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 Ḥadīth (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 Ḥadīth, issued by infallible Imams, have been referred to. Eventually, the result shows that al-Mustaz’afīn al-Muqassirūn (culpably deprived people) are not excused and will be punished, but those of al-Mustaz’afīn 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.
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 Aḥadīth (traditions), there are some people called Mustazʿafīn (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 Mustazʿafīn, clarify their features, and finally try to find the right response focusing on the verses of the Qurʾān and traditions since we finally seek for drawing a true conclusion in the subject matter i.e. examination of the eschatological destiny of religious Mustazʿafīn from Imamiyah perspective.

Review

Various Aḥadīth (traditions) concerning Mustazʿafīn 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 Mustazʿafīn, although several books have been compiled e.g. the book Istikbar (arrogance) and Istizʿaf (deprivation) from the perspective of the Holy Qurʾān, written in Persian by Rahbar (1987), and the book Istikbar and Istizʿaf in the Holy Qurʾān, compiled as well in Persian by Soroush (n. d.), but none of their main issues is associated to religious Mustazʿafīn (deprived people), rather they dealt with political Istizʿaf (deprivation) versus Istikbar (arrogance). Additionally, the article “Examination of Essence and Eschatological Destiny of Religious Mustazʿafīn, 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 Aḥadīth (trad-
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’af is the Ism al-fa’il (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;
Farāḥidi n. d.: I/281).

b. ‘Addahu Za’ifan i.e. He considered him weak (Ṭurayḥī 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 some-
thing 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 al-
ways 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 Ḥujjat (the proof) for, as well as not recognized the differences (of re-
ligions), but if s/he recognized, would not be considered as Mustaz’af (lit.
deprived man)” (Kulaynī 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, Ṣadaqa (voluntary charity), and Khums are associated with such classes.

B. Political & Practical

They are some believers who do their duties in secret and fear through Taqiyyah (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, it seems that the criterion in order to know religious Mustaz’afīn (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‘afīn:

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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’afīn in Aḥadīth (traditions)

Many traditions have been reported concerning the meaning of Mustaz’afīn, some of which encompass the same content. However, we tried to express the traditions with various contents. Accordingly, Mustaz’afīn 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 Rufi‘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 man is not rendered as Mustaz’af. In this respect, a tradition reported by Imam Ja‘far al-Ṣādiq comes as follows: “Mustaz’afīn are classified into different groups. However, the man among Ahl al-qibla 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

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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 Mustazʿafīn 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 Jalīb (outlander man) who does not figure out except what you tell him, an [disabled] old man, babies, and small kids” (ʻArusi 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 Jaʿfar al-Ṣādiq comes as follows: “He who knows people’s differences is not (rendered as) Mustazʿaf” (Majlisī 1984: 212).

E. They are the ones who lack religious Ḥujjat (the proof) in matters of beliefs. In this regard, Imam ʻAlī ibn Abī Ṭālib said: “Mustazʿaf is not for whom Ḥujjat (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 Ahadīth (traditions), the following four characteristics have been mentioned for Mustazʿafīn:

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 Ḥujjat (the proof) has not been completed.

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

Accordingly, since Mustazʿafīn 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 Mustazʿaf? In other words, and based on the 2nd above-mentioned tradition, Imam Jaʿfar al-Ṣādiq stated that Nāṣibī is excluded from the Mustazʿafīn 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‘af

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 Aḥadīth (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 Mustazafin 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 Mustazafin, 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 Mustazafin, even a few numbers of them, will be chastised (1984: VII/209).
- In this regard, the late Ayatollah Sabzawārī said: “Every real Mustazaf 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 Mustazafin 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’, the late Allama Tabatabai believes that real Mustazafin will be forgiven (ibid.).
- The author of the book Kashif Al-Asrar believes that those Mustazafin of Shi’ah ’Ithnâ ’Ašariyya2 are the people of heaven as well as those of the Sunnis and other Shi’ah sects, but they will not attain the position of al-Abrâr3 within the paradise. The Mustazafin of Ummah

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1 “Maybe Allah will excuse them, for Allah is all-excusing, all-forgiving.”
2 Twelver Shi’ism (’Ithnâ ’Ašariyya), also known as Imâmiyya, is the largest branch of Shi’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 Iliyyun. And what will show you what is Iliyyun? 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-Muttafigin: 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 Mustaz‘afīn 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 Aḥadīth (Traditions)

In this respect, various traditions have been reported. We examine five numbers of Aḥadīth 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 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].

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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” (‘Ayyashi 1961: II/111).

2. Ḏurays b. ‘Abd al-Malik b. A’yan al-Kunāsī 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 Nāṣibīm 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).

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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-Ṣādiq concerning the 98th verse of chapter An-Nisa’. He replied: ‘O! Sulayman, they are more steadfast than you [in faith], Mustaz’afīn 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-Ṣādiq has been asked, while I was also there, about the 160th verse of chapter Al-An’am’ 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’afīn 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’afīn while some others include both Muslim and non-Muslim ones.

Thus, these traditions, like the ones elaborated on the definition of Mustaz’afīn, 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-Aḥadīth (the process of considering the traditions together). It seems the following hints might be mentioned as performing the process:

1. Mustaz’afīn 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.

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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‘afīn 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 Majlisī believes in allocated punishment for a small number of Mustaz‘afīn (1986: VII/209). In other words, according to some Ḥadīth (traditions), the eschatological destiny and eternal fate of Mustaz‘afīn are consigned to Allah i.e. He will decide about their destiny, but according to some other Ḥadīth, Allah will necessitates facing of slight punishment for those of Mustaz‘afīn who lack good deeds.

Conclussion

Religious Mustaz‘afīn 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‘afīn to Allah, we draw the conclusion by concentrating on some Ḥadīth (traditions) that Mustaz‘afīn 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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