



Ziyarat Warith as a Prophetic Inheritance–Legitimacy Cycle: From Karbala to the History of Guidance, Imamate, and Human Dignity

SeyyedAbdolHojjat MoghadasNian*

University of Religions and Denominations (URD), s14110213@gmail.com

Abstract

This article examines Ziyarat Warith as a 360-degree Prophetic Inheritance–Legitimacy Cycle through which Karbala is relocated from a local, political, or merely tragic event into the sacred history of prophecy, imamate, guidance, legitimacy, and human dignity. The study addresses a reduction problem: Karbala is often interpreted primarily as martyrdom, political resistance, sectarian memory, ritual grief, or general moral symbolism, while Ziyarat Warith presents Imam al-Husayn as the inheritor of the prophetic and Imami line and therefore as the bearer of sacred legitimacy. Using qualitative, source-sensitive conceptual analysis, phrase–function textual coding, and evidence-matrix claim control, the article treats Ziyarat Warith as a bounded devotional corpus. Its central textual focus is the inheritance formula linking Imam al-Husayn to Adam, Noah, Abraham, Moses, Jesus, Muhammad, Imam ‘Ali, Lady Fatimah, and Imam Hasan. The findings show that inheritance in Ziyarat Warith is not merely genealogical or symbolic; it is epistemic, ethical, spiritual, Imami, and legitimacy-forming. The article contributes a non-reductionist model explaining how Ziyarat Warith universalizes Karbala from within Shi‘i imamate, without measuring sanctity, wilayah, divine acceptance, spiritual reward, or claiming empirical interfaith effects.

Keywords: Ziyarat Warith; prophetic inheritance; sacred legitimacy; imamate; sacred history; Karbala; human dignity

1. Introduction

1.1 Background and Context

Ziyarat Warith occupies a distinctive place in the devotional and theological interpretation of Karbala. Within the wider Shi‘i genre of *ziyārah*, it is not merely a ritual greeting or an expression of reverence; it is a structured textual act that locates Imam al-Husayn within the sacred history of prophecy, imamate, guidance, legitimacy, and human dignity. Its distinctive feature is the repeated address to Imam al-Husayn as “the inheritor” of Adam, Noah,



Abraham, Moses, Jesus, Muhammad, and the Imami line. In this sense, the text does not only commemorate Karbala; it repositions Karbala within a chain of inherited guidance.

This article is situated within a broader Ashura–Arba‘een research portfolio. Future research may compare the Prophetic Inheritance–Legitimacy Cycle of *Ziyarat Warith* with the covenantal mourning and ethical dissociation model developed for *Ziyarat Ashura*, in order to clarify how different *ziyārāt* structure distinct but complementary layers of Ashura–Arba‘een theology [1]. Its role is complementary: *Ziyarat Ashura* foregrounds the covenantal and moral positioning of the reciter, while *Ziyarat Warith* explains the sacred-historical legitimacy of Imam al-Husayn as the inheritor of prophecy and imamate.

The immediate scholarly importance of the study lies in the risk of reduction. Karbala is frequently interpreted through one dominant lens: political conflict, martyrdom, sectarian memory, ritual grief, genealogy, or universal moral symbolism. Each lens captures a partial truth, but none fully explains the theological logic of *Ziyarat Warith*. The repeated “Warith” formula prevents Karbala from being reduced to a local tragedy, political defeat, or communal memory. It also prevents universalization from becoming theological neutralization: the meaning of Karbala becomes universalizable from within Shi‘i imamate, not by bypassing it.

Why now? The need for this analysis is pressing because contemporary readings of Ashura often move in two opposing reductive directions: one politicizes Karbala in a narrow sense, while another universalizes it by weakening its Shi‘i and Imami grammar. *Ziyarat Warith* offers a disciplined textual way to avoid both reductions. It connects Imam al-Husayn to the prophetic line and to the Imami household while also opening a cautious horizon of human dignity and Abrahamic resonance.

The primary theoretical lens of this article is Prophetic Inheritance–Legitimacy. By prophetic inheritance, the article means the transmission of guidance, knowledge, mission, ethical fidelity, and spiritual authority through the prophetic and Imami line. By sacred legitimacy, it means legitimacy grounded in divine guidance, imamate, truth, justice, dignity, and fidelity to the prophetic mission, rather than in political domination or worldly victory. The rival lenses are political reduction, genealogical reduction, emotion-only ritual reading, and a Corbin-only sacred-history reading detached from Shi‘i textual sources.

1.2 Statement of Problem

The core problem is not simply that *Ziyarat Warith* has been understudied. The deeper problem is that its inheritance formula is often read in partial ways: as lineage, praise, ritual devotion, political memory, or symbolic continuity. Such readings do not fully explain how the text constructs Imam al-Husayn as the bearer of inherited guidance and sacred legitimacy.

The problem can be stated operationally as follows: existing readings often fail to show how *Ziyarat Warith* moves from Karbala to Imam al-Husayn, from Imam al-Husayn to the prophetic line, from the prophetic line to imamate and *wilayah*, from imamate to sacred legitimacy, and from sacred legitimacy to human dignity and anti-reduction of Karbala. Without this integrated movement, the text risks being fragmented into disconnected themes: prophecy, inheritance, ritual memory, imamate, or moral symbolism.

This article therefore treats *Ziyarat Warith* as a 360-degree Prophetic Inheritance–Legitimacy Cycle. The phrase “360-degree” is used in a disciplined and non-managerial sense. It denotes a closed interpretive loop that begins with the risk of reducing Karbala, passes through the textual activation of “Warith,” connects Imam al-Husayn to the prophetic and Imami line, redefines legitimacy in sacred terms, foregrounds dignity and freedom, identifies cautious Abrahamic resonance, and returns to Karbala as part of the history of guidance. It does not



mean that the sacred text is converted into a dashboard, KPI system, or empirical measurement instrument.

1.3 Research Gap

The existing literature provides four important but incomplete layers. Source-validation scholarship supports treating *Ziyarat Warith* as a received devotional corpus while maintaining caution regarding individual chains and manuscript questions [2]. Inheritance-focused scholarship shows that Imam al-Husayn's inheritance is not limited to the prophets explicitly named in the text, but extends through the prophetic line and the Imami household [3]. Sacred-history scholarship, including Corbin-based readings, explains how the text can elevate Ashura beyond material chronology into transhistorical sacred meaning [4–8]. Modern reception sources, including Mutahhari, Javadi Amoli, Shariati, and Musa Sadr, clarify ethical mission, 'ilm al-warathah, historical continuity, and the dynamic reading of Ashura [9–13].

The unresolved gap is integrative. These streams explain source status, inheritance, sacred history, and reception, but they do not fully synthesize them into a single legitimacy model. The gap is therefore not merely that “few studies exist”; rather, the gap is that existing studies do not yet explain how the inheritance formula becomes a structured movement from prophecy to imamate, from imamate to sacred legitimacy, from sacred legitimacy to human dignity, and from dignity to a renewed reading of Karbala as part of the history of guidance.

1.4 Research Purpose and Research Questions

The purpose of this article is to develop a source-sensitive, non-reductionist model explaining how *Ziyarat Warith* relocates Karbala from the level of a local, political, or merely historical event into the broader history of prophecy, imamate, guidance, sacred legitimacy, and human dignity. The article proposes that *Ziyarat Warith* constructs a 360-degree Prophetic Inheritance–Legitimacy Cycle in which the “Warith” formula functions as the textual mechanism that transforms Karbala into sacred history.

The primary research question is: How does *Ziyarat Warith* construct a 360-degree Prophetic Inheritance–Legitimacy Cycle that relocates Karbala within sacred history, prophetic continuity, imamate, and human dignity?

The subsidiary research questions are:

1. How does *Ziyarat Warith* connect Imam al-Husayn to the prophetic line?
2. How does the inheritance formula transform Karbala from a local event into a sacred-historical event?
3. How does the text distinguish sacred legitimacy from political power?
4. How does inheritance from Imam 'Ali, Lady Fatimah, and Imam Hasan preserve the Imami specificity of the text?
5. How can the Abrahamic resonance of *Ziyarat Warith* be explained without dissolving Shi'i imamate?
6. How can the text be analyzed through an evidence-controlled model without measuring sanctity, *wilayah*, divine acceptance, spiritual reward, or metaphysical truth?

Conceptually, the article posits the following model: reduction risk activates the Warith formula; the Warith formula establishes prophetic connection; prophetic connection grounds imamate and *wilayah*; imamate and *wilayah* redefine legitimacy as sacred legitimacy; sacred



legitimacy foregrounds dignity, justice, and freedom; dignity permits cautious Abrahamic resonance; and the cycle returns to Karbala as part of the history of guidance.

1.5 Significance and Contributions

The study is significant because it changes the interpretation of inheritance in *Ziyarat Warith*. Inheritance is not treated as a decorative devotional phrase, a genealogical title, or a symbolic gesture. It is treated as a theological mechanism through which Karbala is connected to prophecy, imamate, ethical mission, sacred legitimacy, and human dignity.

The article's theoretical contribution is to distinguish sacred legitimacy from political legitimacy. Political power may control territory, institutions, or coercive force, but *Ziyarat Warith* locates legitimacy in inherited guidance, imamate, truth, ethical mission, purity, and fidelity to the divine path. This distinction allows the article to read Karbala politically without reducing it to politics.

The methodological contribution is an evidence-controlled model for sacred-text analysis. The article links each major claim to a textual unit, source layer, theoretical construct, claim boundary, and validity-risk control. This prevents the model from becoming a free-floating conceptual essay and protects the non-reductionist boundary required for sacred devotional texts.

This paper contributes by (1) showing that the “Warith” formula functions as a checkable textual mechanism for constructing sacred legitimacy, (2) demonstrating that Karbala is universalizable from within Shi'i imamate rather than by dissolving Imami specificity, and (3) providing an evidence-matrix logic that makes each interpretive claim traceable to text, source, theory, and boundary condition.

1.6 Scope and Boundary Conditions

The study is bounded in four ways. First, its unit of analysis is *Ziyarat Warith* as a received Shi'i devotional text, not all *ziyārāt* and not the whole Ashura ritual ecology. Second, its central construct is Prophetic Inheritance–Legitimacy, not a general theory of imamate, Corbinian philosophy, or political resistance. Third, its evidence base is textual, conceptual, source-sensitive, and reception-aware; it does not include interviews, surveys, field observation, or empirical reception data. Fourth, it does not conduct a new full *isnad* study or settle every manuscript-variant question.

The argument is expected to hold where *Ziyarat Warith* is treated as a received devotional corpus within Shi'i *ziyārah* literature and where its inheritance formula is accepted as the central textual mechanism. It should not be generalized automatically to all Shi'i rituals, all Islamic mourning texts, or all Abrahamic traditions. The article also does not claim empirical interfaith impact. Abrahamic resonance is treated as conceptual and theological capacity, not as verified social effect.

The non-reductionist boundary is explicit: the article analyzes textual, ritual, theological, ethical, and conceptual functions, but it does not measure sanctity, faith, sincerity, wilayah, divine acceptance, spiritual reward, intercession, or metaphysical truth.

2. Literature Review

2.1 Review Logic and Source Selection

This literature review is an integrative and theory-building review rather than a systematic, scoping, or meta-analytic review. Its purpose is not to quantify findings across empirical



studies, but to synthesize source-critical, devotional, theological, sacred-history, reception, ritual-memory, and methodological literatures in order to justify a text-internal model of *Ziyarat Warith*. The review is bounded by the article's unit of analysis: *Ziyarat Warith* as a received Shi'i devotional text and the inheritance formula as its central theological mechanism.

The selection logic follows six criteria. First, the review includes classical source locations that establish the textual and devotional field of *Ziyarat Warith*, especially Kamil al-Ziyarat, Kitab al-Mazar, Misbah al-Mutahajjid, al-Mazar al-Kabir, al-Iqbal, al-Misbah, and later widely used devotional compilations such as Mafatih al-Jinan [14–20]. Related hadith-historical works, including al-Kafi, Bihar al-Anwar, al-Irshad, Tarikh al-Tabari, and Maqatil al-Talibiyyin, are used as contextual support for imamate, Karbala historiography, martyrdom memory, and the broader historical-theological environment of the ziyārah [21–25]. Second, it includes contemporary source-validation scholarship that evaluates the sanad and content status of the ziyārah [2]. Third, it includes inheritance-focused interpretation that clarifies the meaning of Imam al-Husayn's inheritance from the prophetic and Imami line [3]. Fourth, it includes sacred-history and Corbinian scholarship that explains how the ziyārah can elevate Ashura from material chronology into transhistorical meaning [4–8]. Fifth, it includes modern reception sources that deepen the ethical, epistemic, and pedagogical meanings of inheritance [9–13,26]. Sixth, it includes methodological literature on ritual memory, collective memory, and evidence traceability where these sources help clarify how a conceptual model can remain auditable without reducing sacred truth to indicators [27–31].

2.2 Theoretical Background: Foundation and Rival Lenses

The primary theoretical lens of this article is Prophetic Inheritance–Legitimacy. In this lens, “inheritance” does not refer merely to bloodline, succession, or rhetorical praise. It refers to the transmission of guidance, knowledge, mission, ethical fidelity, spiritual authority, and Imami legitimacy through the prophetic line. “Sacred legitimacy” refers to legitimacy grounded in divine guidance, imamate, *wilayah*, truth, justice, dignity, and fidelity to the prophetic mission, rather than in political domination, military victory, administrative control, or public acceptance alone.

This lens predicts that the repeated “Warith” formula in *Ziyarat Warith* does more than identify Imam al-Husayn's rank; it relocates Karbala within the history of prophecy and imamate. The formula therefore functions as a textual mechanism through which Karbala is transformed from a local or political event into a sacred-history site where inherited guidance confronts illegitimate power and human dignity resists distortion.

Four rival lenses must be distinguished. A political-reduction lens explains conflict, power, and domination but cannot fully account for the prophetic and Imami structure of the text. A genealogical lens explains descent but fails to explain why the ziyārah links inheritance to knowledge, ethical mission, reform, purity, and sacred legitimacy. A Corbin-only sacred-history lens explains transhistorical meaning but may become too abstract if detached from the Shi'i textual corpus and the imamate structure of the ziyārah [4–8]. A purely devotional or reception-based lens explains ritual use and pedagogy but cannot by itself construct an auditable article-level model.

The present article therefore uses sacred history, ritual memory, and modern reception as supporting lenses, not as replacements for the primary text. The model remains anchored in *Ziyarat Warith* and in the phrase–function logic of “Warith.”



2.3 Conceptual Domain Map: Constructs and Boundaries

The first construct is Ziyarat Warith as received devotional corpus. Theoretically, this means that the text is treated as part of Shi'i ziyārah literature rather than as a free-floating philosophical fragment. Operationally, it means that the study analyzes the received text and its recognized source locations, while relying on prior source-validation work rather than repeating a full sanad study. Its level of analysis is textual-devotional. Its boundary condition is clear: the article treats the text as received and analyzable, not as independently revalidated in every chain.

The second construct is prophetic inheritance. Across inheritance-focused scholarship, this concept can be read as lineage, special inheritance, spiritual transmission, knowledge inheritance, or mission continuity. This article adopts the strongest theological definition: prophetic inheritance is the transmission of guidance, knowledge, mission, reform, sacrifice, spiritual witness, and Imami continuity into the figure of Imam al-Husayn. Operationally, it is traced through the phrase–function units that address Imam al-Husayn as inheritor of Adam, Noah, Abraham, Moses, Jesus, Muhammad, Imam 'Ali, Lady Fatimah, and Imam Hasan. The boundary condition is that inheritance is not reduced to genealogy.

The third construct is sacred legitimacy. In political terms, legitimacy may be linked to power, rule, acceptance, or institutional authority. In this article, sacred legitimacy is defined as the legitimacy of guidance, truth, justice, imamate, *wilayah*, purity, ethical mission, and fidelity to divine command. Operationally, it is identified through the movement from prophetic inheritance to imamate, ethical testimony, and the contrast between inherited guidance and illegitimate power. Its boundary condition is that the article does not claim political causality or institutional legitimacy in the modern state-theory sense.

The fourth construct is sacred history. In Corbinian and related scholarship, sacred history refers to a mode of history that exceeds linear chronology and reveals spiritual meaning through hierarchy, qualitative time, hermeneutic depth, and continuity of spiritual truth. Operationally, this article uses sacred history to explain how Karbala remains historically located while also being interpreted as part of the history of divine guidance. Its boundary condition is that sacred history is a supporting lens, not theological proof and not a substitute for imamate.

The fifth construct is anti-reduction of Karbala. Theoretically, this means resisting the collapse of Karbala into one dominant category: politics, grief, genealogy, sectarian memory, or universal ethics without imamate. Operationally, it is measured conceptually through whether the model preserves historical, theological, ritual, ethical, Imami, and human-dignity dimensions at the same time. Its boundary condition is that the article does not erase politics; it rereads politics through legitimacy.

The sixth construct is Abrahamic resonance. This construct refers to the conceptual capacity created by the text's connection of Imam al-Husayn to Adam, Noah, Abraham, Moses, Jesus, and Muhammad. Operationally, it is treated as a comparative-theological horizon, not as an empirical interfaith outcome. Its boundary condition is strict: no claim is made that *Ziyarat Warith* has produced measurable interfaith impact without independent reception evidence.

The seventh construct is evidence-matrix auditability. This refers to the requirement that each major claim identify its textual source, construct, theoretical support, evidence need, boundary, and validity risk. Operationally, it supports phrase–function coding and claim control. Its boundary condition is equally important: it is not a KPI system for measuring sanctity, sincerity, *wilayah*, divine acceptance, or spiritual reward.



2.4 Critical Synthesis by Themes and Mechanisms

2.4.1 Source Transmission and Devotional Reception

The first literature stream anchors Ziyarat Warith in the received Shi'i devotional tradition. Classical and later devotional sources associate the ziyārah with the visitation of Imam al-Husayn and transmit it within ritual contexts such as visitation, purification, shrine entry, greeting, testimony, and prayer [15–19]. In the account preserved by al-Tusi, the ziyārah appears within an instruction for visiting Imam al-Husayn taught through Safwan al-Jammal from Imam al-Sadiq, including preparation, ritual purification, entry into the shrine, standing at the head of the grave, and reciting the Warith address [16]. Ibn Tawus records it in the context of visitation on the day of 'Arafah, while Ibn al-Mashhadi and al-Kaf'ami transmit related uses for 'Arafah and Eid al-Adha contexts [17–19].

Taken together, this stream supports treating Ziyarat Warith as a received ritual-textual corpus in which movement, purification, shrine entry, greeting, testimony, and prayer converge around inherited guidance. At the same time, devotional reception and sanad certainty remain distinct evidentiary categories. The article therefore uses these sources to support the textual and devotional status of Ziyarat Warith, while avoiding any claim that every transmission chain has been independently revalidated here.

2.4.2 Source-Validation and Content Coherence

Contemporary source-validation scholarship provides the credibility boundary for the article. Rahmati and Mohammadinezhad argue that some individual transmission chains contain weak narrators, but the recurrence of the recognizable structure of Ziyarat Warith across Shi'i ziyārah and du'ā' compilations, together with content coherence with Qur'anic and narrative concepts, supports an aggregate level of devotional recognition [2]. This is important because it allows the article to treat the ziyārah as a received devotional corpus without pretending that every chain has been independently validated here.

The debate is not whether source validation matters; it does. The debate is how much source certainty is required for conceptual and theological analysis. A purely hadith-critical article would need to focus on every chain, narrator, and manuscript variant. This article has a different purpose: it asks how the received text functions as a Prophetic Inheritance–Legitimacy Cycle. Source-validation scholarship therefore supports the use of the text as a received devotional corpus, while setting a clear boundary: this article analyzes the text's theological architecture but does not conduct a new full sanad study.

2.4.3 Inheritance as Theological Grammar

The inheritance-focused literature clarifies the central construct of the article. Minaeipour and Karaminiya read Ziyarat Warith through the concept of special inheritance and argue that Imam al-Husayn's inheritance is not limited to the prophets explicitly named in the ziyārah; rather, it extends from Adam to Muhammad and includes Imam 'Ali, Lady Fatimah, and Imam Hasan [3]. This is decisive because it prevents the inheritance formula from being interpreted as ornamental repetition.

What is known is that the Warith formula constructs a multi-layered inheritance map. Adam can be read through knowledge and divine teaching; Noah through salvation and steadfastness; Abraham through surrender, sacrifice, and trust; Moses through reform and confrontation with distortion; Jesus through spiritual witness; Muhammad through completion and revival of guidance; and the Imami household through continuity of wilayah and Ahl al-Bayt legitimacy. What remains contested is whether this inheritance is primarily genealogical, symbolic, spiritual, epistemic, or legitimacy-forming. The conflict exists because different



streams define “inheritance” differently. Devotional readings may emphasize rank and reverence; theological readings emphasize imamate and guidance; modern intellectual readings may emphasize historical continuity; and this article emphasizes legitimacy-bearing transmission.

This inheritance literature provides the key building blocks for the present model, but it does not fully theorize how inheritance becomes sacred legitimacy. The present article therefore treats inheritance as the central textual mechanism through which Ziyarat Warith connects prophetic continuity, Imami specificity, and sacred legitimacy.

2.4.4 Sacred History and the Corbinian Lens

The sacred-history stream provides a philosophical-hermeneutic lens for understanding how Karbala can remain historically located while also carrying transhistorical meaning. Keshiknevis Razavi’s Corbin-based analysis reads Ziyarat Warith through six dimensions of sacred history: spiritual hierarchy, anthropological implication, qualitative or cyclical time, the distinction between material and spiritual history, hermeneutic interpretation, and continuity of spiritual truths [4]. Corbin’s own work on Shi’i sacred history, spiritual embodiment, celestial earth, and esoteric-comparative hermeneutics, together with Shayegan’s reading of Corbin, may support this lens when used carefully and subordinated to the Shi’i textual and Imami structure of Ziyarat Warith [5–8].

The consensus is that sacred-history analysis helps explain why the ziyārah does not merely recall a past event. It shows how the text places Imam al-Husayn within a hierarchy of divine guidance and transforms Ashura into a spiritually charged event. The contested issue is whether a Corbinian lens can be used without becoming too abstract, elitist, or detached from the Shi’i textual corpus. The conflict arises because Corbinian categories are philosophical and hermeneutic, while this article’s primary evidence is a devotional text embedded in Shi’i ritual and imamate.

Sacred-history analysis is theoretically useful for explaining how Karbala becomes sacred-historical, but it must remain subordinated to Ziyarat Warith and to the Shi’i textual-theological structure. In this article, the Corbinian lens functions as a supporting hermeneutic lens, not as independent theological proof and not as a substitute for imamate.

2.4.5 Modern Reception: Ethical, Epistemic, and Pedagogical Meanings

Modern reception sources deepen the ethical and pedagogical dimensions of the Warith formula. Mutahhari’s reading of the testimony in Ziyarat Warith emphasizes prayer, zakat, commanding right, forbidding wrong, and striving in God’s path as central to Imam al-Husayn’s ethical mission [9]. Javadi Amoli interprets the ziyārah as a lesson in ‘ilm al-warathah, where spiritual inheritance requires purification of ego, desire, and anger before one can inherit knowledge, justice, and intellect [10]. Shariati reads inheritance as historical continuity rather than a merely literary expression [11], while Sosan Shariati reflects on the continuing reception of Husayn as the heir of Adam [12]. Imam Musa Sadr reads Ziyarat Warith as a way of keeping Ashura dynamic rather than isolating it as a past event [13]. Ansarian and other commentarial sources show the continuing instructional life of the text [26].

This stream shows that the Warith formula has continuing ethical, epistemic, and pedagogical significance. However, many of these sources are devotional, pedagogical, or institutional rather than peer-reviewed academic studies. They are therefore used here as a reception layer that deepens the meaning of inheritance, not as a replacement for source-critical and text-internal analysis.



2.4.6 Ritual Memory, Evidence Traceability, and Non-Reduction

The methodological literature helps clarify how repeated ritual language can preserve, reactivate, and reorganize communal memory without reducing devotion to psychology alone. Collective and ritual memory studies explain how repeated forms, gestures, and narratives organize remembrance across communities [28–31]. Earlier author-developed sacred-text work, especially Civilizational Algorithm Theory, provides a vocabulary for source-to-construct mapping, evidence traceability, validity-risk control, and non-reductive boundary management [27].

Ritual repetition and conceptual mapping can support disciplined interpretation, but methodological language must not impose managerial or design-science categories onto a sacred text in the information-systems design-science sense [32–33]. The article therefore uses evidence traceability only as an audit discipline. It does not use it to measure sanctity, sincerity, *wilayah*, divine acceptance, or spiritual reward.

2.5 Measurement, Operationalization, and Evidence-Matrix Review

Because this article is conceptual and textual rather than empirical, “measurement” does not mean numerical KPI evaluation. Operationalization refers to how constructs are made analyzable through phrase–function coding and evidence-matrix traceability.

For prophetic inheritance, the operational unit is the repeated “O inheritor of...” formula. The best-fit operationalization is phrase-level coding by prophetic relation: Adam, Noah, Abraham, Moses, Jesus, Muhammad, and the Imami line. The validity threat is over-reading the sequence as a complete systematic theology without sufficient textual and source support. The mitigation is to link each inheritance claim to textual phrase, source location, and supporting literature.

For sacred legitimacy, the operational unit is the movement from inheritance to imamate, *wilayah*, ethical testimony, truth, justice, dignity, and resistance to illegitimate power. The validity threat is ideological overclaim or political reduction. The mitigation is to distinguish sacred legitimacy from political domination and to keep the claim text-internal.

For anti-reduction of Karbala, the operational unit is the model’s ability to preserve multiple dimensions at once: historical event, prophetic inheritance, imamate, ritual memory, ethical mission, human dignity, and Abrahamic resonance. The validity threat is conceptual overextension. The mitigation is to define what the article does not claim: no empirical interfaith effect, no measurement of sanctity, no generalization to all *ziyārāt*.

For Abrahamic resonance, the operational unit is the text’s connection of Imam al-Husayn to prophets shared across Abrahamic traditions. The validity threat is empirical overclaim. The mitigation is to state that Abrahamic resonance is conceptual-theological capacity only unless future reception data are provided.

For evidence-matrix auditability, the operational unit is the claim-control chain: textual phrase → source layer → construct → theory → evidence need → boundary → validity risk. The validity threat is converting the sacred text into a managerial dashboard.

2.6 Research Gaps → Research Questions Bridge

The literature produces a clear chain of gaps. The first gap is source-critical: *Ziyarat Warith* must be treated as a received devotional corpus with caution rather than as either fully unproblematic or unusable. This matters because the article needs a defensible textual foundation. The paper addresses this by relying on source-validation scholarship while avoiding a new full sanad claim.



The second gap is conceptual: inheritance studies decode the prophet-by-prophet structure but do not fully theorize how inheritance becomes sacred legitimacy. This matters because the article's central construct is not inheritance alone, but Prophetic Inheritance–Legitimacy. The paper addresses this by treating the Warith formula as a mechanism that moves from prophetic continuity to imamate and sacred legitimacy.

The third gap is theoretical: sacred-history studies explain transhistorical meaning, but risk abstraction if not re-anchored in Shi'i imamate and the ziyārah text. This matters because the article must use sacred history without becoming Corbin-centred. The paper addresses this by subordinating sacred history to the Warith formula and Imami specificity.

The fourth gap is procedural: existing streams do not offer a sufficiently auditable model linking source, construct, theory, evidence, boundary, and validity risk. This matters because a purely conceptual essay can become vulnerable to concerns about traceability, evidentiary control, and interpretive overextension. The paper addresses this gap through phrase–function coding and evidence-matrix audit logic.

The primary research question is therefore: How does *Ziyarat Warith* construct a 360-degree Prophetic Inheritance–Legitimacy Cycle that relocates Karbala within sacred history, prophetic continuity, imamate, and human dignity?

The subsidiary questions map directly onto the gaps: SRQ1 and SRQ2 address prophetic connection and sacred history; SRQ3 addresses legitimacy; SRQ4 addresses Imami specificity; SRQ5 addresses Abrahamic resonance; and SRQ6 addresses the non-reductionist evidence-control boundary.

The conceptual model is directional but not causal in the empirical sense: reduction risk activates the Warith formula; the Warith formula establishes prophetic connection; prophetic connection grounds imamate and *wilayah*; imamate and *wilayah* redefine legitimacy as sacred legitimacy; sacred legitimacy foregrounds dignity, justice, and freedom; dignity permits cautious Abrahamic resonance; and the cycle returns to Karbala as part of the history of guidance. The boundary condition is that this model applies to *Ziyarat Warith* as a received Shi'i devotional text and should not be generalized to all rituals or all Abrahamic traditions without further evidence.

3. Methodology

This article uses qualitative, source-sensitive conceptual analysis and phrase–function textual coding with 360-degree claim control. It is not an empirical, statistical, survey-based, causal, or fieldwork study. Its claim type is interpretive and model-building: the article explains how *Ziyarat Warith* constructs a Prophetic Inheritance–Legitimacy Cycle, but it does not test behavioral effects or social outcomes. The unit of analysis is *Ziyarat Warith* as a bounded devotional text. The wider ritual context of recitation, pilgrimage, mourning, and devotional reception is treated as reception context, not as the primary corpus.

The sampling strategy is purposive textual sampling. No human participants are involved. The selected units are phrase–function segments within *Ziyarat Warith*: the inheritance formula, the ethical testimony, the language of purity and light, the designation of Imam al-Husayn as *Thar Allah*, and the passages linking him to guidance, certainty, divine obedience, and inherited mission. These units are selected because they perform the article's central construct: prophetic inheritance as sacred legitimacy.



Data collection draws on four source layers. The first is the received text of *Ziyarat Warith*, especially the repeated “peace be upon you, O inheritor of...” formula. The second is the classical source layer, including *Kamil al-Ziyarat*, *Kitab al-Mazar*, *Misbah al-Mutahajjid*, *al-Mazar al-Kabir*, *al-Iqbal*, and *al-Misbah* [14–19]. *Kamil al-Ziyarat* is used only as part of the source dossier, not as a model layer or cycle component. The third layer is contemporary scholarship on source validation, inheritance decoding, and sacred history [2–4]. The fourth layer is modern reception and commentary, including Mutahhari, Javadi Amoli, Shariati, Sosan Shariati, Musa Sadr, and Ansarian [9–13,26]. *Ziyarat Jami ‘a Kabira* is treated only as a possible supporting ontology of imamate and *wilayah*; it is not a second primary corpus.

Analysis proceeds in seven stages. First, the corpus is delimited: *Ziyarat Warith* is treated as the primary text, while related sources and commentaries function as control layers. Second, prior source-validation work is used to establish source caution without repeating a full isnad study. Third, phrase–function units are extracted from the inheritance formula and related testimony passages. Fourth, these units are coded into conceptual categories: prophetic connection, spiritual inheritance, imamate, sacred legitimacy, ethical mission, human dignity, anti-reduction, and Abrahamic resonance. Fifth, the coded units are synthesized into the 360-degree Prophetic Inheritance–Legitimacy Cycle. Sixth, seven analytical components are checked: textual source, central construct, cognitive-affective mechanism, ritual-textual mechanism, social-theological mechanism, ethical-civilizational output, and claim-boundary control. Seventh, each major claim is logged through an evidence matrix: claim, textual source, construct, theory, ritual or historical evidence, evidence requirement, claim boundary, and validity risk.

This method is related to, but distinct from, earlier structured sacred-text and pilgrimage-governance work by MoghadasNian and co-authors. Civilizational Algorithm Theory offered a way to map sacred-text units into auditable ontological and governance structures [27], while related work on Jawshan Kabir and Arba‘een developed structured theological or operational analyses [34–36]. The present article accepts the value of structured auditability but draws a stricter boundary: *Ziyarat Warith* is not converted into a KPI model, and sanctity, *wilayah*, divine acceptance, sincerity, spiritual reward, and metaphysical truth are not measured.

Ethical considerations are internal to the method. Because the study concerns a sacred devotional text, it avoids polemical, sensationalist, and reductionist language. It distinguishes scholarly analysis from theological adjudication. No human-subject data, interviews, private records, or personal data are used. The author declares no conflict of interest.

Trustworthiness is strengthened through source transparency, phrase–function traceability, construct consistency, comparison across source-validation, inheritance-decoding, sacred-history, and reception literatures, and explicit recognition of the limits of each lens. Validity is not statistical; it refers to the traceability of claims from textual units to interpretive constructs and boundary conditions. The Corbinian lens is used critically because it may become overly abstract or blur material and spiritual history if detached from the Shi‘i textual corpus. Replication is supported by preserving the corpus definition, coding categories, evidence-matrix logic, and source-critical dossier.

4. Findings and Results

4.1 Data Overview and Evidence Base



The findings reported in this section are conceptual and textual rather than statistical. The evidence base consists of *Ziyarat Warith* as the primary devotional corpus, its classical source locations, contemporary source-validation scholarship, inheritance-focused analysis, sacred-history interpretation, and modern reception sources. The unit of analysis is not a sample of reciters, institutions, or ritual participants; it is a bounded textual corpus and its reception context. Therefore, sample size, missingness, imputation, confidence intervals, p-values, and statistical significance are not applicable.

The core textual evidence is concentrated in a small set of phrase–function units preserved in the ziyārah instruction: the repeated greeting of Imam al-Husayn as inheritor of Adam, Noah, Abraham, Moses, Jesus, Muhammad, and the Imami household; the testimony that he established prayer, gave zakat, commanded right, forbade wrong, obeyed God and His Messenger, and strove in God’s path until certainty; the description of light in noble loins and purified wombs; the designation of the Imams from his descendants as signs of guidance and divine proof; and the address “O Thar Allah and son of His Thar” [16]. These units show that the ziyārah is organized around inherited guidance, ethical mission, sacred identity, purity, imamate, and legitimacy rather than around grief or lineage alone.

4.2 Measurement Checks and Quality Diagnostics

Statistical measurement checks are not applicable because the article does not use survey scales, latent variables, regression models, factor structures, or behavioral outcomes. Instead, quality control is established through four textual and interpretive diagnostics.

First, corpus boundary control is maintained: *Ziyarat Warith* is the primary text; related classical sources, hadith materials, sacred-history studies, and modern commentaries function as supporting layers, not as alternative corpora. Second, phrase–function coding is used: each textual unit is interpreted according to what it does in the structure of the ziyārah. Third, source-sensitive triangulation compares the coding results with source-validation, inheritance-decoding, sacred-history, and modern reception literatures [2–4,9–13,26]. Fourth, non-reductionist claim control prevents the article from converting sanctity, wilayah, divine acceptance, sincerity, spiritual reward, or metaphysical truth into measurable variables.

The findings below are therefore pre-specified conceptual findings derived from the PRQ, six SRQs, and the Methodology. They should not be read as causal effects, empirical outcomes, or statistical estimates.

4.3 Main Findings Mapped to the Research Questions

Finding 1 — Source status and corpus boundary.

Ziyarat Warith may be treated as a received Shi‘i devotional corpus because its recognizable structure recurs across multiple ziyārah and du‘ā’ sources, while source-validation scholarship still requires caution regarding individual chains [2]. This finding prevents two opposite errors: dismissing the text as merely popular or late, and overclaiming absolute isnād certainty. It answers the methodological part of SRQ6 by establishing the appropriate stance: cumulative recognition with source-critical caution.

Finding 2 — Inheritance as the central grammar of the ziyārah.

The title “Warith” is not accidental. It arises from the repeated address to Imam al-Husayn as inheritor of the prophetic and Imami line. The phrase “O inheritor of...” functions as a repeated act of recognition: it places Karbala within the history of guidance. This finding answers SRQ1 and SRQ2 by showing that inheritance is the textual mechanism through which the ziyārah relocates Karbala.



Finding 3 — The prophetic inheritance sequence.

Ziyarat Warith links Imam al-Husayn to Adam, Noah, Abraham, Moses, Jesus, and Muhammad. Each link performs a distinct theological function. Inheritance from Adam indicates knowledge and divine teaching. Inheritance from Noah indicates salvation, steadfastness, and rescue from misguidance. Inheritance from Abraham indicates tawhid, surrender, trust, sacrifice, and divine mission. Inheritance from Moses indicates reform, confrontation with distortion, and awakening a misled religious community. Inheritance from Jesus indicates spiritual witness, rejection by a community, return to God, and divine support. Inheritance from Muhammad represents the peak of spiritual, ethical, and mission-based inheritance: revival and preservation of the prophetic path. This finding answers SRQ1 and SRQ2.

Finding 4 — Inheritance beyond genealogy.

Inheritance in Ziyarat Warith is not merely biological descent. It is legitimate continuity of guidance. Imam al-Husayn is not presented only as the grandson of the Prophet; he is presented as the bearer of knowledge, mission, ethical obligation, purity, and sacred authority. Political power may control territory, but the ziyārah locates legitimacy in imamate, truth, ethical mission, purity, and fidelity to divine guidance. This finding answers SRQ3 by distinguishing sacred legitimacy from political power.

Finding 5 — Imami inheritance and controlled Abrahamic resonance.

The extension of inheritance through Imam ‘Ali, Lady Fatimah, and Imam Hasan prevents the model from becoming a generic Abrahamic reading. Ziyarat Warith has Abrahamic resonance, but it is not dissolved into general Abrahamic ethics. Its universal horizon operates from within Shi‘i imamate and the Ahl al-Bayt. This finding answers SRQ4 and SRQ5: the text opens conceptual Abrahamic resonance, but it does not bypass Imami specificity.

Finding 6 — Ethical mission as confirmation of legitimacy.

The testimony that Imam al-Husayn established prayer, gave zakat, commanded right, forbade wrong, obeyed God and His Messenger, and strove in God’s path until certainty transforms inheritance from status into responsibility. Mutahhari’s interpretation supports this reading by linking the testimony of Ziyarat Warith to the moral and reformist logic of Imam al-Husayn’s uprising [10]. Javadi Amoli’s reading of ‘ilm al-warathah deepens the point: spiritual inheritance requires moral purification, not merely verbal affiliation [10]. This finding strengthens SRQ3 by showing that sacred legitimacy is ethically performed, not merely inherited as title.

Finding 7 — Sacred-history transformation of Karbala.

Ziyarat Warith does not remove Karbala from history, but it refuses to let material history exhaust its meaning. Karbala remains a real event located in time and place, yet the ziyārah inserts it into a transhistorical chain of guidance. The event becomes a test of legitimacy: inherited guidance confronts distorted power; dignity confronts humiliation; truth confronts illegitimate domination. Corbinian sacred history is useful here as a supporting lens, provided it remains controlled by the Shi‘i textual and theological structure [4]. This finding answers SRQ2 and SRQ3.

Finding 8 — The 360-degree mother cycle.

The central result is the 360-degree Prophetic Inheritance–Legitimacy Cycle: Karbala → Imam al-Husayn → Adam → Noah → Abraham → Moses → Jesus → Muhammad → imamate → sacred legitimacy → human dignity → renewed reading of Karbala. Procedurally, the cycle begins with the risk of reducing Karbala to a local, political, or power-conflict event.



The address “Warith” activates the text; the prophetic chain links Imam al-Husayn to the history of guidance; the Imami layer confirms wilayah and continuity; sacred legitimacy distinguishes truth from illegitimate power; the human layer foregrounds dignity, justice, responsibility, and freedom; the comparative layer permits cautious Abrahamic resonance; and the feedback layer prevents secular, political, tribal, or ideological reduction. This finding answers the PRQ directly.

Finding 9 — Four sub-cycles inside the mother cycle.

The mother cycle contains four interlocking sub-cycles. The Prophetic Connection Cycle moves from Imam al-Husayn to prophetic inheritance, inherited mission, and inherited guidance. The Sacred Legitimacy Cycle moves from prophecy to imamate, truth, dignity, and legitimacy, showing that legitimacy comes from guidance rather than military victory or public recognition alone. The Anti-Reduction Cycle moves from political event to prophetic rereading, legitimacy crisis, and sacred meaning, showing that politics is not erased but reread at a deeper level. The Abrahamic Resonance Cycle moves from prophets to divine covenant, justice, human dignity, and possible interreligious dialogue, while avoiding any claim of empirical interfaith effect without independent data. This finding answers SRQ1–SRQ5 collectively.

Finding 10 — Anti-reduction function.

Ziyarat Warith resists four reductions. It resists political reduction by showing that Karbala is not only a struggle for worldly power. It resists emotional reduction by showing that grief is not the only grammar of Husayni memory. It resists genealogical reduction by showing that inheritance is not merely bloodline. It resists abstract universalism by showing that human dignity is articulated through prophetic inheritance and Imami authority, not by bypassing imamate. This finding answers the article’s central objective.

Finding 11 — Non-reductionist boundary.

The article can analyze textual function, ritual meaning, theological structure, ethical implication, and reception context. It cannot measure sanctity, divine acceptance, wilayah, spiritual reward, sincerity, or the metaphysical truth of imamate. This boundary is not a weakness; it is a condition of responsible scholarship on sacred devotional texts. This finding answers SRQ6.

4.4 Additional Analyses: Rival Readings and Boundary Tests

No statistical robustness tests or heterogeneity analyses are applicable because this is not a quantitative study. Instead, the article applies conceptual boundary tests against five rival readings. A political-only reading explains conflict but misses prophetic inheritance. A grief-only reading explains mourning but misses legitimacy architecture. A genealogy-only reading explains descent but misses ethical and epistemic inheritance. A Corbin-only reading explains sacred history but risks abstraction if detached from Shi‘i imamate. A universalist-without-imamate reading explains human dignity but dissolves the textual logic of *Ziyarat Warith*. The proposed model is stronger because it preserves historical event, ritual language, prophetic inheritance, imamate, sacred legitimacy, dignity, and non-reduction boundaries together.

4.5 Results-to-Objectives Traceability

The findings answer the article’s objective by showing how *Ziyarat Warith* relocates Karbala within prophecy, imamate, guidance, sacred legitimacy, and human dignity. Findings 1–2 establish the corpus boundary and central textual mechanism. Findings 3–5 answer how the



text connects Imam al-Husayn to the prophetic and Imami line. Findings 6–7 explain how inheritance becomes ethical mission and sacred history. Findings 8–9 present the mother cycle and sub-cycles. Findings 10–11 establish the anti-reduction function and non-reductionist boundary. No objective remains unanswered, but empirical claims about reception, interfaith effect, or devotional transformation remain outside the present design.

5. Discussion

5.1 Summary of Principal Findings

The findings show that inheritance in *Ziyarat Warith* should be interpreted as legitimacy-bearing transmission. Imam al-Husayn is not presented only as a descendant of the Prophet, nor as a moral exemplar detached from imamate. He is presented as the bearer of inherited knowledge, mission, guidance, ethical obligation, purity, and sacred authority. Karbala is therefore not merely a tragedy, political rebellion, or identity marker; it becomes the site where inherited guidance exposes illegitimate power.

Four principal findings structure the discussion. First, the “Warith” formula is the central textual mechanism by which the ziyārah links Imam al-Husayn to the prophetic and Imami line. Second, inheritance is not merely genealogical; it is epistemic, ethical, spiritual, Imami, and legitimacy-forming. Third, the 360-degree cycle explains how Karbala moves from reduction risk to prophetic inheritance, imamate, sacred legitimacy, human dignity, cautious Abrahamic resonance, and renewed reading within the history of guidance. Fourth, the model remains non-reductionist: it analyzes textual, ritual, theological, ethical, and conceptual functions, but it does not measure sanctity, *wilayah*, divine acceptance, sincerity, spiritual reward, or metaphysical truth.

5.2 Interpretation and Mechanisms

The evidence-supported mechanism is textual and theological: the repeated address “O inheritor of...” functions as a ritual-textual act of recognition. It does not merely praise Imam al-Husayn; it places him within the continuity of prophecy and imamate. The inheritance sequence therefore converts Karbala from a local or political event into a sacred-historical test of guidance, legitimacy, and dignity.

A second evidence-supported mechanism is ethical confirmation. The testimony that Imam al-Husayn established prayer, gave zakat, commanded right, forbade wrong, obeyed God and His Messenger, and strove in God’s path until certainty shows that inheritance is not static rank. It is enacted as fidelity, obligation, and reform. This is why Mutahhari’s reading strengthens the ethical dimension of the model [9], while Javadi Amoli’s reading of *‘ilm al-warathah* deepens the epistemic and moral-purification dimension [10].

A third mechanism is interpretive but plausible and requires future reception testing: repeated recitation of *Ziyarat Warith* may shape how reciters understand Karbala as sacred legitimacy rather than only as grief, politics, or inherited identity. The present article does not claim empirical behavioral effect. It only identifies the conceptual and textual capacity of the ziyārah.

5.3 Comparison with Prior Literature

This interpretation extends existing scholarship by integrating streams that have mostly remained separate. Rahmati and Mohammadinezhad provide the source-validation layer: *Ziyarat Warith* can be treated as a received devotional corpus, while caution remains necessary regarding individual transmission chains [2]. Minaeipour and Karaminiya provide



the inheritance-decoding layer: Imam al-Husayn's inheritance includes the prophets from Adam to Muhammad and the Imami line [3]. Keshiknevis Razavi provides the sacred-history layer: *Ziyarat Warith* may be read through six dimensions of sacred history [4]. Mutahhari, Javadi Amoli, Shariati, Sosan Shariati, Musa Sadr, and Ansarian provide modern reception layers that deepen the ethical, epistemic, historical, and pedagogical meanings of inheritance [9–13,26].

The present article's novelty is not to replace these streams, but to synthesize them into one model: the 360-degree Prophetic Inheritance–Legitimacy Cycle. It accepts source-validation caution, uses inheritance decoding as the central textual mechanism, treats sacred history as a supporting lens, and uses modern reception sources as interpretive enrichment rather than primary proof.

5.4 Alternative Explanations and Rival Mechanisms

A purely political reading sees conflict but misses sacred legitimacy. It can explain opposition to unjust power, but it cannot explain why the ziyārah places Imam al-Husayn within the line of Adam, Noah, Abraham, Moses, Jesus, Muhammad, and the Imami household.

A purely emotional reading sees tragedy but misses the architecture of guidance. It explains mourning but does not explain the function of inherited mission, ethical testimony, purity, and divine proof.

A purely genealogical reading sees descent but misses epistemic, ethical, and spiritual inheritance. In this article, lineage matters only when it becomes inherited guidance and sacred responsibility.

A purely universalist reading sees human dignity but risks erasing imamate. *Ziyarat Warith* does reach human dignity, but it reaches it through Imam al-Husayn as inheritor of prophetic and Imami guidance, not by bypassing Shi'i specificity.

A purely Corbinian reading explains sacred history but may become too abstract if detached from the Shi'i textual corpus. Corbinian sacred history is useful as a lens, not as theological authority.

The proposed cycle is stronger because it integrates history, prophecy, imamate, legitimacy, and dignity without collapsing one into another.

5.5 Theoretical Implications

The first theoretical implication is that inheritance becomes a theological construct rather than a devotional ornament. This contribution is tied to Findings 2–4 and to the literature gap in which inheritance had been decoded but not fully theorized as sacred legitimacy. “Warith” does not mean heir in a narrow material sense; it means bearer of inherited guidance, knowledge, mission, ethical fidelity, and sacred responsibility.

The second implication is that sacred legitimacy becomes distinguishable from political legitimacy. Political legitimacy depends on recognition, authority, rule, or institutional control. Sacred legitimacy in *Ziyarat Warith* depends on continuity with divine guidance, imamate, ethical mission, purity, and truth. This contribution is tied to Findings 6–8 and resolves the gap between political readings of Karbala and sacred-history readings that risk abstraction.

The third implication concerns human dignity. *Ziyarat Warith* does not reach dignity by abstracting away from Shi'i specificity. It reaches dignity through Imam al-Husayn as



inheritor of guidance. Dignity is therefore not a thin universal slogan; it is grounded in resistance to humiliation, distortion, and illegitimate domination.

The fourth implication concerns non-reductionist method. The article shows that sacred texts can be studied with conceptual discipline without being reduced to social data, psychological effect, or managerial indicators. The 360-degree language is defensible only because it is tied to auditability: source, construct, theory, evidence need, claim boundary, and validity risk. Earlier KPI-oriented pilgrimage studies can measure service, safety, crowd care, hospitality, and operational conditions around pilgrimage [35–36]. The present article draws a stricter boundary for the sacred core: inherited guidance, wilayah, divine acceptance, and spiritual reward may be interpreted within theological discourse, but they are not treated as empirical variables here.

5.6 Boundary Conditions, Limitations, and Threats to Validity

The model is conceptual and source-sensitive, not empirical. It does not conduct fieldwork, reception interviews, surveys, or behavioral measurement. It does not issue a final isnād ruling on every chain. It does not claim that *Ziyarat Warith* produces measurable interfaith outcomes. It also does not claim that the 360-degree cycle automatically applies to all ziyārah texts.

The main threat to validity is overextension. The model may become too broad if it is applied to all Ashura texts without comparative analysis. A second threat is abstraction: the Corbinian sacred-history lens is useful, but if detached from Shi'i textual sources, it may blur material history and spiritual interpretation. A third threat is source incompleteness: the absence of a full Arabic source dossier, exact edition metadata, and page-level verification limits the study's source-critical scope and should be addressed in future source-critical work.

These limits do not weaken the article's contribution. They clarify the proper scale of the claim: the article offers a text-grounded model for *Ziyarat Warith*, not an empirical theory of ritual behavior or a universal theory of Islamic devotional literature.

6. Conclusion

6.1 Summary of Key Findings

This article addressed how *Ziyarat Warith* constructs a 360-degree Prophetic Inheritance–Legitimacy Cycle that relocates Karbala within sacred history, prophetic continuity, imamate, and human dignity. The study showed, first, that *Ziyarat Warith* may be treated as a received Shi'i devotional corpus, while still requiring source-critical caution regarding individual chains. Second, the “Warith” formula is not a decorative devotional phrase; it is the central textual mechanism through which Imam al-Husayn is identified as inheritor of the prophetic and Imami line. Third, inheritance in the ziyārah is not merely genealogical or symbolic; it is epistemic, ethical, spiritual, Imami, and legitimacy-forming. Fourth, the text distinguishes sacred legitimacy from political power by locating legitimacy in inherited guidance, imamate, ethical mission, purity, truth, and fidelity to divine guidance. Fifth, the model shows that Karbala is not only a political conflict, emotional tragedy, or communal memory; it becomes a sacred-historical test of inherited guidance and legitimate authority. Sixth, the article identifies a cautious Abrahamic resonance, but only as conceptual and theological capacity, not as demonstrated empirical interfaith impact. Seventh, the article maintains a non-reductionist boundary: sanctity, wilayah, divine acceptance, sincerity, spiritual reward, and metaphysical truth are not measured.



6.2 Scholarly Contributions

The article makes three scholarly contributions. First, it changes the interpretation of inheritance in Ziyarat Warith from a descriptive or genealogical theme into a legitimacy-bearing theological mechanism. Second, it integrates source-validation, inheritance decoding, sacred-history analysis, and modern reception into a single model: the 360-degree Prophetic Inheritance–Legitimacy Cycle. Third, it offers an auditable, non-reductionist method for sacred-text analysis by linking major claims to textual source, construct, theory, evidence need, claim boundary, and validity risk. The article therefore contributes not by measuring sacred truth, but by making scholarly claims about the text traceable and reviewable.

6.3 Limitations

This study is conceptual and source-sensitive, not empirical. It does not conduct fieldwork, interviews, surveys, or reception analysis. It does not issue a final isnād ruling on every chain or settle all manuscript-variant questions. It does not claim that *Ziyarat Warith* produces measurable interfaith outcomes or devotional transformation. The Corbinian sacred-history lens is used critically and does not function as theological authority over the Shi'i textual corpus. The 360-degree model is built for *Ziyarat Warith* and should not be generalized automatically to all ziyārāt, all Ashura texts, or all Abrahamic traditions. These limitations define the proper scale of the contribution rather than weakening it.

6.4 Directions for Future Research

Future research should proceed in six directions. First, a full Arabic source dossier for *Ziyarat Wārith* should be prepared across *Kāmil al-Ziyārāt*, *Kitāb al-Mazār*, *Miṣbāḥ al-Mutahajjid*, *al-Mazār al-Kabīr*, *al-Iqbāl*, *al-Miṣbāḥ*, *Mafātīḥ al-Jinān*, and related hadith-historical sources in order to strengthen source control and textual traceability [14–25]. Second, a comparative textual study should map variants of the *Wārith* formula across classical sources and assess whether these variants materially affect the proposed inheritance–legitimacy model. Third, reception-based research using interviews, focus groups, or seminary-based interpretive discussions should examine how reciters, translators, teachers, and contemporary devotional communities understand the term *Wārith*. Fourth, comparative ziyārah research should place *Ziyarat Wārith* alongside *Ziyarat 'Ashūrā'*, *Ziyarat al-Jāmi'ah al-Kabīrah*, *Ziyarat al-Nāḥiyah*, and *Ziyarat al-Arba'īn* in order to develop a clearer typology of covenant, inheritance, imamate, witnessing, return, and ethical accountability [1]. Fifth, comparative-theological research should examine the Abrahamic resonance of *Ziyarat Wārith* through reception evidence rather than textual inference alone. Sixth, methodological research should further refine the Evidence Matrix for sacred-text analysis while preserving the article's non-reductionist boundary: sacred meaning, *wilāyah*, sincerity, divine acceptance, and spiritual reward must not be converted into measurable indicators.

6.5 Closing Synthesis

Ziyarat Warith prevents Karbala from being trapped in political defeat, emotional tragedy, genealogy, or communal memory alone. It presents Imam al-Husayn as inheritor of prophecy and bearer of sacred legitimacy, so that Karbala becomes the sacred-historical test of inherited guidance, imamate, truth, and human dignity. The sacred truth of Karbala is not measured; only the article's scholarly claims, source traceability, and interpretive boundaries are made auditable. This paper changes the literature on Ziyarat Warith from inheritance as description to inheritance as legitimacy architecture, and enables scholars, educators, and translators to



explain Karbala as a site where prophetic guidance, imamate, truth, and human dignity confront illegitimate power without dissolving Shi'i specificity.

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