

AN EXAMINATION OF ESCHATOLOGICAL DESTINY OF RELIGIOUS *MUSTAZ'AFĪN* (DEPRIVED PEOPLE) FROM *IMAMIYAH* PERSPECTIVE

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Eschatological destiny and man's eternal fate towards paradise or hell are undoubtedly considered among some of the most important discussions stated in various Islamic sciences. The eschatological destinies of believers and unbelievers have been explicitly clarified by the Qur'anic verses and *Aḥādīth* (traditions). However, the classification of people into believers and unbelievers is not correct, since some well-known individuals are considered as *Mustaz'afīn* (lit; deprived people) because they have not found the true religion, no matter whether they have been either short-sighted by nature or subjected to a tyrant state. Remarkably, they have not achieved the true religious path due to their being as *al-Jāhil al-Qāsir* (inculpably ignorant). Accordingly, the main question of the study refers to the eschatological destiny of such people. In other words, will they find paradise as believers or enter hell like disbelievers? Pondering and contemplating on the issue, although there are many *Mustaz'afīn* found all over the universe, testify on the necessity of determining their eschatological destiny. In order to clarify the issue, the verses of the *Qur'an* as well as *Aḥādīth*, issued by infallible Imams, have been referred to. Eventually, the result shows that *al-Mustaz'afūn al-Muqassirūn* (culpably deprived people) are not excused and will be punished, but those of *al-Mustaz'afūn al-Qāsirūn* (inculpably deprived people) will be destined by the lower levels of paradise if they have done good deeds unless they are either obliged to new duties in the Day of Judgment or face to slight chastisement and will finally enter paradise.

Keywords: *Eschatological Destiny, Religious Mustaz'afin (Deprived People), True Religion, al-Jahil al-Qasir (inculpable ignorant)*

Introduction

Eschatological destiny and knowing whether a man is led toward paradise or hell is an important issue for a great number of people. According to Islamic teachings, the final destiny of believers and disbelievers in respect of leading towards paradise or hell is crystal clear i.e. there is no need to discuss it more. However, based on *Aḥādīth* (traditions), there are some people called *Mustaz'afin* (deprived ones) who are considered neither believers nor disbelievers. They have not achieved true religion; no matter whether they have been either short-sighted by nature or subjected to a tyrant state. Remarkably, they have not achieved the true religious path due to their being *al-Jahil al-Qasir* (inculpably ignorant). This study tries to respond to the following main questions: What is the eschatological destiny of such individuals? Will they enter paradise or hell?

However, we will define religious *Mustaz'afin*, clarify their features, and finally try to find the right response focusing on the verses of the *Qur'an* and traditions since we finally seek for drawing a true conclusion in the subject matter i.e. examination of the eschatological destiny of religious *Mustaz'afin* from *Imamiyah* perspective.

Review

Various *Aḥādīth* (traditions) concerning *Mustaz'afin* have been reported, implying the issue as a discussed subject during the age of infallible Imams. Hence, some points regarding the subject might be found in various books even if they are short and brief (Majlisi 1984: VII/209; Tabari 1997: 190; Taleqani 1994: I/25; Tabatabai 1996: V/52).

In respect of *Mustaz'afin*, although several books have been compiled e.g. the book *Istikbar (arrogance) and Istiz'af (deprivation) from the perspective of the Holy Qur'an*, written in Persian by Rahbar (1987), and the book *Istikbar and Istiz'af in the Holy Qur'an*, compiled as well in Persian by Soroush (n. d.), but none of their main issues is associated to religious *Mustaz'afin* (deprived people), rather they dealt with political *Istiz'af* (deprivation) versus *Istikbar* (arrogance). Additionally, the article "Examination of Essence and Eschatological Destiny of Religious *Mustaz'afin*, Case Emphasizing on The Verses and Traditions" (Naqizadeh & Abdullahi Abid 2019) compiled in this regard while it seems the authors have not sufficiently emphasized on *Aḥādīth* (tra-

ditions) and accordingly no appropriate and correct conclusion has been drawn. However, we tried in this study to find ‘*Urfi* (based on common law) conclusions drawn of exoteric conflicting *Aḥadīth*. Thus, this paper is new and prominent research.

1. The Concept of ‘*Mustaz’afīn*’

1. 1. Lexical Examination

The term *Mustaz’afī* is the *Ism al-fa’īl* (the name of the doer) derived from the root *Za’f*. Studying the words of philologists, three ideas have been found concerning the meaning of the term *Istaz’afahu*. They come as follows:

- a. *Wajadtuhu Za’ifan* i.e. I found him weak (Ibn Manzūr n. d.: IX/203; Farāhīdī n. d.: I/281).
- b. *’Addahu Za’ifan* i.e. He considered him weak (Ṭurayhī 1996: V/86; Jawhari n. d.: IV/1390).
- c. *Ra’aytuhu Za’ifan aw Ja’altuhu Kadhalik* i.e. I saw him weak or considered such (Fayyūmī n. d.: II/362).

However, despite the various ideas in respect the meaning of the term *Istaz’afahu*, the united principle about the meaning of *Za’f* refers to something against *Quwwa* (lit; power), irrespective of material issues e.g. “It is Allah who created you from [a state of] weakness, then He gave you power after weakness. Then, after power, He ordained weakness and old age...” (The *Qur’an* 30: 54) or spiritual ones e.g. “Indeed the stratagems of Satan are always flimsy” (The *Qur’an* 4: 76) (Mustafavi n. d.: VII/201).

Remarkably, some terms like *al-Za’if* (lit. the weak man) and *al-Zu’afa* (lit. the weak people) have been applied in some *Aḥadīth* instead of the term *Mustaz’af*. For instance, a tradition reported by Imam Mūsā al-Kāzīm comes as follows: “*Za’if* (lit. weak man) is one who has not been presented evidence and *Hujjat* (the proof) for, as well as not recognized the differences (of religions), but if s/he recognized, would not be considered as *Mustaz’af* (lit. deprived man)” (Kulayni 1987: II/406).

1. 2. Technical Examination

Based on a particular criterion, *Mustaz’afīn* have been categorized into three following classes:

A. Economic

They are the poor-deprived people whose properties and wealth have been plundered by the rich. The 5th verse of the chapter *Al-Qasas* denotes the hint, where Allah said: "And We desired to show favor to those who were abased in the land, and to make them Imams, and to make them the heirs" (The *Qur'an* 28: 5). Some Islamic obligatory financial taxes e.g. *Zakat*¹, *Ṣadaqa*² (voluntary charity), and *Khums*³ are associated with such classes.

B. Political & Practical

They are some believers who do their duties in secret and fear through *Taqiyyah*⁴ (prudence) because the powers of *Shirk* (polytheism) and *Kufr* (disbelief) have made them compelled to act so (Makarem Shirazi 1995: IV/89). The 75th verse of the chapter *An-Nisa* denotes this class, where Allah said: "Why should you not fight in the way of Allah and the oppressed men, women, and children, who say, 'Our Lord, bring us out of this town whose people are oppressors, and appoint for us a guardian from Yourself, and appoint for us a helper from Yourself?'" (The *Qur'an* 4: 75).

C. Religious

Although various definitions have been stated by Islamic Scholars in this respect, based on the 98th verse of the chapter *An-Nisa*⁵, it seems that the criterion in order to know religious *Mustaz'afin* (Deprived People) consists of the ones who are not able to recognize the truth and perform Islamic rules due to various intellectual, physical and environmental negative elements, etc. The absolute denotation of the above-mentioned verse causes the inclusion of the following individuals among religious *Mustaz'afin*:

- 1 *Zakāt* is a financial obligation in Islam based on which Muslims have to pay a certain amount of nine items to be spent for the poor and for other social purposes. These nine items are: two types of coin (gold and silver), three types of livestock (camel, cow and sheep) and four grains (wheat, barley, dates and raisin). The amount of *zakāt* for each item is different and is discussed in jurisprudential resources.
- 2 *Ṣadaqa* or alms refers to money or property donated to poor people for the sake of God.
- 3 *Khums* (One fifth) is a jurisprudential term meaning to pay one fifth of the annual surplus income, or of mine and treasure, taking into account the required conditions in jurisprudence.
- 4 A precautionary dissimulation or denial of religious belief and practice under particular conditions and situations.
- 5 "Except the oppressed among men, women and children, who have neither access to any means nor are guided to anyway. Maybe Allah will excuse them, for Allah is all-excusing, all-forgiving" (The *Qur'an* 4: 98).

- a. Those who cannot leave their homelands towards another one i.e. to somewhere where some Islamic scholars live, in order to find the truth. Hence, they are ignorant of the rules.
- b. Those who have no doubt about their wrong belief and religion, like some idol worshippers who live in some regions of East Asia.
- c. Those who have not been guided due to their lack of intellect and thought (Makarem Shirazi 1995: IV/101).

1. 3. Extensions of *Mustaz'afin* in *Aḥādīth* (traditions)

Many traditions have been reported concerning the meaning of *Mustaz'afin*, some of which encompass the same content. However, we tried to express the traditions with various contents. Accordingly, *Mustaz'afin* have been subjected to the following characteristics:

- A. They can neither argue against *Kufr* (disbelief) nor aid the truth. In this respect, a tradition reported by Imam Mūsā al-Kāẓim comes as follows: “He [*Mustaz'af*] is the one who is not able to recognize the trick of *Kufr* (disbelief) so, he disbelieves. He cannot find the right way towards faith [in order to believe] too. He is neither able to believe nor to disbelieve, so they are the babies, those of men and women who think like the babies and *Ruḥi'a l-Qalam* [whomever the pen is lifted from convicting i.e. those ones who find the impunity of religious duty]” (Qummi 1984: I/149).
- B. They have several positions. However, a *Nāṣibī*¹ man is not rendered as *Mustaz'af*. In this respect, a tradition reported by Imam Ja'far al-Ṣādiq comes as follows: “*Mustaz'afin* are classified into different groups. However, the man among *Ahl al-qibla*² who is not *Nāṣibī* [might be] rendered as *Mustaz'af*” (Saduq 1983: 200).
- C. They merely follow the orders of others i.e. they know nothing but what they are told, like a kid and fool. In this respect, a tradition

1 *Nāṣibī* is someone who is hostile, and publicly displays his or her hostility, towards Imam Ali or other persons from *Ahl al-Bayt*. Instances of *Nasibism* is said to include the denial of the virtues of *Ahl al-Bayt*, the cursing of Imams, and enmity towards Shi'as. According to Shiite jurists, *Nasibis* are *najis* and are treated as disbelievers. Thus, it is impermissible to eat an animal slaughtered by *Nasibis*, to pay charity to them, or to marry them, and they cannot inherit from Muslims.

2 *Ahl al-qibla* or people of the *qibla* refers to all Muslims who believe in the Ka'ba as their *qibla*. The term is used to prevent the excommunication of Muslims. In other words, it refers to a person to whom the belief in Islam is attributed.

reported by Imam Muḥammad al-Bāqir comes as follows: “[The extensions (*Masadiq*) of *Mustaz'afin* are] the fool people [sitting behind the curtain of their house], a servant [who is busy with household chores], if you tell them to pray, they pray and understand nothing but what you have told them to do, a *Jalib* (outlander man) who does not figure out except what you tell him, an [disabled] old man, babies, and small kids” (Arusi al-Huwayzi 1995: 540).

- D. They are the ones who do not understand people's diversities in terms of belief and religion. In this respect, a tradition reported by Imam Ja'far al-Ṣādiq comes as follows: “He who knows people's differences is not (rendered as) *Mustaz'af*” (Majlisi 1984: 212).
- E. They are the ones who lack religious *Hujjat* (the proof) in matters of beliefs. In this regard, Imam 'Alī ibn Abī Ṭālib said: “*Mustaz'af* is not for whom *Hujjat* (the proof) has been completed, has heard the truth and comprehended it in his mind” (*Nahj al-Balaghah*, sermon: 189).

In brief, based on the above-mentioned *Aḥadīth* (traditions), the following four characteristics have been mentioned for *Mustaz'afin*:

- a. They are not *Nāṣibī*.
- b. They do not contemplate people's diversities in terms of belief and religion.
- c. They obey the orders of others, like kids and fools.
- d. They are for whom *Hujjat* (the proof) has not been completed.

Basically, in order to perform *Jam' al-Aḥadīth* (the process of considering the traditions together) in our drawing conclusion, we have to know why *Mustaz'afin* have been attributed the above-said characteristics.

Accordingly, since *Mustaz'afin* have had no fault in their inaccessibility of true religion, no matter whether it is due to their being either short-sighted by nature or being subjected to a tyrant state as well as struggling in a particular situation in which no Islamic expert has been found available for, have been considered as *al-Qasir* (inculpable) in their lack of guidance.

Question: Is being or not being of *Nāṣibī* involved in the nature of *Mustaz'af*? In other words, and based on the 2nd above-mentioned tradition, Imam Ja'far al-Ṣādiq stated that *Nāṣibī* is excluded from the *Mustaz'afin* circle. In this respect, the following question might be raised; If someone is

hostile, and publicly represents his/her hostility towards Imam Ali or other persons from *Ahl al-Bayt*, but s/he is as *Qasir* (inculpable) in hostility and cursing, e.g. using misleading words, one of the enemies of *Ahl al-Bayt* has made him/her convinced to such an extent that the hatred of *Ahl al-Bayt* has taken root in his/her heart while never considers the possibility of contradicting his/her belief to reality, should not this human be considered as *Mustaz'af*, too?

Answer: The answer will be obtained if we inquire about the definition of *Nāṣibī*. Although several definitions have been expressed, the well-known one from the perspective of the precedent scholars refers to the one who considers the priority of others over Imam Ali in terms of caliphate and Imamate (Bahrani n. d.: V/177). In other words, if the hatred of *Ahl al-Bayt* has taken root in man's heart while he was *Qasir* (inculpable) in his hostility, cursing, and enmity, he might have been rendered as *Mustaz'af*.

1. 4. Real & Unreal *Mustaz'afīn*

According to a particular criterion, *Mustaz'afīn* are classified into real and unreal (claimed) ones (Sabzewārī 1989: IX/174). A brief explanation regarding each of them comes as follows:

- a. Real *Mustaz'afīn*: They have no fault in their inaccessibility of true religion, no matter whether it is due to either their essential lack of thought in such a way that they have not been able to recognize the truth or other objective elements.
- b. Unreal *Mustaz'afīn*: They merely claim for *Istiz'af* (deprivation) while are not so in reality. They are the ones that the 97th verse of chapter *al-Nisa'* stated about: "Indeed, those whom the angels take away while they are wronging themselves, they ask: 'What state were you in?' They reply: 'We were oppressed in the land.' They say: 'Was not Allah's earth vast enough so that you might migrate in it?' The refuge of such shall be hell, and it is an evil destination" (The *Qur'an* 4: 97).

2. Eschatological destiny of *Mustaz'afīn* in the words of Islamic scholars and *Aḥādīth* (Traditions)

The most important ambiguous angle of the issue is about the position of *Mustaz'afīn* in the eternal world. In other words, what is Allah going to do with them?

2. 1. The Words of Islamic Scholars

The position of unreal *Mustaz'afin* is clear i.e. they will be blamed and punished because even if they were deprived of religious practices due to being monitored by the arrogant state, but able to migrate somewhere else and perform their religious duties. However, they have not done so, that's why Allah has promised them as follows: "The refuge of such shall be hell, and it is an evil destination" (The *Qur'an* 4: 97).

Unlike to unreal *Mustaz'afin*, the eschatological destiny of the real ones has to be greatly examined. In this respect, there is a great diversity among the perspectives of Islamic scholars. We will first deal with perspectives, then based on *Aḥadīth* (traditions), will clarify the appointed perspective in the following:

- According to the late Majlisī, some *Mustaz'afin*, even a few numbers of them, will be chastised (1984: VII/209).
- In this regard, the late Ayatollah Sabzawārī said: "Every real *Mustaz'af* will be forgiven [and will not be punished]" (1989: IX/174).
- Some other scholars, namely the late *Allama* Tabatabai and *Allama* Javadi Amoli, believe in the destiny of real *Mustaz'afin* as entirely consigned to Allah i.e. no one knows whether He will forgive or punish them (Javadi Amoli 2011: XX/241; Tabatabai 1996: V/52).
- Additionally, since Allah's mercy precedes His wrath as well as based on the 99th verse of the chapter *An-Nisa*¹, the late *Allama* Tabatabai believes that real *Mustaz'afin* will be forgiven (ibid.).
- The author of the book *Kashif Al-Asrar* believes that those *Mustaz'afin* of *Shī'ah 'Ithnā 'Ašariyya*² are the people of heaven as well as those of the Sunnis and other *Shī'ah* sects, but they will not attain the position of *al-Abrār*³ within the paradise. The *Mustaz'afin* of *Ummah*

1 "Maybe Allah will excuse them, for Allah is all-excusing, all-forgiving."

2 Twelver Shī'ism (*Ithnā 'Ašariyya*), also known as *Imāmiyya*, is the largest branch of Shī'a Islam. Twelvers believe that the Twelve Imams are the spiritual and political successors to the Islamic prophet Muhammad.

3 Al-Abrar (the pious) and their positions have been mentioned in various verses of the Holy *Qur'an*. Some of which come as examples in the following: "Indeed the pious shall be amid bliss" (Al-Infitar: 13); Indeed, the record of the pious is in *Illiyyun*. And what will show you what is *Illiyyun*? It is a written record, witnessed by those brought near [to Allah]. The pious shall be amid bliss, observing, [as they recline] on couches. You will perceive in their faces the freshness of bliss. They will be served with a sealed pure wine, whose seal is musk—for such let the viers vie—and whose seasoning is from *Tasnim*, a spring where those brought near [to Allah] drink. (*Al-Mutaffifin*: 18–28); Indeed, the

(Muslim community) will not be obliged to a new duty on the Day of *Qiyāmah* (Judgement) (Taleqani 1994: II/437). Therefore, he distinguished between the *Mustazafīn* of *Ummah* (Muslim community) and those of non-Islamic communities, rather believing in their being obliged again on the Day of Judgement.

2. 2. Examination of *Aḥādīth* (Traditions)

In this respect, various traditions have been reported. We examine five numbers of *Aḥādīth* in the following:

1. Respecting the word of Allah: “[There are] others waiting for Allah’s edict” (The *Qur’an* 9: 106), Zurāra b. A‘yan¹ has narrated from Imam Muḥammad al-Bāqir: “They were a group of polytheists who killed some (brilliant) figures like Ḥamza b. ‘Abd al-Muṭṭalib [the Prophet’s uncle] and Ja‘far b. Abī Ṭālib². Then they embraced Islam, worshiped Allah, and gave up polytheism. [However, on the one hand] they did not recognize faith with their hearts in order to be included among the believers and their entry into Paradise be considered certain, and [on the other hand] they did not continue their disbelief to be considered unbelievers and their entry into hell be rendered certain. They will have stayed in that state i.e. Allah may punish them or accept their repentance. Imam Muḥammad al-Bāqir said: ‘Allah will deal with them on the basis of His own opinion [will]’”. I [Zurāra b. A‘yan] said: “May I be sacrificed for you, where will their livelihood

pious will drink from a cup seasoned with *Kafur*, a spring where Allah’s servants will drink, making it gush forth as they please (*Al-Insan*: 5–6); He rewarded them for their patience with a garden and [garments of] silk, reclining therein on couches, without facing any [scorching] sun, or [biting] cold. Its shades will be close over them and its clusters [of fruits] will be hanging low. They will be served around with vessels of silver and goblets of crystal—crystal of silver—[from] which they will dispense in a precise measure. They will be served therein with a cup of a drink seasoned with *Zanjabil*, from a spring in it named *Salsabil*. They will be waited upon by immortal youths, whom, were you to see them, you will suppose them to be scattered pearls. As you look on, you will see there bliss and a great kingdom. Upon them will be cloaks of green silk and brocade and they will be adorned with bracelets of silver. Their Lord will give them to drink a pure drink. [They will be told]: ‘This is your reward, and your efforts have been well-appreciated’ [*Al-Insan*: 12–22].

- 1 He was one of the greatest Shi‘a *faqīhs* (jurists) and theologians, and among the close companions of Imam al-Baqir, Imam al-Sadiq, and Imam al-Kazim. His name has also been mentioned among People of Consensus.
- 2 Known as Ja‘far al-Ṭayyār and *Dhu l-Janāḥayn* (lit. the one with two wings) was a cousin and a companion to the Prophet Muhammad and the older brother to Imam ‘Ali b. Abī Ṭālib.

come from?” He replied: “From wherever Allah will have regarded” (‘Ayyāshī 1961: II/111).

2. Ḍurays b. ‘Abd al-Malik b. A‘yan al-Kunāsi has quoted from Imam Muḥammad al-Bāqir: “May I be sacrificed for you, what is the [eschatological] destiny of those monotheists among guilty Muslims who believe in the prophecy of Muhammad, then pass away while have had no Imam as well as have not comprehended your *Wilāyah* (guardianship)?” He replied: “They are in their graves, from where they do not come out. One way will be opened from the grave of anyone who has performed good deeds if no enmity or hostility is found of him/her towards us to the paradise which Allah has created in *Maghrib* (the West), and the spirit [good tidings] will be reached his/her grave up until the Day of *Qiyāmah* (Judgement) in which s/he will meet Allah, then He will reckon his/her good [and bad] deeds, then s/he will either enter paradise or hell. So, their destiny is consigned to Allah’s will”. He said: “Allah will treat in the same for *Mustaz’afīn*, fools, babies, and Muslims’ children who had not reached the age of puberty yet. But, for those of *Nāṣibīs* among *Ahl al-qibla*, one way will be opened to their grave from the hell which Allah has created in *Mashriq* (the East), then the flames, sparks, smoke, and boiling water will hassle them until the Day of Judgment. Then, their destiny is to Hell, in the Fire, where they will be imprisoned. Then, they will be questioned as such: ‘Where did the false deities whom you believed as Allah’s partners go? Where is the one who had not been appointed by Allah as your Imam, but you chose him so for yourself?’ Then Allah told His prophet: ‘So, be patient! Allah’s promise is indeed true. Whether We show you a part of what We promise them [to hassle] or take you away [before that], [in any case] they will be brought back to Us”’ (The *Qur’an* 40: 77) (‘Arusi al-Huwayzi 1995: IV/535).
3. Abu Khadija Salim ibn Mukram has quoted from Imam Ja‘far al-Ṣādiq concerning the exegesis of the 98th verse of chapter An-Nisa¹: “They have neither access to any means towards *Nāṣibīsm* in order to be rendered as *Nāṣibīs* nor are guided to anyway in order to be rendered as believers, they will enter Paradise due to performing good deeds and avoiding such acts forbidden by Allah, and [however] they will not attain the position of *al-Abrār* (the pious)” (Ṣaduq 1983: 201).

1 “Except the oppressed among men, women and children, who have neither access to any means nor are guided to anyway.”

4. Sulayman bin Khalid Said: “I questioned Imam Ja‘far al-Šādiq concerning the 98th verse of chapter An-Nisa”. He replied: “O! Sulayman, they are more steadfast than you [in faith], *Mustaz‘afin* are those people who fast, pray, and their stomachs and private parts remain chaste. Taking the branches of the tree [i.e. they hold fast to our *Wilāyah* (guardianship)], they do not see the truth for other than us [Ahl al-Bayt]. Perhaps, Allah might pardon them while they are so, even though they do not know [true *Ma‘arifat* (recognition) towards us]. If He pardons them, it is by His mercy, and if He punishes them, it is because of their misguidance from what He made them recognized” (Ibid: 202).
5. Zurāra b. A‘yan said: “Imam Ja‘far al-Šādiq has been asked, while I was also there, about the 160th verse of chapter *Al-An‘am*¹ as ‘are those who do not believe in your *Imamate* (leadership) included in [the extensions of] this verse?’ He replied: ‘It is merely for the believers.’ I told Him: ‘May Allah bless You; there are such opponents who do not accept your *Imamate* but they fast, pray, and follow devoutness whereas having no [true] *Ma‘arifat* (recognition) [to You] and no enmity with you, too. [What is their destiny?].’ He replied: ‘Allah will admit them to Paradise by His mercy’” (Barqi 1952: I/158).

According to exoteric comprehending of the 1st, 2nd, and 4th above-mentioned traditions, the eschatological destiny of *Mustaz‘afin* is entirely consigned to Allah and no one knows whether He will forgive or punish them. However, based on the 3rd and 5th traditions, they will enter paradise. On the one hand, the majority of the traditions in this respect have pointed to righteous acts and extensions of which, and on the other hand, some of the above-mentioned traditions consist of Muslim *Mustaz‘afin* while some others include both Muslim and non-Muslim ones.

Thus, these traditions, like the ones elaborated on the definition of *Mustaz‘afin*, seem to contradict each other in a primitive view. However, by paying sharp attention to their contexts, we can find a way in order to perform *Jam‘ al-Aḥādīth* (the process of considering the traditions together). It seems the following hints might be mentioned as performing the process:

1. *Mustaz‘afin* are classified into various ranks. They do not have the same eschatological destiny and eternal fate i.e. necessitating by divine justice, their positions depend on their ranks.

1 “Whoever brings virtue shall receive [a reward] ten times its like; but whoever brings vice shall not be requited except with its like, and they will not be wronged.”

2. Considering the term 'good deed' and its extensions mentioned in the 2nd, 3rd, 4th, and 5th traditions, it does not seem the whole absolute entrance of *Mustaz'afin* to Paradise, rather those who have performed good deeds will be entered, but those with no good deeds performed will either be obliged to new duties as well or face slight punishment necessitated by Allah's justice and mercy. That's why the late Majlisi believes in allocated punishment for a small number of *Mustaz'afin* (1986: VII/209). In other words, according to some *Aḥadīth* (traditions), the eschatological destiny and eternal fate of *Mustaz'afin* are consigned to Allah i.e. He will decide about their destiny, but according to some other *Aḥadīth*, Allah will necessitates facing of slight punishment for those of *Mustaz'afin* who lack good deeds.

Conclusion

Religious *Mustaz'afin* are those of non-*Nāṣibīs* who have not found true religion due to different limitations, no matter whether they have been either short-sighted by nature or subjected to a tyrant state, Remarkably, they have not achieved the true religious path due to their being *al-Jahil al-Qasir* (inculpably ignorant). Although the famous perspective of scholars denotes consigning the eschatological destiny and eternal fate of *Mustaz'afin* to Allah, we draw the conclusion by concentrating on some *Aḥadīth* (traditions) that *Mustaz'afin* are classified into various ranks. Those who have performed good deeds will enter lower levels of Paradise, but will not attain the position of *al-Abrār*. Furthermore, those who have not performed good deeds will either be obliged to some new duties or face slight punishment necessitated by Allah's justice and mercy. Therefore, if the definition of *Mustaz'af* is veracious to man, irrespective of whether he believes in divine religions or not, he will finally enter Paradise when qualified, based on the mentioned conditions.

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