PAPER DERIVED FROM THESIS

The Perspectives of Sect Histrographers on Faith and Disbelief and Happiness and Misery in Islamic Sects During the 1st to the 5th Century AH

Hamidreza Qolizadeh[1*], Emdad Touran[2]

1.* *Ph.D. Student, Department of Shi'ite Studies, Faculty of Shi'ite Studies, University of Religions and Denominations, Qom, Iran (Corresponding Author)*

2. *Assistant Prof. Department of Shi'ite Studies, Faculty of Shi'ite Studies, University of Religions and Denominations, Qom, Iran, turan@urd.ac.ir*

ARTICLE INFO	ABSTRACT
	SUBJECT & OBJECTIVES: Since the early centuries of Islam, there have been numerous discussions on the subjects of disbelief and faith, as well as examples of both in Islamic society, which refer to believers and disbelievers. Meanwhile, the authors of sectarian books like "*Milal wa Nihal*" have tackled this matter from a sectarian perspective, frequently attempting to differentiate the Heretical sects from the Saved ones. Based on this, this research aims to examine the approach of Islamic sect-historiographers on faith and disbelief and happiness and misery. **METHOD & FINDING**: Based on the works of Islamic Islamic sect-historiographers who have benefited from a descriptive-analytic approach, this study covers the first five centuries of Islamic history. Research indicates that the topic of faith and disbelief in the writings of Muslim sectarians is influenced by the sect to which they belonged, to the extent that the regulation and prioritization of this issue is evident in their works. **CONCLUSION**: The findings of the research demonstrate that Muslim sectarians occasionally attempt to disparage rival sects in their writings by employing improper language, blaming them for not believing in a Hereafter, or even accusing followers of other sects of being deviant Muslims.
* **Corresponding Author:** Email: hrqmb13525555@gmail.com ORCID: 0009-0009-2236-8688	
NUMBER OF REFERENCES 29	NUMBER OF AUTHORS 2	NATIONALITY OF AUTHOR (Iran, Turkey)

Introduction

The sect historiographers in the early Islamic eras were driven to clarify and define the concepts of faith and disbelief in their works because of the importance of the subject matter and the ensuing implications for happiness and misery.

Even though both material and spiritual aspects of human existence need attention, spiritual health should be given more attention; Because it is believed that the ultimate objective and the only path for man to reach the truth is happiness, success, and prosperity in this world and the hereafter. *(Muhammad-Bello et al, 2021: 40-41)*

In general, in the Islamic worldview, pure life and prosperity in this material world and the Hereafter could only be attained by man in the beam of faith and righteous deeds; thus, one who wishes to find it in both worlds should possess a correct belief in God, His Apostles, Day of Resurrection, and likewise, he must act righteously. *(Ibid: 41)*

Hence, the objective of this research is to clarify the method used by Muslim sectarians to deal with the issue in their writings and provide examples. Therefore, the main question of the research is how are the themes of faith and disbelief and happiness and misery evaluated from the viewpoint of Muslim sect historiographers.

Theoretical Foundations and Research Background

From the perspective of the Qur'an and the righteous Islamic society, the topic of faith and disbelief, and its related concept of happiness and misery for man, has been of great significance. The holy Qur'an repeatedly addresses this topic, clearly defining the boundaries between disbelief and faith and between disbelievers and believers. *(Ref: The Qur'an, 2: 257; 5: 15-16; 14: 1-5; 39: 22; 57: 9; 65: 11)*

Nonetheless, it can be argued that the in-depth examination of its examples, especially in the issue of *Takfir* (declaring someone a disbeliever), started with the emergence of *Kharijites* and political debates, and then acquired a theological dimension. *(Ref: Ja'farian, 2022: 171-175)*

Because of their particular radicalism, the early *Kharijites* considered everyone who sinned to be a disbeliever, since they thought that all offenders in Muslim communities were disbelievers. *(Baghdadi, 1988: 307)*

According to *Esfarayeni*, their opinion is that anyone who commits a sin and is a member of Muhammad's *Ummah* (Islamic community) is a disbeliever. *(Esfarayeni, 1980: 38)*

By aggressively labeling anyone who disagreed with them as polytheists and establishing a region known as the domain of Islam, the *Azariqah* (lit; those who postpone) advanced the idea of polytheism and declared everybody outside of it to be a polytheist. *(Izutsu, 2020)*

Contrary to the *Kharijites*, *Azariqah* were more concerned with enlarging the definition of faith which was more important than deeds. Stated differently, their doctrines maintain that there is no discernible distinction between faith and Islam or joining the *Ummah* externally. *(Montgomery Watt, 1985)*

When the *Mu'tazila* viewed a serious offender as a non-believer and occasionally even as a Muslim and the *Kharijites* viewed such a person as a disbeliever, the *Murji'ah* put forward this belief. *Hasan Basri* was viewed as a hypocrite by some people even his supporters. *(Abu Zahra, 2019: 205)*

In this respect, a *Hadith* attributed to Prophet Muhammad called *Hadith Iftiraq* (Hadith of Division).

According to this *Hadith*, like previous religions, the Islamic *Ummah* after the Prophet will divide into over 70 or 73 sects, only one of which will be saved. This issue was so important that Muslim sect historiographers even made an effort to reconcile their respective faiths with this *Hadith* and came up with formulas to get to the number seventy-three.

This method was common during the current research period, which spans the first five centuries of Islam. For example, *Hakim Samarqandi* addressed this matter in *"Sawad A'zam"*. *(Ref; Hakim Samarqandi, 2014: 26-27)*

Shafi'i also used the numerical context of the *Hadith Iftiraq* to calculate the number of Muslim sects. Then, based on the *Hadith 's* latter half, he regards those who follow the Sunnah as the saved sect. *(Shafi'I, 1993)*

In his book *"Al-Farq Bayn al-Firaq"*, *Baghdadi* stated that he wrote the book due to his friends' request to explain the saved sect, providing evidence for the firm faith, and clarity on the *Hadith*. *(Baghdadi, 1988: 2)*

In a similar vein, *Fadl ibn Shadan Neyshaburi* wrote *"Al-'Izah"*, a work in which he attempted to establish the Shia faith as the saved sect. *(Ref: Neyshaburi, 2009)*

In his work *"Masail al-Imamah"*, *Nashi Akbar* also maintained the view that the Muslim sects are divided into seventy-three groups, based on the *Hadith* of the Prophet. *(Nashi Akbar, 2020: 40)*

Esfarayeni's viewpoint in *"Al-Tabsir"* aligns with his teacher, *Baghdadi*, regarding the *Hadith Iftiraq* and its application by the Sunnis as the saved sect.

Balkhi, the author of *"Bayan al-Adyan"* who likely had Shia inclinations, presented the chain of narration of the *Hadith Iftiraq* differently and attributed it to *Imam Sadiq*.

(Habibi Mozahari, 1994, Vol. 6: 267)

Among the scholars who did not mention the *Hadith Iftiraq* in their works about the Islamic sects, *Ibn Hazm* considered this *Hadith* inadmissible and incorrect, while some others regarded it as fabricated. *(Aqanouri, 2003: 129)*

Abu-Hatim Razi, in his book *"Al-Zinah"*, referred to this *Hadith* in the section related to enumerating sects and presented his argument. *(Razi, 2011: 57)*

Among these scholars, some Muslim sects historiographers, such as *Nawbakhti*, *'Ash'ari*, *Balkhi*, *Muqaddasi*, and *Mofid*, have focused merely on reporting the divisions among sects and have not mentioned the *Hadith Iftiraq*.

This issue has also been discussed in the contemporary age; For example:

Ja'farian (2022), in his book *"Lessons about Islamic Sects"*, addressed the topic Religious sectarianism in Islam based on the notions of disbelief and faith. In this study, he discussed the general aspects of *Takfir* and its historical background at the inception of Islam, predominantly relying on its origins.

Izutsu (2020), in the book *"The Concept of Belief in Islamic Theology"*, examined the concept of disbelief and faith. However, his approach primarily revolves around theological perspectives and occasionally references some sects' views on this matter. Nevertheless, few research papers seem to be available in this area.

1. Faith and Disbelief

A significant number of Muslim sect historiographers have addressed this issue in their writings, as was previously noted on the significance of faith and disbelief and their determination in the eyes of Muslims.

They have made an effort to separate the true believers and the righteous from those who reject the religion, adopt new ideas, and act according to their desires.

- Sunni Sect Historiographers
One of the Sunni sect historiographers, who gave great importance to the issue of faith and disbelief and stated its examples, is *Abd al-Qahir Baghdadi*. He is known for his firm stance on sectarianism and, more importantly, for his belief in *Takfir's* opponents and for accusing them of leaving the religion.

In other words, he has drawn clear and extensive boundaries between truth and falsehood, allowing him to easily declare the beliefs of other sects as invalid and assert the truthfulness of his own beliefs. *(Jabbarizadeh, 2004: 365)*

After explaining the concept of *Mustafid Hadith* (an abundant tradition reported by at least three narrators in every era) and the perspective of Sunni scholars on it, *Baghdadi* further elaborated on the subject and stated that according to the beliefs of Sunnis, which are also his own beliefs, He phrased it as follows: Those who deny the sight of God, *Kawthar*, intercession and the torment of the grave are considered infidels. *(Baghdadi, 1988: 314)*

In addition to declaring various Islamic sects to be inadmissible, *Baghdadi* frequently views certain Islamic sects as existing entirely outside the boundaries of Islam. He talks about the sects that, in his opinion, pretend to be connected to Islam but are seen as being outside of its bounds in the 4th chapter of his book *"Al-Farq Bayn al-Firaq"*. *(Ibid: 222)*

He explained the principles of twenty different sects that he believed were not a part of the Muslim community.

In his book *"Al-Tabsir"*, similar to *Baghdadi*, *Esfarayeni* confirmed the Sunni sects and introduced them as the saved sects. In the 13th chapter of the book, he mentioned the number of sects he believed were outside of Islam, hence not considering them among the seventy-three Islamic sects, although their number exceeds twenty sects. *(Esfarayeni, 1980)*

Similarly, *Hakim Samarqandi* viewed the *Ghalibian* sect as unbelievers because they hold that power and the kingdom belongs to the one who prevails; whoever prevails, the kingdom will be his. He also considered the *Sifaatian* sect as unbelievers because they hold that the Qur'an does not reveal anything about God and is not a revelation. Because of their particular interpretations of the Qur'an, he also considered the *Lafdhiya* sect unbelievers. *(Hakim Samarqandi, 2014)*

Noticeably, *Hakim Samarqandi* put forward an intriguing viewpoint in his book *"Sawad A'zam"*, which has long been regarded as an explanation of the beliefs of many *Hanafis*. *(Ref: Ibid)*

According to *Samarqandi*, faith is a gift from God, unlike the *Qadariyyah*, who believe in human free will, or the *Jabriyyah*, who believe in absolute divine will without considering human free will. *(Ibid: 43)*

He said that actions are not part of faith, *(Ibid: 127)* and considered them non-created. He mentioned intriguing evidence and claimed if a disbeliever embraced Islam in any place and situation, it was accepted; But if s/he performed prayers, it was not accepted, *(Ibid: 129)* which indicates his inclination towards the concept of *Irja'* (postponement of judgment on whether someone is a believer or not).

Regarding the *Ja'diyyah*, whom he counted among the *Kharijites*, he also ordered a

ruling of disbelief and stated that they held beliefs that he attributed to *Ibn Abbas*. *(Hakim Samarqandi, 2014: 182)*

He also considered the *Rafida*, *Ghalibian*, and *Lafdhiyah* as disbelievers. *(Ibid: 183-185)*

Of course, when it comes to the *Karramiyyah* sect, he narrated a detailed *Hadith*, indicating that the Prophet Muhammad had predicted a group that would fast during the day and worship during the night but they were hypocrites in their deeds.

They will emerge from *Khorasan* and their leader is from *Sistan* in the East of Iran. He called them *Karramiyyah* and declared them to be disbelievers, stating that their mischief would be worse than the mischief of the *Dajjal*. *(Ibid: 186-187)*

Furthermore, he quoted a saying of the Prophet Muhammad:

"Curse be upon the one who follows him, may Allah the Almighty, the angels, and all humanity curse them". *(Ibid: 187)*

He continued by quoting *Ibn Musa Faqih*, who mentioned that the scholars of *Medina* agreed on twelve issues that led to disbelief. *(Ibid: 188)* However, he raised these issues in thirteen sections, not twelve. *(Ibid: 189)*

'Ash'ari, in his book *"Ibanah"*, considered the *Mu'tazila*, *Jahmiyah*, *Haruriyyah*, and *Murji'ah* as deviant sects, and, regarding the *Mu'tazila*, he stated that many of the misguided are among the *Mu'tazila*. *(Ashari, 2009: 134-141)*

The severe criticism in this book is mainly directed towards the *Mu'tazila* since in *Ashari's* viewpoint, the *Mu'tazila* have based the interpretation of the divine book on their own opinions, without being based on the sayings of the Prophet Muhammad, or the early generations. *(Anwari, 2000, Vol. 9: 52)*

He then introduced the Sunni beliefs, which he considered aligned with the beliefs of *Ibn Hanbal*, such as *Ahl Haqq* or *Yarsanism*. *(Ashari, 2009: 144)*

Ibn Hazm, in his book *"Al-Fasl",* written with the tendencies of *Ahl Hadith* and *Zahiryyah*, primarily aimed to establish the disbelief of various Islamic sects through argumentation and debate. *(Ref: Aqanouri, 2016: 61)*

He classified sects that are considered within Islam into five groups, namely Sunni, *Mu'tazila*, *Murji'ah*, *Shia*, and *Kharijites*. From his perspective, all these groups, except Sunni, whom he referred to as *Ahl Haqq*, are misguided and considered *Ahl a-Bid'ah*. According to him, this will act as a deterrent for those whom Allah intends to guide away from their misguidance and persisting in it. *(Ibn Hazm, 1996, Vol. 3: 111)*

Ibn Hazm discussed the issue of anthropomorphism and idolatry, calling those who ascribe human-like characteristics to God (incarnation), and those who liken Him to physical bodies (anthropomorphism) atheists. *(Ibid, Vol. 1: 377)*

He considered the proof for the deviation of these sects from religion to be the conspiracy of the Iranians, some superficial people who accepted Islam and created sects such as Shiism and spread the belief in *Mahdism*. *(Ibid: 372)*

Concerning the *Isma'ilis* and *Qarmatians*, *Ibn Hazm* expressed similar sentiments, considering them both as deviant and fully disavowing Islam, describing them as pure *Zoroastrian* in belief.

He also mentioned the *Mazdakite* sect, which existed during the reign of *Anushiravan*, the Persian King, advocating equality among men and women and also in wealth and property. *(Ibid, Vol. 1: 372)*

Additionally, *Ibn Hazm* in his book *"Nasa'ih Munjiyah"*, extensively discussed the flaws and reprehensible aspects of the mentioned sects. *(Ibn Hazm, 1996, Vol. 1: 373)*

Furthermore, he did not refrain from attributing disbelief to individuals and sects throughout his writings. For example, he called the followers of the *Kaysanites* sect (a Shi'i sect from the followers of *Mukhtar Thaqafi*) disbelievers. *(Ibid, Vol. 3: 116)*

As for *Nashi Akbar*, in *"Masa'il Al-Imamah"*, briefly discussed the beliefs of Islamic sects, particularly focusing on the matter of Imamate. He considered that the objective of this book is to explain the reasons for differences and refer readers to other books for more in-depth debates and refutations of sectarian arguments. *(Nashi Akbar, 2020: 41)*

- Shia Sect Historiographers

In *"Bab al-Shaytan", Abu-Tammam Neyshaburi* criticized individuals who unjustly assert that they are the Prophet's legitimate heirs. He identified them as atheists and stated that they strayed from the proper path. *(Neyshaburi, 1980: 41)*

In addition, he mentioned the *Hidden Devils* among them, characterizing them as the philosophers and jurists who, if followed, would mislead one into the polytheistic valley. *(Ibid: 39)*

Abu-Hatim Razi, a well-known *Isma'ili* missionary, dealt with other Islamic groups in his work *"Al-Zinah"*. He described desire as Evil rather than Good, and he advised against pursuing any desire that departs from Islam's fundamental teachings. *(Razi, 2011: 49)*

He said that those who follow their wishes are unable to understand the truth and would consequently follow others

without question, much like adherents of other religions. *Razi* argued that people should adhere to the unity and truth of the Muslim community rather than associating themselves with any one particular religion. *(Razi, 2011: 53)*

Remarkably, *Razi* considered the people of the Sunnah as the people of salvation or saved people; But he gave this term a special meaning. In his opinion, those who follow the path of the Imams and keep their distance from the innovations brought out by heretics are the people of the Sunnah. *(Ibid: 57)*

He narrated one of Imam Ali's *Ahadith* in which the Imam distinguished between the people of the *Ummah* and the people of division and innovation. *(Ref: Ibid)*

Sheikh Mofid also dealt with various sects in his work *"Awa'il al-Maqalat"*. He reminded that the *Imamiyyah* and many *Zaydis* consider the predecessors

of Imam Ali and the ones who were ruling over Muslims between the period of the prophet Muhammad and Imam Ali as misguided and sinful, while the *Mu'tazila*, *Kharijites*, and some *Zaydis* do not share this belief.

He mentioned that the *Imamiyyah*, *Zaydis*, and *Kharijites* all agree that the violators and oppressors from Basra and Sham are all disbelievers, misguided, and cursed because they fought against Imam Ali. *(Mofid, 1992)*

Balkhi in his book *"Bayan al-Adyan"*, talked about the third sect of Shia, known as the *Ghulat* (exaggerators), whom he considered pure infidels and disbelievers. He stated that the most extreme group among the Shia are those who are outright disbelievers.

He further stated that this group was the one who came to Imam Ali and greeted Him with the words *"O Ali, the most exalted, peace be upon*

you" meaning that they considered a position for Imam Ali higher than the prophet and even like God. In response, Imam Ali ordered to burning of the written words. *(Balkhi, 2008: 198)*

Regarding the fourth sect of Shia, known as the *Sabi'yeh*, *Balkhi* explained that they are exoterically followers and lovers of Imam Ali but their belief is esoterically pure disbelief. He claimed that their ideology originated in Egypt. *(Ibid: 202-203)*

He also considered *Nasir Khusraw*, an Iranian poet and theologian, an infidel and saw his followers, known as the *Nasiriyyah*, as misguided. *(Ibid: 211)*

2. Happiness and Misery

Although the terminology for happiness and misery are not specifically mentioned in the Qur'an, they are important notions in Islamic thinking. The Qur'an, Hud:105, 106, and 108 provided variations of these notions, such as happy and wretched. *(Emadi Ha'iri, 2017, Vol. 23: 501)*

These ideas are also covered in several *Ahadith*, wherein happiness and misery are described as being predetermined by God in multiple narrations. *(Ref: Kulayni, 2010, Vol. 1; Neyshaburi, 1992, Vol. 4: 2038; Ibn Hanbal, 1996, Vol. 11: 219)*

According to some other sectarians, our behavior and deeds in this world have an impact on bliss or misery. *(Saduq, 2003)*

- Sunni Sect Historiographers
Theological debates have influenced conversations among sectarians, and some of them have tried to place particular sects into saved or heretical categories. As an emphasis, the term *Firqah Najiah* (saved sect), also known as the happy or fortunate group, usually refers to people who are considered to be successful and on the route to

salvation, while other groups have been wretched or misled.

The *Rafida* is divided into *Saba'iyyah*, *Zaydiyyah*, *Imamiyyah*, and *Ghulat*, in the book *"Al-Farq bayn al-Firaq"*.

Baghdadi explained that the initial group of *Rafida* was the *Saba'iyyah*, who considered Imam Ali as God. After Him, *Rafida* was divided into four groups, all of which attributed to each other as infidels. However, he eventually considered all of them misguided and identified the saved sect as the people of the Sunnah. *(Baghdadi, 1988: 15)*

Hakim Samarqandi, in *"Sawad A'zam"*, citing *Hadith Iftiraq*, stated that all of them will be in Hell except for the saved sect, who are the people of the Sunnah. *(Hakim Samarqandi, 2014: 166)*

He also mentioned the misery and destruction of certain sects, such as the *Beihasiyah* who are considered a group of *Kharijites*, and said that faith is knowledge,

whoever does not acquire knowledge is not a believer. So, they went astray and perished because they did not know. *(Ibid: 180)*

Similarly, he applied the phrase *"They went astray and were doomed"* to describe other sects, including the *Qadariyah*. *(Ibid: 179)*

- Shia Sect Historiographers
Abu-Hatim Razi viewed the Shia community, led by Imam Ali, as the saved sect. He believed that other sects were foolish and deviant. From his point of view, these organizations are the minority, and the true Muslims are those who adhere to Imam Ali's teachings; all other Muslims have strayed from the fundamentals of Islam and are no longer part of the true Islamic faith.

It is necessary to state that *Abu-Hatim* referred to *Mu'awiya's* supporters, whom he considered to be lying as parties since, in his opinion, both the Sunnis and *Mu'awiya's* adherents are

dispersed. Additionally, he believed that using the term, referring to the collective group, is not correct, and instead, he held on to the singular form of the term Shi'a. *(Razi, 2011: 73)*

Accordingly, the commonalities and differences of sect historiographers in the research problem are expressed in the following table:

Table 1. Approaches to the Issue of Faith and Disbelief, Happiness and Misery

The issue	Sunni Sect Historiographers	Shia Sect Historiographers
Faith and Disbelief	Introduction of Sunni sects as the saved sects - *Takfir* of those who deny seeing God, intercession, and torment of the grave	Introduction of Shia as a saved sect - denunciation of the claimants for the wrongful succession of the Prophet Muhammad
Happiness and Misery	Introduction of Sunni sects as the saved sects	Introduction of the followers of the Prophet Muhammad and Imam Ali (AS) as the saved sects

Conclusion

Sect historiographers in the first five centuries of AH, generally took special care to organize their sectarianism by relying on the *Hadith Iftiraq* of the *Ummah*. Therefore, they decided to distinguish the saved sect from the heretical ones.

Based on sectarian viewpoints, one can infer that the majority of sect historiographers have been influenced by their prior religious ideas about faith, disbelief, happiness, and misery among Islamic sects.

In other words, they attempted to express, either overtly or covertly, their tendency to see their sect as

the only source of truth in their writings. When assessing other Islamic sects or using sources from different religious traditions, Muslim sect historiographers, whether intentionally or inadvertently, show bias toward their sect.

In the arrangement, precedence, and backwardness of the sects, some sect historiographers such as *Baghdadi* and *Hakim Samarkandi* first introduced the misguided sects, and at the end, introduced their desired sect.

In the meantime, some references, have taken a more neutral stance, simply expressing the opinions of other sects without passing judgment.

Some references, such as *"Al-Shi'a"* written by *Nawbakhti,* and *"Al-Maqalat wa al-Farq"* written by *Sa'd ibn 'Abd Allah Qummi (1981)* only provided information about Shia sects without making any judgments about them. However, some

sect historiographers like *Baghdadi*, *Ibn Hazm*, and *Esfarayeni* wrote books, intending to disparage and invalidate other sects.

Author Contributions

The collection of materials and content of this article was done by the corresponding author and its scientific supervision was done by the second author.

List of References

1. **The Holy Qur'an**.

2. Abu Zahra, Mohammad. (2019). **History of Islamic Denominations**. Translated by: Alireza Imani. Qom: University of Religions and Denominations Publications. [In Arabic]

3. Anwari, Mohammad Javad. (2000). **Ashari**. In: *Encyclopedia of Islam*. Tehran: Bonyad-e-Da'irat al-Ma'arif-e-Islami Publications. [In Persian]

4. Aqanouri, Ali. (2003). **The Hadith al-Iftiraq of the Ummah: Narrations and Consequences**. *Journal of Seven Heavens*, 5(18), 127-152. [In Persian]

5. Aqanouri, Ali. (2016). **The Origin of Shi'ism and the Emergence of Shia Denominations in the Age of Imams**. Qom: Islamic Sciences and Culture Academy Publications. [In Persian]

6. Ashari, Abolhasan. (2009). **Al-Ibanah 'an Usul al-Diyanah**. Cairo: Dar al-Basa'ir Publications. [In Arabic]

7. Baghdadi, Abdulqahir ibn Tahir. (1988). **Al-Farq bayn al-Firaq**. Beirut: Dar al-Jil Publications. [In Arabic]

8. Balkhi, Abul-Ma'ali Mohammad ibn Na'mat. (2008). **Bayan al-Adyan**. Edited by: Jafar Wazehi. Tehran: Eqbal Publications. [In Persian]

9. Emadi Ha'iri, Syed Mohammad. (2017). **Sa'adat and Shaqavat**. In: *Encyclopedia of the Islamic World*. Tehran: Encyclopedia Islamica Foundation Publications. [In Persian]

10. Esfarayeni, Shahfur ibn Tahir. (1980). **Al-Tabsir fi al-Din**. Cairo: Al-Kullyat al-Azhariah Library. [In Arabic]

11. Habibi Mozahari, Masoud. (1994). **Abul-Ma'ali**. In: *The Great Islamic Encyclopedia*. Tehran: Encyclopedia Islamica Foundation Publications. [In Persian]

12. Hakim Samarqandi, Is'haq ibn Mohammad. (2014). **Sawad al-A'zam**. Tehran: University of Tehran Publications. [In Arabic]

13. Ibn Babawayh (Saduq), Mohammad ibn Ali. (2003). **Al-Khisal**. Qom: Nasim Kowthar. [In Arabic]

14. Ibn Hanbal, Ahmad ibn Mohammad. (1996). **Musnad al-Imam Ahmad ibn Hanbal**. Beirut: Dar al-Resalah Publications. [In Arabic]

15. Ibn Hazm al-Andalusi, Ali ibn Ahmad. (1996). **al-Fisal fi al-Milal wa al-Ahwa' wa al-Nihal**. Beirut: Dar al-Kotob al-Ilmiyah. [In Arabic]

16. Ibn Nu'man (Mofid), Mohammad ibn Mohammad. (1992). **Awa'il al-Maqalat fi al-Madhahib wa al-Mukhtarat**. Qom: Dar al-Mofid. [In Arabic]

17. Izutsu, Toshihiko. (2020). **The Concept of Belief in Islamic Theology**. Selangor: Islamic Book Trust.

18. Jabbarizadeh, Abdol-Amir. (2004). **Baghdadi**. In: *Encyclopedia of the Islamic World*. Tehran: Encyclopedia Islamica Foundation Publications. [In Persian]

19. Ja'farian, Rasul. (2022). **Lessons about Islamic Sects**. Tehran: Elm Publications. [In Persian]

20. Kulayni, Mohammad ibn Ya'qub. (2010). **Kitab al-Kafi**. Tehran: Dar al-Kototb al-Islamiah. [In Arabic]

21. Montgomery Watt, William. (1985). **Islamic Philosophy and Theology**. Edinburgh: Edinburgh University Press.

22. Muhammad-Bello, Abdul Qadir. Gbenga-Jimoh, Rasheed. & Ameen, Ahmed-Oloduowo. (2021). **The Role of Faith in attaining Pure Life in the Modern Age**. *International Multidisciplinary Journal of Pure Life*, 8(28), 39-64. *https://doi.org/10.22034/imjpl.2021.12490.1034*

23. Nashi Akbar, Abdullah ibn Mohammad. (2020). **Islamic Denominations and the Issue of Imamate**. Translated by: Ali Reza Imani. Qom: University of Religions and Denominations Publications. [In Persian]

24. Neyshaburi, Abu-Tammam. (1980). **Bab al-Shaytan**. Translated by: Heydar Dobaghi. Qom: Adyan Publications. [In Persian]

25. Neyshaburi, Fadl ibn Shadhan. (2009). **Al-'Izah**. Research: Syed Jalal al-Din Muhaddith Ermoi. Beirut: Scientific Institute for Press. [In Arabic]

26. Neyshaburi, Muslim ibn Hajjaj. (1992). **Sahih Muslim**. Cairo: Dar al-Hadith Publications. [In Arabic]

27. Qummi, Sa'd ibn 'Abd Allah. (1981). **Al-Maqalat wa al-firaq**. Tehran: Elmi-Farhangi Publication. [In Arabic]

28. Razi, Abu Hatim Ahmad ibn Hamdan. (2011). **Tendencies and Islamic Denominations**. Translated by: Ali Aqanouri. Qom: University of Religions and Denominations Publications. [In Persian]

29. Shafi'i, Mohammad ibn Ahmad. (1993). **Al-Tanbih wa al-Radd ala Ahl al-Ahwaa' wa al-Bida'**. Cairo: Maktabat Madbuli Publications. [In Arabic]

AUTHOR BIOSKETCHES

Qolizadeh, Hamidreza. *Ph.D. Student, Department of Shi'ite Studies, Faculty of Shi'ite Studies, University of Religions and Denominations, Qom, Iran.*

✓ **Email:** *hrqmb13525555@gmail.com*
✓ **ORCID:** *https://orcid.org/0009-0009-2236-8688*

Touran, Emdad. *Assistant Prof. Department of Shi'ite Studies, Faculty of Shi'ite Studies, University of Religions and Denominations, Qom, Iran.*

✓ **Email:** *turan@urd.ac.ir*
✓ **ORCID:** *https://orcid.org/0000-0002-2479-9588*