



## JĀME‘-E ‘ABBĀSI

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*JĀME‘-E ‘ABBĀSI*, a Persian manual on *foru‘ al-feqh* (positive rules derived from the sources of legal knowledge) in Shi‘ism written by the Safavid *šayk‘-al-Eslām* of Isfahan, Shaikh Bahā‘-al-Din ‘Āmeli (d. 1621, q.v.), in response to a commission from Shah ‘Abbās I (q.v.; hence the title of the text). A key aspect of Safavid religious policy was the communication of the Shi‘ite tradition in Persian to a population that was in the process of being converted. Before the Safavid period, Shi‘ite sources in the religious sciences were almost exclusively written in Arabic and were available to scholars; *feqh* manuals in Arabic dominated, in particular *al-Nehāya fi mojarrad al-feqh wa‘l-fatāwā* of Abu Ja‘far Moḥammad Ṭusi (d. 1067) and *al-Qawā‘ed* of Šams-al-Din Abu ‘Abd-Allāh Moḥammad ‘Āmeli known as al-Šahid al-Awwal (d. 1384). *Jāme‘-e ‘abbāsi* was the first Shi‘ite manual written in Persian and established the shift to the use of the vernacular that has become more popular in the last two centuries (Modarressi, pp. 51, 85).

The *Jāme‘* was designed as a comprehensive and practicable text for the average believer, written in clear and simple Persian so that all the “slaves of the Commander of the faithful [i.e., ‘Ali],” both elites and the common people, could understand the legal obligations and rules of their faith (*Jāme‘*, 1868, pp. 2-3). It played a key role in the development of a Persian Shi‘ite law, ethics, and spirituality as it sought to cover issues beginning with ritual purity required in the performance of normative practices such as prayer, to discussions of blood money and vengeance in criminal law. ‘Āmeli had originally planned to write a text divided into twenty chapters (*bāb*), namely ritual purity, prayer (both



compulsory and supererogatory), alms and religious dues, fasting, pilgrimage to Mecca, endowments, pilgrimage to shrines, vows and oaths, sale transactions, marriage, divorce, hunting, ritual slaughter, eating and drinking, justice system, wills and inheritance, funerary issues and rites, prescribed punishments in criminal law, and blood money and vengeance. By the time of his death in 1621, however, he had only completed the first five chapters on *ṭahārat* (ritual purity), *namāz* (compulsory prayer), *koms* and *zakāt*, (religious dues and alms), *ruza*, (fasting), and *ḥajj* (pilgrimage to Mecca). At the same time, he wrote a series of Arabic treatises on the same topics called *Resāla etnā‘asriya fi feqh al-ṣalāt*. The text was thus completed, fulfilling the royal command, by his student Neẓām-al-Din b. Ḥosayn Sāvaji (*Jāme‘*, 1909, p. 93; Şefatgol, p. 182). The contents of the original chapters reflect the clear use of language and the articulation of an easy to understand set of terms as well as examples of ritual utterances and supplications required in the formulation of the ritual. Alongside these features, ‘Āmeli often included sayings of the Imams justifying and explaining the rules that were lacking on the whole from such *feqh* manuals. The result was a practical work of reference for believers, akin to the modern *resāla ‘amaliya*, and this is indeed how it was used into the Qajar period. Moḥammad-‘Ali Shah Qājār (r. 1907-09) commissioned a printing of it for this reason, as did the religious establishment in Avadh in India. One *mojtahed* in Lucknow, Sayyed Moḥammad-Bāqer, even issued an epitome of the text as a manual in 1898 “practice according to whose rules was permissible and the source of reward in this life and the afterlife” (Reẓawi, frontispiece).

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