Achieving an Ethical System in the Qudsī Hadiths through Content Analysis Methodology

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Abstract

The Qudsī hadiths are a valuable yet often overlooked source of divine wisdom that contains the teachings of Allah as conveyed through the language and expressions of the prophets. These hadiths are akin to the Quran, but they differ in literary style. The Qudsī hadiths are a treasure trove of rich narratives from the impeccable Imams (AS) that provide a unique insight into their profound wisdom and knowledge. One of the significant themes that the Qudsī hadiths speak about is ethics. The ethical propositions found within these hadiths form a meaningful collection or system that presents a strong ethical perspective. Using the content analysis methodology, a well-known and common method in religious research, the present study aims to present the ethical system of the Qudsī hadiths. The results indicated that the Qudsī hadiths, more than anything else, recommend

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individual ethics and focus on personal improvement. Personal ethics in this collection of hadiths is defined within the framework of the relationship with God. Among the most frequent components of this ethical system, we can mention the components of Dhikr (God'd memory), Infāq (Almsgiving), and Ṭāʿat (Obedience).

Keywords: Relation with God, Content Analysis, Qudsī Hadith, Ethical System.

Introduction

The Qudsī hadiths are a conversation between Allah and His best servants and friends, narrated through the language and expression of the prophets and righteous individuals. Despite its importance as a source of divine teachings, the Qudsī hadiths have been largely hidden from the view of scholars. The Qudsī hadiths are one of the best sources of divine knowledge, and their ethical approach can serve as a gradual guide for seekers on the path of knowledge. The studies conducted in this research demonstrate that beliefs, ethics, and worship are the major topics discussed in the Qudsī hadiths, with ethics being the most frequent theme following beliefs.

The Qudsī hadiths emphasize interpersonal relationships with its discussion of topics such as Infāq, but the central issue of these hadiths is the relationship between humans and Allah. Therefore, the relationship with Allah and its various forms is the main component of the ethical system of the Qudsī hadiths and provides the direction for this system. The present study indicates that according to the Qudsī hadiths, Allah's role in the fate of human beings in this world and the hereafter is significant and undeniable, and Allah is the force that can determine or even control human fate. However, the crucial point is that such change and transformation are possible only through action.

The importance and necessity of exploring and studying the position that the relationship with Allah holds in the Qudsī hadiths and the methods proposed by these hadiths to establish such a relationship cannot be overemphasized. Therefore, the main question of this article is: 'What does the Qudsī hadiths propose to establish a relationship with Allah?' 'Does establishing a relationship with Allah have only one possible method, or are there different ways to do so?' If so, 'Do the proposed solutions differ from one another?' To answer these questions, the present article utilizes the content analysis methodology in quantitative, qualitative, and descriptive levels. This methodology, which has become prevalent in recent years in Quranic and hadith research, uses only the text itself for understanding and analyzing it in order to eliminate or reduce the impact of biases and preconceptions. Content analysis focuses on the explicit and implicit messages within the text, attempting to systematically interpret and extract messages, symbols, and concepts at different levels. The present paper, using this methodology and through the use of tables and diagrams, presents the ethical system of the Qudsī hadiths.

1. Background

There have been few studies on the topic of the Qudsī hadiths, including:

1) Mazruei (2012 AD/1391 SH): The author's thesis, entitled "Investigating the Textual and Documentary Basis of Shia Qudsī Hadiths, with Emphasis on al-Jawāhir al-Sanīyyah." This book is written by Shaykh Ḥurr ʿĀmilī. The author believes the theological thought of Shaykh that is from the Isfahan School of Akhbārī Jurists, were a strong motivation for to compiling this book, and the hadiths in

this book clearly testify to Shaykh's theological approach. Another noteworthy point is that although Ḍaʿīf (Weak) and Mursal (Hurried) hadiths also appear in this book, their number is much less than that of strong and authentic hadiths.

2) Alishah (2012 AD/1391 SH): In the author's thesis, entitled "Investigation of the Ethical Content of al-Jawāhir al-Sanīyyah fī al-Aḥādīth al-Qudsīyya," the author focuses on descriptive and normative ethics. So, the hadiths in the book "Al-Jawāhir al-Sanīyyah" are analyzed, and 190 ethical hadiths are extracted from this book. Through the relevant inferences and conclusions drawn from these hadiths, some ambiguities are resolved, and a glimpse of the bright treasures of this book is revealed.

3) Rahimi (2013 AD/1392 SH): In the author's thesis, entitled "Investigating the Document and Implication of Hadith al-Silsilat al-Dhahab," the author approaches the subject from a theological perspective and believes that the message of the hadith is indicative of the political philosophy and system of Islam. The main theme of this hadith is "Tawḥīd" (monotheism), as long as it is viewed through the lens of "Vilayat" (guardianship), because Imamate is the continuation of prophethood, the guardian of monotheism, and preserver of Islam.

Almost all relevant theses on the topic of the Qudsī hadiths have focused on their document, with less attention paid to their content. Moreover, articles written on this subject have only focused on three Qudsī hadiths, which are more well-known among these hadiths. They have not used any particular method to analyze their content, making this research unique in both its content analysis and defined methodology.

2. Methods

The data collection method used in this article is library-based, and the content analysis method was chosen for analyzing the data with the aim of analyzing the Qudsī hadiths and uncovering their ethical system. The definition and types of content analysis will follow.

3. Definition of Content Analysis Method

Content analysis is a research technique for deriving data that is repeatable and credible about text-based data through specialized data processing methods. The aim of analysis, like all research techniques, is to provide knowledge, new insights, a realistic image, and practical guidance. In another definition offered by Berelson, content analysis is a research technique used to describe the objective, systematic, and quantitative characteristics of visible message content. The condition of objectivity and systemization is a prerequisite for the technique's repeatability.

In critiquing Berelson's definition, Krippendorff raises two issues: The first is the restrictive requirement for "Quantitative" description, and the second is the emphasis on the visible content of the message, which neglects the hidden content. Krippendorff describes content analysis as a slow and meticulous method of analyzing symbolic meaning in messages. He argues that messages do not necessarily have a unitary meaning that needs to be discovered, and that one can always view the data from different perspectives, particularly when the data are symbolic. Therefore, it is possible for a message to contain multiple meanings for different recipients. In such situations, claiming a complete analysis of a message would be unreasonable. Additionally, Krippendorff emphasizes that

7

meaning is not necessarily the same for everyone. Indeed, consensus or shared understanding about the meaning of a message can make content analysis extremely simple. Such consensus only occurs in relation to the most obvious or visible aspect of the message or for a few people who share the same cultural, political, and social perspectives (Krippendorff, 2012 AD/1391 SH: 26-27). Content analysis can be approached at three levels:

3.1. Quantitative Content Analysis

The requirement for quantity is essential in content analysis and is advocated by those who see the method as more scientific than other document analysis methods, as well as by those who are most critical of it. Recent perspectives have argued that there is no clear and explicit reason for employing content analysis, unless the question being answered is quantitative (Holsti, 1995 AD/1373 SH: 16). Some scholars have gone beyond the necessity of quantitative analyses and see quantitative and qualitative methods as complementary to each other. Holsti, citing Paul, notes that we should not assume that qualitative methods are insightful, while quantitative methods are merely hypothesis-testing methods. The relationship between these two methods is circular; each of them shapes an insight that nourishes the other (ibid: 25).

3.2. Qualitative Content Analysis

Qualitative methods are used to uncover phenomena that are less understood and to see what is hidden behind them. In addition, they are used to gain a new perspective on things that are already known to some extent. Qualitative methods can also provide intricate details of phenomena

that are difficult to present quantitatively (Strauss and Corbin, 2008 AD/1387 SH: 19). Therefore, qualitative research refers to any type of research that obtains findings using methods other than statistical or any kind of quantification. This approach may be applied to research on people's lives, their experiences, behaviors, and also on organizational functioning, social movements, or international relations (ibid: 17).

3.3. Descriptive Content Analysis

The final stage of analysis involves presenting a theory or at least describing the collected data. The difference between theory and description lies in the use of concepts. Similar data are categorized and given a conceptual title. This means that the data are interpreted and analyzed. The second difference is that the concepts are connected to each other through related expressions. In description, data are organized according to a specific subject. These topics may be a type of data interpretation, but are likely to be a summary of terms derived directly from the data. In this case, interpretations of the data in the description are minimal and there is no effort to relate the topics to create a conceptual scheme (ibid: 29). Descriptive analysis, which includes the presentation of findings, provides statistical significance and, if necessary, their representation to achieve a more advanced understanding. It is important to also mention the approaches that did not yield relevant results in the research report. The absence of an apparent structure may also be as important as its presence and should not be overlooked (Krippendorff, 2012 AD/1391 SH: 243).

4. Methodology in the Present Study

The research in this study involved collecting a total of 4,100 hadiths from sources such as al-Jawāhir al-Sanīyyah fī al-Aḥādīth al-Qudsīyyah by Shaykh Ḥurr ʿĀmilī, Kalimatullāh by Sayyid Ḥasan Shīrāzī, Mishkāt al-Anwār fī mā Ruwīya ʿan Allah Subḥānahū minal Akhbār by Ibn ʿArabī, al- Aḥādīth al-Qudsīyyah by Yaḥyā ibn Sharaf al-Nawawī, and al-Maqāsid al-Sanīyyah fī al-Aḥādīth al-Ilāhīyyah by Abul Qāsim Ali ibn Balbān al-Maqdisī al-Nāsirī al-Karkī. After several elimination stages, over 1,030 hadiths were chosen for analysis and categorization.

After inserting all the selected hadiths into Excel tables and studying them, the "Primary Focus" of the hadiths was determined with a cursory glance. The subject of this research is the hadiths whose primary focus is "Ethics." In addition to this, a separate column was added to the table for selecting the main subject of the hadiths, and the main subject was selected carefully from the hadith text. The result of this categorization and the introduction of the most frequent ethical subjects will be presented in the form of a quantitative content analysis and a chart. In the next stage, a qualitative analysis was conducted to extract the explicit and implicit messages in the hadiths under the title of subtopics. The final stage involves systematic description of qualitative analyses based on quantitative analysis diagrams, as well as qualitative analysis tables. The result of this stage is also represented in the form of mental models. Due to the vast diversity of ethical topics, addressing all of them is beyond the scope of this writing. Therefore, only the topics of "Dhikr," "Ṭāʿat," and

"Infāq," which have the highest frequency, have been studied in more detail and an ethical system based on the messages and teachings of the hadiths related to these three subject areas is presented. Though this system has diverse and varied components, its main structure and essence is based on these three topics.

4.1. First Columns Definition

The columns of the table were defined in order to facilitate the study of Hadiths using both quantitative and qualitative analyses, by drawing a table in Excel software. Therefore, defining its parameters is essential for a better understanding of this method.

4.2. Main Orientation

The term "Orientation" in Hadith refers to the broadest topic of a Hadith and the focus of the Hadith. The orientation of the Hadiths studied in this research is the mercy of God.

4.3. Main Subject

The main subject of a Hadith is the overall content that is introduced under a brief title. The purpose of this title is to enable the audience to grasp the message of the Hadith at a glance, although details may not be provided.

4.4. Subtopics

Subtopics, as the innermost and most detailed layer of analysis, are short news-like sentences that should reflect the explicit and implicit messages of the Hadith. In other words, the more detailed and brief messages extracted from the text of the Hadith are listed under subtopics in a table. The following pattern is an example of qualitative analysis tables.

Row	Hadith	Main orientation	Main topics	Subtopics

4.5. Results

What is obtained through research and investigation on the ethical statements of the Qudsī Hadiths is the ethical system from the perspective of this category of Hadiths.

5. Ethical System in the Qudsī Hadiths

After studying the subtopics, it becomes apparent that the most crucial ethical topic from the perspective of Qudsī Hadith is establishing a relationship with God and striving to preserve and strengthen it. Ṭāʿat and Dhikr play a significant role in forming the relationship with God. Although this system has many components, it can be shaped through these two elements. Despite the importance of Ṭāʿat and Dhikr in this system, what gives it identity is not merely performing aimless and purposeless actions, which will not lead to any destination, but rather sincerity and steadfastness, which impart meaning to the action and give it coherence and consistency. Although human performance is very effective in this system, the role of God cannot be ignored. The Dhikr diagram demonstrates that the process of Dhikr is not possible without divine intervention in all its stages. Even in the process of Ṭāʿat, which emphasizes the role of the servant, divine support and assistance are still necessary. The main duty of the servant in this system is to act with sincerity. The second condition that the servant must fulfill to play his role in this system is to maintain stability in action and, as a result, maintain his relationship with God, which is

sometimes manifested in relation to society.

Diagram 1 illustrates the ethical system of Qudsī Hadiths in relation to God.
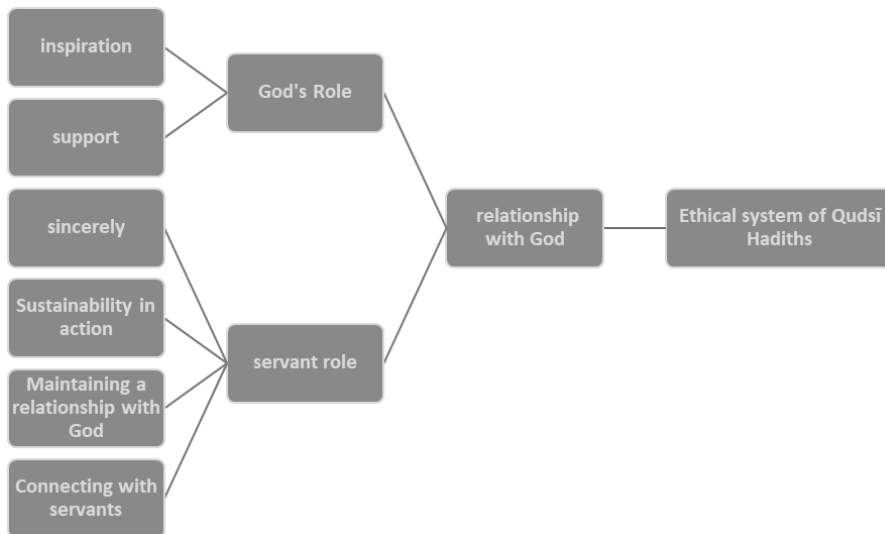

Diagram 1: Ethical System of Qudsī Hadiths

6. Qudsī Hadith Definition

It seems that the first person to provide a definition of Qudsī Hadith was Mīr Sayyidd Sharīf Jurjānī (d. 816 AH). In his book "al-Taʿrīfāt," he writes that Qudsī Hadith in terms of meaning is from God and in terms of wording is from the Prophet. God reveals news to his Prophet through inspiration or dream, and the Prophet finds out about its meaning through his own words. Therefore, the Quran is superior to Qudsī Hadith because its wording is also from God (Jurjānī, 2007 AD/1428 AH: 146). Abū al-Baqāʾ also mentions the same meaning in his encyclopedia, "Muʿjam fī al-Muṣṭalaḥāt wa al-Furūq al-Lughawīyyah," and then quotes from Ṭayyibī: The Quran is the exact wording that Gabriel sent down to the Prophet, but Qudsī Hadith is the report of the meaning by God to the Prophet in a dream

or by inspiration, which the Prophet conveys to people with his own words and phrases. However, other Hadiths are not attributed to God and are not narrated from Him (Ḥusaynī Kūfī, 1993 AD/1413 AH: 4, 38). Tahānawī also discusses Chalabī's perspective on Qudsī Hadith, after dividing Hadith into two types, prophetic and divine. According to Tahānawī, divine Hadiths are those that God revealed to the Prophet on the night of Miʿrāj, which are called "Secrets of Revelation." Then, after dividing the Word of God into three parts, Tahānawī considered Qudsī Hadith as the third part and counted it as a Hadith that has come to the audience through a Wāḥid (single) narration from the Prophet, which is sometimes attributed to God because its speaker is God and sometimes attributed to the Prophet because he is its narrator. Tahānawī believes that there is no exclusivity in the quality of the revelation of Qudsī Hadith; its meanings can be revealed in a dream or be inspired to the heart of the Prophet, whether through the mediation of Gabriel or directly (Tahānawī, 1967: 1, 280-281). Similarly, Ṣubḥī Ṣāliḥ considered Qudsī Hadith as something between the Quran and ordinary Hadith and referred to it as "Divine Hadith" and "Rabbānī Hadith" as two names for Qudsī Hadith (Ṣubḥī Ṣāliḥ, 1984 AD/1363 SH: 122-123). The most important point in criticizing these definitions is that none of them has referred to Hadiths themselves to define this category of Hadiths, and in their definition, they have not made any references to their topics and content. Instead, their maximum reference in defining Qudsī Hadith is to the authenticity of their sources. However, if an attempt were made to define Qudsī Hadith based on its content, as it has been recognized so far, its boundary with the Quran would be much clearer, and there would be no need to rely on speculation and assumption to prove the superiority of the Quran and the difference between it and Qudsī Hadith.

7. Topics Raised in Qudsī Hadiths

The first achievement of implementing the content analysis method is gathering the Hadiths under one title and focusing on their disparities. Diagram 2 illustrates the topics of the Hadiths in four main categories.

Diagram 2: Distribution of Main Categories of Topics

Thematic categories of hadiths

and so on,191, 19%

worships: 48, 5%

belifes:438, 45%

ethic, 308, 31%
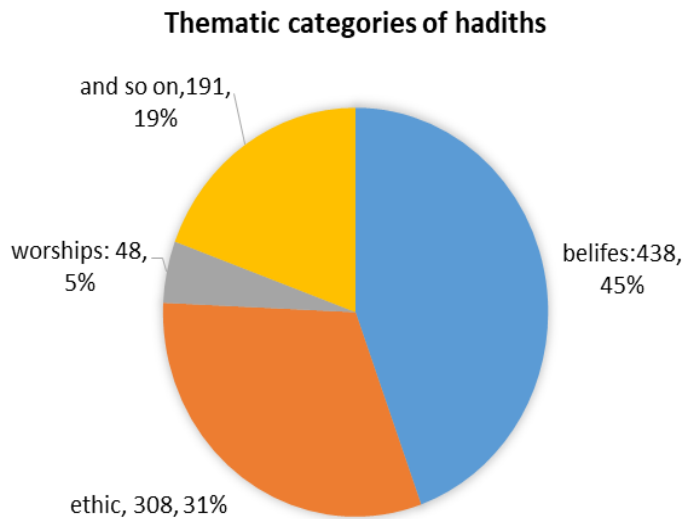
The above diagram shows that beliefs and ethics are the most important topics from the perspective of Qudsī Hadith among the various teachings of Islam. The category of "Worship" has allocated the smallest volume of Hadiths. The following points can be summarized from this diagram:

1) Increasing importance of the theory domain compared to the practical domain;

2) The tenfold importance of beliefs compared to practical worship **15**

and commandments;

3) The prerequisite of the theory domain over the practical domain;

4) The significant importance of ethical hadiths;

5) The close relationship between the two topics of beliefs and ethics in Qudsī's teachings.

8. Ethic Status in the Qudsī Hadiths

In this section, we will analyze the diagrams related to ethical Qudsī hadiths as the second densest topic of these Hadiths.

8.1. Quantitative Content Analysis of Ethical Hadiths

Regarding ethics, after categorizing the Hadiths, due to the diversity of these topics, they were organized by dividing them into virtues and vices, which somehow brought order to the dispersal of hadiths.
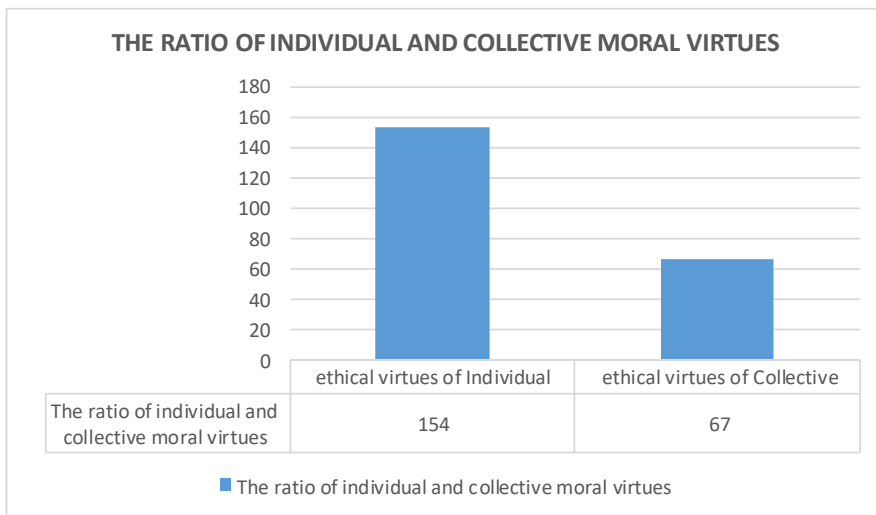
Diagram 3: Frequency of Main Ethical Orientations
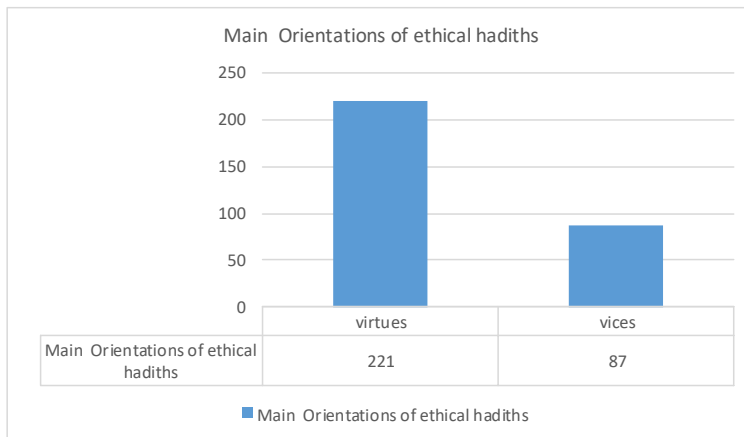
The statistics show that the number of hadiths discussing ethical virtues is more than twice that of hadiths discussing vices. This

significant difference between ethical virtues and vices indicates the perspective of Qudsī hadith on human cultivation in the domain of action and behavior. According to these hadiths, the best way to educate humans in the field of ethics is to emphasize positive moral teachings. Vices in this category of hadiths have allocated a smaller volume of Hadiths and have fewer diverse topics.

Diagram 4: Frequency of Main Topics in Ethical Virtues

THE RATIO OF INDIVIDUAL AND COLLECTIVE MORAL VIRTUES

	ethical virtues of Individual	ethical virtues of Collective
The ratio of individual and collective moral virtues	154	67

■ The ratio of individual and collective moral virtues

Next, due to the fact that the largest volume of ethical hadiths relates to ethical virtues, this category of hadiths became the center of attention. In order to facilitate the study of hadiths with the greatest diversity of topics, another categorization has been made on these Hadiths, and they have been divided into "Individual" and "Collective" hadiths. As the diagram shows, the focus of hadiths is on individual education. The message of Qudsī hadith in the field of education emphasizes individual ethics. It is clear that the reason for

the insistence of these hadiths on this type of education is the influence of individual improvement on community improvement.

8.2. Main Topics of the Ethical Virtues

After analyzing diagrams 3 and 4, it became evident that the significance of personal moral virtues surpasses that of collective virtues. Thus, the focus is placed on this section, and the most prevalent main topics are extracted.

Diagram 5: The Abundance of Individual Ethical Subjects

Most topics of individual ethics

	Dhikr	Ṭāʿat	Khawf
Most topics of individual ethics	28	16	12

■ Most topics of individual ethics
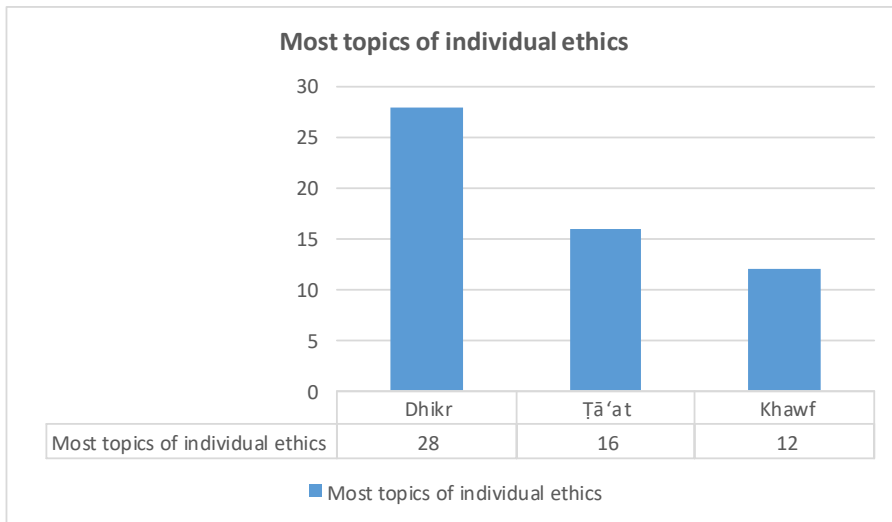
Considering the extensive diversity of individual ethical topics and acknowledging that the most crucial perspectives of teachings can be obtained through studying densely covered subjects, it was preferred to allocate this section to presenting a diagram of the subjects with the highest abundance. According to diagram 5, God Dhikr holds the greatest influence in the realm of personal ethics, while Ṭāʿat and

Khawf follow closely behind. This signifies the importance and role of the relationship with God in the promotion of personal morality.

Diagram 6: Frequency of Action Ethics Topics
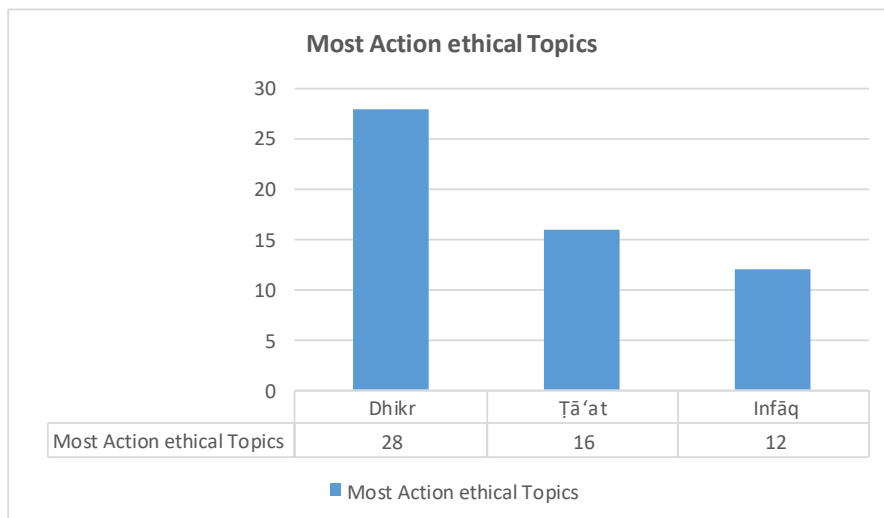
At this stage, the action components of ethics are extracted, and due to the article's limited capacity, only the topics with the highest frequency are displayed in diagram 6. The term "Action Components," as the name suggests, refers to that category of ethical statements that incite humans to action. In this domain as well, the topic of "Dhikr" holds more importance than any other topic, and Ṭāʿat and charity Infāq in the subsequent ranks. The notable result obtained through comparing diagrams 5 and 6 is their similarity in the top two topics, indicating that in the matter of ethical reformation, humans must focus on self-improvement in the practical domain of ethics, rather than focusing solely on the community. This emphasizes that personal ethical improvement is vital and has a significant impact on social

19

improvement. Furthermore, it also implies that everyone is primarily responsible for their moral improvement and has no right to infringe on the personal boundaries of others under the pretext of societal improvement.

Based on the presented statistics, Dhikr, Ṭāʿat, and Infāq all facilitate a smooth connection with the divine, but their respective influences differ. An accurate study of the teachings on these subjects, as well as the analysis of their subtopics as described in the descriptive content analysis section, leads to the construction of the model for the ethical system of Qudsī hadiths.

8.3. Analysis of the Qualitative Content of Ethical Hadiths

The teachings in this category are divided into two groups of ethical virtues and vices. Ethical virtues comprise the largest volume of teachings in this category, and the most crucial point that these teachings allude to is the connection with God. In essence, ethical virtues teach ways to establish a connection with God, while vices remind us of the means of deviating from the right path. According to the Qudsī hadiths, there are numerous ways to connect with God, and the power of their influence may not be equal. Some must be utilized together to lead one down the path to their ultimate goal, while the end of some ways is equivalent to the beginning of others. Certain ways lead to others, some are examples of others, and some are parallel to others.

For example, mentioning God is considered the most complete way to connect with God from the perspective of Qudsī hadiths and can lead one to their ultimate goal on its own. By engaging in mentioning

God, one enters into a cycle and ultimately reaches their destination through following its stages. On the other hand, Ṭāʻat is introduced as another way that works alongside Dhikr. Dhikr, Ṭāʻat, and Infāq are among the best ways for reaching God, as introduced by Qudsī hadiths. The stages that one must pass through in these three ways are explained in detail in the next section, presented in the form of diagrams.

Table 1 presents a qualitative analysis of ethical hadiths as an example.

Table 1: Qualitative Analysis of Ethical Hadiths

Row	Hadith	Main topic	Subtopics
1	Baynamā Rasūlullāhi Jālisan idh Ra'aynāhu Yaḍḥaku ḥattā Badat Thanāyāhu faqāla ʻUmar mā Aḍḥaka yā Rasūlallāhi bi Abī anta wa Ummī? Ummatī Jathayā bayna Yaday Rabbī faqāla Allāhu Taʻālā Aʻṭi Akhāka Maẓlimatahū faqāla yā Rabbi lam Yabqa min Ḥasanātī Shay'un faqāla yā Rabbi falyaḥmil ʻannī min Awzārī	People right (Ḥaqqunnās)	- Emphasis is placed on fulfilling the rights of others on the Day of Judgment, where those who owe good deeds and those who seek evil deeds will be separated. - There is a point to consider the seriousness and precision of our actions, and the importance of calculating our deeds accurately. - This highlights God's emphasis on questioning us regarding the rights of others and fulfilling them.

Row	Hadith	Main topic	Subtopics
2	Yaqūlullāh 'Azza wa Jalla Ibnu Ādam, Idhā Dhakartanī Shakartanī	Dhikr	There is an emphasis on the direct communication between humans and God, as well as the importance of the relationship between this oneness, remembering God, and expressing gratitude to God.
3	Yaqūlullāh 'Azza wa Jalla Unfuq, Unfuq 'Alayka	Infāq	There is a mention of the role of Infāq in obtaining God's mercy, the importance of showing mercy to receive mercy, and the divine gift of the effects of Infāq.
4	Inna Allāha 'Azza wa Jalla Yaqūlu Ana ma'a 'Abdī Idhā Dhakaranī wa Taḥarrakat bī Shafatāhu	Dhikr	The teaching states that those who remember God will have God with them and those who have God with them will remember God. It highlights the role of God's will in our Dhikr and the importance of continuous Dhikr.
5	Inna Hādhā Dīnun Irtaḍaytanī li Nafsī wa lan Yuṣliḥuhū illā al-Sakhā' wa Ḥusnul Khulqi fa'akrimūhu bihimā mā Ṣuḥbatumūh	Generosity and good ethic	There is an emphasis on generosity and good ethic as the foundations of the Islamic faith, as well as a recommendation to honor Islam with generosity and

Row	Hadith	Main topic	Subtopics
			good ethic. The immense impact of generosity and good ethic in attracting people to Islam is also highlighted, with an encouragement for continuous respect and kindness in Islam.
6	Awḥallāhu ʿAzza wa Jalla illā Mūsā Innaka lan Tataqarrabu ilallāhi bi Shay'in Aḥabba ilayya minal Riḍā bi Qaḍā'ī	Riḍā (satisfaction)	According to the teaching, the most endearing means of getting closer to God is God's satisfaction with His fate. The significance of a fate's satisfaction with God's decree is highlighted, and there is mention of God's eagerness to establish a close relationship with humankind.
7	Qāla Allāhu Taʿālā yā Dawūdu Ḥadhdhir Banī Isrā'īl Akala al-Shahawāt fa Innal Qulūba al-Muʿallaqata bil Shahawāti ʿUqūlahā Maḥjūbatu ʿAnnī	Lust	The teaching indicates that God has intimate conversations with David, and that God warns humans against excessive indulgence in bodily desires. Lusts are one of the veils that inhibit an individual from understanding God, and anyone who is lost in their desires will not comprehend God's will. Understanding God can be achieved through intelligence.

8.4. Analyzing the Descriptive Content of Ethical Hadiths

As demonstrated by the quantitative analysis diagrams, ethical hadiths are divided into two main categories of "Virtues" and "Vices," with virtues being the primary focus of Qudsī hadiths. Furthermore, the statistics indicate that individual moral virtues are more prevalent than collective virtues. Qudsī hadiths dedicate more than double the amount of attention to individual morality than to collective morality. As a result, Qudsī hadiths focus on individual reformation as a prerequisite for societal reformation, while also stressing the importance of a positive and constructive interaction between the individual and society. The teachings assert that the salvation of society is possible through individual responsibility and effort. Therefore, from the viewpoint of Qudsī hadiths, the result of interaction with society is the reformation of society. On the other hand, according to what is learned from the ethical hadiths, the most fundamental goal is to establish and improve the relationship between the servant and God. The hadiths indicate that God is eager for such a relationship and stresses that God is always waiting for human beings to return to His mercy. Ethical hadiths provide a roadmap and gradual steps for individuals to follow in order to establish this relationship.

Given the extensive diversity of ethical topics, this writing endeavors to introduce the foundational principles of the system of relationship with God by carefully examining the subtopics with the highest frequency. Accordingly, and based on quantitative graphs, separate tables are presented for the subtopics of the three main subjects of "Dhikr," "Ṭāʿat," and "Infāq," and analyzed in detail to

ultimately obtain a model for the ethical system.
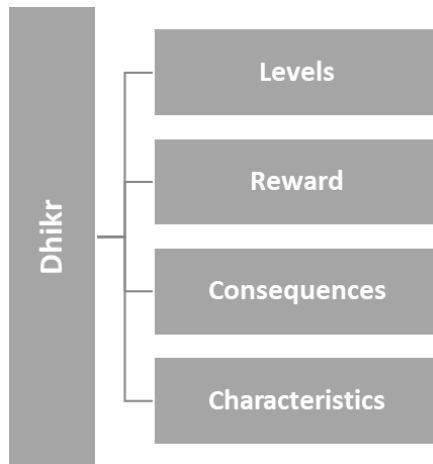
9. Dhikr

To obtain the position of Dhikr in the ethical system, ethical hadiths with the topic of Dhikr have been extracted from the qualitative analysis tables and summarized in a graph by relying on their subtopics. The examination of subtopics indicates that ethical hadiths focus the most on the characteristics and rewards of Dhikr, and to a lesser extent, on the examples or instances of Dhikr. Table 2 provides an example of subtopics related to Dhikr, and Graph 6 displays the categories of Dhikr.

Table 2: Examples of Dhikr Subtopics

Row	Subtopics	Category
1	Whoever remembers God, God is with him.	God's companionship with a person says God's Dhikr (Dhākir)
	Whoever God is with, he remembers God.	
	The role of God's will in Dhikr.	
	Pointing to the importance of constant Dhikr.	
2	Emphasis on God's companionship with Dhākir.	The importance of constant Dhikr
	Distance from God, the result of forgetting God.	
	Constant Dhikr, the best deeds before God	
3	The desire of the angels to know the ahl al-Dhikr	The effect of faith on the quality of Dhikr
	The protection of the angels from the ahl al-Dhikr	
	The loving worship of the ahl al-Dhikr despite the veil of the world	
	The ahl al-Dhikr heart believe in God	

Row	Subtopics	Category
	The heart confidence of ahl al-Dhikr to God promise	
	The increase in the desire of ahl al-Dhikr and His blessings after removing the hijab	
	Pointing to the role of Dhikr in enjoying God's mercy	
	The radiance of the light of existence of ahl al-Dhikr to others and their benefit	
4	Remembering God is obeying Him	Forgiveness, God's remembrance of man
	Forgiveness, remembrance of God from obedient servant	
	God's distaste for a sinful servant	

Diagram 7: Dhikr Category

Through a careful examination of subtopics related to Dhikr, the following results emerge:

1) Dhikr is a process through which the Dhākir places them in the presence of God. Any action that reminds human beings of God's existence and His presence in the created world is considered Dhikr,

with sincerity being the essential condition. The only factor that gives value to human actions in this transient world and transforms them into a means for eternal life is sincerity, and an action done with sincerity, regardless of quantity or quality, is considered as Dhik;

2) The cycle of Dhikr begins with God and also ends with God. Although the initiation of mentioning God appears to be from the human being's side, it is considered as a blessing from God. The influence of God's will in forming and continuity of the cycle of Dhikr do not negate the impact of human actions in this cycle. The significance of human actions in the cycle of Dhikr becomes evident since it is considered as a criterion for servitude. This means that whoever seeks servitude must attain it through the path of Dhikr that also introduces it as a characteristic of God's friends and allies. Therefore, Dhikr is a status that not everyone can claim. It should be noted that it has degrees and the highest degree is reserved for the friends of God;

3) Some of the Dhikr levels mentioned in the hadiths include honor, gratitude, obedience, and worship. Regarding the level of honor, it should be noted that Dhikr is not only confined to the private relationship between the servant and God, but it is also sought within society;

4) Since God is always grateful for human actions, ethical hadiths have also considered rewards for Dhikr. It seems that due to the different levels of Dhikr, its rewards are also of varying degrees. The rewards of Dhikr emphasized in the ethical hadiths include satisfaction of needs, answering of prayers, forgiveness, Paradise, being in the

company of God, and intimacy with God. The mentioned order can indicate the levels of Dhikr and its rewards;

5) Regardless of the fact that Dhikr is inspired by God, when a human being remembers God, God also remembers them, and God rewards them for their mentioning. Therefore, the consequence of both Dhikr is realized by the human being. If the cycle of Dhikr is repeated continuously, engaging in Dhikr becomes a habit for the human being, and consequently, their heart becomes attached to the sanctuary of divine safety. God's residence in a human being's heart continues to the extent that the heart and the Beloved become one.

The diagram below shows the analysis of the Dhikr.

Diagram 8: Mental Model of Mention Category
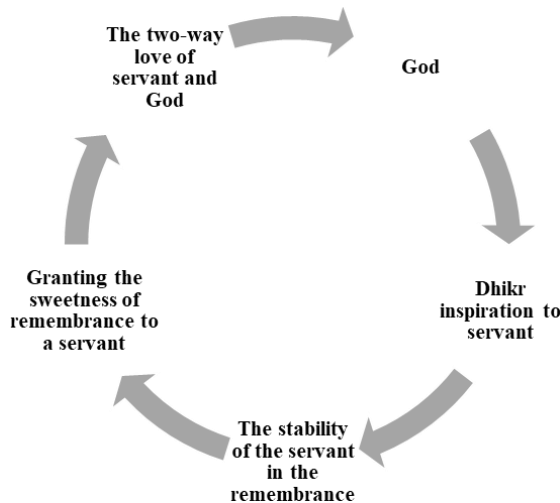
10. Ṭāʻat

Similarly to the topic of Dhikr, the subtopics related to Ṭāʻat in the ethical hadiths have been extracted and analyzed in order to determine

the position of Ṭāʿat in the ethical system. The results are presented in a graph. Additionally, a short list of subtopics related to Ṭāʿat is displayed as an example in Table 3.

Table 3: Examples of Ṭāʿat Subtopics

Row	Subtopics	Issue
1	Emphasis on the role of Ṭāʿat in the sufficiency of affairs and answering prayers	Relationship between Dhikr and Ṭāʿat
	Pointing out that the result of engaging in the Dhikr is divine support	
	Referring to the change of hearts to the hands of God	
2	The necessity of obeying the Lord	Mercy (Raḥmat)
	Referring to the role of Ṭāʿat in enjoying mercy and forgiveness	
3	Obedience to God, gratitude for God's blessings	Obedient help from God
	Pointing to the necessity of Ṭāʿat and abandoning sin	
	Pointing to the role of Ṭāʿat in enjoying divine protection	
	Referring to the punishment of sin	
	Referring to man's ingratitude and God's displeasure with disobedience	
	The necessity of presenting evidence in rebellion against the Lord	

The greatest volume of hadiths is related to the Ṭāʿat equations, its attributes and rewards.

Diagram 9: The Concept of Ṭāʿat
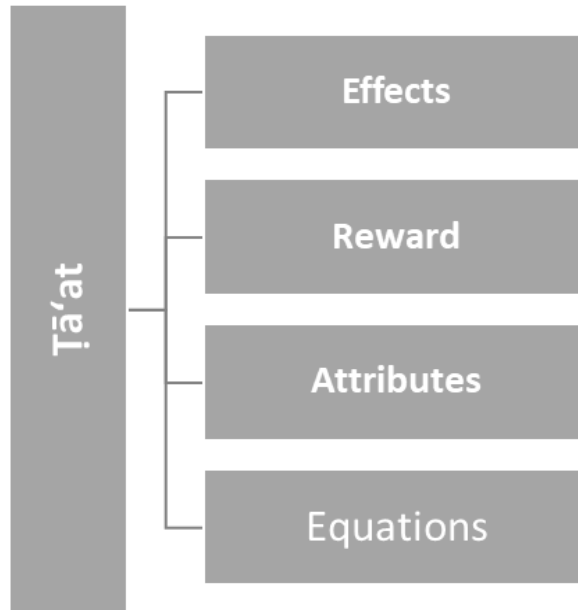
The result of studying and analyzing the subtopics of the Ṭāʿat concept emphasizes the powerful impact of Ṭāʿat in hadiths. However, hadiths explicitly indicate that Ṭāʿat and its impact are much less than Dhikr. There is no indication in the hadiths of Ṭāʿat beginning from God, although it continues with divine support and its ultimate strength is becoming godly. The following conclusions are drawn from this study:

1) Ṭāʿat is a trajectory that begins with the servant and leads to the borders of God. It changes the nature of the servant, elevates them to a

godly status but does not make them one with God. Ṭāʿat is carried out to please God, and satisfaction leads to the mercy of God;

2) The servant must reach a destination by following the path of Ṭāʿat, but when they go astray, the mercy of God comes to their aid in the form of worldly hardships and compensates for their mistakes;

3) Ṭāʿat is a transaction between the servant and God. No agent other than God and the servant should be involved in this transaction (sincerity). For this reason, it is recommended not to be helpless or plead to the great ones in order to attract their attention. Instead, bring your obedience to my court so that I may turn their hearts towards you in return;

4) The subject of the transaction is Ṭāʿat, and the buyer is God, who is a trustworthy and reliable custodian and does not engage in fraud in the transaction. He pays the full price for the goods. The status of the servant in this transaction is only to bring Ṭāʿat and leave their affairs to God. Ṭāʿat leads to divine support, and God takes responsibility for the affairs of the obedient servant;

5) Ṭāʿat is a divine blessing. Whenever a servant obeys God, the Lord grants them success in return for their Ṭāʿat (gratitude for blessings increases the blessings);

6) Ṭāʿat is the compensation for the poverty of human existence and eliminates their need for the fountain of mercy. Therefore, humans are obliged to pay the price for their needs and strive as much as they feel the necessity for that mercy;

7) The impact of Ṭāʿat is so great that it can change the destiny of the servant in any circumstances. Therefore, the field of action is

always open for the obedient servant, and God is always receptive to the servant Ṭāʿat;

8) Ṭāʿat is a hierarchical concept. Forgiveness and avoidance of punishment are a reward for someone who has achieved the highest level of Ṭāʿat;

9) Ṭāʿat does not justify asceticism (Zuhd) and seclusion, and the servant must be present in society to achieve the conditions of Ṭāʿat. Ṭāʿat leads to the popularity of the servant in society.

**Diagram 10: Mental Model of Ṭāʿat Category**
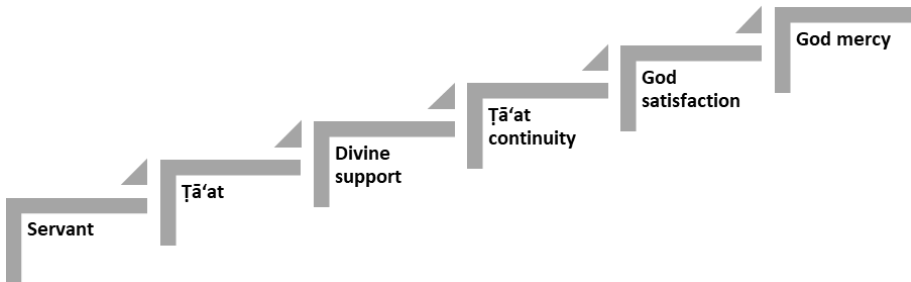
11. Infāq

Subtopics of hadiths on Infāq have also been categorized from qualitative analysis tables and have been prepared in Table 4 for detailed analysis and examination. Infāq Hadiths mainly discuss equations and conditions for Infāq. Diagram 11 shows the classification of the extracted topics from the table.

Table 4: Sample Subtopics of Infāq

Row	Subtopics	Issue
1	Infāq is expected from divine blessings	Divine attribute
	Pointing to the importance of communication with people before God	
	Referring to Infāq as thanksgiving	
2	Pointing to God's lack of human Infāq	Condition of ability
	Pointing to the full return of deeds to man	
	Man's stinginess is only to his own detriment	
	Pointing to the necessity of Infāq according to ability	
	Refers to generous rewards	
3	Advice to hide charity	
	Avoid usury (Ribā)	

Dhagram 11: Infāq Category
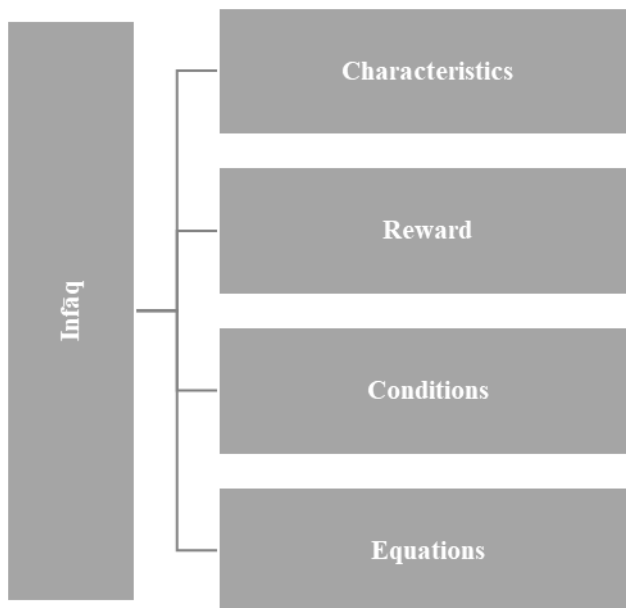
From the perspective of Qudsī hadiths, Infāq is the best manifestation of Ṭāʿat. Whenever the servant intends to Infāq, they **33**

show their Ṭāʿat to God. Connecting with people is one of the solutions offered by Qudsī hadiths to connect with God, and Infāq is one of them. Infāq is a two-fold act: One aspect is related to the relationship with God, and the other is related to the relationship with people, but the former is inherent in the latter. The following results are obtained from analyzing the subtopics of hadiths on Infāq:

1) Infāq is the only act for which God gives its reward directly. It is a transaction between God and the servant, eliminating intermediaries and preparing the servant to become one with God. Infāq is a divine attribute that makes a person god-like;
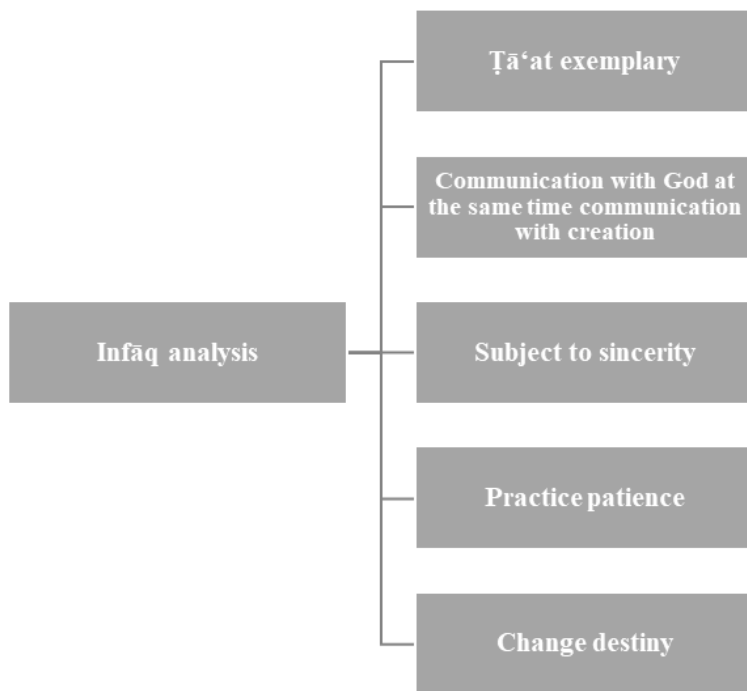
2) Concealment of one's deeds, although not a necessary condition for Infāq, is highly emphasized in Qudsī hadiths. Sincerity plays a very important role in the process of Infāq. It is through sincere Infāq that the servant gets closer to God. In Infāq, the servant should only see God and rely on His treasury of mercy;

3) Secret Infāq arises from the immunity of nature and is the only act that has the ability to describe a person's eligibility and steadfastness. It characterizes the human being and their stability;

4) In the process of Ṭāʿat, Infāq takes precedence over patience in action. In other words, Infāq is a prerequisite for patience and submission, a practice of patience. Based on this, Infāq is in a lower rank than patience;

5) Infāq changes destiny. The reward for a person gives Infāq is Infāq itself, and whoever changes the destiny of someone else with their Infāq, God changes their destiny in return.

Diagram 12: Mental Model of the Infāq Concept

Infāq analysis	**Ṭāʿat exemplary**
	Communication with God at the same time communication with creation
	Subject to sincerity
	Practice patience
	Change destiny

Conclusion

The results of this study can be summarized as follows:

- Qudsī hadiths are divided into three categories in terms of content: Ethical, belief and worship-oriented hadiths;

- Ethical hadiths are in the second place in terms of frequency among Qudsī hadiths;

- Among ethical statements in Qudsī hadiths, ethical virtues have the highest frequency;

- Among individual and collective ethical virtues, individual ethical virtues have a higher frequency;

- Dhikr, Ṭāʿat, Infāq, and Khawf (fear) are the most crucial topics of individual ethics in Qudsī hadiths;

- Among all the topics and concepts discussed in Qudsī ethical hadiths that focus on indirect activism, the role of connecting with God is central. It can be said that the ethical system of Qudsī hadiths is based on the foundation of connecting with God. This category of hadiths tries to teach ways of connecting with God to the audience, and although it emphasizes the importance of connecting with society as one of these ways, it clearly shows that individual human connection with God is of greater importance.

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