagh ibn Nubāta*, not only demonstrated exceptional military valor but also served as transmitters and preservers of the teachings of Imam Ali. Thus, *Shurṭat al-Khamīs* must be understood as a composite and effective institution that embodied the integration of political authority and religious legitimacy in the governance of Imam Ali (AS). Studying it provides deeper insight into the administrative structure and security system of the ʿAlid government.

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Criteria for Attributing Conflicting Narrations to *Taqīyya* in *Tahdhīb al-Aḥkām*: A Comprehensive Study of the Criterion of Conformity with the *ʻĀmma* (Sunnis) with an Examination of One Case

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Abstract

One of the observable phenomena in jurisprudential *Ḥadīth* texts is their contradiction (*Taʻāruḍ*), which makes it difficult to understand their true intent. There are several methods for dealing with this category of narrations. *Shaykh Ṭūsī*, in his book *Tahdhīb al-Aḥkām*,

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utilized multiple approaches to resolve conflicting narrations. One of these is attributing the narration to *Taqīyya* (dissimulation). Based on the narrative texts of the Ahl al-Bayt (AS) regarding the discrepancy in *ḥadīths*, it becomes clear that various factors contributed to these differences, one of which is *Taqīyya*. The present study aims to answer the following questions: 'What are *Shaykh Ṭūsī*'s criteria for attributing narrations to *Taqīyya*?' 'To what extent does the attribution to *Taqīyya* align with the *Fatwas* (religious decrees) and narrative sources of the Ahl al-Sunna (Sunnis)?' 'Are the reconciliatory interpretations presented in this case considered arbitrary reconciliations or are they based on valid evidences and signs?' Using a descriptive-analytical method and examining the book *Tahdhīb al-Aḥkām*, the researchers concluded that *Shaykh Ṭūsī*'s criteria for attributing a narration to *Taqīyya* are not solely limited to conformity with the views of the *'Āmma* (Sunnis); other standards also exist. With respect to the latter two questions, a specific case study was rigorously validated, and it was observed that in that instance, the attribution to *Taqīyya* based on conformity with the views of the *'Āmma*, and its reconciliatory interpretations, lack strong argumentative support. It appears that this method was predominantly adopted with the aim of reducing narrative conflicts. The authors' objective in presenting this case is to create a reasonable doubt regarding the *Taqīyya*-based attributions and reconciliatory interpretations proposed by *Shaykh Ṭūsī*, so that researchers avoid uninvestigated acceptance and analyze

the narrations and viewpoints with greater scrutiny. This study demonstrates that *Shaykh Ṭūsī* utilized arbitrary reconciliation in presenting some of the reconciliatory interpretations.

Keywords: Attribution to *Taqīyya*, *Tahdhīb al-Aḥkām*, Conformity with *'Āmma*, Conflicting Narration, Reconciliatory Interpretations, Arbitrary Reconciliation.

Introduction

After people turned away from the Ahl al-Bayt (AS) and the divine Caliphate was diverted from its true path, the impeccable Imams (AS) resorted to the method of *Taqīyya* to preserve and safeguard the true principles and subsidiary rulings of Islam.

In Islamic culture, especially within the Shi'a denomination, *Taqīyya* means concealing one's religious beliefs in circumstances where expressing them could lead to dangers such as threats to the lives or property of Muslims (Shaykh Mufīd, 1993 AD/1414 AH: 137). Therefore, attributing narrations to *Taqīyya* somehow demonstrates how religious teachings can be best utilized in difficult circumstances to prevent problems.

Consequently, the Imams (AS) sometimes used *Taqīyya* due to specific expediencies and unique situations, stating the actual ruling at another time and place, which caused apparent contradiction among different groups of narrations. *Shaykh Ṭūsī*, the author of a vast collection of Shi'a narrations with jurisprudential application,

addressed these conflicts by identifying the *Taqīyya*-based narrations and attributing the conflicting narrations to *Taqīyya*, thus explaining their issuance as a result of dissimulation.

In this research, the authors intend to pursue three main goals by analyzing a number of instances where narrations were attributed to *Taqīyya*:

The first is to extract, analyze, and classify *Shaykh Ṭūsī*'s criteria for attributing narrations to *Taqīyya* by utilizing evidence from the book *Tahdhīb*. The purpose of this section is to demonstrate that, from *Shaykh Ṭūsī*'s perspective, the sole criterion for attributing a narration to *Taqīyya* was not merely conformity with the view of the Ahl al-Sunna, but that other factors and considerations were also influential in this process.

The second goal is the validation and examination of the content compliance of the narrations that were attributed to *Taqīyya* solely due to their conformity with the *ʿĀmma*. The authors endeavor to assess the degree of their conformity by comparing these narrations with the *fatwas* and narrative sources of the Ahl al-Sunna through a case study, verifying the existence of the ruling or conflicting narrations in the general jurisprudential and *Ḥadīth* sources, and consequently evaluating the correctness or incorrectness of these attributions.

The third goal is the validation of the reconciliatory interpretations stated beneath the narrations. Reconciliation among conflicting narrations generally occurs in two ways:

First, reconciliation based on strong evidence and signs, which possesses high academic and argumentative validity, providing a logical and coherent explanation for the narrative conflict;

Second is arbitrary reconciliation, which is mostly used to avoid the problem of contradiction and conflict among narrations. This type of reconciliation has less logical soundness and is sometimes regarded as a temporary and non-systematic solution.

The authors have also critiqued some of the reconciliatory interpretations for the narrations in the case study through meticulous *Ḥadīth* and jurisprudential investigations. This examination is an effort to prove that such attributions and reconciliatory interpretations are not the result of precise analysis and methodical *Ḥadīth* attribution, but rather are seen more as a way of avoiding confrontation with conflicting narrations and the complexities of understanding them.

1. Research Background

The authors' search through articles, theses, and related sources led to the conclusion that four relevant articles have been written on this topic so far:

The first article, entitled "A Hypothesis on the Attribution of Narrations to *Taqīyya* from the Viewpoint of *Shaykh Ṭūsī*" (Madadi al-Musawi, 2013 AD/1393 SH), examines the criteria adopted by *Shaykh Ṭūsī* for attributing a narration to *Taqīyya* and its relationship

with the preceding eras, seeking to discover the main reason for the difference between the two periods. The author believes that the difference between these two periods is due to *Shaykh Ṭūsī*'s differing foundational principles from other jurists.

The second article, entitled "The Harmony of Attribution to *Taqīyya* with the Preferred Criteria of the *Akhbār ʻIlājīyya* (Conflict-Resolving Narrations) in the Approach of *Shaykh al-Ṭāʼifa*" (Muharrami, Hasanzadeh, Pour Jamal, 2019 AD/1399 AH), analyzes *Shaykh Ṭūsī*'s performance in attributing narrations to *Taqīyya*. The authors of this research, focusing on the order of preferences in the *Maqbūlat ʻUmar ibn Ḥanẓala*, consider *Shaykh Ṭūsī*'s reasoning in attributing narrations to *Taqīyya* to be flawed and believe that *Shaykh Ṭūsī* lacks a specific criterion in choosing the preferences. They argue that, according to the *Maqbūla*, the preferences concerning issuance should take precedence over other preferences. The authors criticize *Shaykh Ṭūsī*'s method by providing various examples.

The third article, entitled "*Taqīyya* and its Role in the Conflict of Narrations with a Focus on *Shaykh Ṭūsī*'s Performance in *al-Istibṣār,*" (Kazemi, Zare'i Madou'iyya, 2019 AD/1399 AH) initially discusses the linguistic and terminological interpretation of *Taqīyya* and its impact on creating conflict among narrations. It then enumerates the criteria for attributing a narration to *Taqīyya*, a list which appears to be incomplete. The authors believe that *Shaykh Ṭūsī* proceeded to resolve the narrative conflicts by identifying these criteria. They hold that the

Shaykh's work makes it unnecessary to refer to the rules of conflict resolution, as this perspective of *Shaykh Ṭūsī* is one step prior to applying the rules of conflict resolution.

The fourth article, entitled "The Effect of Conformity with the *ʻĀmma* in Identifying Juristic *Taqīyya* Narrations," (Hamdullahi, Aref, 2022 AD/1401 AH) seeks to prove "Juristic *Taqīyya*" as a category of *Taqīyya*. The authors believe that the key indicator for identifying Juristic *Taqīyya* narrations is conformity with the *ʻĀmma*.

The authors of the present article utilized a descriptive-analytical method to achieve their three aforementioned goals. To reduce the length of the article, the authors were compelled to omit the translation of some phrases and the *Ḥadīth* chain of authorities (*Asānīd*).

2. Criteria for Attribution to *Taqīyya* from the Viewpoint of *Shaykh Ṭūsī*

Shaykh Ṭūsī sometimes attributed conflicting narrations to *Taqīyya* in his book *Tahdhīb al-Aḥkām*. However, the criteria he adopted for such attribution were not uniform and were not limited to the well-known criterion of conformity with the *ʻĀmma*. Contrary to expectation, he did not merely suffice with the criterion of agreement between the narration and the *fatwas* and *ḥadīths* of the Ahl al-Sunna, but in some cases, he attributed the conflicting narration to *Taqīyya* based on other criteria as well. In this article, the authors will present a list of these criteria and discuss a prominent example.

2-1. Fear or Adherence to the Ruler of the Time

In the chapter on "Supplements to the Jurisprudence of Marriage" (*Min al-Zīyādāt fī Fiqh al-Nikāḥ*) in *Kitāb al-Nikāḥ*, *Shaykh Ṭūsī* recounts a narration from Imam *Kāẓim* (AS) concerning the ruling on women observing *ḥijāb* (veiling) when an eunuch enters upon them, which prohibits the eunuch from looking at the woman's hair and beard, and necessitates the observance of *ḥijāb*. He then narrates another *ḥadīth* from Imam *Riḍā* (AS) that suggests the permissibility of looking and the non-necessity of *ḥijāb* for women upon the entry of a eunuch.

The report is as follows: "And from him, from *Muḥammad ibn Ismā'īl*, who said: "I asked *Abū al-Ḥasan* (AS) about the head-covering of free women from eunuchs." He said: "They used to enter upon the daughters of *Abūl Ḥasan* (AS) and they would not cover their heads."

Muḥammad ibn al-Ḥasan said: "This narration was issued in the manner of *Taqīyya*, and the practice is according to the first narration. The permissibility in the second narration was granted due to *Taqīyya* from the ruler of the time."

The *Shaykh* attributed the second narration to *Taqīyya*. He believes this narration was issued due to fear of the ruler of the time. Evidence supporting this is that immediately after narrating this *ḥadīth*, *Shaykh Ṭūsī* mentions another narration that can be considered as evidence for the *Taqīyya* nature of the previous narration.

The narration is: "And it has been narrated in another *ḥadīth* that

when he (AS) was asked about that, he said: Hold back from this and did not answer him. And this indicates what we mentioned of *Taqīyya*." (Ṭūsī, 1986 AD/1407 AH (a): 7, 480)

2-2. Contradiction with the Qur'an

In our narrative sources, contradiction with the Qur'an is presented as a criterion for identifying unauthentic *ḥadīths* (Kashshī, 1988 AD/ 1409 AH: 224).

In the chapter on "The Description of *Wuḍū* (Ablution), its Obligatory, *Sunna*, and Preferred Parts" (Ṣifāt al-Wuḍū' wa al-Farḍ Minhu wa al-Sunna wa al-Faḍīla Fīhi) in *Kitāb al-Ṭahāra*, the late *Shaykh Ṭūsī* narrates a *ḥadīth* that indicates the necessity of wiping the ears in *Wuḍū*. Subsequently, he narrates another *ḥadīth* that rules the necessity of wiping the back of the head in *Wuḍū*.

Shaykh Ṭūsī's report in *Tahdhīb* is:

"He said: I asked *Abū 'Abdillāh* (AS): "Are the ears part of the head?" He said: "Yes." I said: "So, when I wipe my head, do I wipe my ears?" He said: "Yes." It is as if I am looking at my father, and on his neck there was a fold of skin, and he used to shave his head when he cut his hair; it is as if I am looking at him and the water is flowing down his neck."

"And what he also narrated from *Faḍāla* from *al-Ḥusayn ibn Abī al-'Alā'*, who said: *Abū 'Abdillāh* (AS) said: "Wipe the head on its front and its back."

"So, they are attributed to *Taqīyya* because they contradict the Qur'an, as we mentioned." (Ṭūsī, 1986 AD/1407 AH (a): 1, 62)

Shaykh, by considering the verse of *Wuḍū* (al-Mā'ida: 6) and the narrations issued in its interpretation, deemed these two narrations to be in opposition to the teachings of the Book of God and considered them to be in conflict with the Qur'an.

Another example related to this is found in the book *Tahdhīb* (Ṭūsī, 1986 AD/1407 AH: 1, 280). This action by the Shaykh in attributing narrations that contradict the Qur'an to *Taqīyya* shows that his perspective in this attribution was beyond mere conformity with the *'Āmma*.

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2-3. Contradiction with Consensus

From the perspective of *Shaykh Ṭūsī*, the consensus of Muslims, especially the correct sect (Shi'a), is one of the fundamental criteria for accepting narrations and acting upon their content (Ṭūsī, 1969 AD/1390 AH: 1, 4).

In the chapter on "The Number of Sections of *Adhān* (Call to Prayer) and *Iqāma* (Second Call to Prayer) and their Description" ('Adad Fuṣūl al-Adhān wa al-Iqāma wa Waṣfihimā) in *Kitāb al-Ṣalāt*, he initially narrates two *ḥadīths* that consider the phrase "*al-Ṣalātu Khayrun min al-Nawm*" (Prayer is better than sleep) to be part of the *Sunna*.

The two reports are:

"As for what was narrated... from *Abī Baṣīr* from *Abū 'Abdillāh* (AS), he said: "The call and the *Tathwīb* (the aforementioned phrase)

in the *Iqāma* are from the *Sunna*."

"And what was narrated... *Muḥammad ibn Muslim* from *Abū Ja'far* (AS), he said: "My father used to call out *al-Ṣalātu Khayrun min al-Nawm* in his house..." (Ṭūsī: 1986 AD/1407 AH (a): 2, 62)

The Shaykh, considering the consensus of the Shi'a sect on omitting this phrase in the *Adhān*, attributed these two narrations to *Taqīyya*.

His statement in *Tahdhīb* is: "And what resembles these two *ḥadīths* that include the mention of these phrases, they are attributed to *Taqīyya* due to the consensus of the sect on abandoning practice with them." (ibid.)

In another section of *Tahdhīb*, the late *Shaykh Ṭūsī* also attributed a narration to *Taqīyya* simply because it was unique (*shādhdh*) and contradicted the *Mashhūr* (well-known) and the consensus of the true sect. In the second volume of *Tahdhīb*, *Kitāb al-Ṣalāt*, page 75, he attributed a *ḥadīth* indicating that the person praying behind the Imam should say "*Āmīn*" after the end of *Sūrah al-Ḥamd* to *Taqīyya* due to the uniqueness of the narration (contradiction with consensus and the well-known view).

2-4. Conformity with the *Fatwas* of the First Two Caliphs

Revocable divorce is a type of divorce where, after the specific formula is pronounced, a period called *'Idda* (waiting period) begins. During this time, the woman cannot marry another man, and the husband has the right to revoke the divorce and restore the marital

relationship. If the man revokes the divorce, he still retains the right to divorce her twice more. If the man does not revoke the divorce and the *'Idda* ends, the woman can marry another man.

The question raised is: If the woman marries another man after the *'Idda* ends, then separates from her second husband and returns to her former husband with a new contract, how many times can this man divorce her?

Shaykh Ṭūsī includes two narrations in *Tahdhīb* that state the man has the right to two divorces remaining.

The report is: "From *Abū Ja'far* (AS) that Ali (AS) used to say concerning a man who divorces his wife once, then marries her after another husband, that she is with him according to what remained of her divorces."

"...He said: "I said to him: "It has been narrated from *Abū 'Abdillāh* (AS) concerning a man who divorces his wife according to the Book and the *Sunna*, and she separates from him with one [divorce], and she marries another husband, and he dies or divorces her, and she returns to her first husband, that she is with him for two divorces, and one has passed." He wrote: "They spoke the truth." (ibid: 8, 34)

Subsequently, he attributes these two narrations to *Taqīyya*. He believes this *Fatwa* was issued in adherence to the second Caliph, as he had initiated such an innovation. *Shaykh Ṭūsī*, in this context, narrates a *ḥadīth* as evidence to confirm his attribution.

His statement in *Tahdhīb* is as follows: "The second perspective

regarding the narrations we presented is that they are attributed to a type of *Taqīyya*, because it is the doctrine of 'Umar, and it is possible that the situation necessitated him (AS) to give a *Fatwa* that conforms with his doctrine. What indicates this is what was narrated... from *'Amr ibn Thābit* from *'Abdillāh ibn 'Aqīl ibn Abī Ṭālib*, who said: "Two men disagreed over the judgment of Ali (AS) and *'Umar* concerning a woman whom her husband divorced once or twice, and she married another, and he divorced her or died, and when her *'Idda* ended, the first [husband] married her." *'Umar* said: "She is with him according to what remained of the divorces." And *Amīr al-Mu'minīn* (Ali) (AS) said: "Glory be to God, does it nullify three but not nullify one?" (ibid: 32)

Shaykh provided another example of this criterion in the discussion of inheritance. He narrated two *ḥadīths*, and then, considering their contradiction with another set of narrations, he attributed their issuance to adherence to the judgment of the first Caliph (ibid: 9, 313).

2-5. Conformity with the Views of the *'Āmma*

The criterion of conformity with the views of the *'Āmma* (Sunnis) is one of the important indicators in the process of narrative validation, which the Ahl al-Bayt (AS) taught their companions, especially for the correct understanding and interpretation of *ḥadīths*.

In a narration from Imam *Ṣādiq* (AS), it is stated: "From *Abū 'Abdillāh* (AS), he said: "What you hear from me that resembles the

saying of the people (*al-nās*, i.e., the *ʻĀmma*), there is *Taqīyya* in it, and what you hear from me that does not resemble the saying of the people, there is no *Taqīyya* in it." (ibid: 8, 98)

In this *ḥadīth*, the Imam (AS), while instructing his companions, reminds them that *fatwas* that conform to the view of the *ʻĀmma* from the impeccable Imams (AS) are, in many cases, a result of *Taqīyya*. This instruction from the Imam (AS) implicitly emphasizes the necessity for *Muḥaddithūn* (hadith narrators) and jurists to be aware of the *fatwas* of the *ʻĀmma* and their different opinions in jurisprudential fields and the actions of the legally obligated. Naturally, this creates an academic responsibility for the *Muḥaddithūn*, as they need to have sufficient knowledge of the jurisprudential views of other schools and denominations, in addition to a precise understanding of the religious texts, in order to correctly analyze the narrations.

Shaykh Ṭūsī, as one of the greatest Shi'a jurists with a special mastery over the *fatwas* of the *ʻĀmma*, sought to resolve the narrative conflicts. Especially in cases where narrations were consistent with the views of the *ʻĀmma*, he interpreted those narrations based on the concept of *Taqīyya*. In his book *Tahdhīb*, he used various phrases to express this matter, which indicates his precision and deep knowledge in applying narrations to the views of the *ʻĀmma* and his accurate understanding of the discussions on *Taqīyya*.

The phrases the Shaykh used to justify the attribution of narrations

to *Taqīyya* are mainly as follows:

- "*Li'anna Dhālika Madhhab Ba'ḍ al-'Āmma*" (Because that is the doctrine of some of the *'Āmma*);
- "*Muwāfiq li Madhhab aw li Madhāhib Ba'ḍ al-'Āmma*" (Conforming to the doctrine or doctrines of some of the *'Āmma*);
- "*Muwāfiq li al-'Āmma*" (Conforming to the *'Āmma*);
- "*Yuwāfiq al-'Āmma*" (Conforms to the *'Āmma*);
- "*Muwāfiq li Madhhab aw Madhāhib Kathīr al-'Āmma*" (Conforming to the doctrine or doctrines of many of the *'Āmma*);
- "*Muwāfiq li Qawl al-'Āmma*" (Conforming to the saying of the *'Āmma*);
- "*Muwāfiq li Ba'ḍ al-'Āmma*" (Conforming to some of the *'Āmma*);
- "*Dhālika Madhhab Ba'ḍ Fuqahā' al-'Āmma*" (That is the doctrine of some of the jurists of the *'Āmma*).

Although these phrases may initially appear to be merely stylistic variations, a closer examination reveals that they demonstrate *Shaykh Ṭūsī*'s depth and academic precision in recognizing and mastering the views and jurisprudential *Fatwas* of the *'Āmma* and his extensive awareness of their various schools and sects.

It is worth mentioning that *Shaykh al-Ṭā'ifa* sometimes attributed a narration to *Taqīyya* by considering the Sunni narrators present in the *Isnād* (chain of narration) (For example cf. ibid: 1, 32 and 59; 6, 168; 7, 317; 9, 368).

This approach shows that the Shaykh's view in identifying the views of the *ʿĀmma* went beyond conformity with their *fatwas* and included analytical studies of the *Isnād*. However, in two cases, although a Sunni narrator was present in the *Isnād*, *Taqīyya* was not mentioned, and the narration was rejected and set aside (ibid: 4, 316; 9, 41).

Shaykh Ṭūsī, in the eighth chapter of *Kitāb al-Ṣalāt*, narrates a collection of *ḥadīths* to prove that the Night Prayer is performed in sets of two separate *Rakʿahs*. He even rules that it is not permissible to omit the *Salām* (salutation) between the *Shafʿ* (two *Rakʿahs*) and *Witr* (one *Rakʿah*) prayers. However, he then narrates the following three *ḥadīths* that contradict this rule:

1. "...He said: "I asked *Abū ʿAbdillāh* (AS) about the *Taslīm* (salutation) in the two *Rakʿahs* of *Witr*." He said: "If you wish, you may salute, and if you wish, you may not salute."
2. "...He said: "I said to Abū 'Abdillāh (AS): "Should I salute in the two *Rakʿahs* of *Witr*?" He said: "If you wish, you may salute, and if you wish, you may not salute."
3. "...He said: "I asked *Al-'Abd al-Ṣāliḥ* (AS) about the *Witr* prayer." He said: "Join it (*Ṣilhū*)." (ibid: 2, 129)

After narrating these three *ḥadīths*, he attempts to resolve the conflict among them and proposes three reconciliatory interpretations beneath them. In one of these interpretations, he states: "And it is permissible that these narrations were issued in the manner of *Taqīyya* because they conform to the doctrines of the *ʿĀmma* and what is

issued in this manner should not be acted upon." (ibid.)

What is clearly understood from this statement is his explicit affirmation of the conformity of these narrations with the view of a considerable number of the Ahl al-Sunna, to the extent that he considers this *fatwa* to be consistent with the doctrine of a large group of them.

1. Validation of the Attribution of Narrations to *Taqīyya*

Based on the authors' studies and investigations, the majority of cases of attribution to *Taqīyya* in *Tahdhīb* are based on the conformity of these narrations with the views and *fatwas* of the *ʻĀmma*. However, this necessitates a precise validation process; a process in which the degree of alignment of these conflicting narrations with the rulings or narrations found in the jurisprudential and *Ḥadīth* sources of the *ʻĀmma* is systematically examined, and consequently, the correctness or incorrectness of these attributions is critiqued.

It is essential to examine whether such attributions are the product of academic analysis and conformity with the principles of methodical *Ḥadīth* attribution, or merely a strategy to avoid narrative conflict and the complexities of understanding them. The authors believe that *Shaykh Ṭūsī*'s academic standing and his mastery over the views of the Ahl al-Sunna are beyond any doubt or dispute. Nevertheless, it is possible that in some of his analyses regarding *Taqīyya*-based attributions, the desired precision was not fully observed. Therefore, in order to create a reasonable doubt concerning these attributions and

reconciliatory interpretations, the most recent example will be examined and validated. This is so that researchers exercise greater reflection in accepting such attributions.

To validate the reconciliatory interpretations presented and this specific attribution, we are obliged to undergo three stages to reveal the criteria for attribution to *Taqīyya* and the reconciliatory interpretations.

3-1. Stage One: Examination of the Most Important and Earliest *Ḥadīth* Collections of the *ʻĀmma*

Since *Shaykh Ṭūsī* attributed some conflicting narrations to their conformity with the *ʻĀmma*, it is necessary to ascertain the view of the *ʻĀmma* on this matter to reveal the extent of the validity of this attribution. For this purpose, we searched for the discussed topic in three authoritative narrative-jurisprudential books of the *ʻĀmma* and present the results to the readers.

1) Ṣaḥīḥ al-Bukhārī

Ṣaḥīḥ Bukhārī is one of the most authoritative *Ḥadīth* sources of the Ahl al-Sunna, compiled by *Muḥammad ibn Ismāʼīl al-Bukhārī* (d. 256 AH), and holds a special position among jurists and *Muḥaddithūn* as one of the two main *Ḥadīth* references of the Ahl al-Sunna. In the chapter on "*Ṣalāt al-Witr*," *Bukhārī* narrated with his *Isnād* from *Ibn ʻAbbās* that he observed the Prophet's (PBUH) worship one night, and in describing that night with full details, he said:

"...Then he performed *Wuḍū* (ablution) and perfected the *Wuḍū*... Then he prayed two *Rak'ahs*, then two *Rak'ahs*, then two *Rak'ahs*, then two *Rak'ahs*, then two *Rak'ahs*, then two *Rak'ahs*, and then he performed *Witr*... Then he left and performed the Fajr (morning) prayer." (Bukhārī, 1989 AD/1410 AH: 2, 219)

2) Ṣaḥīḥ Muslim

Ṣaḥīḥ Muslim, after *Ṣaḥīḥ Bukhārī*, is considered one of the most authoritative narrative-jurisprudential books among the Ahl al-Sunna. This *Ḥadīth* collection was compiled by *Muslim ibn al-Ḥajjāj al-Qushayrī al-Nīsābūrī* (d. 261 AH).

In the chapter on "The Night Prayer and the Number of *Rak'ahs* of the Prophet (PBUH) at Night, and that *Witr* is One *Rak'ah*, and that One *Rak'ah* is a Valid Prayer," (*Ṣalāt al-Layl wa 'Adad Raka'āt al-Nabī fī al-Layl, wa Anna al-Witr Rak'a, wa Anna al-Rak'a Ṣalāt Ṣaḥīḥa*) Muslim narrates the following two *ḥadīths*:

1. "...From *'Ā'isha*: "The Messenger of Allāh used to pray eleven *Rak'ahs* at night, performing *Witr* with one of them."

2. "And... from *'Ā'isha*... she said: "The Messenger of Allāh used to pray, between finishing the *'Ishā'* prayer (which people call *al-'Atama*) until the *Fajr* (dawn), eleven *Rak'ahs*." He would salute between every two *Rak'ahs*, and perform *Witr* with one." (Muslim, 1991 AD/1412 AH: 1, 508)

It is noteworthy that the first mentioned narration is also reported in the book *al-Muwaṭṭa'* by *Mālik ibn Anas* (d. 179 AH), one of the earliest narrative sources of the Ahl al-Sunna, in the chapter on "*Ṣalāt al-Layl.*" (Mālik, 1993 AD/1414 AH: 159)

3) *Musnad Aḥmad ibn Ḥanbal*

Musnad Aḥmad ibn Ḥanbal, the most famous work of *Aḥmad ibn Ḥanbal Baghdādī* (d. 241 AH), is considered one of the important works of the Ahl al-Sunna. He narrated in the *Musnad* of *'Abdullāh ibn 'Umar* as follows:

"From *Ibn 'Umar*: When he was asked about *Witr*, he said: As for me, if I perform *Witr* before sleeping, and then I wish to pray at night, I would make an even number of the *Witr* that has passed with one *Rak'ah*, then I would pray two *Rak'ahs* at a time, two *Rak'ahs* at a time. Then, when I finish my prayer, I would perform *Witr* with one *Rak'ah*..." (Ibn Ḥanbal, 1995 AD/1416 AH: 10, 329)

The examination of the authoritative *Ḥadīth* collections of the Ahl al-Sunna, which hold a special status and credibility among them, clearly shows that the issue of the Night Prayers being two *Rak'ahs* at a time, the *Shaf'* prayer being two *Rak'ahs*, and the *Witr* prayer being a single *Rak'ah*, along with the necessity of separation between them, is explicitly stated in these sources. Furthermore, these narrations were reported by some of the most prominent narrators of the Ahl al-Sunna, such as *'Abdullāh ibn 'Abbās, 'Abdullāh ibn 'Umar*, and *'Ā'isha*, the

wife of the Prophet (PBUH); narrators whose traditions are of a high degree of trustworthiness among the scholars of the Ahl al-Sunna.

It should be noted that there are narrations in the *Ḥadīth* collections of the *ʻĀmma* that refer to the combined *Shafʻ* and *Witr* prayers as the *Witr* prayer (Ibn Ḥanbal, 1995 AD/1416 AH: 4, 457).

We will explain later that this category of narrations is the basis for the ruling on the necessity of joining *Shafʻ* and *Witr* without the permissibility of a *Taslīm* between them. However, it seems that the word "*Witr*" is a general title that includes the Night Prayer (*Nawāfil al-Layl*) and the *Witr* prayer specifically.

Evidence for this statement is the narration: "The Messenger of Allāh (PBUH) said: "The *Witr* is a right upon every Muslim." So, whoever wishes to perform *Witr* with five, let him do so, and whoever wishes to perform *Witr* with three, let him do so, and whoever wishes to perform *Witr* with one, let him do so." (Abī Dāwūd, 1999 AD/1420 AH: 2, 618)

3-2. Stage Two: Examination of Some of the Most Famous Jurisprudential Books of the Four Schools

In this section, the authors analyze and examine the most important jurisprudential and *Fatwa* sources of the four schools of the Ahl al-Sunna regarding this matter. The main goal of this examination is to assess the validity and robustness of the reconciliatory interpretations presented by *Shaykh Ṭūsī* beneath those three narrations. The jurisprudential views of

these schools are presented in alphabetical order.

1) Ḥanbalī

Ibn Qudāma (d. 620 AH), one of the most famous *Ḥanbalī* jurists, discussed this matter in detail in his well-known book *al-Mughnī*. His statement contains two main points that can be inferred:

First, the author issued a *fatwa* regarding the performance of the *Witr* prayer as one *Rak'ah*. *Ibn Qudāma* said: "Issue: He said: (And *Witr* is one *Rak'ah*). Aḥmad explicitly stated this, saying: We adopt the view that *Witr* is one *Rak'ah*..."

Second, he enumerated a considerable number of Companions who held the same view as the *Ḥanbalī* School's *Fatwa* and confirmed this view by citing the *Fatwas* of jurists such as *Mālik, Shāfi'ī*, and *Awzā'ī* (Ibn Qudāma, 1968 AD/1388 AH: 2, 110). He also did not mention the necessity of joining the two prayers or even the option of joining them.

2) Ḥanafī

Muḥammad ibn Ḥasan Shaybānī (d. 189 AH), a student of *Abū Ḥanīfa*, reported in his book *al-Āthār* (a *Ḥadīth* book), in the chapter on *Witr* in *Kitāb al-Ṣalāt*, as follows: "From *'Umar ibn al-Khaṭṭāb* that he said: "I would not like that I leave *Witr* with three *Rak'ahs*, even if I were given red camels (a great fortune)." "Muḥammad said: "And we adopt this. *Witr* is three *Rak'ahs*, and there is no separation between them with a *Taslīm*. And it is the saying of *Abū Ḥanīfa*." (al-Shaybānī, 2011 AD/1432 AH: 1, 144)

In this brief statement, *Shaybānī* pointed out three key points: First, he attributes the basis of the *Ḥanafī*s' *Fatwa* regarding the non-permissibility of separation to the narration of the second Caliph. Second, he clearly expresses the *Fatwa* of the *Ḥanafī* School using the phrase "*Wa bihi Na'khudh*" (And we adopt this). Third, he considers *Abū Ḥanīfa*'s opinion on this matter to be in conformity with the narration of *'Umar*.

Furthermore, *Burhān al-Dīn 'Alī ibn Abī Bakr Marghīnānī* (d. 593 AH), a prominent *Ḥanafī* jurist, explicitly stated two important issues from the words of *Abū Ḥanīfa* in his jurisprudential work *al-Hidāya, Sharḥ Bidāyat al-Mubtadī*, in the chapter on "*Ṣalāt al-Witr*."

First, according to *Abū Ḥanīfa*, he considered the *Witr* prayer to be a religious obligation and a *Sunna* (a rank lower than an obligatory duty). Second, he expressed *Abū Ḥanīfa*'s *Fatwa* regarding the manner of performing these three *Rak'ahs* as follows: "He said: The *Witr* is three *Rak'ahs*, and there is no separation between them with a *Salām*."

The *Witr* prayer consists of three continuous *Rak'ahs* with no *Salām* given between them. He then presents the basis for *Abū Ḥanīfa*'s *Fatwa*, saying: "Because *'Ā'isha* narrated that the Prophet (PBUH) used to perform *Witr* with three." (Marghīnānī, 1989 AD/1410 AH: 1, 70 and 71)

3) hāfi'ī

The book *Al-Umm*, authored by *Muḥammad ibn Idrīs al-Shāfi'ī* (d.

204 AH), is one of the main and authoritative sources of *Shāfi'ī* jurisprudence, containing the *fatwas* of the founder of this school. In the chapter on "What is narrated about *Witr* with One *Rak'ah*" (*Mā Jā'a fī al-Witr bi-Rak'a Wāḥida*) in *Kitāb al-Ṣalāt*, as the title of the chapter suggests, he distinguished between the *Shaf'* and *Witr* prayers and issued a *fatwa* on the permissibility of performing the *Witr* prayer as a single independent *Rak'ah* (Shāfi'ī, n.d.: 1, 140).

This jurisprudential view of *Shāfi'ī* was also transmitted by Ibn *Rushd al-Qurṭubī* (d. 595 AH) in his book *Bidāyat al-Mujtahid wa Nihāyat al-Muqtaṣid*, in the chapter on "*al-Qawl fī al-Witr*", as follows: "And *Shāfi'ī* said: *Witr* is one *Rak'ah*" (Ibn Rushd al-Qurṭubī, *Bidāyat al-Mujtahid wa Nihāyat al-Muqtaṣid*) (Qurṭubī, 2011 AD/1432 AH: 2, 66).

It is worth noting that *Shāfi'ī* also considers the performance of supererogatory prayers (*Nawāfil*) with more than two *Rak'ahs* to be permissible, provided that the *Tashahhud* (testification) is recited after every two *Rak'ahs* without a *Salām*. However, he states that completing the prayer with a *salām* after every two *Rak'ahs* is superior (Ṭūsī, 1986 AD/1407 AH (b): 1, 527).

Abū Zakariyyā Muḥyī al-Dīn Nawawī (d. 676 AH), in his book *al-Majmū'* (one of the important jurisprudential sources in the *Shāfi'ī* school), in the chapter on "*Ṣalāt al-Taṭawwu'* (Supererogatory Prayer)", issued a *fatwa* that is slightly different from al-Shāfi'ī's view, considering the *Witr* prayer to be an emphasized *Sunna** that can be

performed as a single *Rak'ah*. After ruling in favor of the superiority of saluting after every two *Rak'ahs*, he subsequently ruled as follows: "If he intends to combine them with a single *Tashahhud* at the end of all of them, it is permissible. And if he intends them with two *Tashahhud*s and a single *Salām*, sitting in the last and the one before it, it is permissible." (Nawawī, n.d.: 4, 17)

4) Mālikī

Alī ibn Khalaf al-Manūfī Mālikī (d. 939 AH), in *Kifāyat al-Ṭālib al-Rabbānī*, in the chapter on "The Ruling of *Shaf'* and *Witr* and their Description" (*Ḥukm al-Shaf' wa al-Witr wa Ṣifātihimā*), said: "Then, after he performs the two *Rak'ahs* of *Shaf'*, he performs the *Witr*... and the best, as will follow, is that it be a single *Rak'ah* immediately following the *Shaf'*." (Manūfī, 1988 AD/1409 AH: 552)

Therefore, the *Mālikī* school rules in favor of separation between these two prayers and the performance of the *Witr* prayer as a single *Rak'ah*. It was previously mentioned that Ibn *Qudāma* attributed the same *fatwa* to *Mālik*.

The search in the narrative and jurisprudential books of the *'Āmma* has concluded. To complete the research, *al-Khilāf* (The Disagreement), a book by *Shaykh Ṭūsī*, was consulted. The author, in a section of this book, examines the *fatwas* and views of the *'Āmma* regarding supererogatory prayers (*Nawāfil*) and also presents the views of the Shi'a school on this matter.

After the Shi'a *Fatwa*, *Shaykh Ṭūsī* presented the view of *Shāfi'ī*. *Shāfi'ī* issued a three-stage *Fatwa* concerning supererogatory prayers: first, he said the best is to pray two *Rak'ahs* at a time; then he said one can join more than two *Rak'ahs*, provided the *Tashahhud* is recited after every two *Rak'ahs* without a *Salām*; and finally, he issued a *Fatwa* that one can pray four to ten *Rak'ahs* together without reciting the *Tashahhud*, and recite the *Tashahhud* and give the *Salām* in the last *Rak'ah*.

Shaykh al-Ṭā'ifa also considered *Mālik* to be of the same opinion as *Shāfi'ī*. However, *Abū Ḥanīfa* also gave the same opinion with a slight difference (Ṭūsī, 1986 AD/1407 AH (b): 1, 527).

Then, in another section of *al-Khilāf*, he explained the manner of Night Prayer according to the four schools. In this section, *Shaykh Ṭūsī* addressed the difference of opinion between *Abū Ḥanīfa* and *Thawrī* and the other schools regarding the manner of performing the three *Rak'ahs* of *Shaf'* and *Witr*. He considered *Mālik* and *Shāfi'ī* to be in agreement with the Shi'a view, but considered *Abū Ḥanīfa* and *Sufyān Thawrī*, two jurists of the *'Āmma*, to be the only jurists who issued a *Fatwa* on the necessity of joining *Shaf'* and *Witr*, because they do not consider a single *Rak'ah* to be a valid prayer.

3-3. Stage Three: Examination of Shi'a Narrative and Jurisprudential Books

Before attributing those three narrations to *Taqīyya*, *Shaykh al-Ṭā'ifa*

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proposed a reconciliatory interpretation. In this interpretation, he stated: "For these narrations do not contradict what we mentioned, because they include the option of *Taslīm*, and whoever says to join it, does not permit *Taslīm* in it in any manner; and since there is an option in them, we attribute it to the specific *Taslīm*, which is that in our view, whoever says "*al-Salām ʻAlaynā wa ʻalā ʻIbādillāh al-Ṣāliḥīn*" in the *Tashahhud*, his prayer has ended. If he says, after that, "*al-Salām ʻAlaykum wa Raḥmatullāh,*" it is permissible, and if he does not say it, it is also permissible. So, the option only concerned this type of *Taslīm*. And if there was an explicit prohibition of *Taslīm* in them, it would not be obligatory to act upon them, because the *ḥadīths* that we established for the obligation of *Taslīm* are more numerous, and it is not permissible to abandon the more numerous for the less numerous except with evidence that prevents it." (Ṭūsī, 1986 AD/1407 AH: 2, 129)

Shaykh Ṭūsī, in this statement, suggests that the narrations under discussion could refer to the permissibility of option in giving the *Salām* between the *Shafʻ* and *Witr* prayers. This means that the intended *Salām* is the specific *Salām* of "*al-Salām ʻAlaynā wa ʻalā ʻIbādillāh al-Ṣāliḥīn,*" which concludes the prayer. He then explicitly states that whoever believes in the non-permissibility of *Taslīm* between these two prayers should not give the *Salām*. Finally, he emphasizes that the view of prohibiting *Taslīm* is unacceptable because the *fatwa* of prohibition, in comparison with the narrations

indicating the obligation of *Salām*, lacks validity and authority.

4. Review and Evaluation of the Reconciliatory Interpretation Presented by the Shaykh

When *Shaykh Ṭūsī* speaks of the view of option in *Taslīm* and the view of joining the two prayers without *Salām*, he should have, if they existed, introduced the Shi'a *Muḥaddithūn* or jurists who held such an opinion. However, he did not do this. Therefore, the authors, focusing on Shi'a narrative and jurisprudential sources, compiled the views and *fatwas* of jurists before the sixth century AH to systematically evaluate the basis of this reconciliatory interpretation.

This examination was conducted to discover the possible existence of similar reconciliatory interpretations or similarities in the *fatwas* and transmission of *ḥadīths* before *Shaykh Ṭūsī*, to determine whether *Shaykh Ṭūsī* was the innovator of these interpretations or if they were derived from the principles of his predecessors. Furthermore, this process also aims to broadly and systematically explain the approach of jurists of the first six centuries in dealing with this collection of narrations and to provide a framework for the re-examination and validation of the attribution to *Taqīyya*.

The late *Kulaynī* (d. 329 AH), in *al-Kāfī*, in the chapter on "*Ṣalāt al-Nawāfil*", presented a collection of narrations that, by their explicit or implicit meaning, indicate the separation between *Shaf'* and *Witr;* and in these narrations, there is no mention of the option in *taslīm* or

the necessity of joining (Kulaynī, 1986 AD/1407 AH: 3, 442).

Qāḍī Ibn Ḥayyūn Maghribī (d. 363 AH), in his book *Ta'wīl al-Da'ā'im,* in the ninth session of the sixth volume, chapter on "Mentioning the *Sunna* Prayer," (Fī Dhikr al-Ṣalāt al-Sunna) explicitly stated the separation between the two prayers of *Shaf'* and *Witr* (Ibn Ḥayyūn, n.d.: 1, 358).

The late *Ṣadūq* (d. 381 AH), in his book *al-Muqni'* (a book of transmitted jurisprudence), in the chapter on "*Ṣalāt al-Layl,*" stated: "And separate between *Shaf'* and *Witr* with a *Taslīma.*" (Ṣadūq, 1994 AD/1415 AH: 133) This statement confirms that the late *Ṣadūq* based his understanding of the narrations of this chapter on the separation and distinction between *Shaf'* and *Witr,* and he accepted this category of narrations. It is worth mentioning that he explicitly stated in the introduction of the book that what he narrates is mostly *ḥadīths* from which he has only removed the chains of authorities (*Asānīd*) (ibid: 5).

The late *Shaykh Mufīd* (d. 413 AH), in his book *al-Muqni'a,* after explaining the manner of the five daily prayers and their supererogatory prayers and mentioning the recommended acts, when he discusses the Night Prayer, he ruled, like the late *Ṣadūq*, in favor of separation and distinction between the two prayers of *Shaf'* and *Witr* (Mufīd, 1989 AD/1410 AH: 123).

The late *Abū al-Ṣalāḥ Ḥalabī* (d. 447 AH), in his jurisprudential work *al-Kāfī fī al-Fiqh* (Ḥalabī, n.d.: 159), and the late *Sallār*

Daylamī (d. 448 AH), in his book *al-Marāsim* (Sallār 1983 AD/1404 AH: 81), both agreed on the necessity of separation between these two prayers.

On the other hand, the late *Shaykh Ṭūsī* (d. 460 AH), in his *Fatwa* book, *al-Nihāya fī Mujarrad al-Fiqh wa al-Fatwā* (Ṭūsī, 1979 AD/1400 AH: 120), explicitly ruled in favor of the separation of the *Shaf'* prayer from the *Witr* prayer.

Qāḍī Ibn Barrāj (d. 481 AH) adopted the same view in *al-Muhadhdhab* (Ibn Barrāj, 1985 AD/1406 AH: 1, 135).

Ibn Idrīs Ḥillī (d. 597 AH), in his prominent jurisprudential work *al-Sarā'ir*, in the chapter on "The Number of Prayers and the Number of their *Rak'ahs*, Obligatory and Recommended," (A'dād al-Ṣalāt wa 'Adad Raka'ātihā min al-Mifrūḍ wa al-Masnūn) explicitly states that the Night Prayer consists of eleven *Rak'ahs*, and in every two *Rak'ahs*, one *Tashahhud* and *Salām* must be recited. He further emphasizes that all supererogatory prayers must be performed in this manner, and no change or modification is permissible in this regard (Ibn Idrīs 1980 AD/1401 AH: 1, 193).

4-1. Results of the Validation of Attribution to *Taqīyya* and Reconciliatory Interpretations

Following the meticulous examination of the different stages, the results are presented, taking into account each sentence of the Shaykh's statement:

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1) *Shaykh Ṭūsī*, initially, when reconciling these narrations, explicitly stated that the sum of these three narrations ruled in favor of the option of *Salām* between *Shaf'* and *Witr*. This is despite the fact that none of the Shi'a jurists before *Shaykh Ṭūsī* accepted such a theory. This is because, in the Shi'a school, supererogatory and *Nawāfil* prayers are performed only as two *Rak'ahs* at a time, with a *Salām* after the *Tashahhud* of the second *Rak'ah*. Moreover, the permissibility of performing *Witr* as a single *Rak'ah* is established by certain evidence. Therefore, this reconciliatory interpretation is mostly evaluated as an arbitrary reconciliation.
2) Subsequently, *Shaykh Ṭūsī* stated: "*Wa man yaqūlu bi ṣilatihā fa innahu lā Yujawwiz al-taslīm fīhā 'alā Wajhin*" (And whoever says to join it, does not permit *taslīm* in it in any manner). In this statement, he referred to the proponents of joining, but did not specify who these people are. As mentioned, only two of the *'Āmma* jurists—namely *Abū Ḥanīfa* and *Sufyān al-Thawrī*—believe in the necessity of joining the two prayers of *Shaf'* and *Witr*, because they do not consider a single *Rak'ah* prayer to be permissible. Therefore, given the impossibility of attributing this interpretation to *Taqīyya*, this reconciliation is also considered an arbitrary reconciliation, as there is no clear evidence for it; rather, the well-known view among the Ahl al-Sunna is the permissibility of *Taslīm* between them.
3) The continuation of *Shaykh Ṭūsī*'s statement is: "*Wa idhā Kāna fīhā al-Ikhtiyār fa Naḥnu Naḥmiluhu... Hādhā al-Ḍarb min al-Taslīm*"

(And since there is an option in them, we attribute it... to this type of *Taslīm*). This statement has no evidence in any of the narrative and jurisprudential books of both the Shi'a and Sunni schools. Therefore, this reconciliatory interpretation is completely arbitrary (T*abarru'ī*) and without any evidence or proof.

4) *Shaykh Ṭūsī*'s statement: "*Wa law Kāna fīhā Ṣarīḥ bi al-Nahy 'an al-Taslīm lam Yajib al-'Amal bihā li anna mā Athbatnāhu fī Wujūb al-Taslīm min al-Akhbār Akthar wa lā Yajūz al-'Udūl 'an al-Akthar ilā al-Aqall illā li Dalīl Yamna' minhu*" (And if there was an explicit prohibition of *Taslīm* in them, it would not be obligatory to act upon them, because the *ḥadīths* that we established for the obligation of *Taslīm* are more numerous, and it is not permissible to abandon the more numerous for the less numerous except with evidence that prevents it), is completely correct, and both schools agree on this statement.

5) Subsequently, *Shaykh Ṭūsī* stated: "*Wa Yajūz an Takūna Hādhihi al-Akhbār Kharajat 'alā ṭarīq al-Taqīyya li annahā Muwāfiqat li Madhāhib al-'Āmma wa mā Yakhruju 'alā Hādhā al-Wajh lā Yajib al-'amal bihī*" (And it is permissible that these narrations were issued in the manner of *Taqīyya* because they conform to the doctrines of the *'Āmma*, and what is issued in this manner should not be acted upon). This statement of *Shaykh Ṭūsī* is criticizable from two aspects: "First, as stated, the permissibility of joining belongs to

the Shāfiʿī school, and the necessity of joining belongs to the *Ḥanafī* school." However, *Shaykh Ṭūsī* performed the reconciliation among the narrations without referring to the *Fatwas* of these two schools. Second, *Shaykh Ṭūsī* stated that the ruling in these three narrations conforms to the "Doctrines" of the *ʻĀmma*. In reality, only *Abū Ḥanīfa* and *Sufyān al-Thawrī* believe in the necessity of joining, and the Shāfiʿīs prioritize separation. Therefore, the use of the word "doctrines" in the plural form is not precise and appropriate.

6) *Shaykh Ṭūsī*, at the end of his discussion on *Taqīyya*, stated: "*Wa mā Yakhruju ʻalā Hādhā al-Wajh lā Yajib al-ʻAmal bihī*" (And what is issued in this manner should not be acted upon). The implication of this is the non-authority of this category of narrations. And what lacks authority is set aside, and there is no need to reconcile it with conflicting narrations.

Conclusion

1) *Shaykh Ṭūsī*, in *Tahdhīb al-Aḥkām*, attributed some narrations to *Taqīyya* to resolve the conflict among them.
2) He considered the criteria for attribution to *Taqīyya* to be multiple standards, including the conformity of the narration with the *fatwas* of the Ahl al-Sunna, fear of the ruler, contradiction with the Qur'an, contradiction with *Ijmāʻ* (consensus), and conformity with the *Fatwas* of the first two Caliphs.
3) The *Shaykh*, with his deep mastery over Sunni jurisprudence, used

diverse phrases in his attempt to resolve narrative conflicts that aligned with the views of the *ʻĀmma*, and this variety of expression stems from his precision.

4) By examining a case study from *Tahdhīb al-Aḥkām*, the authors aimed to create a logical conjecture to prove that some of the Shaykh's *Taqīyya*-based attributions are solely based on the conformity of the narration with some views of the *ʻĀmma*, and not a result of precise and methodical *Ḥadīth* analysis and its evidences. Therefore, it is appropriate for researchers, when accepting such attributions, to avoid uninvestigated and unexamined reliance and to analyze the narrations and viewpoints with greater precision and reflection.

5) The examination of that single case gave rise to the conjecture that some of the reconciliatory interpretations presented within the framework of *Taqīyya* are arbitrary reconciliations (unsubstantiated) or lack evidence.

6) Finally, the possibility is raised that, considering the introduction of *Tahdhīb*, it is not unlikely that some of the reconciliatory interpretations presented in this work were mentioned with the aim of teaching and explaining the method of reconciling conflicting narrations, and not for the purpose of inferring a practical ruling (Ṭūsī, 1986 AD/1407 AH (a): 1, 3).

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Ibn Abī Shaybah's Methodology in Compiling al-Muṣannaf and Its Position within the Hadith Corpora of Islamic Denominations

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Abstract

al-Muṣannaf by *Abū Bakr ibn Abī Shaybah* (d. 235/849) is among the most significant hadith works in Islamic history. With more than

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37,000 reports covering a wide range of legal, ethical, theological, and historical subjects, it played a crucial role in preserving the narrative heritage of the early centuries. In addition to Prophetic traditions, the collection contains numerous statements by Companions and Successors, and its structure is organized into legal and thematic chapters. This study uses a descriptive–analytical approach to examine the structure and content of the work. The aim is to clarify *Ibn Abī Shaybah*'s methodology in collecting, arranging, and transmitting reports. The study also assesses the status of *al-Muṣannaf* within Sunni hadith corpora and its reception in Shi'a sources. The findings show that *Ibn Abī Shaybah* emphasized unelaborated transmission, detailed *Isnād* citation, thematic arrangement, and the inclusion of diverse materials. He left biographical evaluation, content analysis, and preferential judgment to the reader. This approach makes the work a neutral and foundational source for historical studies and comparative Fiqh, but further analysis is needed for direct juridical use. The high esteem of Sunni hadith scholars for this work and the frequent references to it by Shi'a scholars demonstrate its inter-sectarian relevance and value for comparative scholarship.

Keywords: *Ibn Abī Shaybah*, *Muṣannaf Ibn Abī Shaybah*, Hadith compilations, the Hadith Corpora of Islamic Denominations, Methodology.

Problem Statement

In Sunni hadith sources, the *Muṣannafāt* hold a distinctive place.

These works, compiled mainly during the first centuries of Islam, gather extensive collections of legal, doctrinal, and historical reports. They arranged this content in thematic chapters and played a foundational role in shaping the Sunni hadith tradition. *al-Muṣannaf* by *Abū Bakr ibn Abī Shaybah* (d. 235/849) stands out as one of the most substantial and influential works. It is noteworthy for both its transmitted material and its methodological features. This influence extends to later sources. *Ibn Abī Shaybah*, one of the eminent hadith scholar of the Kufan School and a teacher of several authors of the *Kutub al-Sittah*, including *al-Bukhārī* and Muslim, drew upon a broad array of teachers and sources in compiling *al-Muṣannaf*, arranging its reports under numerous legal and thematic headings. His criteria for selecting traditions, organizing chapters, treating *Isnāds*, and incorporating the statements of Companions and Successors, as well as his adherence to the principles of biographical evaluation, collectively illuminate his methodology in this monumental work.

Despite the extraordinary significance of the *Muṣannaf*, systematic and methodical analyses of *Ibn Abī Shaybah*'s compositional techniques and the position of the work within the Sunni hadith tradition, as well as its echoes in Shi'a hadith literature, remain scarce. This study, therefore, seeks to address the following questions:

1) What methods did *Ibn Abī Shaybah* employ in collecting and arranging reports in *al-Muṣannaf*?

2) What is the status of this work within the hadith corpora of both Sunni and Shi'a Denominations?

1. Literature Review

Despite the historical and scholarly importance of *al-Muṣannaf*, specialized and Comprehensive studies on its methodology, narrative techniques, and *Isnād* structures remain limited. Although the work holds a distinguished place among Islamic hadith sources, the lack of detailed research on its legal-hadith method and narrative architecture is evident. This gap highlights the need for more precise, multidimensional analyses of the *Muṣannaf*'s methodological dimensions to better understand its role and influence in the history of hadith and Islamic law. The innovation of the present study lies in its focused examination of the methodology used to compile *al-Muṣannaf*, a topic that has not yet been independently or comprehensively explored. By analyzing the narrative structure, modes of collection, and *Isnād* practices employed in the work, this research seeks to fill a gap in hadith studies and to provide a clearer picture of *Ibn Abī Shaybah*'s legal-hadith orientation. In this way, the article contributes to a more nuanced understanding of the scholarly and historical significance of the *Muṣannaf* within both Sunni and Shi'a hadith traditions.

2. The Scholarly Profile of *Ibn Abī Shaybah*

Abū Bakr ʿAbdallāh ibn Muḥammad al-ʿAbsī, known as *Ibn Abī*

Shaybah, was among the foremost jurists, exegetes, and hadith researcher of the third Islamic century. Born in 159 in Kufa into a family renowned for learning and Qurʾānic recitation (Baghdādī, 1996 AD/1417 AH: 10, 66; Dhahabī, 1985: 11, 122) within which he excelled, he pursued advanced study in Basra and Baghdad, benefiting from leading scholars of his time (Ibn Sa'd, 1989 AD/1410 AH: 6, 376). In Baghdad, he held a hadith teaching circle at the Ruṣāfa Mosque and resided there for forty years; some sources also mention his hadith transmission in the Ḥijāz (Baghdādī, 1996 AD/1417 AH: 10, 66). He died in Kufa in 235 (Dhahabī, 1985: 11, 122). *Ibn Abī Shaybah* studied with prominent hadith researchers like *Sharīk ibn ʿAbdallāh, Sufyān ibn ʿUyayna, ʿAbdallāh ibn al-Mubārak, ʿAbdallāh ibn Idrīs, Wakīʿ ibn Jarrāḥ, Yaḥyā ibn Saʿīd Ghaṭṭān, ʿAbd al-Raḥmān ibn Mahdī* and others (Dhahabī, 1985: 11, 122). His notable students included *Aḥmad ibn Ḥanbal, al-Bukhārī, Muslim, Abū Dāwūd, Ibn Mājah, Baqī ibn Makhlad, Abū Yaʿlā al-Mawṣilī, Jaʿfar al-Firyābī*, and more (Dhahabī, 1998: 2, 432; Ibn Ḥajar, 1904 AD/1325 AH: 6, 2).

Sunni biographers describe him as a *Ḥāfiẓ* (trustworthy transmitter), a prolific author, and one of the pillars of hadith in his era. *Khaṭīb Baghdādī* ranks him alongside *Aḥmad ibn Ḥanbal, Yaḥyā ibn Maʿīn*, and *ʿAlī ibn al-Madīnī* as one of the four leading authorities of hadith, noting that some thirty thousand people attended his sessions in Baghdad (Baghdādī, 1996 AD/1417 AH: 10, 67, 69).

Ibn Abī Shaybah authored works in jurisprudence, exegesis, theology, history, and Qurʾānic studies (Ibn Nadīm, 1926 AD/1326 AH: 471) and he participated in theological debates with the Mu'tazilites and Jahmiyyah (Dhahabī, 1988 AD/1409 AH: 17, 230); among his works are *al-Muṣannaf, al-Sunan fī al-fiqh, al-Tafsīr, al-Tārīkh, al-Fitam, al-Ṣiffīn, al-Jamal, al-Futūḥ, al-Īmān, al-Adab,* and a *Musnad* (Ibn Nadīm, 1926 AD/1346 AH: 471). *Ibn Ḥibbān* called him *Mutqan* (highly precise in hadith transmission) (ibid.). *Abū Zurʿa al-Rāzī* considered him unmatched in memorization. *Dhahabī* praised his mastery (Dhahabī, 1998: 2, 271, 432). *Ibn Ḥajar* affirmed his scholarly stature and his contributions to hadith literature (Ibn Abī Shaybah, 1997 AD/1418 AH: 1, 11). *Qāsim ibn Sallām* saw him as a pioneer in hadith compilation. *Ṣāliḥ ibn Muḥammad Jazarah* and *ʻAbd al-Raḥmān ibn Kharāsh* also praised his amazing memory (Ibn Abī Shaybah, 1997 AD/1418 AH: 1, 11).

3. Introducing al-Muṣannaf fī al-Aḥādīth wa al-Āthār

This work is one of the most important Sunni hadith sources from the first half of the third Islamic century. It is arranged according to legal chapters. By collecting many Prophetic traditions, reports from Companions, and statements of the Successors, the book serves as a comprehensive resource for hadith and legal studies. *al-Muṣannaf* is *Ibn Abī Shaybah*'s largest composition. It was first published in India between 1385 and 1403 AH, with later editions issued in Pakistan and Beirut.

The work contains an extensive collection of reports, varying in authenticity, from sound to weak, rare, and objectionable, placed together without strict selection or filtration. Nevertheless, *al-Muṣannaf* is regarded as a valuable source for hadith and legal scholarship due to its antiquity and preservation of early Islamic narrative material. Along with works such as the *Musnad* of *Aḥmad ibn Ḥanbal* and the *Muṣannaf* of *ʿAbd al-Razzāq* belong to a group of sources that focused primarily on recording and preserving transmitted reports. *Ibn Nadīm* refers to the work under the title *al-Sunan fī al-fiqh* (Ibn Nadīm, 1926 AD/1346 AH: 471).

An examination of the *Muṣannaf* demonstrates that, with its 37,943 reports and wide thematic range, it qualifies as a comprehensive hadith collection, as its contents are not limited to a single field, such as law. As the book contains no author's introduction, *Ibn Abī Shaybah*'s precise motivation cannot be established; however, it seems likely, similar to other early hadith scholars that his primary aim was to defend the Prophetic Sunnah and preserve the Islamic heritage.

The most recent edition is based on the critical work of *Kamāl Yūsuf al-Ḥūt*. It includes extensive editorial improvements. In the introduction, the editor explains that old manuscript copies presented scholarly challenges. These include scribal errors, *Isnād* conflation, and unreliable dates. To resolve these, he produced a carefully revised and newly structured edition. This updated version features corrected mistakes, systematic hadith numbering, and more accurate textual

organization. Researchers now have easier access to this crucial hadith source (cf. Ibn AbīShaybah, 1988 AD/1409 AH: 1, 10).

3-1. Structure of the Book

Early *Muṣannaf*-style compilations, such as this book, begin with legal topics, such as ritual purity. They move on to subjects including the call to prayer, prayer, Friday prayer, the two Eid prayers, fasting, almsgiving, pilgrimage, marriage, divorce, and jihad. Beyond legal matters, these works also transmit reports on ethics, etiquette, supplications, the virtues of the Qur'an, the virtues of prophets and Companions, early Islamic history, trials, and tribulations. Thus, this work may be classified among the comprehensive hadith collections, as a *Jāmiʿ* is defined as a book containing traditions on all major subject areas (Maʿārif, 2016 AD/1396 SH: 69).

3-2. Efforts of the Modern Editor

Given the scholarly importance of the *Muṣannaf*, its editor, *Kamāl Yūsuf al-Ḥūt*, undertook extensive work to produce an accurate and scholarly edition. His efforts may be summarized in three main areas: "Correcting manuscript problems**,** including scribal and typographical errors, disrupted or conflated *Isnāds*, inaccurate dates, textual omissions, and content-related deficiencies; critical comparison and reconstruction by collating the text with reliable hadith sources and reconstructing incomplete passages based on textual and historical evidence; providing supplementary scholarly tools including

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systematic numbering of hadiths, improved structural organization, clearer chapter divisions, and the extraction and explanation of Qur'anic verses."

4. Ibn Abī Shaybah's Methodology in al-Muṣannaf

Every author follows particular methods in compiling their works, including how material is collected, categorized, and analyzed. *Ibn Abī Shaybah*'s *Muṣannaf* exemplifies such a defined approach, with a clear methodology for the gathering and arrangement of traditions. The following sections examine key aspects of his method.

4-1. Extensive Thematic Classification of Reports

One structural feature of the work is its use of thematic and conceptual categorization. In this method, traditions related to a shared theme are organized into independent chapters and subchapters. This approach, common among early hadith scholar, served as a foundational principle for structuring hadith texts, facilitating access to traditions on specific topics and enabling comparative and structural analysis.

In thematic classification, the subject headings correspond to the core meaning shared by the group of traditions, such that each chapter reflects a coherent thematic unit. This arrangement not only organizes and gives purpose to the hadith text but also allows the researcher to focus on a single subject and examine its traditions in a detailed and comprehensive manner.

By adhering to this method, *Ibn Abī Shaybah* successfully gathered a wide array of reports under coherent and diverse titles. These thematic categories extend beyond the legal topics of worship and transactions to include moral virtues, the merits and biography of the Prophet and his Companions, Qur'anic exegesis, early Islamic events, social upheavals, and eschatological signs. This broad scope makes *al-Muṣannaf* a key reference for comparative study across different Islamic disciplines. To illustrate the work's thematic range, several examples follow.

4-1-1. The Report on the Prophet's Leadership on the Day of Resurrection

This noble report vividly depicts the Prophet (PBUH)'s unparalleled status on the Day of Resurrection (Ibn Abī Shaybah, 1988 AD/1409 AH: 6, 303). At a time when humanity stands in fear and anticipation of judgment, the Prophet appears in three momentous roles: leader of humankind in that overwhelming scene, spokesman of the Day of Resurrection, articulating the state of the people and guiding the discourse of the gathering, and intercessor, serving as a conduit of divine mercy and refuge for the nations on a day when no other refuge exists.

4-1-2. The Explicit Encouragement of Charity by the Prophet (PBUH)

This narrative, found in the Zakāt section of the *Muṣannaf*, recounts an episode from the Prophet's time containing moral and social lessons. According to *Jarīr*, the Prophet once delivered a sermon urging the people to give charity. The audience responded slowly, and

signs of displeasure appeared on the Prophet's face. Then a man from the *Anṣār* stepped forward and brought a pouch of wealth to the Prophet, inspiring others to follow until expressions of joy appeared on the Prophet's face. At that moment, he stated a principle that became foundational in Islamic ethical thought: "Whoever establishes a good practice will receive its reward and the reward of all who act upon it after him, without their reward being diminished. And whoever initiates an evil practice will bear its burden and the burden of all who act upon it after him, without their burden being reduced." (Ibn Abī Shaybah, 1988 AD/1409 AH: 350)

4-1-3. The Report on the Dislike of Drinking from a Green Earthenware Vessel

In this report, *Abū Saʿīd al-Khudrī* transmits that the Prophet (PBUH) forbade drinking *Nabīdh* from a vessel known as "*Jarr Akhḍar*." (Ibn AbīShaybah, 1988 AD/1409 AH: 5, 73) The tradition indicates that the prohibition relates to a particular type of container in which the drink may spoil. The report is classified according to its thematic content: "It concerns the Prophet's ruling on beverages stored in specific containers that risk fermentation or corruption. Accordingly, it falls under the hadith categories dealing with rulings on beverages, prohibitions on intoxicating or perishable drinks, and legal matters related to containers and their effects on food and drink."

4-2. Reflection of the Views of the Early Generations (Salaf)

One of the most prominent features of *al-Muṣannaf* is its extensive

reflection of the legal opinions of the early generations, especially the Companions and Followers, Alongside the Prophetic traditions. By collecting the statements and legal verdicts of the earliest jurists, the author has presented a clear picture of the atmosphere of Ijtihād and legal disagreement in the early Islamic period. This makes the work an important treasury for the study of the formation and development of Islamic jurisprudence.

In this book, *Ibn Abī Shaybah*, adopting a descriptive approach with minimal personal intervention, transmits the traditions and statements and strives to gather them from various sources. This method, while preserving the authenticity of transmission, enables researchers to analyze and compare diverse viewpoints regarding various legal, ethical, and social issues. The following are some examples of these cases.

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4-2-1. Report on the Non-Permissibility of Fasting While Traveling

In this narration, *Ibn ʿAbbās*, the Companion of the Prophet (PBUH), states, based on the Prophet's conduct and teachings, that if a person fasts while traveling; their fast will not be accepted (Ibn Abī Shaybah, 1988 AD/1409 AH: 2, 281). This perspective not only refers to the legal principle of concession during travel but also highlights the religion's ease and mercy for its followers in difficult circumstances.

4-2-2. Report on Initiating *Ihrām* by Garlanding the Sacrificial Animal

 This narration from *ʿAbdullāh ibn ʿUmar*, a Companion of the Prophet

(PBUH), refers to one of the signs of entering the state of *Ihrām* in the pilgrimage ritual (Ibn Abī Shaybah, 1988 AD/1409 AH: 3, 127). According to this report, if someone garlands and marks the sacrificial animal, this act is considered equivalent to entering the state of *Ihrām*. It further served as a declaration of the intention for sacrifice and a sign to others that the animal belonged to the pilgrimage rites and should not be used for any other purpose.

4-2-3. Report on Instructing the Dying (*Talqīn al-Muḥtaḍar*)

In this narration, *ʿAbdullāh ibn Jaʿfar*, a Companion of the Prophet (PBUH), emphasizes the importance of prompting the dying person to utter the testimony of Divine unity in their final moments (Ibn Abī Shaybah, 1988 AD/1409 AH: 26, 446). This indicates his firm belief in the effect of one's final words on their hereafter and shows that, in his view, if someone leaves this world proclaiming the unity of God, there is strong hope for their salvation and entry into Paradise.

This narration, besides its doctrinal significance, also has legal relevance, as prompting the dying person to recite "*Lā Ilāha illā Allāh*" is counted among the emphatically recommended acts in Islamic law and is rooted in the practice of the Companions. The inclusion of this report likewise demonstrates *Ibn Abī Shaybah*'s attention to the statements of the Companions as part of the authoritative Islamic tradition and a source for deriving religious rulings and knowledge. From this perspective, the view of *ʿAbdullāh*

ibn Jaʿfar, in this narration, is one example of the approach of the early Muslims toward the etiquette of the dying and the importance of the testimony to God's oneness.

4-3. Attention to Transmitting Traditions with Chains of Narration (*Isnād*) via the Method of Auditory Transmission (*Samāʿ*)

One notable feature of *al-Muṣannaf*'s methodology is *Ibn Abī Shaybah*'s attention to transmitting traditions while citing their chains of narration. Emphasis on *Isnād* serves several important functions: first, it increases the credibility of the narration for hadith scholars and jurists, since it allows assessment of the narrators' reliability and the chain's continuity. Second, mentioning the *Isnād* enables contemporary researchers to trace the hadith's transmission path and, when needed, compare and verify it against other versions.

Thus, attention to *Isnād* is not only a methodological element of the book but also part of its scholarly identity, an identity built on trustworthiness in transmission, precision in documentation, and adherence to the scientific standards of the hadith tradition.

From another angle, the mode of transmission is an important factor in assessing the credibility of hadith collections. Examination of the *Isnāds* in *al-Muṣannaf* shows the frequent use of the abbreviation "*Nā*" a contraction of the verb *Ḥaddathanā* (he narrated to us), as well as expressions such as *Ḥaddathanā*, *Akhbaranī*, and *Akhbaranā*. These indicate that the narration was transmitted through auditory

reception (*Samāʿ*), the only method of hadith transmission in the earliest Islamic period.

Moreover, a considerable number of the *Isnāds* in *al-Muṣannaf* are *Muʿanʿan* (using the term "*ʿan*" without specifying how the narration was received), a common form of transmission (Suyūṭī, 1999 AD/1420 AH: 138). The following are examples of this.

4-3-1. Report on the Effect of Menstruation on Continuity of the Expiatory Fast for Unintentional Killing

This narration reflects the legal opinion of *Ibrāhīm al-Nakhaʿī* concerning the Expiation for unintentional manslaughter in the case of a mother whose child died while sleeping beneath her. His legal response demonstrates precision in applying the rulings of expiations, and the final part of the narration explains the ruling on the continuation of the expiatory fast in the event of menstruation (Ibn Abī Shaybah, 1988 AD/1409 AH: 3, 73).

The *Isnād* in this narration is transmitted fully and continuously. It begins with *Ḥaddathanā Abū Bakr*, which normally refers to *Ibn Abī Shaybah* himself; followed by *Jarrīr ibn ʿAbd al-Ḥamīd*, then *Mughayrah ibn Miqsam*, and then *Ibrāhīm al-Nakhaʿī*; afterward, *Ayyūb al-Sakhtiyānī* and *Abū Qilābah* appear as the final links. This continuous and auditory chain demonstrates the author's diligence in recording complete *Isnāds*, thereby increasing the narration's credibility and enabling more precise biographical and legal analysis.

4-3-2. Report on the Exegesis of the Divorce Verse

In this narration, *Ibn Abī Shaybah* transmits an exegetical report from *ʿAbdullāh ibn Masʿūd* explaining the verse on divorce. The narration is transmitted using the auditory formulas "*ḥaddathanā*" and "*nā*," and in content represents an example of legal exegetical reports from the Companions (Ibn Abī Shaybah, 1988 AD/1409 AH: 4, 55).

The *Isnād* is transmitted accurately and thoroughly, with narrators whose biographies can be examined. *Baqī ibn Makhlad* transmits from *Abū Bakr ʿAbdullāh ibn Muḥammad ibn Abī Shaybah*, indicating the transmission of this report in a later generation. *Ibn Abī Shaybah* then narrates from his teachers, *ʿAbdullāh ibn Idrīs, Wakīʿ, Ḥafṣ, and Muʿāwiyah*, all of whom narrate from *al-Aʿmash*. The fact that multiple students transmit from a single shaykh indicates the report's fame and credibility. *Aʿmash*, in turn, narrates from *ʿAbdullāh ibn Masʿūd*. This chain is well-structured and continuous from a biographical perspective, demonstrating care in precise transmission.

4-3-3. Report on the Prohibition of Punishing with Fire

In a narration from the work, *Ibn ʿAbbās* refers to an incident in which the Commander of the Faithful ʿAlī (AS) punished a group with fire. *Ibn ʿAbbās* disagreed with this action, saying: "If I had been in his place, I would not have burned them," because the Prophet (PBUH) said: "Do not punish with the punishment of God." He added: "But I would have killed them, for the Prophet said: "Whoever changes his

religion, kill him."(Ibn Abī Shaybah, 1988 AD/1409 AH: 6, 485)

This narration contains two important points:

1) The prohibition of punishment by fire is a form unique to divine punishment;
2) The ruling on the execution of the apostate, based on a Prophetic hadith cited by *Ibn ʿAbbās*.

The *Isnād* begins with *Ḥaddathanā*, indicating transmission through auditory reception, one of the most reliable early methods. The subsequent use of *ʿan* links the narrators and shows that the hadith is *Muʿanʿan*. The chain begins with *Ibn Abī Shaybah* and ends with *Ibn ʿAbbās*.

Despite *Ibn Abī Shaybah*'s apparent care in transmitting *Isnāds*, often beginning with formulas such as *Ḥaddathanā* or *Qāla*, examination of the book's chains of narration shows that in some cases this care is accompanied by omissions in the sequence of narrators. Some *Isnāds*, despite beginning with an auditory formula, fall into the categories of *Munqaṭiʿ* (interrupted) or *Mursal* (missing the Companion) due to the omission of intermediaries between the Follower and the Companion or among the middle transmitters.

For example, the hadith concerning hunting with a trained dog, addressing a legal issue in hunting, contains two distinct rulings (Ibn Abī Shaybah, 1988 AD/1409 AH: 4, 232). Although the *Isnād* appears outwardly continuous, the intermediary between *Makḥūl* and the end of the chain (the Prophet, PBUH) is missing. Biographical sources show that

Makḥūl, despite being regarded as trustworthy and a major jurist of the Levant (Ibn ʿAsākir, 1994 AD/1415 AH: 60, 215), was known to narrate extensively in a *Mursal* fashion and to transmit from the Prophet and Companions whom he did not meet (Dhahabī, 1985: 5, 155).

This very characteristic has led to the narrations transmitted from him, when not accompanied by a connected and explicit chain to a Companion, being subjected to scrutiny regarding their *Isnād* validity. Another example is a hadith on the virtue of visiting the sick, which, in terms of content, carries noteworthy ethical and spiritual themes (Ibn Abī Shaybah, 1988 AD/1409 AH: 2, 444). Examination of its *Isnād* reveals a clear weakness in its chain of transmission. In this *Isnād*, the initial transmitters, *Sharīk ibn ʿAbdullāh* and *ʿAlqamah ibn Marthad*, are well-known figures in *Rijāl*, with extensive discussions among hadith critics concerning their reliability. However, in the middle of the chain appears the ambiguous expression *"Baʿḍu āl Abī Mūsā al-Ashʿarī,"* which severely compromises the reliability of the *Isnād* from the standpoint of authenticity assessment.

The term *"Baʿḍ āl"* is a general and vague designation that provides no explicit information about the narrator's identity, historical layer, or degree of reliability. The use of such expressions, especially in early hadith text, without supporting contextual evidence leads to *Jahālah* (unknown narrator), and thus to the weakness of the chain. Consequently, the narration becomes, from a technical perspective, part of the *Mursal* or *Muʿḍal* categories, since at least one or two

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intermediaries in the chain are omitted or left unidentified. Therefore, although the narration conveys valuable ethical teachings and important exhortative themes, from the perspective of biographical criticism and hadith methodology, it falls short of the criteria for full authenticity. Reliance on it in matters of Ijtihād or legal reasoning requires corroboration through other reliable transmission routes.

Another fundamental critique of this work concerns its relative lack of attention to the reliability and biographical status of narrators in the transmission process. Despite the wide thematic variety of its narrations, the work lacks sufficient precision in distinguishing between trustworthy narrators and those of weaker or unknown status. In many cases, the author simply transmits a narration without any reference to the narrator's reliability, generation, or biographical standing. As a result, alongside reports transmitted by well-known and reliable narrators, the collection also contains narrations from weak, neglected, or criticized transmitters.

Although this approach aligns somewhat with early hadith-writing practices, since many early scholars focused primarily on collection and topical arrangement rather than *Isnād* criticism, such a lack of *Isnād* filtration in a work of this size and importance raises serious questions about its legal and evidentiary reliability. Thus, although *al-Muṣannaf* of *Ibn Abī Shaybah* is valuable for its rich content and for reflecting early Islamic jurisprudence, its lack of systematic *Isnād* filtration and its silence regarding narrator status constitute major

methodological shortcomings, something that must not be overlooked in interpretive, biographical, and hadith-legal analyses.

For example, one may refer to a report concerning the recitation of specific phrases when leaving one's home. In this narration, attributed to *Kaʿb al-Aḥbār*, a Follower of the Prophet's era, he states that if a person utters three sentences upon leaving the house, remembering God, relying upon Him, and acknowledging that there is no power or movement except through His assistance, the devils will be kept away from him (Ibn Abī Shaybah, 1988 AD/1409 AH: 6, 26). This report falls under the category of *Maqṭūʿ* narrations, as it ends with a Follower and does not reach the Prophet (PBUH).

Kaʿb al-Aḥbār is a controversial figure in the fields of biographical evaluation and hadith studies. Originally a Jew from Yemen, he embraced Islam during the caliphate of *ʿUmar* and thereafter transmitted numerous reports from earlier scriptures. However, many Shiʿi scholars and a number of Sunni scholars have questioned his hadith status and reliability, viewing him as a transmitter of Isrā'īliyyāt and even as one who introduced fabricated tales. *Imād al-Dīn Ibn Kathīr al-Dimashqī* writes: "When *Kaʿb al-Aḥbār* embraced Islam during *ʿUmar*'s time, he would recite traditions from his ancient books for *ʿUmar*. At times, *ʿUmar* listened to him and allowed people to listen to what he possessed, both the true and the false. But this community is more aware and does not need even a single word from *Kaʿb al-Aḥbār*." (Ibn Kathīr, 1998 AD/1419 AH: 4, 17)

Dhahabī states regarding him: "He attributed many of his own imaginative ideas to the Prophet and passed them on to the people." (Dhahabī, 1985: 3, 490)

Abū Rayyah says: "Through storytelling, he managed to insert fabricated tales into the narratives about the Qur'an." (Abū Rayyah, 1999 AD/1420 AH: 152)

The fact that *Bukhārī* did not include any narration from him in his hadith collection further reflects his diminished hadith status among Sunni scholars.

Another narrator worth mentioning in this context is *Ḥasan ibn Dhakwān* (Ibn Abī Shaybah, 1988 AD/1409 AH: 3, 511). Evaluations concerning him are marked by doubt and disagreement. *Ibn Maʿīn* and *Abū Ḥātim* explicitly labeled him "Weak," and *Abū Ḥātim* and *al-Nasā'ī* elsewhere describe him as "Not strong." Ultimately, *Yaḥyā ibn Maʿīn* referred to him as "*Munkar al-Hadith*," emphasizing his weakness (Ibn Ḥajar, 1899 AD/1320 AH: 2, 276).

4-4. Attention to Multiple Chains with Similar Content in Collecting Narrations

One notable feature of *Ibn Abī Shaybah*'s method in *al-Muṣannaf* is his attention to transmitting narrations with diverse *Isnāds* and similar content. He does not confine himself to recording a single narration; rather, he makes an effort to gather narrations through various routes that share closely related or identical content.

This approach not only enhances the credibility of the narrations but also enables researchers to conduct comparative analysis of the *Isnāds* and contents. By forming a "Family" of narrations around a given topic, this method provides a more comprehensive understanding of the issue. Attention to the diversity of *Isnād* demonstrates the breadth of acceptance of a narration among different transmitters, while collecting narrations with similar content helps clarify and refine the meaning and application of the report. The following are examples of this method in *al-Muṣannaf.*

4-4-1. Report on Interpreting Qur'an 4:59

Ibn Abī Shaybah cites two narrations regarding verse 59 of Surah *al-Nisā'*, each with a different chain yet with nearly identical content. Both narrations attempt to clarify the meaning of *"Ulul Amr"* (those in authority). *Jābir ibn ʿAbdullāh* identifies "Those in authority" as the people of knowledge and virtue, while *Mujāhid ibn Jabr* sometimes interprets it as the Companions of the Prophet (PBUH) and at other times as those endowed with intellect and religious understanding (Ibn Abī Shaybah, 1988 AD/1409 AH: 6, 418). Both views emphasize the central role of knowledge and religious understanding in the leadership of the Muslim community. By transmitting these two exegetical reports through independent chains, *Ibn Abī Shaybah* demonstrates his concern for gathering diverse *Isnāds* and converging interpretations, an approach that enhances both the understanding and reliability of the reported meaning.

4-4-2. Report on Wearing Silk Clothing

In these two narrations, the story of the Prophet (PBUH) gifting a silk garment to the Commander of the Faithful ʿAlī (AS) is presented. In both reports, Imam ʿAlī (AS) either wears the garment or asks about it, and the Prophet (PBUH) responds: "I do not approve of you, what I do not approve of myself. Use it as head-coverings for the women of your household."

This instruction reflects the Prophet's sensitivity regarding men's attire and his discouragement of garments associated with wealth or feminine adornment (Ibn Abī Shaybah, 1988 AD/1409 AH: 5, 151). The difference between the two narrations lies in certain minor expressions and the type of *Isnād*. The first report merely refers to a silk *Ḥullah*, while the second includes additional details, such as whether it was "Warp" or "Weft" silk, and presents the conversation between ʿAlī and the Prophet more directly.

Notably, *Ibn Abī Shaybah* transmits this story through two distinct chains yet with closely aligned content, demonstrating his concern for *Isnād* diversity and thematic consistency, an approach that strengthens the narration's credibility and provides a clearer picture of the event.

4-4-3. Report on Garlanding the Sacrificial Animal as a Sign of Entering *Iḥrām*

Another example can be found in volume three of the work. There, *Ibn Abī Shaybah* transmits two narrations with very similar content. The first, from *Ibn ʿAbbās*, states: "When a person garlands the

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sacrificial animal and intends *ʿUmrah* or *Ḥajj*, he has entered the state of *Iḥrām*." (Ibn Abī Shaybah, 1988 AD/1409 AH: 3, 126)

The second narration, from *Ibrāhīm al-Nakhaʿī*, conveys a similar meaning. Both narrations are transmitted through *Abū al-Aḥwaṣ*, but the subsequent transmitters differ, one passing through *Layth* and the other through *Mughayrah*, with variations in the remainder of the *Isnād*.

This diversity of *Isnāds*, combined with thematic similarity, increases the credibility of the narration and enables researchers to analyze and compare the chains and their content. From a legal perspective, these narrations also serve as a basis for the ruling that garlanding a sacrificial animal signifies the beginning of *Iḥrām*. Such a method of transmission not only demonstrates the narrator's precision and organization but also facilitates understanding of the narration and examination of its acceptance among various transmitters.

4-5. Reporting Traditions without Explanation or Commentary

The structure of this work is based on systematically presenting reports and transmitting the hadith texts directly. Thus, the author relies primarily on the transmitted material itself. Accordingly, the traditions are narrated without any accompanying explanation or clarification. *Ibn Abī Shaybah* limits himself to citing the text of each report without offering lexical clarification, legal analysis, resolution of potential contradictions, or discussion of the jurisprudential or hadith-based implications. Although this approach is in harmony with

the common method of early hadith compilations, from the perspective of hadith scholarship and Ijtihād, it reduces the text's immediate usefulness for legal reasoning and analytical study. Therefore, the absence of commentary beneath the reports may be considered a challenge in this work. The following examples illustrate this issue:

4-5-1. The Report on Stoning the Jewish Man and Woman

In this report, the Prophet (PBUH) orders the stoning of a Jewish man and woman accused of adultery. This action reflects the implementation of Islamic penal law in the society governed by the Prophet (PBUH). At the end of the report, it is mentioned that *Abū Ḥanīfa* referred to this narration and held the view that such individuals should not be stoned (Ibn Abī Shaybah, 1988 AD/1409 AH: 7, 277). *Ibn Abī Shaybah* neither discusses the reason behind the Prophet's ruling nor explains *Abū Ḥanīfa*'s opposing opinion; nor does he clarify the basis of this disagreement for the reader.

4-5-2. The Report on Praying in the Rest Areas of Camels

According to this hadith, the Prophet (PBUH) permitted prayer in the resting places of sheep and deemed ablution unnecessary after eating their meat. However, in the case of camels, he forbade praying in their resting areas and instructed that ablution be performed after consuming their meat (Ibn Abī Shaybah, 1988 AD/1409 AH: 7, 277). *Ibn Abī Shaybah* merely transmits the report without offering any

explanation regarding the reason for the differing rulings concerning camels and sheep, nor does he clarify what is meant by the statement that camels were "Created from devils."

4-5-3. The Report of Moses Seeking Rain

In one of the reports transmitted from *Mujāhid ibn Jabr*, a leading Successor, states that when Moses (AS) prayed to God for rain for his people and water descended, he turned to them in anger or sternness and said: "Eat, O donkeys!" God then addressed him: "Do not call my servants donkeys." (Ibn Abī Shaybah, 1988 AD/1409 AH: 5, 277) This report, in the Successors' reports category, makes a profound point about maintaining courtesy when addressing people. Even when the audience is disobedient, ungrateful, or sinful, insulting them is considered inappropriate. What is noteworthy is that the apparent needlessness of analysis or critique here becomes a weakness in *Ibn Abī Shaybah*'s method. He transmits the report without offering any explanation or critique, even though the degrading expression attributed to Moses using the word "Donkeys" appears incompatible with prophetic character and the infallible status of God's messengers, especially a great prophet such as Moses, one of the *Ulūl ʿAzm*. In both Shi'a and Sunni principles of theology and hadith, such attributions to prophets, if lacking definitive authority, are deemed unacceptable. Moreover, given that the Qur'an itself uses the term *Ḥimār* for Jews in a specific context (al-Jumuʿah: 5), it would have

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been necessary for the author to explain the reconciliation between the verse and this report.

4-6. Citing Contradictory Traditions under a Single Heading

Another shortcoming of the work is the collection of contradictory reports under a single heading without analysis, preference, or any effort to reconcile them. In several cases, hadiths with conflicting or divergent implications appear side by side, and the author does not evaluate their content. Although this approach is useful for comprehensive collection, from an academic standpoint, it leaves the researcher with the difficult task of navigating the contradictions. Determining the authenticity or priority of a report requires careful biographical and textual analysis. The following examples demonstrate such instances of contradiction:

4-6-1. Contradictions Regarding Women Attending the Eid Prayer

In the section on the Eid prayer, two consecutive chapters address the issue of women attending the Eid prayer. In these chapters, multiple reports with seemingly contradictory implications are cited without the author attempting to analyze, prefer, or reconcile them. No distinction is made between young and elderly women, nor between conditions of safety and conditions of potential temptation. In the first chapter, several reports indicate not just permissibility but emphatic recommendation for women to attend the Eid prayer; it is reported that the Prophet (PBUH) took his wives and daughters out for the Eid

prayer and instructed other women to go as well. Even if a woman lacked a proper covering, she would borrow a cloak from her sister and join (Ibn Abī Shaybah, 1988 AD/1409 AH: 2, 3).

By contrast, in the following chapter, reports state that women's attendance at the Eid prayer is disliked or discouraged, and that certain individuals prevented their families from attending (Ibn Abī Shaybah, 1988 AD/1409 AH: 2, 4).

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4-6-2. Contradictions Regarding Prayer between the *Tarawīḥ* Breaks

Another example occurs in the topic "Prayer and recitation between the two tarawīḥ pauses in Ramadan." (Ibn Abī Shaybah, 1988 AD/1409 AH: 2, 167) The reports he cites exhibit clear conflict.

- Report no. 7728, from *Shuʿbah* through *Qatādah ibn Ḥusayn* and *Ḥasan* state that one of the two considered recitation during the interval is disliked, while the other did not, indicating disagreement.
- Report no. 7729, from *Ibn al-Aswad*, states that he himself prayed with the people up to forty *Rakʿah*s and performed twelve extra units between the two breaks. This report indicates not only permissibility but the practice of voluntary prayer in that interval.
- Report no. 7730 states that *ʿUbādah ibn al-Ṣāmit* prohibited such prayer between the two breaks and even struck those who performed it, showing strong opposition. • Report no. 7731 states that *Saʿīd ibn Jubayr* disliked uttering "*al-Ṣalāh*" between the two breaks, indicating a general attitude of restraint in that period. Such contradictions are

presented without analysis, indication of the reports' strength or weakness, or any reconciliation. The researcher is therefore compelled to conduct an independent biographical and legal study that demonstrates *Ibn Abī Shaybah*'s purely compilatory approach and the absence of an analytic method in organizing these chapters.

4-6-3. Contradictions Regarding the Time of Qur'anic Revelation

In this collection, significant differences emerge regarding the timing of the Qur'an's revelation and that of other scriptures. Some reports, such as those from *Ibn ʿAbbās*, emphasize a single, comprehensive descent of the Qur'an from the highest heaven to the lowest heaven during Ramadan, after which its gradual revelation to the Prophet began (Ibn Abī Shaybah, 1988 AD/1409 AH: 6, 144). This view posits an initial complete heavenly transmission followed by gradual earthly revelation. In contrast, other reports mention that the Qur'an was revealed over a specific number of nights in Ramadan, commonly listed as twenty-four consecutive nights (ibid.). These reports describe a sequential, phased revelation in segments during the nights of Ramadan. In these same narrations, the revelations of other scriptures, such as the Torah, Psalms, and Gospel, are described with varying durations, indicating diverse perspectives and the absence of a unified view regarding the timing of the descent of the sacred texts.

These contradictions in the transmitted reports reflect the diversity of narrations and the differing understandings of the transmitters and

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hadith scholars regarding the manner and timing of the descent of revelation. *Ibn Abī Shaybah*, without providing explanation, synthesis, or analysis, places these accounts side by side. Although this approach offers noteworthy comprehensiveness, it may leave the reader uncertain about the subject's precise understanding and the selection of the most reliable report.

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4-7. Attention to Historical Reports in the Selection of Traditions

One of the strengths of *Ibn Abī Shaybah*'s methodology in this book appears to be its close alignment with the historical accounts and events of early Islam. The author carefully gathers narratives of major historical events, especially the decisive battles of that era. This harmony not only enhances the scholarly value of the work but also enables the reader to better understand the virtues and prominent role of the Prophet's Companions, particularly the Commander of the Faithful (ʿAlī (AS)), within the real context of history. This meticulous research approach makes the book a reliable and valuable reference in historical and narrative studies. It also shows that the author effectively used sound historical sources to present a clear and well-supported portrayal of the personality and actions of the Commander of the Faithful. Several examples of such reports follow.

4-7-1. The Report of the Debate between the Prophet (PBUH) and *Abū Jahl*

This narration describes one of the significant moments of confrontation between the Prophet (PBUH) and *Abū Jahl*, one of his greatest

enemies. With arrogance and pride, *Abū Jahl* told the Prophet to desist from his mission, but the Prophet calmly and firmly forbade him. *Abū Jahl*, who believed himself superior to everyone, claimed that no one greater than him existed who could call him out or challenge him. But the divine response came through Gabriel, the angel of revelation, a response that demonstrated a boundless power surpassing all human arrogance. Gabriel declared that if the call, to which *Abū Jahl* referred, namely, divine punishment and God's command, were to be given, the angels of punishment would descend upon him with such severity that no escape would remain (Ibn Abī Shaybah, 1988 AD/1409 AH: 7, 331).

This report not only illustrates the courage and steadfastness of the Prophet in the face of his enemies but also attests to the divine power that supports him and threatens his obstinate foes with chastisement.

4-7-2. The Report of the Commander of the Faithful (AS) Accepting Islam as the First Believer

This narration highlights the lofty status of *ʿAlī ibn Abī Ṭālib* (AS) in the earliest days of the Prophet's mission. According to the report of *Zayd ibn Arqam*, *ʿAlī* (AS) was the first person to believe in the Prophet (PBUH) and accept Islam (Ibn Abī Shaybah, 1988 AD/1409 AH: 7, 338). At a time when Islam was newly emerging and faced with a difficult and dangerous path, ʿAlī (AS), as the Prophet's first supporter, embraced the truth with firm faith and a confident heart. This early acceptance was not only a sign of his courage and sincerity,

but it also became a model for those who would later enter Islam. The narration underscores the exceptional status and irreplaceable role of ʿAlī (AS) in the history of Islam.

4-7-3. The Report of ʿAlī (AS) as the Banner-Bearer of Victory in the Battle of *Khaybar*

This narration reflects the prominent role and special status of *ʿAlī ibn Abī Ṭālib* (AS) in the battles and military leadership of early Islam. The Prophet (PBUH) in this report promises to give the battle standard to a person who loves God and His Messenger, and through whom God will grant victory (Ibn Abī Shaybah, 1998 AD/1409 AH: 7, 394). When ʿAlī (AS) undertakes this great responsibility, the Prophet instructs him to stand firm on the battlefield and not look back. This command signifies the importance of trusting in divine assistance and remaining steadfast on the path of truth.

5. The Status of *Ibn Abī Shaybah*'s *Muṣannaf* in the Hadith Collections of Both Islamic Traditions

5-1. A Major Source for Comparative Fiqh

Due to its extensive compilation of legal opinions and narrations from Companions, Successors, and early jurists, the *Muṣannaf* of *Ibn Abī Shaybah* is considered a highly important source for comparative Fiqh. Using this work, researchers can examine the historical development of Islamic rulings within the framework of diverse legal

schools and viewpoints, analyzing points of difference and agreement. Thus, the *Muṣannaf* is not merely a hadith collection but also a rich resource for understanding jurisprudential parallels and distinctions and for advancing comparative studies in Fiqh.

For example, one may refer to a narration regarding the wording of the Adhān. One point of disagreement between Shia and Sunni traditions concerns the formula and phrases of the *Adhān*. In the *Muṣannaf*, *Ibn Abī Shaybah* transmits that the adhān was recited as: "*Allāhu akbar, Allāhu akbar, ash-hadu an lā ilāha illā Allāh…*" and concludes with: "*Lā ilāha illā Allāh, wa-Allāhu akbar*" (Ibn Abī Shaybah, 1988 AD/1409 AH: 1, 185). In contrast, in authoritative Shia hadith works, *ʿAbdullāh ibn Sinān* transmits from Imam *Ṣādiq* (AS) the form of the *Adhān* according to the Prophet's practice, which does not include the closing phrase "*Wa Allāhu Akbar*." (Ṭūsī, 1945 AD/1365 AH: 2, 59) This apparent difference reflects the distinct foundations for transmitting the Sunnah: "In Imāmī jurisprudence, only narrations that reach the Prophet through the infallible Imams are considered authoritative, whereas in Sunni jurisprudence, the statements of Companions and Successors are also considered valid proofs. Thus, additions or omissions, such as "*Wa Allāhu Akbar*" at the end of the *Adhān*, lack legal authority in Shia Fiqh and are considered innovations, whereas in Sunni practice they may be accepted based on the *Ijtihād* of transmitters and the practice of early scholars."

Another example concerns the recommended ritual bath (*Ghusl*) on special days such as *Eid al-Fiṭr* and *Eid al-Aḍḥā*. A narration in the *Muṣannaf* from Imam ʿAlī (AS) indicates that this practice was regarded as Sunnah among the Successors and Companions (Ibn Abī Shaybah, 1988 AD/1409 AH: 1, 500). In Shia jurisprudence as well, these ghusl practices are considered strongly recommended (Ṣadūq, 1943 AD/1363 AH: 1, 507).

5-2. Historical Antiquity and the Value of Its Chains of Transmission

One of the most important features of the *Muṣannaf* that defines its place among hadith collections is its historical antiquity. Written in the first half of the third century AH, it ranks among the earliest compiled Sunni hadith works. Its composition places it close to the era of the Successors and the Successors of the Successors, and many of its transmitters belong to the earliest strata of hadith transmission. Moreover, many of its *Isnāds* include eminent and trustworthy transmitters from that period, lending the work significant credibility from both a biographical and historical perspective. This enhances not only its substantive reliability but also its value as a resource for *Rijāl* studies, historical analysis, and the examination of early hadith movements. Therefore, the antiquity of the work and the relative trustworthiness of its chains of transmission constitute among the most important strengths of *Ibn Abī Shaybah*'s *Muṣannaf* among early

hadith compilations.

For example, consider a narration concerning a sick person's view of illness as a divine test and purification for the believer. This narration is not only ethically instructive but also, from a historical and *Rijāl* perspective, an excellent example demonstrating the antiquity of its chains and the *Muṣannaf*'s reliance on early transmitters. The Prophet (PBUH) visited a sick person while *Abū Hurayrah*, who was suffering from fever, accompanied him. The Prophet turned to him and said: "Rejoice! God says: "This fever or illness is my fire with which I afflict my believing servant in this world so that it will be his share of the Fire in the Hereafter." (Ibn Abī Shaybah, 1988 AD/1409 AH: 2, 440)

A notable feature of this narration is the antiquity of its *Isnād. Ibn Abī Shaybah* transmits it through a chain composed entirely of early transmitters, only a short step removed from the Prophetic era. The presence of transmitters such as *Ismāʿīl ibn ʿUbaydallāh* and *Abū Ṣāliḥ al-Ashʿarī*, Successors and Successors of the Successors, clearly demonstrate that this hadith was conveyed through the earliest circles of transmission. This structure not only strengthens the report's reliability from a *Rijāl* perspective but also shows that the *Muṣannaf* preserves material that offers the closest possible historical access to the Prophet's time.

Another example is a narration concerning marriage without witnesses. *Ibn ʿAbbās* reports that women who surrender themselves to a

man for marriage or sexual relations without observing the required legal conditions, including the presence of witnesses, are described as "*Baghāyā*"—meaning immoral or adulterous women (Ibn Abī Shaybah, 1988 AD/1409 AH: 3, 458). The chain of this narration is a striking example of a connected, early *Isnād* that goes back to the first generations of transmission. The presence of transmitters such as *Jābir ibn Zayd* and *Qatādah* link the report historically to the leading Successors and direct students of the Companions. Its connection to *Ibn ʿAbbās* further places the content within the corpus of authoritative statements of the Companions. Thus, the narration not only presents a substantive legal opinion from a major Companion but also exemplifies *Ibn Abī Shaybah*'s reliance on early and authoritative sources.

5-3. The Position of *al-Muṣannaf* in Sunni Hadith Collections

Al-Muṣannaf is regarded as one of the earliest compiled hadith works in the Islamic world, composed at the beginning of the 3rd century AH. Alongside works such as *al-Muṣannaf* of *ʿAbd al-Razzāq*, it is considered one of the most important early examples of organizing hadiths into jurisprudential chapters. In this work, *Ibn Abī Shaybah* not only collected a wide range of Prophetic traditions but also transmitted numerous reports from the Companions and Successors. This feature elevates *al-Muṣannaf* beyond a mere hadith book, making it a historical source for tracing the development of Islamic jurisprudence in its earliest stages.

The method of thematic classification primarily based on legal subjects served as one of the earliest models for organizing hadith materials. This approach was later expanded upon in the compilation of *Sunan* and other Sunni hadith collections. The influence of this work on the Sunni hadith heritage is evident from the frequency with which prominent hadith scholars referenced and transmitted its reports. For example, hadith no. 3 (Ibn Abī Shaybah, 1988 AD/1409 AH: 1, 11) is cited in the works of major scholars such as *al-Bukhārī* (al-Bukhārī, 1989 AD/1410 AH: 1, 90 and 120), *Ibn Mājah* (Ibn Mājah, 1997 AD/1418 AH: 1, 267), *Abū Dāwūd al-Sijistānī* (Sijistānī, 1999 AD/1420 AH: 1, 7), and *al-Nasāʾī* (al-Nasāʾī, n.d.: 20). Likewise, hadith no. 2096 (Ibn Abī Shaybah, 1988 AD/1409 AH: 1, 182) appears in sources such as Ṭabarī (Ṭabarī, 2001 AD/1422 AH: 8, 641), *Dārquṭnī* (Dārquṭnī, 2003 AD/1424 AH: 1, 227), and *Bayhaqī* (Bayhaqī, 2003 AD/1424 AH: 1, 404). Another example is hadith no. 36882 (Ibn Abī Shaybah, 1988 AD/1409 AH: 7, 394), which is found in the works of *Ibn Ḥibbān* (Ibn Ḥibbān, 1989 AD/1410 AH: 1, 273) and *Tirmidhī* (Tirmidhī, 1988 AD/1419 AH: 4, 428). Many other examples appear across diverse topics and are reflected in later sources.

This demonstrates that *al-Muṣannaf* was not only a reference in the time of *Ibn Abī Shaybah* but continued to serve as a key source for hadith scholars and jurists in subsequent centuries. Another important feature of *al-Muṣannaf* is that the author does not restrict himself to transmitting only sound (*Ṣaḥīḥ*) narrations. This has made the work a

broad, raw source for *Rijāl* analysis, jurisprudential research, and textual criticism. Unlike some later hadith collections that apply strict authenticity criteria, *Ibn Abī Shaybah* faithfully recorded traditions without filtering, thus providing researchers with an extensive body of hadith–legal data.

Therefore, *al-Muṣannaf* of *Ibn Abī Shaybah* may be considered not only one of the earliest successful attempts at systematic hadith compilation but also a foundational source in Sunni hadith literature, playing a key role in shaping and expanding the discipline of *Fiqh al-Hadith* in Sunni scholarship.

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5-4. Reception of *al-Muṣannaf* in Shia Hadith Collections

This work is among the most prominent Sunni hadith collections of the 3rd century AH, distinguished by its comprehensiveness, thematic organization, and record of early Islamic legal, historical, and theological opinions. Although composed within the Sunni hadith tradition, it has also attracted the attention of Shia scholars, who have cited it in their own works. Since many narrations found in the sources of both traditions are attributed to the Prophet, often without rigorous examination of their chains or content, similarities between the two bodies of literature are unsurprising.

Given that hadith collections may be absolute or relative in scope, examples of narrations from *al-Muṣannaf* appear within some relative or topic-based Shia collections. Below are a few examples (cf. Maʿaref, 2017 AD/1396 SH: 69):

1) *Shaykh al-Mufīd*, in *al-Kāfiya fī Radd Tawbat al-Khāṭiʾa*, cites a narration from *al-Muṣannaf* showing that *Ṭalḥa* and *Zubayr* outwardly asked Imam ʿAlī (AS) for permission to perform *ʿUmrah*, while the Imam understood that their true intent was to head toward Basra, an indication of the insincerity of their motives (Ibn Abī Shaybah, 1988 AD/1409 AH: 7, 546; Mufīd, 1992 AD/1413 AH: 14).
2) In the same work, *al-Mufīd* cites a well-known hadith predicting that a woman riding a particular camel would depart from Madina that the dogs of Haw'ab would bark at her and that many would be killed around her. This narration is taken as an indication of *ʿĀʾisha*'s role in the Battle of Jamal (Ibn Abī Shaybah, 1988 AD/1409 AH: 7, 548; Mufīd, 1992 AD/1413 AH: 37).
3) In *al-Jamal Wa al-Nuṣra li Sayyid al-ʿItra*, *al-Mufīd* records a historical report describing the inconsistency in the behavior of *Ṭalḥa* and *Zubayr*: "They initially urged people to pledge allegiance to Imam ʿAlī (AS), but after the killing of *ʿUthmān*, they opposed him under the pretext of seeking retribution." (Ibn Abī Shaybah, 1988 AD/1409 AH: 7, 548; Mufīd, 1992 AD/1413 AH: 143)
4) *Shaykh Ṭūsī*, in *al-Ghayba*, cites a report from *Ibn Abī Shaybah* describing the *Dajjāl* as a real being who existed during the Prophet's lifetime and will remain alive until the end of time. He further explores whether the *Dajjāl* may be identified with a creature known as *al-Jassāsa* (Ibn Abī Shaybah, 1988 AD/1409 AH: 7, 489; Ṭūsī, 1990 AD/1411 AH: 232).

5) *Sayyid Ibn Ṭāwūs*, in *al-Tashrīf bil minan fī al-Taʿrīf bil Fitan*, transmits a narration from the Prophet indicating that the *Dajjāl* will emerge from the regions of *Khurasan*, also found in *al-Muṣannaf* (Ibn Abī Shaybah, 1988 AD/1409 AH: 7, 494; Ibn Ṭāwūs, 1995 AD/1416 AH: 182).

6) *Daylamī*, in *Ghurar al-Akhbār wa Durar al-Āthār*, cites a hadith praising teachers of virtue, stating that all beings in the heavens and earth, even the fish in the sea, pray for their forgiveness. A similar narration appears in *al-Muṣannaf* (Ibn Abī Shaybah, 1988 AD/1409 AH: 6, 139; Daylamī, 1987 AD/1408 AH: 42).

7) *Shaykh Ḥurr ʿĀmilī*, in *Ithbāt al-Hudāt bil Nuṣūṣ wal Muʿjizāt*, refers to the well-known report of *Jābir ibn ʿAbd Allāh Anṣārī* regarding the Battle of *Khaybar*, in which Imam ʿAlī (AS) lifted the gate of the fortress on his shoulder, enabling the Muslims to climb over it; after the battle, forty men could not move the gate (Ibn Abī Shaybah, 1988 AD/1409 AH: 7, 429; Ḥurr ʿĀmilī, 2004 AD/1425 AH: 3, 549).

These examples clearly demonstrate that despite belonging to the Sunni tradition, *al-Muṣannaf* of *Ibn Abī Shaybah* enjoys recognized historical and narrative value among Shia scholars and theologians, who have used it critically and analytically.

Conclusion

Al-Muṣannaf of *Ibn Abī Shaybah*, as one of the oldest and most

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extensive Islamic hadith works, holds a distinguished place in Sunni hadith scholarship. In both methodology and content, it is a remarkable contribution. This study shows that *Ibn Abī Shaybah*'s method is fundamentally accumulative and transmission-based: he focuses on gathering hadiths and the sayings of the early generations from various teachers, avoiding jurisprudential analysis, *Rijāl* evaluation, or content assessment. He typically transmits narrations with clear audition formulas and connected chains, giving special attention to diverse transmission routes and the preservation of the opinions of Companions and Successors. However, he does not distinguish between strong and weak narrators, and many reports are presented without commentary or indicators of their reliability. This makes direct juristic use of the work challenging and requires supplementary analytical study.

Nevertheless, one of the most significant strengths of this work is its preservation of diverse early Islamic legal views. By collecting differing opinions of the Companions and Successors, it provides a valuable foundation for researching the history of juristic reasoning and comparative Fiqh. Its systematic chapter arrangement, thematic variety, and parallels with later Fiqh structures show its deep influence on the development of Sunni legal organization.

Alongside Prophetic hadiths, *Ibn Abī Shaybah* includes numerous reports on legal disagreements, political and social events of the early Islamic period, and how the early community understood religious

rulings, further enhancing the historical value of the work. On the other hand, the presence of unknown narrators, unresolved contradictory reports, and a lack of explicit acceptance or rejection of narrations are among its methodological shortcomings.

This study also demonstrates that the influence of *al-Muṣannaf* extends beyond Sunni sources; it is traceable in Shia works as well. Scholars such as *Shaykh Mufīd, Shaykh Ṭūsī,* and *Sayyid Ibn Ṭāwūs* have cited its narrations directly or indirectly. This illustrates the work's scholarly authority beyond sectarian boundaries and its potential role in academic dialogue between the two traditions.

Since *al-Muṣannaf* represents one of the earliest attempts to organize legal hadith material, a comparative study with other early hadith works, such as the *Musnad* of *Aḥmad*, the *Muwaṭṭaʾ* of *Mālik*, or the *Muṣannaf* of *ʿAbd al-Razzāq*, may open new pathways for understanding the development of hadith and legal reasoning in the Islamic world.

In sum, despite its limitations in chain and content evaluation, *al-Muṣannaf* is an unparalleled source for historical, biographical, legal, and comparative hadith studies due to its breadth of narrations, historical depth, systematic structure, and record of diverse juristic views. Effective use of this work requires analytical, Rijāl-based, and textual-critical approaches, yet it offers exceptional potential for reconstructing the intellectual and legal environment of the early centuries and serves as a foundation for interdisciplinary research across hadith, Islamic history, and comparative jurisprudence.

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The Dating of the Narration "*Khayru Nisā'il Jannah*" Transmitted by *Ṭabarānī* in *Shaykh Ṣadūq*'s *al-Khiṣāl* Using the *Isnād-Matn* Analysis Method

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Abstract

Abul Qāsim Sulaymān ibn Aḥmad ibn Ayyūb ibn Muṭayyir al-Lakhmī al-Shāmī, known as *Ṭabarānī*, was one of the greatest Sunni Hadith scholars of the Islamic world and one of the longest-living. In Shi'a books, especially *Shaykh Ṣadūq*'s *al-Khiṣāl*, many of his narrations have been transmitted. *Shaykh Ṣadūq*, through correspondence with him in Isfahan, transmitted the narration "*Khayru Nisāʾ al-Jannah*" via writing with his permission. This narration is mentioned in various Sunni sources, but in Shi'a sources, *Shaykh Ṣadūq* was the first to

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introduce it into Imami sources, transmitting it from his Sunni Shaykh, *Lakhmī*. For this reason, regarding to the importance of analyzing the chain of narration (*Isnād*) and text (*Matn*) of this narration in both Sunni and Shi'a sources, especially regarding the chronological order of its narrators, the present study was conducted. To this end, using the *Isnād-matn* analysis method for examining hadiths and a descriptive-analytical approach, after describing the different opinions and views among the hadith scholars in explaining this hadith, we seek a clear answer to the question: 'What changes are there in the main clause of this hadith?' The results of the analysis using the *Isnād* and text method show a high degree of correlation of this hadith in various Sunni sources and a slight difference with the Shi'a transmission. The analysis revealed that almost all Sunni sources transmitted this hadith in a similar manner, whereas in the Shi'a transmission by *Shaykh Ṣadūq* in the main phrase, slight changes in wording were made. However, the meaning and concept remain the same, and the general sense is conveyed to the reader.

Keywords: Hadith Dating, *Isnād-matn*, Narration "*Khayr Nisāʾ al-Jannah*," Ṭabarānī, Shaykh Ṣadūq, *al-Khiṣāl*.

Introduction

Isfahan is located in the central plateau of Iran and was the capital of the Buyid dynasty in the 4th century AH (Amanat, 2021 AD/1400 SH: 97-98). The Buyids were Shi'a in their religious orientation (Kahn,

2005 AD/1384 SH: 31). They ruled over all of Iran, including Isfahan, and by creating stability in the city, they were able to some extent promote the spread of knowledge and the creation of Islamic civilization (Bahmanyar, 2004 AD/1383 SH: 22-24). At least until the 4th century, after the Muslim conquest, Isfahan was known as a Sunni city. However, after the rise of the Buyids in the first half of the 4th century, it gradually became a Shi'a city with the migration of Sayyids and Shi'as (Ja'fariyan, 1997 AD/1376 SH: 18). One of the most important factors for the growth of Shi'ism in Isfahan was the residence and propagation of the Buyid minister *Ṣāḥib ibn 'Abbād* in the city (Razavi, 2017 AD/1396 SH: 74).

Shaykh Ṣadūq used Sunni narrators from Isfahan, including *Lakhmī*,[1] and always wanted to travel to Isfahan to benefit from the Shaykhs of that land. However, this opportunity was not provided to

1. Lakhmī with "Khā'" is attributed to Lakhm; they are a large tribe and group that traces its lineage to Lakhm, whose name is Mālik ibn 'Adī ibn al-Ḥārith ibn Adad ibn Zayd ibn Yashjub ibn 'Urayb ibn Zayd ibn Kahlān ibn Saba ibn Yashjab ibn Ya'rub ibn Qahtan. He was one of the sheikhs of Saduq and used to send hadiths to Ṣadūq from Isfahan via writing. (Majlisī, 1982 AD/1403 AH: 16, 2). Al-Lakhmī with "Khā'," with a "Fatḥa" on the "Lām" and a "Sukūn" on the "khā'," is attributed to Lakhm, and he is Mālik ibn 'Adī. Lakhm and Judham are two tribes from Yemen, and Lakhmi is *Sulaymān ibn Aḥmad ibn Ayyūb al-Lakhmī*, *Abul Qāsim* al-*Ṭabarānī al-Ḥāfiẓ*, who lived for a hundred years (ibid: 14, 201). *al-Ḥāfiẓ Abul Qāsim* said: "And he was trustworthy" (Mizzī, 1985 AD/1406 AH: 1, 249). *Muslimah ibn Qāsim al-Andalusī* said in the book "*al-Ṣilah*": "*Muhammad ibn al-Ḥasan al-Hamdānī* narrated from him, and he said: He is righteous." *Al-Nasā'ī* said in "*Asāmī Shuyukhihī*": "There is nothing wrong with him," and he mentioned his chastity, piety, and trustworthiness ('Asqalānī, 1896 AD/1326 AH: 1, 10).

him, so he chose to correspond with them (Sattar, 2014 AD/1393 SH: 190). For this reason, *Shaykh Ṣadūq* refers to *Aḥmad ibn Ayyūb al-Lakhmī* with the phrase "*Akhbaranī fīmā Kataba Ilayya min Iṣfahān*" (he informed me in what he wrote to me from Isfahan) or "*Wa Akhbaranā Sulaymān ibn Aḥmad ibn Ayyūb al-Lakhmī fī mā Kataba Ilaynā min Iṣfahān*" (and *Sulaymān ibn Aḥmad ibn Ayyūb al-Lakhmī* informed us in what he wrote to us from Isfahan). The word "*Akhbaranī*" in transmitting hadiths indicates transmission by writing along with permission (*Ijāzah*) (Ṣadūq, *al-Khiṣāl*, 1998 AD/1377 SH: 1, 6, 71 and 41; Ṣadūq, *Amālī*, 2021 AD/1400 SH: 435; Ṣadūq, *ʻUyūn Akhbār al-Riḍā*, 1999 AD/1378 SH: 1, 227). Therefore, the permission to narrate "*Khayr Nisāʾ al-Jannah*" was obtained through correspondence with *Sulaymān ibn Aḥmad ibn Ayyūb al-Lakhmī* from Isfahan (Mousavi Khursan, 1984 AD/1405 AH: 2).

Abul Qāsim Sulaymān ibn Aḥmad ibn Ayyūb ibn Muṭayyir al-Lakhmī al-Shāmī, known as *Ṭabarānī*, was born in Akka in 260 AH and died in Isfahan in 360 AH (Dhahabī, 1998 AD/1419 AH: 3, 85). *Ṭabarānī* was famous for being a traveler and wanderer, as he traveled to many countries, including Hijaz, Yemen, Egypt, Iraq, Fars, and Jazira. He eventually settled in Isfahan and spent 60 years there teaching hadith (Aṣbahānī, 1983 AD/1404 AH: 3). He is known in the world of hadith as *Musnad al-Dunya* (the narrator of the world) and studied under more than a thousand hadith Shaykhs, including *Miqdād ibn Dāwūd al-Raʻīnī, Yaḥyā ibn Ayyūb al-ʻAllāf, Abū ʻAbdul Raḥmān*

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al-Nasā'ī, Bishr ibn Mūsā, Hāshim ibn Murthid al-Ṭabarānī, Brāhīm ibn Mu'ayyid al-Shaybānī, Abū Zar'ah al-Thaqafī, Idrīs ibn Ja'far al-Ṭayyār, Ali ibn 'Abd al-'Azīz al-Baghawī, and others. Many students also benefited from him, including *Abū Nu'aym al-Iṣfahānī, al-Ḥusayn ibn Aḥmad ibn al-Marzbān, Abū Bakr ibn Mardawayh, Abū Bakr ibn Abi Ali al-Dhakwānī, Muhammad ibn 'Ubaydullāh ibn Shahrīyār, Abū 'Umar Muhammad ibn Ḥusayn al-Basṭāmī, Abul Faḍl Muhammad ibn Aḥmad al-Jārūdī, Abul 'Abbās ibn 'Uqdah, and Abū Nu'aym al-Ḥāfiẓ*, and others (Dhahabī, 1998 AD/1419 AH: 3, 85; Ḥamawī, 1995: 4, 18). He was known for his frequent fasting, piety in worship, and night prayers (Aṣbahānī, 1983 AD/1404 AH: 2). Dhahabī described him as a narrator of hadith, saying: "*Wa Kāna min Fursān Hādha al-sha'n ma'a al-Ṣidq wa al-Amānah*" (he was one of the knights of this field, with honesty and trustworthiness) (Dhahabī, 1998 AD/1419 AH: 3, 85). Although *Ṭabarānī* has many works, including *Kitāb Ma'rifat al-Ṣaḥāba*, *Kitāb al-Tafsir*, *Maqtal al-Ḥusayn ibn Ali*, and *Musnad al-'Asharah* (more than a hundred books), he is mostly known for his three famous books, the three *Mu'jams* (*Mu'jam al-Ṣaghīr*, *al-Kabīr*, and *al-Awsaṭ*) (Aṣbahānī, 1983 AD/1404 AH: 18).

Shaykh Ṣadūq never mentioned his famous name, *Ṭabarānī*, in *al-Khiṣāl*. He always referred to him as *Sulaymān ibn Aḥmad ibn Ayyūb al-Lakhmī* (Ṣadūq, *al-Khiṣāl*, 1983 AD/1362 SH: 1, 206). A noteworthy point is that in *al-Khiṣāl*, *Ṣadūq* sometimes brought

narrations from *Lakhmī* and then, after narrating the same hadith with a chain of narrators from the Imami Shi'as, brought them together. In fact, he presented the same content with two chains of narration, one Shi'a and one Sunni, to emphasize its content. Perhaps the reason for *Ṣadūq*'s action was to emphasize the narrators of the chain and the agreement of the two schools on the narration of that hadith. Therefore, in his transmission from *Ṭabarānī*, *Ṣadūq* also mentioned one or more narrations related to that hadith from Shi'a narrators, so that on the one hand, he could address the Shi'a view through a Sunni hadith, and on the other hand, he could point to Sunni sources and their agreement with the Shi'a school (Ṣadūq, *al-Khiṣāl*, 1983 AD/1362 SH: 1, 4).

In the book *al-Khiṣāl*, *Shaykh Ṣadūq* has stated the complete chain of transmission of each narration at the beginning and has included the *Musnad* reports that he has extracted from the famous principles in this book. However, sometimes there are cases in the chain of transmission of some narrations in this book that make them fall outside the level of authentic and good hadith; (*Ṣadūq*, 1942 AD/1362 AH: 1 and 2). Therefore, the narration in *al-Khiṣāl* does not mean that *Ṣadūq* approves of that statement or accepts that narration, because in this book he has narrated at least 63 sayings from non-Infallibles (Madani Bajistani, 2006 AD/1385 SH: 1, 378).

The narration "*Khayru Nisāʾ al-Jannah*" is about the greatest women in the world. This narration is found in the chapter *al-Arbaʻah*

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(The Four), under the title "The best women of Paradise are four" (as the book is number-centric, it refers to four women who are in Paradise), with hadith number 23, transmitted by *Shaykh Ṣadūq* from *Lakhmī* (Ṣadūq, *al-Khiṣāl*, 1983 AD/1362 SH: 1, 206). Next, we will first examine this narration in *al-Khiṣāl* and then in the texts that appear in Sunni sources with the phrase "*Khayru Nisāʾ al-Jannah*"—the main phrase of this hadith. Then we will date this narration. The analysis in this article is based on the method of hadith dating and *Isnād-matn*[1] analysis. This article, with its descriptive-analytical method, provides clear answers to questions such as: 'What changes are there in the main clause of this hadith?' 'What is the necessity and benefit of the *Isnād-matn* analysis method in examining this hadith?'

It is assumed that in the main phrase of the narration under discussion, "*Khayru Nisāʾ al-Jannah*," there is a slight difference in *Ṣadūq*'s transmission compared to the Sunni transmissions.

Therefore, by examining the changes and evolution of the main paragraph of this hadith, which is related to the topic of the best women of the world, we will discuss the virtues and merits of Fatima Zahra (AS) in *Shaykh Ṣadūq*'s book *al-Khiṣāl* through a textual-sanctioned analysis of the hadith "*Khayru Nisāʾ al-Jannah*."

In the present era, researchers have used new analytical methods and studies, including the approach of dating narrations, to examine

1. isnad - cum- matn Analysis / matn-cum-isnad Analysis

hadiths. They seek to discover the original core of the narration within a specific time frame and also pay attention to the main and partial common links in the chain of narration. This method of study serves as a tool for analyzing hadith texts to accurately understand the hadith.

Regarding the way of this research, articles have been written that specifically address the dating of a particular hadith, including:

- The article "Dating the Hadith *Innī Ūtītu al-Kitāb wa Mithlahū Ma'ah* Based on the *Isnād* and Text Analysis Method" by Fahimeh Gholaminejad and Hossein Sattar, in which the "Hadith of the couch" is examined using the Isnād-matn analysis method (Gholaminejad and Sattar, 2023 AD/1402 SH: 19-38).
- An article titled "Investigating the Role of *Shaykh Ṣadūq* in Transmitting the Narration of the Eighteen Virtues of Ali (PBUH) to Shi'a Sources Based on the *Isnād-Matn* Analysis Method" by Fahimeh Gholaminejad et al. was published in 2023 AD/1402 SH. In it, the dating method based on *Isnād-matn* is generally introduced, and then the hadith "*Li Ali (AS) Thamānīyata 'Ashrata Manqaba*" (Ali has eighteen virtues) is dated using the *Isnād-matn* method (Gholaminejad et al., 2023 AD/1402 SH: 81-97).
- In addition, an article by Fahimeh Gholaminejad, Hossein Sattar, and Mohammad Hassan Saneipour was also published, in which the dating of the hadith "*Hum Khayru man Yashrabu Ṣawba al-Ghamām*" on the topic of the succession and virtues of Imam *Riḍā*

(PBUH) is examined using the *Isnād-matn* analysis method (Gholaminejad et al., 2024 AD/1403 SH: 89-107).

Although the *Isnād-matn* analysis method has been used by researchers to date a few specific hadiths, the *Isnād-matn* method has not yet been used by researchers and hadith scholars to examine the hadith "*Khayru Nisāʾ al-Jannah*." The different approach in this research is the use of the *Isnād-matn* analysis method to examine this narration, and for this reason, it has a new and fresh perspective.

1. Analysis of the Variants of the Narration "*Khayru Nisāʾ al-Jannah*"

The narration transmitted on the topic of the greatest women in the world from *Lakhmī* in *al-Khiṣāl*, in which *ʻIkrimah* narrates from *Ibn ʻAbbās* that he said: "The Messenger of God (PBUH) drew four lines and then said: "The best women of Paradise are Maryam the daughter of *ʻImrān*, *Khadījah* the daughter of *Khuwaylid*, *Fāṭimah* the daughter of Muhammad, and *Āsīyah* the daughter of *Muzāḥim*, the wife of Pharaoh," is narrated through "*Sulaymān ibn Aḥmad ibn Ayyūb al-Lakhmī*" from "*Ali ibn ʻAbd al-ʻAzīz*" from "*Ḥajjāj ibn al-Minhāl*" from "*Dāwūd ibn Abi al-Furāt al-Kindīyy*" from "*ʻIlbāʾ ibn Aḥmar*" from "*ʻIkrimah*" from "*Ibn ʻAbbās.*" (Ṣadūq, 1983 AD/1362 SH: 1, 206)

This narration is frequently transmitted in Sunni sources.[1] Below, we will analyze the *Isnād* and text of this narration by selecting and

1. Cf. Ṭabarī, 1386: 1/186; Qundūzī, 1422: 2/54.

tracing five different texts and versions, taking into account their different chronological order and examining them against the text of the narration transmitted in *Ṣadūq*'s *al-Khiṣāl*.

Ṣadūq is the first hadith scholar to introduce this hadith into Imami sources, transmitting it from his Sunni Shaykh, *Lakhmī*. After Shaykh *Ṣadūq*, only Allamah *Majlīsī* included this narration in *Biḥār al-Anwār*, and that too with the same similar transmission and the same chain of narration as *Ṣadūq* (Majlīsī, 1982 AD/1403 AH: 13, 162; 14, 201; 16, 2; 108, 163).

This narration can be categorized chronologically as follows:

A) *Musnad Aḥmad ibn Ḥanbal* (d. 241 AH) Hadith number 2668 (Ibn Ḥanbal, 1995 AD/1416 AH: 3, 194);

B) *Faḍā'il al-Ṣaḥāba* by Nasā'ī (d. 303 AH) Hadith numbers 252 and 259 (Nasā'ī, 1984 AD/1405 AH: 1, 74 and 76);

C) *al-Khiṣāl* by *Shaykh Ṣadūq* (d. 381 AH) Chapter *al-Arbaʿah*, hadith number 23 (Ṣadūq, 1983 AD/1362 SH: 1, 206);

D) *al-Istīʿāb* by *Ibnʿ Abd al-Barr* (d. 463 AH) (Ibn ʿAbd al-Barr, 1991 AD/1412 AH: 4, 1822 and 1895);

E) *al-Iṣāba fī Tamyīz al-Ṣaḥāba* by *Ibn Ḥajar* (d. 852 AH) (Ibn Ḥajar, 1994 AD/1415 AH: 8, 264).

1-1. *Isnād* Analysis of the Narration "*Khayru Nisāʾ al-Jannah*"

As mentioned above, the variants of this narration can be categorized chronologically. Although the texts of each variant are conceptually

related, there are slight differences in some of them. However, the main common link of this narration is a single narrator, the famous companion *Ibn 'Abbās* (d. 68 AH).

Next, we will analyze the *Isnād-matn* of these variants, examining the individuals in the chain of narration and the changes in the text of the said hadith. Certainly, in some versions, there are differences in the chains of narration, the individuals in the chain, and even in parts of the hadith text, such as changes in wording, the format of the narration, and the elements of the text, which we will address in the *Isnād-matn* analysis.

1-1-1. Transmission and *Isnād* Analysis of Variant A

Based on figure 1, which will follow, according to the narration in *Musnad Aḥmad ibn Ḥanbal*, two narrators in the successor's generation, *Dāwūd ibn Abī al-Furāt* and *'Ilbā' ibn Aḥmar*, heard this narration from *'Ikrimah* from *Ibn 'Abbās*. The last narrator in the companion generation is *Ibn 'Abbās*, who can be considered the final narrator in all transmission paths. This narration is, in fact, *Mawqūf* (stopped at a companion); *Ibn 'Abbās*, as the common narrator, published the narrations. Therefore, the categorization must begin with the generation of *Ibn 'Abbās* (the main common link of the hadith), as the transmission of variant 'a' is from sources before *Shaykh Ṣadūq* and represents the primary chronological limit of this narration. It is also the most explicit transmission in terms of text. Thus, this transmission is chosen as the main text, and other narrations

will be compared with it.

The text of the hadith through this chain is as follows: "*Ḥaddathanā Yūnus, Ḥaddathanā Dāwūd ibn Abī al-Furāt an ʻIlbā' an ʻIkrimah an Ibn ʻAbbās, Qāla: Khaṭṭa Rasūl Allah fī al-ArḍAarbaʻata Khuṭūṭ, Qāla: "Tadrūna mā Hādhā?" Faqālū: Allah wa Rasūluh Aʻlama, Faqāla Rasūl: Afḍal Nisā' Ahl al-Jannah Khadījah Bint Khuwaylid, wa Fāṭimah Bint Muhammad, wa Āsīyah Bint Muzāhim Imra'at Firʻawn, wa Maryam ibn ʻImrān.*" (Aḥmad ibn Ḥanbal, 1416 AH: 3/194)

This hadith is *Ṣaḥīḥ al-Isnād* (Dhahabī, 1409: 3/46). In the hadith, all the narrators are trustworthy, except for "'*Ilbā'*," who is considered a narrator of Muslim's collection.[1] Although he was also a witness to the hadith of Anas with the words "*Ḥasbuka min Nisā' al-ʻĀlamīn...,*"[2] *ʻIlbā'* was a successor and also a narrator of the hadith of *Mubāhalah* (Ḥusaynī Milani, 2014 AD/1393 SH: 8-9).

The "*ʻIlbā'*" meant here is the same *ʻIlbā' ibn Aḥmar al-Yashkurī* (Aḥmad ibn Ḥanbal, 1995 AD/1416 AH: 4, 409). In biographical books, it

1. And *al-Ḥākim* said: "Its chain of narration is correct," and *al-Dhahabī* agreed with him. I say: And its narrators are trustworthy men of *al-Bukhārī* other than *ʻIlbā' ibn Aḥmad*, for he is among the men of Muslim. And it has a supporting narration from the hadith of Anas, in a *Marfūʻ* form, with the wording: "Enough for you from the women of the worlds..." (al-Albānī, 1994 AD/1415 AH: 4, 13-14)
2. And from Anas, may God Almighty be pleased with him, who said: "The Messenger of God, may God bless him and grant him peace, said: "Enough for you from the women of the worlds are four: Maryam, the daughter of *ʻImrān, Āsīya*, the wife of Pharaoh, Khadija, the daughter of Khuwaylid, and Fatima, the daughter of Muhammad." (Ṭaḥāwī, 1994 AD/1415 AH: 1, 140; Suyūṭī, 2011 AD/1432 AH: 2, 194; Ṭabāṭabā'ī, 1973 AD/1352 SH: 3, 214)

is written: "*'Ilbā' ibn Aḥmar al-Yashkurī al-Baṣrī* is one of the narrators of *al-Tahdhīb*." (Qaysī Dimashqī, 1993 AD/1414 AH: 6, 226)

Ibn Ḥibbān also mentions him in his book *al-Thiqāt* and writes about him: "*'Ilbā' ibn Aḥmar al-Yashkurī Sakana Marw Aṣluhu min al-Baṣrah Yarwī an Abī Zayd al-Anṣārī wa Huwa Jadduhū wa Ism Abī Zayd 'Amr ibn Akhṭab Rawā 'anhu Dāwūd ibn Abī al-Furāt wa Ḥusayn ibn Wāqid*" ['*Ilbā' ibn Aḥmar al-Yashkurī* lived in Marv, but he was originally from Basra. He narrated from *Abū Zayd al-Anṣārī*, who was his grandfather, and the name of *Abū Zayd* was *'Amr ibn Akhṭab. Dāwūd ibn Abī al-Furāt and Ḥusayn ibn Wāqid* narrated from him] (Ibn Ḥibbān, 1972 AD/1393 AH: 5, 280). *Al-Dārimī* also, quoting *Ibn Ma'īn*, introduces him as trustworthy (*Thiqa*) (Ibn Ma'īn, n.d.: 1, 182).[1]

Another important point in this transmission is that the narration "*Khayru Nisā' al-Jannah*" in *Musnad Aḥmad ibn Ḥanbal* has a greater difference in its *Isnād* with other variants. The difference in the latter transmission, which is the oldest in Sunni sources related to this narration, is the existence of three different paths and narrators (the said narration appears with three paths and numbers 2668, 2901, and 2957 in *Musnad Aḥmad ibn Ḥanbal*) in the chain of narration:

"*Ḥaddathanā 'Abd al-Ṣamad, Ḥaddathanā Dāwūd, Qāla: Ḥaddathanā 'Ilbā' ibn Aḥmar an 'Ikrimah an Ibn 'Abbās: Anna Rasūl Allah Khaṭṭa Arba'a Khuṭūṭ, Thumma Qāla: Atadrūna lima Khaṭaṭtu*

1. For more information on the translation of 'Ilbā' ibn Aḥmar al-Yashkurī, see: Ḥāfiẓ al-Mizzī, 1406: 20/293; Ibn Nuqṭa, 1408: 1/121.

Hādhihī al-Khuṭūṭ? Qālū: Lā. Qāla: Afḍal Nisā' al-Jannah Arba'a: Maryam Bint 'Imrān wa Khadījah Bint Khuwaylid wa Fāṭimah ibn Muhammad wa Āsīyah Bint Muzāhim."

Regarding this chain, *Aḥmad ibn Ḥanbal* writes: Its *Isnād* is *Ṣaḥīḥ*, its narrators are trustworthy narrators of *Ṣaḥīḥ*. *'Abd al-Ṣamad*: "He is *Ibn 'Abd al-Wārith ibn Sa'īd*, and *Dāwūd*: "He is *Ibn Abī al-Furāt al-Kindī al-Marwazī*." (Ibn Ḥanbal, 1995 AD/1416 AH: 5, 113) In another chain in *Musnad Aḥmad ibn Ḥanbal*, it is narrated: "*Ḥaddathanā Abū 'Abd al-Raḥmān, Ḥaddathanā Dāwūd an 'Ilbā' an 'Ikrimah an Ibn 'Abbās, Qāla: Khaṭṭa Rasūl Allah fi al-Arḍ Arba'a Khuṭūṭ, Qāla: Atadrūna mā Hādhā? Qālū: Allah wa Rasūlu A'lama. Faqāla Rasūl Allah: Afḍalu Nisā'i Ahl al-Jannah Khadījah Bint Khuwaylid wa Fāṭimah Bint Muhammad wa Maryam Bint 'Imrān wa Āsīyah Bint Muzāhim Imra'at Fir'awn.*"

This chain, as is clear, is narrated from *Abū 'Abd al-Raḥmān* (Ibn Ḥanbal, 1995 AD/1416 AH: 5, 77).

Another point that is noteworthy in the narration of the three chains in *Musnad Aḥmad ibn Ḥanbal* is that in all three chains of *Musnad Aḥmad ibn Ḥanbal*, due to the antiquity of the hadith in terms of chronological order and its narration by *Aḥmad ibn Ḥanbal*, there is only one narrator in the generation of the followers of the followers in the chain of the hadith. That is, in the first chain, *Yūnus*, in the second, *'Abd al-Ṣamad*, and in the third, *Abū 'Abd al-Raḥmān* are the only narrators in the generation before *Dāwūd ibn Abī al-Furāt al-Marwazī*. Of

course, the chain we are examining in this research from among these three mentioned chains in the book *Musnad Aḥmad ibn Ḥanbal* is number 2668 (Aḥmad ibn Ḥanbal, 1995 AD/1416 AH: 3, 194).

The chain mentioned in number 2668 is slightly different in text from the other chains narrated in *Musnad Aḥmad* and is more similar and closer to the narration mentioned in the other chain in *Shaykh Ṣadūq*'s *al-Khiṣāl*, which is narrated from *Muhammad ibn Ali ibn Ismā'īl*. In fact, *Shaykh Ṣadūq* also narrated this hadith in *al-Khiṣāl* through two chains: "*Akhbaranī Muhammad ibn Ali ibn Ismā'īl, Qāla: Akhbaranā Abū al-'Abbās ibn Manī', Qāla: Ḥaddathanā Shaybān ibn Farrūkh, Qāla: Ḥaddathanā Dāwūd ibn Abī al-Furāt, Qāla: Ḥaddathanā 'Ilbā' ibn Aḥmar, Qāla: Ḥaddathanā 'Ikrimah an Ibn 'Abbās, Qāla: Khaṭṭa Rasūl Allah Arba'a Khiṭaṭ fil Arḍ wa Qāla a Tadrūn mā Hādhā Qulnā Allah wa Rasūlu A'lamu fa Qāla Rasūl Allah: Afḍaul Nisā' ahl al-Jannah Arba' Khadījah Bint Khuwaylid wa Fāṭimah Bint Muhammad wa Maryam Bint 'Imrān wa Āsīyah Bint Muzāhim Imra'at Fir'awn.*" (Ṣadūq, 1983 AD/1362 SH: 1, 206)

As is clear, this chain is narrated from *Muhammad ibn Ali ibn Ismā'īl by Shaykh Ṣadūq* in *al-Khiṣāl*. The other chain is from *Sulaymān ibn Aḥmad ibn Ayyūb al-Lakhmī*, which is narrated in *al-Khiṣāl* (Ṣadūq, 1983 AD/1362 SH: 1, 206). Of course, our examination of this narration from the two chains narrated in *Shaykh Ṣadūq*'s *al-Khiṣāl* is of the chain from *Sulaymān ibn Aḥmad ibn Ayyūb al-Lakhmī*, which will be discussed next.

1-1-2. Transmission and *Isnād* Analysis of Variant B

The narration by *Nasā'ī* in the book *Faḍā'il al-Ṣaḥāba* is presented through two chains. The first chain is from Amr ibn Mansur from *Ḥajjāj ibn al-Minhāl* (Nasā'ī, 1984 AD/1405 AH: 1, 76) and the second chain is from *Ibrāhīm ibn Ya'qūb* from *Abū al-Nu'mān* (Nasā'ī, 1984 AD/1405 AH: 1, 74). However, in both ways, the *'Ikrimah* is the same in the category of the followers.

1. Isnād Analysis of Variant B-1

The text of the narration through the first chain (variant B-1) is as follows: "*Akhbaranā 'Amr ibn Manṣūr Qāla ana al-Ḥajjāj ibn al-Minhāl Qāla Thanā Dāwūd ibn Abī al-Furāt an 'Ilbā' an 'Ikrimah an Ibn 'Abbās Qāla Khaṭṭa Rasūl Allah fil Arḍ Khuṭūṭan Qāla Atadrūna ma Hādhā Qālū Allah wa Rasūlu A'lama faqāla Rasūl Allah Afḍala Nisā' Ahl al-Jannah Khadījah Bint Khuwaylid wa Fāṭimah Bint Muhammad wa Maryam Bint 'Imrān wa Āsīyah Bint Muzāhim Imra'at Fir'awn*" [*'Amr ibn Manṣūr* informed me, he said: *al-Ḥajjāj ibn al-Minhāl* informed me, he said: *Dāwūd ibn Abi al-Furāt* narrated to us from *'Ilbā'* from *'Ikrimah* from *Ibn 'Abbās* that he said: The Messenger of God drew lines on the ground and said: Do you know what this is? They said: "God and His Messenger know best. Then the Messenger of God said: The best women of the people of Paradise are *Khadījah Bint Khuwaylid, Fāṭimah* the daughter of Muhammad, Maryam the daughter of *'Imrān*, and *Āsīyah* the daughter of *Muzāhim*

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the wife of Pharaoh]. *Nasā'ī* included this hadith in his book under *Manaqib Fāṭimah Bint Rasūl Allah sallalahu alayhi wa sallam radi Allah anha* (Nasā'ī, 1984 AD/1405 AH: 1, 76).

2. *Isnād* Analysis of Variant B-2

The text of the narration through the second chain (variant B-2) is also as follows: "*Akhbaranā Brāhīm ibn Ya'qūb Qāla ana Abū al-Nu'mān Qāla ana Dāwūd ibn Abi al-Furāt an 'Ilbā' ibn Ahmar an 'Ikrimah an Ibn 'Abbās Qāla Khaṭṭa Rasūl Allah fil Arḍ Arba' Khuṭūṭ Thumma Qāla hal Tadrūn mā Hādhā Qālū Allah wa Rasūlu A'lama faqāla Rasūl Allah Afḍala Nisā' ahl al-Jannah Khadījah Bint Khuwaylid wa Fāṭimah Bint Muhammad wa Maryam Bint 'Imrān wa Āsīyah Bint Muzāhim Imra'at Fir'awn.*" (Nasā'ī, 1984 AD/1405 AH: 1, 74).

Regarding the internal differences of these two chains narrated by *Nasā'ī*, it should be noted that in addition to the difference in the chain of narration, another different part of these two chains is the mention of the word "*Khuṭūṭan*" in the first chain's narration, while in the second chain, this part is "*Arba' Khuṭūṭ.*" In fact, in the second chain, the details and number of lines are expressed more precisely. Also, in the first chain, the interrogative particle in the phrase "*Atadrūna ma Hādhā?*" is a *Hamza*, while in the second chain, it is a *Hal*, and the narration is transmitted as "*Hal Tadrūna*." However, the chain of narration for both of these narrations *in Nasā'ī*'s *Faḍā'il al-Ṣaḥāba*, from *Dāwūd ibn Abī al-Furāt* onwards in the Successor generation, is

the same as the earlier Sunni sources, such as *Musnad Aḥmad ibn Ḥanbal*, which is about half a century older, and also with the later Shi'a sources, such as *Shaykh Ṣadūq*'s *al-Khiṣāl*, which was narrated about 80 years later.

1-1-3. Transmission and *Isnād* Analysis of Variant C

Shaykh Ṣadūq in the chapter *al-Arba'ah* narrates the said hadith from *Lakhmī* with this chain: "*Akhbaranā Sulaymān ibn Aḥmad ibn Ayyūb al-Lakhmī, Qāla Ḥaddathanā Ali ibn 'Abd al-'Azīz, Qāla Ḥaddathanā Ḥajjāj ibn al-Minhāl, Qāla Ḥaddathanā Dāwūd ibn Abi al-Furāt al-Kindīyy an 'Ilbā' ibn Aḥmar an 'Ikrimah an Ibn 'Abbās, Qāla: Khaṭṭa Rasūl Allah s Arba' Khiṭaṭ Thumma Qāla khayr Nisā' al-Jannah Maryam Bint 'Imrān wa Khadījah Bint Khuwaylid wa Fāṭimah Bint Muhammad wa Āsīyah Bint Muzāhim Imra'at Fir'awn.*" (Ṣadūq, 1942 AD/1362 AH: 1, 206)

The transmission of this narration in *Shaykh Ṣadūq*'s book *al-Khiṣāl* has more differences with the transmissions of variants A (*Musnad Aḥmad ibn Ḥanbal*) and B (*Faḍā'il al-Ṣaḥāba* by Nasā'ī), which chronologically preceded Ṣadūq's *al-Khiṣāl*. The difference in the latter transmission, which is in the 3rd century AH, is the presence of more narrators in the generation of the followers of the Successor.[1] This means that in *Musnad*

1. "The *Tābi'īn* is the plural of *Tābi'ī* (successor). A *Tābi'ī* is someone who has not met the Prophet himself, or if he has seen him, he was not a Muslim at the time of the meeting; but he has met the companions of the Prophet in the state of Islam. And if someone has not seen any of the Companions in the state of Islam, but has met the *Tābi'īn* (in the state of Islam), he is called followers of the successor." (Modir Shanechi, 2007 AD/1386 SH: 49)

Aḥmad ibn Ḥanbal, there was only one narrator in the Successor generation, and in Nasā'ī's *Faḍā'il al-Ṣaḥāba*, there were two narrators, whereas in *Shaykh Ṣadūq*'s *al-Khiṣāl*, there are three narrators in the Successor generation in the chain of narration.

It also seems that *Shaykh Ṣadūq* introduced this narration into Shi'a sources with one more intermediary in the generation of the followers of the Successor from *Nasā'ī*'s *Faḍā'il al-Ṣaḥāba*, which was a source before *al-Khiṣāl*. That is, *Shaykh Ṣadūq* narrated this narration from *Sulaymān ibn Aḥmad ibn Ayyūb al-Lakhmī* from *Ali ibn 'Abd al-'Azīz* from *Ḥajjāj ibn al-Minhāl* in the Successor generation, and Nasā'ī narrated this hadith from Amr ibn Mansur from *Ḥajjāj ibn al-Minhāl* in the Successor generation.

As mentioned earlier, *Ṣadūq's Isnād* in the chains of this hadith has more narrators in the Successor generation compared to the versions in *Musnad Aḥmad* and *Nasā'ī*'s *Faḍā'il al-Ṣaḥāba*, which are older than Ṣadūq's *al-Khiṣāl*. In fact, from the generation of *Dāwūd ibn Abi al-Furāt* onwards, this hadith is narrated through three chains in the generation of the followers of the Successor: one is the "Chain of *Sulaymān ibn Aḥmad ibn Ayyūb al-Lakhmī al-Ṭabarānī Abū al-Qāsim al-Ḥāfiẓ*, the author of the three *Mu'jams*," about whom it is said that he was one of the trustworthy and authoritative hadith scholars of the companions of *Duḥaym*[1] (Dhahabī, 1984 AD/1405 AH: 16, 119-129,

1. Duḥaym is the title of Abū Sa'īd 'Abd al-Raḥmān ibn Ibrahim, a judge and hadith scholar of the second and third centuries. Duḥaym is a diminutive of Duḥmān and means "Wicked," which is why Abū Sa'īd 'Abd al-Raḥmān ibn Ibrahim disliked →

no. 86; Māmaqānī, 2002 AD/1381 SH: 33/23; Dhahabī, 1995 AD/1416 AH: 3, 278). He heard hadith from the age of thirteen and sent hadiths to *Ṣadūq* from Isfahan through correspondence. In fact, *Ṣadūq* transmitted the hadith from him through writing[1] (Namazi Shahroudi, 1993 AD/1414 AH: 4, 120).

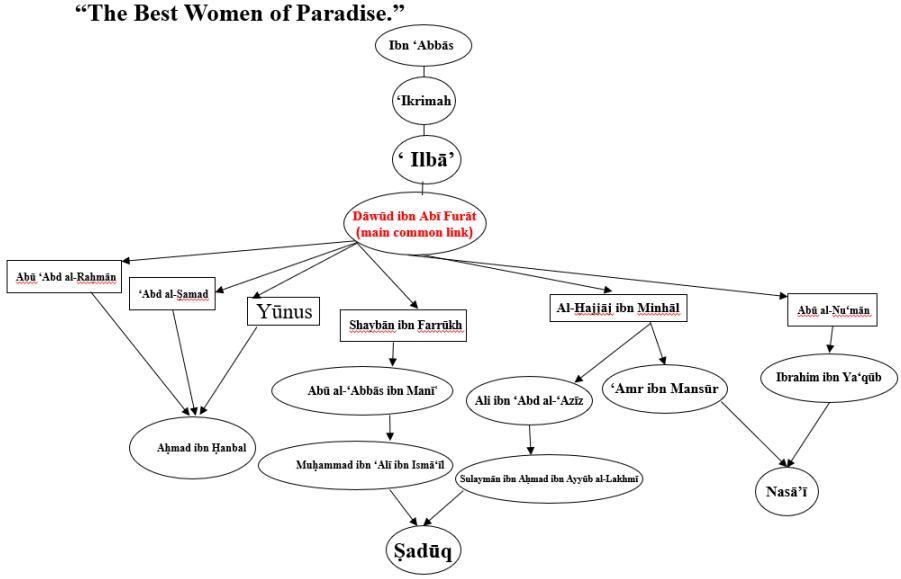
Another narrator is "*Ali ibn ʻAbd al-ʻAzīz*," who is *Ali ibn ʻAbd al-ʻAzīz al-Fazārī al-Kūfī*. This is because in the chains of Imami hadiths, *Ali ibn ʻAbd al-ʻAzīz al-Muzanī* or *Ali ibn ʻAbd al-ʻAzīz al-Umawī* is certainly not the intended person, as these two are not famous narrators, and the attribution of *Ali ibn ʻAbd al-ʻAzīz* to them is not correct (Dhahabī, 1984 AD/1405 AH: 4, 449). In fact, what is clear from *Shaykh Ṣadūq*'s *Mashīkha* (Ṣadūq, 1992 AD/1413 AH: 4, 517, *al-Mashīkha*, under the heading "*Bayān al-Ṭarīq ilā Ali ibn ʻAbd al-ʻAzīz*") is that the intended *Ali ibn ʻAbd al-ʻAzīz* is *Ali ibn Abd al-ʻAzīz al-Fazārī*, whose kunya is *Ghurāb Abū al-Mughayra*, meaning the same *Ali ibn Ghurāb* and *Ibn Abīal-Mughayra* (Khu'ī, 1993 AD/1372 SH: 13, 79; Sistani, 2016 AD/1437 AH: 1, 372). The other

the title Duḥaym. Ṭabarānī is one of the hadith scholars who were companions of Duḥaym and heard hadith from him (for he was a h← adith scholar, from the companions of Duḥaym). Hadith scholars such as Aḥmad ibn Ḥanbal and Yaḥyā ibn Maʻīn praised Duḥaym and considered him trustworthy and an authority (Khudkar, 2013 AD/1393 SH: 17, 385-386, under Duḥaym). For more information on the translation of Duḥaym, see: (Mizzī, 1985 AD/1406 AH: 16, 495).

1. For more information on the translation of Sulaymān ibn Aḥmad ibn Ayyūb al-Lakhmī al-Ṭabarānī, see: (Dhahabi, 1995 AD/1416 AH: 3, 278; Māmaqānī, 2002 AD/1381 SH: 33, 23).

narrator is "*Ḥajjāj ibn al-Minhāl al-Anmāṭī*" in the follower of Successor generation in this chain (Dāraquṭnī, 1985 AD/1406 AH: 1, 115), whose *kunya* was *Abū Muhammad* and was a trustworthy, prolific, and virtuous hadith scholar. He died in Basra in 217 AH (Mizzī, 1985 AD/1406 AH: 5, 457; Ibn Sa'd, 1989 AD/1410 AH: 7, 220).

Figure 1: Spider-web Diagram of the Chains of Transmission for the ḥadīth "The Best Women of Paradise."



1-1-4. Transmission and *Isnād* Analysis of Variant D

Ibn 'Abd al-Barr in the book *al-Istī'āb fī Ma'rifat al-Aṣḥāb* narrates this hadith through two chains:

1. Isnād Analysis of Variant D-1

"*Wa Akhbaranā Qāsim ibn Muhammad, Ḥaddathanā Khālid ibn Sa'd, Ḥaddathanā Aḥmad ibn 'Amr, Ḥaddathanā Ibn Isḥāq, Ḥaddathanā 'Ārim, Ḥaddathanā Dāwūd ibn Abī al-Furāt an 'Ilbā' ibn Aḥmar an*

'Ikrimah an Ibn 'Abbās, Qāla: Khaṭṭa Rasūl Allah fil Arḍ Arba'a Khuṭūṭ, Thumma Qāla: Atadrūna mā Hādhā? Qālū: Allah wa Rasūlu A'lama. Faqāla Rasūl Allah: Afḍala Nisā' ahl al-Jannah Arba'a: Khadījah Bint Khuwaylid wa Fāṭimah Bint Muhammad wa Maryam Bint 'Imrān wa Āsīyah Bint Muzāhim Imra'at Fir'awn" [Qāsim ibn Muhammad informed us, *Khālid ibn Sa'd* narrated to us, *Aḥmad ibn 'Amr* narrated to us, *Ibn Isḥāq* narrated to us, *'Arim* narrated to us, *Dāwūd ibn Abi al-Furāt* narrated to us from *'Ilbā' ibn Aḥmar* from *'Ikrimah* from *Ibn 'Abbās* that he said: "The Messenger of God, peace be upon him, drew four lines on the ground," then said: "Do you know what this is?" They said: "God and His Messenger know best." Then the Messenger of God (PBUH), said: "The best women of the people of Paradise are four: "*Khadījah Bint Khuwaylid*, *Fāṭimah* the daughter of Muhammad, Maryam the daughter of *'Imrān*, and *Āsīyah* the daughter of *Muzāhim*, the wife of Pharaoh]." (Ibn 'Abd al-Barr, 1991 AD/1412 AH: 4, 1822)

The hadith transmitted by *Ibn 'Abd al-Barr* with this chain (variant D-1) in the book *al-Istī'āb*, which chronologically came after the three transmissions A, B, and C, meaning in the 5th century AH, follows the same main phrase of the hadith as variants A and B. Only in *Ṣadūq*'s transmission did the main phrase of the hadith change from "*Afḍala Nisā' Ahl al-Jannah*" to "*Khayru Nisā' al-Jannah*." That is, in all the Sunni transmissions, the main phrase of the hadith did not change or evolve from the beginning of the 3rd century AH to the 9th century

AH, and only in the Shi'a transmission by *Shaykh Ṣadūq* in *al-Khiṣāl* did this change and slight transmission by meaning in the main phrase of the hadith occur.

2. *Isnād* Analysis of Variant D-2

"*Akhbaranā Qāsim ibn Muhammad, Qāla: Ḥaddathanā Makhlad ibn Sa'd, Qāla: Ḥaddathanā Aḥmad ibn 'Amr, Qāla: Ḥaddathanā Ibn Sanjar, Qāla: Ḥaddathanā Arim, Qāla: Ḥaddathanā Dāwūd ibn Abī al-Furāt an 'Ilbā' ibn Aḥmar an 'Ikrimah an Ibn 'Abbās, Qāla: Khaṭṭa Rasūl Allah fil Arḍ Arba'a Khuṭūṭ, Thumma Qāla: Atadrūna mā Hādhā? Qālū: Allah wa Rasūlu A'lama. Faqāla Rasūl Allah: Afḍala Nisā' ahl al-Jannah Khadījah Bint Khuwaylid wa Fāṭimah Bint Muhammad wa Maryam Bint 'Imrān wa Āsīyah Bint Muzāhim Imra'at Fir'awn.*" (Ibn 'Abd al-Barr, 1991 AD/1412 AH: 4, 1895)

The narration in *Ibn 'Abd al-Barr*'s book *al-Istī'āb* (variant D-2), as is clear, is accompanied by many narrators in the follower of Successor generation. The reason for the multiplicity of these narrators is the time gap of about three centuries from variant A. However, in the Successor generation, the two narrators named "*Dāwūd ibn Abī al-Furāt al-Kindī al-Marwazī*," who was also trustworthy and from whom *Bukhārī, Tirmidhī, Nasā'ī*, and *Ibn Mājah* narrated (Ṣafadī, 2002 AD/1381 SH: 13, 472; Ḥusaynī, 1997 AD/1418 AH: 1, 451; 'Ajlī, 2007 AD/1428 AH: 148),[1] in the narration of *Ibn*

1. For more information on the translation of Dāwūd b. Abī al-Furāt, see: al-Dhahabī, 1988 AD/1409 AH: 10, 176.

'Abd al-Barr, there is this hadith:

1-1-5. Transmission and *Isnād* Analysis of Variant E

Ibn Ḥajar in *al-Iṣāba fi Tamyīz al-Ṣaḥāba* narrates the said narration after a gap of 4 centuries from variant D, without mentioning the complete chain of narration and he narrated the hadith only by mentioning the narrator in the category of the companions, namely *Ibn 'Abbās*. Therefore, *Ibn Ḥajar* (d. 852 AH) certainly did not hear this narration directly from the companion *'Ikrimah* (d. 15 AH), as he died in 852 AH. With this time gap, it is clear that the last narrator has been omitted from the chain of narration, and the last narrators in the companion generation have been mentioned in the chain. In fact, *Ibn Ḥajar* paid more attention to the core and essence of the hadith, which is the virtues of *Fāṭimah Zahrā* (SA), and narrates the hadith under the title "*Fāṭimah al-Zahrā*" as follows: "*Wa Qāla 'Ikrimah an Ibn 'Abbās: Khaṭṭa al-Nabī (PBUH) Arba'a Khuṭūṭ, faqāla: Afḍala Nisā' ahl al-Jannah Khadījah wa Fāṭimah wa Maryam wa Āsīyah.*" (Ibn Ḥajar, 1994 AD/1415 AH: 8, 264).

Under this hadith, *Ibn Ḥajar* writes to explain: "*Rijāluhum Rijāl al-Ṣaḥīḥ.*" (Ibn Ḥajar, 1994 AD/1415 AH: 8, 264)

1-2. *Matn* (Text) Analysis of the Narration "*Khayru Nisāʾ al-Jannah*"

The main core of our discussion in this narration is the phrase "*Khayru Nisāʾ al-Jannah*" (Ṣadūq, *al-Khiṣāl*, 1983 AD/1362 SH: 1, 206).

However, in all variants A, B, D, and E, that is, in all Sunni transmissions, the main core of the hadith is "*Afḍalu Nisāʾ Ahl al-Jannah*" (Aḥmad ibn Ḥanbal, 1995 AD/1416 AH: 3, 194; Nasā'ī, 1984 AD/1405 AH: 1, 74 and 76; Ibn 'Abd al-Barr, 1991 AD/1412 AH: 4, 1822 and 1895; Ibn Ḥajar, 1994 AD/1415 AH: 8, 264). Although the meaning is not very far apart, the word "*Khayr*" fundamentally means attention and inclination as opposed to "*Sharr*" (evil), and any good deed or kindness to others is considered "*Khayr*" (Ibn Fāris, 1978 AD/1399 AH: 2, 232). However, "*Afḍala*" refers to an increase and abundance in something, including "*Khayr*" (Ibn Fāris, 1978 AD/1399 AH: 4, 508). For this reason, in the Shi'a transmission by *Shaykh Ṣadūq*, this phrase underwent lexical changes and a transmission by meaning. But in all Sunni transmissions, this phrase has been narrated in the same way from the beginning of the 3rd century AH to the 9th century AH.

The reason for this change by *Shaykh Ṣadūq* may be related to the method of acquiring and receiving the narration. As we mentioned, *Shaykh Ṣadūq* received this hadith from *Lakhmī* through correspondence and not in person. It is probable that this method of receiving the narration contributed to the slight lexical change in the main phrase of the hadith.

In the said hadith, the order of naming these women is almost the same in all Sunni transmissions. In fact, in all variants a, b, d, and e, the blessed name of *Fāṭimah Zahrā* is the second name mentioned.

This arrangement and order of names also indicates the importance and high status of *Fāṭimah Zahrā* (SA) and her placement after the name of *Khadījah*, the esteemed wife of Islam. Only in the Shi'a transmission by *Shaykh Ṣadūq* is this order slightly different, and the name of *Fāṭimah Zahrā* (SA) is placed in the third part of this phrase in variant C. There are also other minor textual differences in the body of the hadith. For example, in some transmissions, it is generally mentioned that the Prophet (PBUH) drew some lines on the ground, but in some other transmissions, the exact number of these lines, four, is also mentioned. Another difference is that in some variants, the interrogative particle in the phrase "*Tadrūn mā Hādhā*?" is different; sometimes it is "*Mā*" and sometimes it is a *Hamza*. This difference is shown in the table below.

Table 1: Textual differences of the hadith in various variants

Variant	First Difference	Second Difference	Third Difference	Fourth Difference
Difference in Hadith text in narration Variant A	*Arba'ata Khuṭūṭ*	*Tadrūn mā Hādhā?*	*Afḍal Nisā' Ahl al-Jannah*	*Khadījah Bint Khuwaylid, Fāṭimah Bint Muhammad, Maryam Bint 'Imrān, and Āsīyah Bint Muzāhim, Imra'at Fir'awn*
Difference in Hadith text in narration Variant B	*Khuṭūṭan*	*Atadrūn mā Hādhā?*	*Afḍal Nisā' Ahl al-Jannah*	*Khadījah Bint Khuwaylid, Fāṭimah Bint Muhammad, Maryam Bint 'Imrān, and Āsīyah Bint Muzāhim, Imra'at Fir'awn*

Variant	First Difference	Second Difference	Third Difference	Fourth Difference
Difference in Hadith text in narration Variant C	*Arba' Khiṭaṭin*	----------	*Khayru Nisā' al-Jannah*	*Maryam Bint 'Imrān, Khadījah Bint Khuwaylid, Fāṭimah Bint Muhammad, and Āsīyah Bint Muzāhim Imra'at Fir'awn*
Difference in Hadith text in narration Variant D	*Arba'ata Khuṭūṭ*	*Atadrūna mā Hādhā?*	*Afḍal Nisā' Ahl al-Jannah*	*Khadījah Bint Khuwaylid, Fāṭimah Bint Muhammad, Maryam Bint 'Imrān, and Āsīyah Bint Muzāhim Imra'at Fir'awn*
Difference in Hadith text in narration Variant E	*Arba'ata Khuṭūṭ*	----------	*Afḍal Nisā' Ahl al-Jannah*	*Khadījah, Fāṭimah, Maryam, and Āsīyah*

Conclusion

Based on this research, it has become clear that *Shaykh Ṣadūq*, by narrating from "*Abul Qāsim Sulaymān ibn Aḥmad ibn Ayyūb ibn Muṭayyir al-Lakhmī al-Shāmī*" as one of his Sunni Shaykhs in the chain of the narration "*Khayr Nisāʾ al-Jannah*," sought to express the virtues of *Fāṭimah Zahrā* (SA) from the perspective of Sunni narrators themselves. In fact, by using these Sunni narrators, he sought to find confirmation for these virtues.

This hadith is *Mawqūf*, narrated from the companion in the final

generation of the chain.

This hadith was also narrated by *'Ubā' ibn Aḥmar*, who considered him weak and one of the Muslim men of authority; however, *Ibn Ḥibbān* mentions him in his book *al-Thiqāt*, and *Dārimī*, from *Ibn Maʿīn*, has called him trustworthy.

In the follower of Successor generation, there are also multiple narrators in each variant, and their number increases in each transmission compared to variant A.

In fact, the transmission of this narration in version A appears in sources prior to *Shaykh Ṣadūq* and thus represents the earliest chronological stage of the report; it is also the most articulate rendering of the narration in terms of its wording. Therefore, version A constitutes the most ancient form of this narration. The transmission in version B is presented through two chains. In addition to differences in the chains of transmission, another point of divergence between the two is that the first chain contains the word *"Khuṭūṭan,"* whereas the second presents this portion as *"Arbaʿa Khuṭūṭ."* In the second chain, in fact, the details and number of the lines are stated with greater precision and specificity. The transmission of this narration in version C by *Shaykh Ṣadūq* also appears to have entered Shīʿi sources from *Faḍāʾil al-Ṣaḥābah* of *al-Nasāʾī*, an earlier source than *al-Khiṣāl*, with one additional intermediary belonging to the generation of the followers of the followers. Likewise, version D is transmitted through two chains as well and is accompanied by

numerous transmitters from the generation of the followers of the followers, the multiplicity of who is due to the roughly three-century temporal gap between version A and this version. In version E, *Ibn Ḥajar*, in *al-Iṣābah fī Tamyīz al-Ṣaḥābah*, transmits the aforementioned narration four centuries after version D, without citing the complete chain of transmission. In reality, *Ibn Ḥajar* was primarily concerned with the essence and core content of the hadith, which highlights the virtues of *Fāṭimah al-Zahrāʾ* (AS), and thus he cites the narration under the entry "*Fāṭimah al-Zahrāʾ*."

In the main phrase of the narration under discussion, "*Khayr Nisāʾ al-Jannah*," the transmission by *Ṣadūq* is slightly different from the other transmissions. However, this evolution does not change the general understanding of the meaning of the hadith. In fact, *Shaykh Ṣadūq*'s narration differs from the other narrations only in this phrase. Even in Sunni narrations, after a chronological period of about two centuries, the main phrase of the hadith is still "*Afḍala Nisāʾ Ahl al-Jannah*." When we examine the evolution of the versions and variants A, B, D, and E and then study the transmission of variant C, there is a slight change in the main phrase of the hadith, namely the phrase "*Khayr Nisāʾ al-Jannah*." Given that this difference exists only in this one transmission and did not appear in subsequent periods, the possibility of a transmission by meaning in *Shaykh Ṣadūq*'s narration seems more plausible, although this change does not alter the overall understanding of this phrase of the hadith. Therefore, this *Mawqūf*

hadith is narrated in Sunni and Shi'a hadith collections with different chains and paths and has historical authenticity.

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The Mystical Elucidation of the Status of *Ḥusaynī* Grief in Light of Hadith Teachings

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Abstract

Grief over the sufferings of Imam *Ḥusayn* (AS) stands as one of the most profound manifestations of spiritual life within the Shi'i tradition; rooted in divine love and *Walāya* based knowledge, this grief embodies a transformative spiritual reality often overlooked in common religious understandings, where it is reduced to the level of mere emotion and its epistemic, ethical, and mystical dimensions are neglected. Drawing upon hadith sources and mystical literature, this

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study contends that *Ḥusaynī* grief is not a passive emotional state but an intentional and elevating spiritual praxis that releases the seeker from egocentrism and heedlessness and guides them along the path of self-purification and nearness to God. The findings indicate that grief for Imam *Ḥusayn* (AS) initially leads to the abandonment of sin and the cleansing of its traces from the believer's soul, thereby preparing the heart to receive divine light. As inner purification deepens, spiritual discipline and commitment to the Sharī'a become more firmly rooted, refining the seeker's moral conduct. Ultimately, through spiritual attraction and self-effacement, the seeker attains a state of longing for intimate supplication and sincerity in intention and action, both of which form the foundation of the mystical journey. This spiritual condition facilitates access to wisdom, divine favor, and proximity to God. In its culmination, this trajectory results in divine assistance at the moment of death and intercession in the Hereafter, revealing the full mercy and *Walāy*a of the Ahl al-Bayt (AS) in the life of the believer.

Keywords: Grief, Affliction, Imam *Ḥusayn* (AS), Spiritual Elevation, Mystical Wayfaring, Hadith.

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Introduction

In the mystical heritage of Islam, grief over the sufferings endured by the Ahl al-Bayt (AS) occupies a distinguished position in refining the soul, enhancing spiritual knowledge, and purifying the inner self.

According to Imam *Ṣādiq* (AS): "Whoever remembers us and tears flow from his eyes, God shall forbid the Fire from touching his face." (Bahrānī, 1727 AD/1148 AH: 17, 529) Within this framework, grief for the tribulations of Imam *Ḥusayn* (AS) holds a unique rank. As reported in another narration from Imam *Ṣādiq* (AS): "Whoever weeps for his calamities, or causes others to weep, and tears flow upon his cheeks, God shall forgive all his sins, whether small or great." (Jazāʾirī, 2006 AD/1427 AH: 1, 128) Despite the elevated status of *Ḥusaynī* grief, much existing scholarship mainly addresses its ritualistic or emotional aspects, neglecting its foundational epistemic, doctrinal, and mystical significance. This narrow focus has limited recognition of grief's role as a catalyst for spiritual purification and pursuit of divine proximity, overlooking a core function that this study aims to illuminate. Accordingly, this research directly investigates how, in light of hadith teachings, grief for Imam *Ḥusayn* (AS), as the divine *Walī* and manifestation of the Perfect Human, functions within the process of mystical wayfaring. How does it advance spiritual and intellectual elevation? By answering these questions, the study offers a theoretical framework that clarifies the connections among grief, gnosis, and mystical praxis, providing renewed insight into the role of the *ʿĀshūrāʾ* experience in Shi'i mysticism.

1. Literature Review

Few studies directly analyze grief for the suffering of *Abā ʿAbdillāh*

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al-Ḥusayn (AS) in mystical wayfaring. Most relevant works mention it only in passing or as part of broader discussions. Some examples are: "The Feast of Calamity; Seleucid Officials at the *ʿĀshūrāʾ* Pilgrimage" by Sayyid Mahdi Mirbaqeri (2014 AD/1393 SH) studies spiritual wayfaring and stations in *Zīyārat ʿĀshūrāʾ*, but does not directly address grief over Imam *Ḥusayn* (AS) in the mystical path. "*Abā ʿAbdillāh al-Ḥusayn* (AS): Tears Martyr" by Sayyid Muhammad Hussein Mirbaqeri (2007 AD/1386 SH) explores the importance of mourning and weeping for Imam *Ḥusayn* (AS), linking these practices to spiritual development. The author draws on numerous narratives to show the role of mourning assemblies, the recounting of suffering, and collective weeping.

"The Mystical Dimensions of *ʿĀshūrāʾ* and the Philosophy of Tears and Lamentation for the Master of Martyrs in the Thought of Imam Khomeini" by Izzatullah Waezi (2018 AD/1397 SH) analyzes philosophical and mystical aspects of tears and mourning within Islamic tradition, especially regarding *ʿĀshūrāʾ*, but does not view grief for Imam *Ḥusayn* (AS) as an independent mystical path. Thus, while previous studies have occasionally examined mystical and spiritual dimensions of grief for Imam *Ḥusayn* (AS), none have systematically explored its specific function as a driving force in mystical wayfaring. The present study addresses this gap by arguing that participation in mourning assemblies and engagement with grief are vital catalysts that accelerate the seeker's journey toward divine

proximity, an area previously unexplored in dedicated research.

2. Theoretical Framework

This study uses Islamic mystical and ethical teachings, especially the Qurʾan and hadith, to understand grief for Imam *Ḥusayn* (AS) in the context of wayfaring. Grief has two forms. Philosophers like *Ibn Miskawayh* and *Ṭūsī* view worldly grief as harmful and best healed by turning to God (Miskawayh, 1989 AD/1410 AH: 180; Ṭūsī: 1949 AD/1369 AH: 196). But in Sufi and hadith traditions, grief is often a positive state, showing one's openness to divine influence (Muṣṭafawī, 1980 AD/1401 AH: 187).

The Qurʾan and hadith literature present multiple forms of grief: "Grief over affliction (al-Baqarah: 153), sorrow from military defeat (Āli ʿImrān: 139), grief of separation (Yūsuf: 84), grief from remorse (Āli ʿImrān: 153), and worldly sorrow (al-Ḥadīd: 23; al-ʿAṣr: 2). Likewise, hadith and mystical sources describe grief in various contexts: grief over sin (Ibn Bābawayh, 1982 AD/1403 AH: 1, 187), regret over missed opportunities for good (Tamīmī Āmidī, 1989 AD/1410 AH: 78), grief during Qurʾanic recitation (Kulaynī, 1986 AD/1407 AH: 2, 614), sorrow for the suffering of others (Kūfī Ahwāzī, 1983 AD/1404 AH: 172), and the sorrow of the Ahl al-Bayt (AS) for the believers (Ibn Bābawayh, 1992 AD/1413 AH: 1, 182). In theoretical mysticism, grief is linked to the Imam's special status. Knowing the Imam leads to grief from longing and a sense of

separation from the divine, which motivates spiritual growth, not weakness? (Jami, 1991 AD/1370 SH: 43; Ibn ʻArabī, 1984 AD/1405 AH: 187)

In practice, grief for Imam *Ḥusayn* (AS) is a key spiritual and knowledge-based experience that deepens the seeker's path to God (Kulaynī, 1986 AD/1407 AH: 2, 614; Majlisī, 1982 AD/1403 AH: 46, 110).

From a hadith point of view, grief for the trials of God's *Walī*, especially Imam *Ḥusayn* (AS), is central in the Ahl al-Bayt tradition. Mourning and weeping are not just emotional acts; they help overcome hard spiritual challenges and achieve higher spiritual states. This directs the seeker from negative grief, which blocks progress, to positive grief, which encourages spiritual ascent. Thus, the theoretical framework of this study, through distinguishing between praiseworthy and blameworthy grief, analyzing the motivations and spiritual functions of grief, and grounding its discussion in the status of Imam *Ḥusayn* (AS) within Shi'i mysticism, seeks to offer a comprehensive and systematic account of the role of grief within the process of mystical wayfaring. This framework enables a deeper understanding of Shi'i mystical experience and highlights the role of sacred emotions in the seeker's spiritual elevation.

3. Research Method

This study employs a descriptive, analytical approach and is based on extensive library research. By systematically collecting and analyzing

primary sources, including Qur'anic, hadith-based, mystical, and ethical texts, the concept of grief within the trajectory of mystical wayfaring is elucidated. Subsequently, the mystical functions of grief over the sufferings of *Abā ʿAbdillāh al-Ḥusayn* (AS) are extracted and examined as a foundational component of the spiritual path. In explaining the functions of *Ḥusaynī* grief, the study focuses on a set of effects and outcomes that, according to hadith teachings, bear the closest relationship to the grief's essential aims. In other words, among the various perspectives found in religious and mystical sources, those functions are highlighted which, due to their foundational nature and conceptual coherence, occupy a central position within the structure of *Ḥusaynī* wayfaring. This selection is not the result of restriction or subjective preference, but is grounded in content analysis and in the intrinsic connection of these elements to the theoretical foundations and primary purposes of grief.

4. The Mystical Conceptualization of Grief

Lexical sources define "Grief" as inner sorrow, psychological distress, regret over past or unattainable matters, and a form of agitation or heaviness of the soul (Rāghib Iṣfahānī, 1991 AD/1412 AH: 1, 231; Ibn Manẓūr, 1993 AD/1414 AH: 13, 111). However, within the Islamic mystical tradition, grief is not regarded as something negative; rather, it is recognized as one of the desirable spiritual states of the mystical journey. Jami, in his "*Nafahāt al-Uns*," prefers grief over joy

and considers it a necessary condition for attaining the higher stations of the mystical path (Jami, 1991 AD/1370 SH: 43). *Ṭūsī* likewise describes grief in his ethical writings as an inner pain arising from the occurrence of an unpleasant event or the loss of an opportunity for good (Ṭūsī, 1955 AD/1375 AH: 51).

In "*Miṣbāḥ al-Sharīʿa*," attributed to Imam *Ṣādiq* (AS), the gnostic is described as one who constantly reflects upon death, the Resurrection, and divine realities, meaning that outwardly he appears full of grief and engages minimally with people, while inwardly he experiences serenity and spiritual expansion: "Grief is among the marks of the gnostic, due to the abundance of unseen influxes upon their inner beings and because of their prolonged exposure beneath the veil of divine majesty. The grief-stricken person outwardly appears contracted, but inwardly experiences expansion; he lives among people as though ill, yet with God he lives in intimacy and nearness." (Imam Ṣādiq (AS), 2021 AD/1400 AH: 1, 187) This state is also praised in other narrations, for instance: "Indeed, God loves every sorrowful heart." (Kulaynī, 1899 AD/1329 AH: 2, 99)

Analyzing the views of Muslim mystics, it may be said that grief arising from knowledge of the station of God's friends and awareness of the existential distance from the Divine is not destructive sorrow, but a form of spiritual expansion and interior tranquility that is inwardly accompanied by sacred joy (Mirbaqerifard et al., 2007

AD/1386 SH: 51). This grief originates from longing for union with the True Beloved and from the pain of separation. Along the path toward God, the seeker, through recourse to the Divine Friends and through empathy with the Ahl al-Bayt (AS), shares in their joys and sorrows (Waezi, 2018 AD/1397 SH: 22). Thus, in Islamic mysticism, grief does not signify depression or passivity; rather, it is a sign of existential awareness and yearning to return to the Divine Origin. It is one of the essential stages of the mystical journey, elevating the seeker from ordinary emotional experience to spiritual witnessing and divine proximity.

5. The Mystical Functions of Grief over the Sufferings of Imam *Ḥusayn* (AS)

This study explores the spiritual functions of grief over the sufferings of *Abā ʿAbdillāh al-Ḥusayn* (AS) within the path of spiritual elevation and mystical wayfaring. Here, grief is treated as a profound and influential emotional, spiritual state capable of playing a pivotal role in the processes of self-purification, heightened mystical awareness, and nearness to God.

5-1. Renunciation of Sin

In Shi'i mysticism, the renunciation of sin constitutes the foundational principle of spiritual development. Most mystics maintain that the beginning of the path lies not in performing recommended acts, but in

abandoning sin and purging the soul of vice. Sin disrupts the system of divine love, distorting the emotional and volitional balance necessary for one's relationship with God. The greatest spiritual danger of sin lies in its ability to redirect love away from the Divine and toward carnal pleasures and satanic impulses.

Imam *Ṣādiq* (AS) states: "Whoever disobeys God, Mighty and Majestic, does not truly love Him." (Ṣadūq, 1992 AD/1413 AH: 578) The explanation is that the pleasure derived from sin appears to the sinner as a false perfection; believing that happiness lies in attaining this pleasure, the soul becomes attached to it. Thus, the root of sin lies in the weakness of divine love, whereas the root of piety lies in its strength. Human beings face an inner conflict between two loves: love of God and love of sinful pleasure; whichever becomes dominant expels the other (Jawadi Amoli, 2009 AD/1388 SH: 2, 341). For this reason, the believers, who possess stronger divine love, find that the inclination toward sin is extinguished within them, as the Qur'an declares: "Those who believe are stronger in love for God." (al-Baqarah: 165).

Imam *Ṣādiq* (AS) also states: "I sought the love of God, Mighty and Majestic, and found it in hatred for the people of sin." (Ṭabrisī, 1945 AD/1365 SH: 12, 173) Within spiritual pedagogy, this relationship between love and aversion expresses the law of self-purification from non-divine attachments. In this framework, grief for Imam *Ḥusayn* (AS), as a manifestation of divine love, strengthens the

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bond between the sorrowful heart and the True Beloved. Remembering the tribulations of Imam *Ḥusayn* (AS) removes the traces of unhealthy attachments and intensifies divine love within the seeker, shifting the balance of the heart decisively toward God and His Friends. As a result, love for God and His *Walī* replaces the inclination toward sin, creating the conditions for a form of "Spiritual Infallibility." Thus, tears and grief for Imam *Ḥusayn* (AS) are not mere emotions; they constitute an educational mechanism in the process of spiritual purification, fortifying the seeker on the path toward God.

5-2. Removal of the Effects of Sin

On the mystical path toward God, the first stage consists of eliminating the veils and obstacles that separate the human being from the Source of existence. Foremost among these obstacles is sin, which not only impedes spiritual ascent but also diminishes one's capacity for righteous action in society (Qeysari, 1996 AD/1375 SH: 298). In Islamic mysticism, repentance and the abandonment of sin are indispensable prerequisites for initiating the spiritual journey; without them, no authentic inner transformation can occur.

Within this framework, connection to the impeccable Imam (AS), as the intermediary of divine grace, plays a fundamental role in removing the effects of sin. One manifestation of this connection is the grief and tears shed over the sufferings of Imam *Ḥusayn* (AS),

which occupy a special place in the narrations. Imam *Riḍā* (AS) states: "For one like *Ḥusayn*, the mourners should weep; for verily, weeping for him eliminates great sins." (Ṣadūq, 1992 AD/1413 AH: 128) However, the forgiveness promised in such narrations is conditioned upon a genuine cognitive and practical relationship with the Imam, accompanied by piety. Superficial or exaggerated interpretations, claiming that mere tears erase all sins without behavioral transformation, are incompatible with religious and mystical principles (Davoudi and Rostamnezhad, 2009 AD/1388 SH: 69). In the logic of wayfaring, valuable tears are those that lead to inner transformation and behavioral reform, elevating remembrance of the Imam from emotion to action. Such tears forge the seeker's bond with the camp of truth and initiate enduring spiritual renewal. When accompanied by knowledge and intention, tears for Imam *Ḥusayn* (AS) function similarly to repentance, purifying the soul and repairing its spiritual structure. This grief eradicates the roots of non-divine attachments, the very sources of sin, and directs the seeker onto the straight path. The Qur'an affirms this connection between love, obedience, and forgiveness: "Say: If you love God, follow me; God will love you and forgive you your sins." (Āli ʿImrān: 31) From this perspective, love and obedience toward the infallible Imam, who embodies the straight path, signify the actualization of a reciprocal relationship between the servant and God. Therefore, when

accompanied by knowledge, piety, and practical commitment, grief and tears for Imam Ḥusayn (AS) function as a mode of purification analogous to repentance, removing the barriers to spiritual ascent and placing the seeker on the path of divine proximity.

5-3. Spiritual Etiquette in the Path of Mystical Wayfaring

Grief and shedding tears for the sufferings of Imam *Ḥusayn* (AS) play a fundamental role in the formation and deepening of spiritual etiquette within the human process of mystical wayfaring. The *Ḥusaynī* wayfarer realizes that no degree of proximity to God can be attained without strict adherence to spiritual etiquette; hence, the mystics have considered every stage of the spiritual path to be grounded in this principle. *Hujwīrī* explicitly states that the essence of mysticism is nothing but spiritual etiquette, and that every spiritual station has its own particular etiquette, the neglect of which impedes the realization of spiritual perfection (Hujwīrī, 1966 AD/1386 AH: 57).

The Qur'an also accords spiritual etiquette a foundational position. The verse "Indeed, those who lower their voices in the presence of the Messenger of God…" (al-Ḥujurāt: 3) is a paradigm of praise for the people of spiritual etiquette, and the verse "The eye did not swerve, nor did it transgress" (al-Najm: 17) reflects the Prophet's exemplary spiritual etiquette in the station of divine witnessing. Likewise, the command "Tell the believing men to lower their gaze…" (al-Nūr: 30) emphasizes the observance of spiritual etiquette both outwardly and

inwardly (Hujwīrī, 1966 AD/1386 AH: 486).

ʿAllāmah Ṭabāṭabāʾī defines spiritual etiquette as a beautiful and appropriate form for every legitimate act, whether in the religious domain, such as supplication and devotion, or in rational and social interactions (Ṭabāṭabāʾī, 1996 AD/1417 AH: 6, 256). From the Qur'anic perspective, spiritual etiquette is directly linked to the ultimate purpose of human existence, servitude to God, and reason itself becomes unbalanced and unproductive without spiritual etiquette's support. As Imam ʿAlī (AS) states: "Everything is in need of reason, and reason is in need of spiritual etiquette." (Tamīmī Āmidī, 1958 AD/1378 AH: 1: 80; Ibn al-Muqaffaʿ, 1994 AD/1415 AH: 20)

Through conforming to divine etiquette, the wayfarer prepares the ground for the manifestation of divine attributes within his being. From the viewpoint of Imam *Ḥusayn* (AS), spiritual etiquette essentially pertains to a humble disposition toward others, as reflected in his saying: "Spiritual etiquette is that when you encounter anyone, you regard him as superior to yourself." (ʿAbd al-Raḥīm, 2009 AD/1388 SH: 90)

Karbala, as a spiritual and educational school, embodies the highest manifestations of spiritual etiquette, self-sacrifice, and altruism. Through contemplative reflection upon the event of *ʿĀshūrāʾ*, the wayfarer experiences the concepts of knowledge, self-recognition, and spiritual etiquette in their concrete form. Thus, *Ḥusaynī* grief and tears are not merely emotional responses; they are pedagogical acts that call

the wayfarer to practice spiritual etiquette across all dimensions of life and spiritual journeying. The result is liberation from ego-centrism and arrogance, the growth of moral character, and the deepening of spiritual knowledge. In this sense, spiritual etiquette in the school of Imam *Ḥusayn* (AS) is both the fruit of mourning for him and a prerequisite for achieving authentic wayfaring.

5-4. Commitment to the Sharīʿa

Grief and lamentation for Imam *Ḥusayn* (AS) in Shiʿi mysticism carry a pedagogical and epistemic function, guiding the wayfarer toward recognizing the foundational role of the Sharīʿa in the path of spiritual ascent. Through this sacred experience, the *Ḥusaynī* wayfarer realizes that adherence to divine commands and prohibitions is a necessary condition for attaining higher levels of knowledge and nearness to God. In the Shiʿi mystical tradition, the Sharīʿa is regarded as the indispensable prelude to the path and ultimate truth, meaning that access to the inner reality of faith is impossible without commitment to its outward forms. The Qur'an presents obedience to God and His Messenger, and adherence to divine law, as the sole path to divine proximity. According to the verse "And indeed, this is My straight path; so follow it, and do not follow other ways lest they separate you from His way. This He has enjoined upon you that you may become God-wary," (al-Anʿām: 153) commitment to the Sharīʿa is the only means of salvation. Imam *Bāqir* (AS), in interpreting this verse, states

that the straight path refers to the Ahl al-Bayt (Bahrānī, 1995 AD/1416 AH: 2, 134). Accordingly, the Ahl al-Bayt (AS) embody the perfect union of Sharīʿa and ultimate truth in their spiritual journey. Imam ʿAlī (AS) declared that he never called the people to anything except that he himself acted upon it before them, and he never forbade them from anything except that he himself refrained from it (Nahj al-Balāgha, Sermon 157). This conduct indicates that even in the highest stations of mysticism and divine witnessing, adherence to religious duties and divine obligations remains a principal pillar of spiritual training.

The mysticism of Karbala is likewise structured upon the Muhammadan Sharīʿa. At its deepest level, the event of *ʿĀshūrāʾ* represents the preservation of the boundaries of the Sharīʿa and the defense of the truth of religion against deviation. From this perspective, mysticism devoid of Sharīʿa lacks legitimacy and yields no enduring epistemic benefit, for the aim of mysticism, felicity and divine proximity, is unattainable except within the limits set by God.

Thus, the wayfarer who mourns Imam *Ḥusayn* (AS) takes the Sharīʿa as the foundation of his spiritual journey until he attains the encounter with God. As *ʿAllāmah Ṭabāṭabāʾī* emphasizes, one's share of spiritual perfections corresponds to one's degree of adherence to the Sharīʿa, for the Islamic law clarifies both the quality and the direction of the spiritual journey toward God (Ṭabāṭabāʾī, 2002

AD/1381 SH: 186).

Karbala thus functions as a comprehensive school elucidating the relationship between spirituality and religious law. It demonstrates that authentic mystical truth emerges from the heart of religion and under the light of commitment to Divine commandments, and any form of mysticism lacking adherence to the Sharīʿa is epistemically invalid and existentially fruitless. Hence, grief and weeping for Imam *Ḥusayn* (AS) are not merely emotional reactions; they are epistemic experiences that alert the human being to the fact that the divine path of wayfaring passes only through the Sharīʿa, and that only through obedience to divine injunctions can one reach the degrees of proximity and divine witnessing.

5-5. Attraction and Annihilation

The concept of "Attraction within divine guardianship" in mystical and theological literature refers to the inner inclination of the human being toward the Divine Reality through love and knowledge of God's friends (Mesbah Yazdi, 2007 AD/1386 SH: 212). According to Islamic mystical thinkers, this state represents a spiritual transformation that enables moral renewal and spiritual advancement (Javadi Amoli, 2009 AD/1388 SH: 148). In this process, intellectual and emotional connection with Imam *Ḥusayn* (AS) may play a significant role in orienting the human being toward God, for in Shiʿi thought, the Imam is regarded as the mediator of divine grace and the

manifestation of God's will in the world (Muṭahharī, 2003 AD/1382 SH: 56). Imam *Bāqir* (AS) states: "We are the means through which God communicates with His creatures, and we Imams are the cause of the connection between heaven and earth; through us God sends down rain, and through us He brings forth sustenance." (Bahrānī, 1995 AD/1416 AH: 1, 496) Therefore, love and heartfelt sorrow for the Imam are not merely emotional responses, but pedagogical and spiritual experiences intertwined with deepening religious understanding (Roudgar, 2009 AD/1388 SH: 31).

The history of Karbala presents exemplary cases of this spiritual attraction in the companions of Imam *Ḥusayn* (AS), individuals who, under the harsh and perilous conditions of *ʿĀshūrāʾ*, consciously and steadfastly remained loyal to their moral and religious commitments. Historical and mystical analyses show that their emotional and spiritual bond with the Imam was not merely sentiment-based, but conscious, principled, and rooted in a profound understanding of the truth of divine guardianship (*Wilāya*) (Javadi Amoli, 2009 AD/1388 SH: 148).

In the path of spiritual wayfaring, weeping for Imam *Ḥusayn* (AS) represents a unique and sacred capacity which, when utilized with awareness, can lead to a fundamental transformation in the existential structure of the wayfarer. This transformation becomes possible when the individual aligns himself with the ethos and ideals of *ʿĀshūrāʾ* and liberates himself from ego-centered attachments, as Imam Ali (AS)

states: "Lighten your burdens and you will reach your destination." (Kafʿamī, 1998 AD/1418 AH: 119)

Thus, tears for Imam *Ḥusayn* (AS) are not simply emotional expressions; they constitute a transformative and epistemic experience which, by activating the inner dimensions of the human being, directs the wayfarer toward alignment with divine guardianship. Just as the companions of Imam *Ḥusayn* (AS), by overcoming natural inclinations, attained the station of annihilation in the divine friend, the wayfarer may similarly, through following their example, take steps toward spiritual perfection and attain exalted degrees of divine proximity and mystical insight.

5-6. The Longing for Intimate Supplication

In the mystical journey toward God, significant differences exist among individuals in their inclinations, desires, and motivations for worship and obedience. Some perform acts of devotion with eagerness and humility, experiencing inner comfort and attraction in servitude; whereas others find worship difficult, burdensome, and sometimes even displeasing. This distinction stems from the degree to which faith and righteous deeds have become beloved within the human heart, as expressed in the Qur'anic verse: "God has made faith beloved to you, and adorned it in your hearts, and made disbelief, wickedness, and disobedience hateful to you." (al-Ḥujurāt: 7)

According to this verse, faith and servitude are beloved to the

believer, and his heart inclines toward them with humility; thus, even under difficult circumstances, the desire for divine obedience remains alive within him. In contrast, those who lack such cultivated love find worship heavy and taxing, as the Qur'an states: "Indeed, it is exceedingly burdensome, except for the humble." (al-Baqarah: 45) One of the most important factors in generating humility and harmonizing the soul with righteous action is love for the friends of God. Love for the Ahl al-Bayt (AS) strengthens the heart's inclination toward obedience and heightens the inner motivation for servitude. In the narrations, this reality is reflected in their conduct and speech. Imam *Ḥusayn* (AS) stated on the day of *ʿĀshūrāʾ*: "Truly, I love prayer." (Ibn Ṭāwūs, 1996 AD/1417 AH: 58) This statement demonstrates that genuine love for God and His friends is accompanied by love for worship, and that this love becomes a means of transmitting the spirit of servitude to their followers. Therefore, one of the effects of genuine grief rooted in sincere love for the divine friend is the emergence of humility of heart and harmony with devotional acts. The stronger the love between the lover and the beloved, the greater the value and spiritual sweetness of worship becomes in one's perception, and the deeper one's longing for intimate supplication to God. This inner connection between love, grief, and worship constitutes the foundation of mystical wayfaring, for worship and intimacy with God are the essence of divine proximity

and the ultimate goal of the wayfarer on the path of spiritual knowledge.

5-7. Sincerity

Attaining the station of sincerity and immunity from satanic temptations is among the highest fruits of the mystical path and of the heart's bond with Imam *Ḥusayn* (AS). According to the Qur'an, after Satan was expelled from the Divine Presence, he swore to lead human beings astray, yet he admitted his inability to influence God's sincere servants: "Except Your chosen servants among them." (Ṣād: 83) *Allamah Ṭabāṭabāʾī*, in his commentary on this verse, interprets the *Mukhlaṣīn* as those who have not only purified themselves for God, but whom God Himself has chosen exclusively for Himself, freeing them from all forms of self-regard and worldly attachment. In his view, such hearts contain nothing but God; even satanic whisperings become, for them, occasions for remembering God and means of drawing nearer to Him (Ṭabāṭabāʾī, 1947 AD/1367 AH: 12, 237). This station represents the purest degree of servitude: a state in which the human being recognizes no sovereign or owner besides God, nor even attributes independence to his own qualities and actions.

As long as a person remains within the orbit of divine love and maintains a bond with God's friends, purifying the heart from every non-divine attachment, Satan loses the ability to penetrate his being. Imam Khomeini, quoting his teacher Ayatullah Shahabadi, writes:

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"Satan is like the watchdog of God's house; if someone is familiar with the Master of the house, it will not harm him, but it bites strangers." (Mousavi Khomeini, 1979 AD/1358 SH: 52) This metaphor elucidates the relationship between divine knowledge and protection from satanic temptation. In tradition, Imam *Ḥusayn* (AS) is described as a "Lamp of Guidance" and an "Ark of Salvation," a characterization that indicates that a heartfelt connection with him protects a person from deviation and satanic influence (Ibn Bābawayh, 1983 AD/1403 AH: 1, 59). Ayatullah Misbah Yazdi likewise emphasizes that the essence of the Karbalāʾ event is a purely monotheistic reality, untouched by satanic distortions, and that attachment to it amounts to attachment to the fountainhead of divine sincerity (Misbah Yazdi, 2012 AD/1391 SH: 44).

On this basis, sorrow and love for the Master of Martyrs create the ground for attaining true sincerity. At this level, a reciprocal relationship between the servant and God is established, one in which divine love returns toward the servant, removing him from the reach of temptation and heedlessness. Through sincerity and steadfastness in *Ḥusaynī* love, the mystic attains a degree of nearness in which the heart becomes a locus for the manifestation of divine wisdom and knowledge, and nothing but God and His saints finds a place therein.

5-8. Attainment of Wisdom

In both the transmitted and mystical teachings, sincerity is identified as

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the prerequisite for the inspiration of wisdom and divine knowledge into the human heart. A famous tradition of the Prophet (PBUH) states: "Whoever purifies himself for God for forty mornings, springs of wisdom will flow from his heart to his tongue." (Kulaynī, 1987 AD/1407 AH: 2, 16) This report indicates that sincerity is not only a necessary condition for receiving esoteric knowledge, but that its perseverance elevates the seeker to a point where he becomes a conduit for guiding others. Indeed, receiving the light of knowledge and apprehending divine truths occurs only when the heart of the seeker becomes worthy of such reception. Another prophetic report states: "Knowledge is not gained by much learning; rather, it is a light that God casts into the heart of whomever He wills." (Kulaynī, 1987 AD/1407 AH: 2, 328) From the perspective of religious epistemology, the degree of a person's connection to the transcendent realm determines the nature and quality of the insights he receives. A soul connected to the world of the angelic realm receives inspirations of a luminous and divine type, whereas one that is confined to the realm of jinn and corrupt souls receives inspirations of a satanic and veiling quality. Mystics and Islamic philosophers have long held that purification of the soul and sincerity of intention constitutes the essential conditions for receiving true knowledge. Imam Khomeini, drawing on the Qur'anic verse "Be conscious of God, and God will teach you," (al-Baqarah: 282) insists that divine instruction depends on piety and inner purity, and that without moral purification; knowledge becomes a veil (Mousavi Khomeini, 1979

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AD/1358 SH: 372).

Within the epistemological framework associated with *Ḥusaynī* sorrow, attaining sincerity becomes more accessible to the seeker, as love and grief for Imam *Ḥusayn* (AS) establish a bond of affection between the seeker and the divine friend. This bond frees the seeker from the impurities of the ego and renders him receptive to the unseen realm and divine inspirations. At this stage, divine knowledge flows within the heart and gradually manifests upon the tongue; thus, the seeker becomes a mirror reflecting divine wisdom and a means of guiding others. Ultimately, sorrow and love for the Master of Martyrs not only purify and illuminate the inner being but also raise the seeker to the station of sincerity and the reception of divine wisdom. At this point, the heart becomes the locus of divine lights, and the tongue becomes their instrument of transmission.

5-9. Divine Love

One of the foundational consequences of authentic sorrow for Imam *Ḥusayn* (AS) is the emergence of a reciprocal relationship between the seeker and the Divine Beloved. In expressing love for the Master of Martyrs, the seeker in fact draws near to God and simultaneously attracts God's love toward himself. This mutual interaction represents an advanced stage of the mystical path, in which the seeker's love for the divine friend is met with God's corresponding love, culminating in nearness and divine companionship.

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Allamah Ṭabāṭabāʾī, in interpreting the verse "Say: If you love God, follow me; God will love you" (Āli ʿImrān: 31), considers love a bond between the seeker and the sought. The human lover, he argues, illuminates his existential deficiencies through the perfection of the Beloved. Ultimately, when the Beloved also loves the lover, this relationship reaches its apex, and unity in love is realized. He stresses that pure worship and genuine love are attained only through adherence to a divinely sanctioned path grounded in love and sincerity, a path that itself constitutes the straightway of God. Walking this path leads the seeker to the station of divine belovedness (Ṭabāṭabāʾī, 1947 AD/1947 AH: 3, 248).

Accordingly, sorrow for the Master of Martyrs, as an expression of true love, acquires meaning and spiritual efficacy only when accompanied by practical and heartfelt imitation of his way. The seeker must align his conduct, beliefs, and orientation with that of the Imam, as articulated in *Ziyārat ʿĀshūrāʾ*: "I am at peace with those who are at peace with you, and at war with those who wage war against you." (Ibn Qūlawayh, 1996 AD/1417 AH: 342) Realizing such commitment is the necessary prelude to reaching the station of belovedness, a station in which the attraction of divine love becomes manifest in the seeker's being and draws him to nearness and presence before God.

5-10. Divine Nearness

In the transmitted sources, sorrow and grief for the Ahl al-Bayt (AS),

particularly for Imam *Ḥusayn* (AS), are not treated merely as emotional reactions but are described as acts of devotion and forms of divine obedience. This indicates that the state of sorrow, independent of other actions, elevates the seeker's inner being and accelerates his mystical journey, directly contributing to his nearness to God. Imam *Ṣādiq* (AS) states: "The breath of one who grieves for us and is sorrowful for our oppression is glorification [of God], and his grief for our cause is an act of worship." (Kulaynī, 1987 AD/1407 AH: 2, 226) From this report, it is understood that even the breathing of a sorrowful person, if rooted in awareness of the Ahl al-Bayt's oppression, is counted as remembrance and worship and is recorded among his deeds.

The essence of worship and obedience, in its mystical meaning, is connection to the divine straight path, embodied in the Ahl al-Bayt (AS), the Qur'an, and the sacred law. From this perspective, sorrow for the Ahl al-Bayt is an act they themselves have emphasized and is considered a means for spiritual ascent and nearness to God. Thus, sorrow functions as a tool for purifying and preparing the soul, playing a decisive role in achieving divine proximity.

In a tradition from Imam *Riḍā* (AS), the superiority and speed of the mystical ascent associated with sorrow for Imam *Ḥusayn* (AS) compared to other paths is highlighted: "All of us are ships of salvation, but the ship of my grandfather *Ḥusayn* is more spacious and

swifter in the turbulent seas." (Ṣadūq, 1992 AD/1413 AH: 62) This statement indicates that although connection to any of the Ahl al-Bayt can guide the seeker toward divine nearness, the bond with the Master of Martyrs possesses a greater capacity to encompass seekers of varying ranks and to accelerate their spiritual journey.

Therefore, sorrow for Imam *Ḥusayn* (AS) is not merely an emotional response but a form of inward worship that, through purification and illumination of the soul, guides the seeker to the straight path and the domain of divine nearness. This state quickens the mystical journey, expands the seeker's capacity to receive spiritual effusions, and ultimately elevates him to a point where, through the wisdom that flows from his tongue, he can guide others.

5-11. Assistance at the Moment of Death

The moment of agony and the throes of death are stages in human life in which the effects of one's deeds and inner states become manifest in a tangible and perceptible form. At this point, the human heart reveals its level of preparedness to receive divine breezes of mercy and the manifestations of God's beauty and compassion. An individual who possess faith and a genuine connection with God and His saints experience serenity and joy in this moment, and the longing to meet the Beloved becomes active within them. Thus, their transition from this worldly realm to the next is accompanied by an experience that corresponds to their faith and righteous actions, and they become

recipients of divine grace and honor. In contrast, those who have lived their lives immersed in disbelief, hypocrisy, or hostility toward God and His friends witness the signs of divine wrath and punishment. Their experience of death is filled with terror and severe anguish (Mousavi Khomeini, 1979 AD/1358 SH: 461).

Imam Khomeini emphasizes that the only light capable of guiding a person through the throes of death is the inner illumination derived from divine love and love for the saints. This radiance and purification of the heart is attained only by those who have filled their hearts with genuine love. In such a state, death is not an experience of torment but a moment of union with the Beloved, accompanied by joy and tranquility.

A narration from Imam *Ṣādiq* (AS) relates that he said to *Musmaʿ ibn ʿAbdullah*: "Do you remember the tragedies of *Ḥusayn* (AS) and weep for him?" When *Musmaʿ* affirmed this, the Imam said: "Be aware that at the moment of your death, you will visit my forefathers, and they will instruct the Angel of Death to bring delight to your eyes and relieve you from the hardship of dying." (Kulaynī, 1987 AD/1407 AH: 3, 127)

These narrations show that grief and tears for the Master of Martyrs (AS) create an inner luminosity that makes the wayfarer worthy of encountering the Prophet (PBUH) and the Ahl al-Bayt (AS) at the moment of death, enabling him to receive their support and intercession. Thus, weeping for Imam *Ḥusayn* (AS) not only purifies

and illuminates the inner being, but at the time of death places the wayfarer under the shade of divine mercy and the companionship of the Ahl al-Bayt (AS), transforming the experience of death into a moment of union with the Beloved and eternal peace.

5-12. Intercession on the Day of Resurrection

Intercession on the Day of Resurrection is considered one of humanity's greatest sources of hope on the path of eternal life. This is because human life does not end with death; rather, after it lies a long and arduous journey filled with trials, for which one requires spiritual provisions and abundant righteous deeds. Imam Ali (AS) points to this truth, saying: "Alas for the meagerness of provisions, the length of the journey, the remoteness of the destination, and the greatness of the goal." (Nahj al-Balāghah, Wisdom 77)

The Holy Qur'an also describes the terrors of the Day of Resurrection in many verses. In one verse it states: "On the day you behold it, every nursing mother will forget her child, and every pregnant woman will miscarry from fear; and you will see people as though drunken, though they are not drunken, but the punishment of God is severe and overwhelming." (al-Ḥajj: 2) Another passage states: "On that Day, man will flee from his brother, his mother and father, his spouse and his children." (‘Abas: 33-36)

In such a scene, the intercession of the intercessors is introduced as one of the essential means of salvation: "Who is it that can intercede

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with Him except by His permission?" (al-Baqarah: 255) Imam Khomeini explains intercession as the inner form of guidance, meaning that one's benefiting from the guidance of the Ahl al-Bayt (AS) in this world becomes the basis for receiving their intercession in the Hereafter. The stronger one's faith and inner capacity, the greater one's share of intercession; but if faith is weak and the heart unprepared, one's ability to receive this divine mercy diminishes (Mousavi Khomeini, 1979 AD/1358 SH: 150).

Accordingly, heartfelt devotion to the Ahl al-Bayt (AS) and the illumination of the heart in this world creates the capacity to receive intercession in the next. Imam *Ṣādiq* (AS) states: "On the Day of Resurrection, all eyes will weep, except the eyes that wept in this world for Ḥusayn ibn ʿAlī (AS); those eyes will be joyful and smiling on that day." (Jazaʾiri, 2006 AD/1427 AH: 1, 190)

This narration indicates that weeping for the Master of Martyrs (AS) is itself a practical form of intercession. As the Prophet (PBUH) said: "When the Day of Resurrection comes, I shall take the hand of anyone who wept over the calamities of *Ḥusayn* (AS) and lead him into Paradise." (ibid.) Therefore, love and tears for Imam *Ḥusayn* (AS) not only purify and illuminate the heart in this world, but also provide salvation from the terrors of the Hereafter and enable one to benefit from the intercession of the Ahl al-Bayt (AS).

Thus, grief and weeping for Imam *Ḥusayn* (AS) are manifestations of love and understanding of divine guardianship, an affection that

places a person on the path of guidance and makes him deserving of intercession. This heartfelt connection with the Master of Martyrs (AS) forms a bridge between this world and the next: a bridge that brings the believer, on a day when all people flee from one another, into the sanctuary of the Ahl al-Bayt's intercession, granting him peace, salvation, and felicity.

Conclusion

The present study aimed to explain the spiritual and mystical functions of grief over the tragedies of *Abā ʿAbdillāh al-Ḥusayn* (AS) in the path of spiritual refinement and mystical wayfaring, using a descriptive – analytical approach based on Qur'anic, hadith, and mystical sources. The findings show that in Shiʿi mystical and spiritual tradition, grief for Imam *Ḥusayn* (AS) is not merely an emotional or ritual reaction; rather, it is a transformative spiritual experience that holds a foundational role in moral and spiritual training.

The study found that the effects and outcomes of grief for the Master of Martyrs are multidimensional. In the early stages, it leads to the abandonment of sin and the cleansing of its effects, considered the first steps in purification and spiritual discipline. This grief then fosters adherence to the Sharīʿa and moral propriety, as the wayfarer, illuminated by sorrow, becomes more committed to divine boundaries and adjusts his behavior to obedience and reverence.

At higher levels, grief for Imam *Ḥusayn* (AS) results in attraction and

annihilation in divine guardianship, and arouses longing for intimate supplication and devotion in worship. This experience frees the soul from spiritual heedlessness and stagnation, placing it on the path of the presence of heart and spiritual vitality. Furthermore, grief over the tragedies of *Abā ʿAbdillāh* (AS) prepares the ground for sincerity in intention and action and leads to the attainment of wisdom, demonstrating its deep impact on spiritual insight and inner understanding. The findings also indicate that this spiritual experience leads to divine love, nearness to God, assistance at the moment of death, and intercession on the Day of Resurrection. This linkage between grief and its otherworldly outcomes reveals the special significance of this spiritual state in Shiʿi educational thought. In sum, grief for the tragedies of *Abā ʿAbdillāh al-Ḥusayn* (AS) in Shiʿi mysticism both purifies the inner being and strengthens religious commitment, while also fostering knowledge, presence of heart, and nearness to God. This grief guides the wayfarer from superficial spirituality toward profound, conscious, and devotion-based wayfaring. Thus, *ʿĀshūrāʾ*-inspired sorrow, in mystical tradition, is not mere sadness but the origin of awakening, ethical growth, and movement toward divine reality, an experience that forges a living and constructive link between intellect and emotion, Sharīʿa and way, and this world and the Hereafter.

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