An Approach to the Application of Theological Beliefs in Understanding Hadith from a Pathological Perspective

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Abstract

Understanding the intent of the speaker in any text, including Hadith, involves navigating through underlying assumptions and culminates in grasping the serious intent of the speaker. Theological beliefs are one of the most significant underlying assumptions that have a decisive impact on understanding the main intent of the Hadith speaker. On the other hand, among the various branches of Hadith studies, the field of "*Fiqh al-Hadith*" holds substantial importance. Theological beliefs have been a point of interest for researchers in the realm of *Fiqh al-Hadith* since ancient times. The present study aims to conceptualize the nature of this clue and the conditions under which it can be utilized in understanding Hadith. It is noteworthy that the use of theological beliefs in interpreting Hadith carries certain risks; if these risks are neglected, a methodical understanding of Hadith will not be achieved. Therefore, after examining the conditions for applying this clue in understanding Hadith, the associated drawbacks will

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also be addressed. The results indicated that by five specific conditions, theological beliefs can be cited as a connected non-verbal clue for understanding Hadith. Six significant drawbacks related to this sign have been identified and examined in this paper.

Keywords: Understanding Hadith, Clue, Theological Beliefs, Drawbacks.

Introduction

Understanding Hadith begins with grasping the meaning of the text and concludes with comprehending the speaker's intent. In this process, contextual clues play an irreplaceable role. Moreover, to achieve a systematic understanding of Hadith, it is essential to investigate the principles and theological beliefs of scholars responsible for Hadith interpretation, as any understanding of any text or Hadith is based on underlying assumptions and principles. In other words, it is not possible to comprehend a text without underlying assumptions, and no scholar can be found who has interpreted a text devoid of those assumptions and theological beliefs. Among the underlying assumptions and principles of Hadith scholars, theological beliefs hold significant importance, acting as clue in this process. Consequently, it is crucial to define the limits and boundaries for the systematic use of theological beliefs in interpreting Hadith and to consider the drawbacks that Hadith researchers may encounter when utilizing this clue.

Although scholars and Hadith experts have utilized theological beliefs in understanding and critiquing Hadith in their jurisprudential and Hadith studies, a glance at jurisprudential books and Hadith commentaries such as Maʿānil Akhbār, Rawḍatul Muttaqīn, Mirʾāt al-

'Uqūl, interpretation of Nahj al-Balāghah ibn Abī al-Ḥadīd, interpretation of Nahj al-Balāghah ibn Maytham, Minhāj al-Barā'ah, fī Ẓilāl Nahj al-Balāghah, interpretation of Muḥammad 'Abduh on Nahj al-Balāghah, Payām Imām Amīr al-Mu'minīn (AS), Maṣābīḥ al-Anwār fī Ḥall Mushkilāt al-Akhbār, Fatḥ al-Bārī, Irshād al-Sārī, al-Minhāj, al-Ḥadā'iq al-Nāḍirah, Majma' al-Fā'idah wa al-Burhān, Jawāhir al-Kalām, which all inspire admiration, serves as clue for the accuracy of this claim; yet, to date, there has been no writing that accurately addresses the conceptualization of theological beliefs, their application in understanding Hadith, and their pitfalls. This writing aims to precisely conceptualize theological beliefs and their range of application in Hadith understanding along with the associated pitfalls.

1. Background

Since no understanding of Hadith occurs without presuppositions and theological beliefs, the use of the aforementioned belief in understanding Hadith among Sunni people dates back to the first century. This is because a person asked Imam Ali ibn al-Ḥusayn (AS) what is meant by the word *Mawlā* in the Hadith of *Ghadīr*. The Imam replied: "This term in the Hadith of *Ghadīr* means Imam, and the Prophet (PBUH) introduced Imam Ali (AS) as the Imam after him." (Ṣadūq, 1982 AD/1403 AH: 160-161). Given that the questioner was Arabic-speaking, it is apparent that among the Sunni scholars, a meaning other than leader and Imam was presented based on the justice of the companions, prompting a person to inquire of Imam al-*Sajjād* (AS) regarding it. In the early third century, some Sunni scholars in the debate

of *Ma'mūn* presented the meaning of friend from the term *Mawlā* in the Hadith of *Ghadīr* based on the theological belief of the justice of the companions (Ibn ʿAbd Rabbih Andalusī, 1964 AD/1384 AH: 4, 741). Additionally, *Jāḥiẓ* in the third century also presented the meaning of friend from the word *Mawlā* in the Hadith of *Ghadīr* based on the theological belief of the justice of the companions (Jāḥiẓ, 1990 AD/1411 AH: 145-146). In the fourth century, *Shaykh Ṣadūq* likewise approached the understanding of Hadith based on theological beliefs (Ṣadūq, 1951 AD/1371 AH: 84-85).

The conflict among Shia hadiths in the fourth and fifth centuries has been considered one of the theological doubts of Sunni scholars against the Shi'a (Delbari, 2011 AD/1390 SH: 60). This doubt occupied the minds of many Shia scholars to the extent that it has been claimed that very few hadiths can be found without several opposing hadiths existing against them (Ṭūsī, 1986 AD/1365 AH: 1, 2).

This issue led some Shia scholars to abandon the Shia faith! *Shaykh Ṭūsī*, in the fifth century, writes: "Some friends discussed opposing hadiths with me. They stated that very few hadiths can be found without several opposing hadiths. This led the opponents of Shi'ism to mock and use this as clue against the validity of the Shi'ah religion; I heard from my teacher, *Shaykh Mufīd*, that *Abul Ḥusayn Hārūnī*[1],

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1. The Hārūnī brothers (Abul Ḥusayn and Abū Ṭālib) were raised in an Imamite family, and both were previously adherents of Imamism. As it is stated, they abandoned the Imamite sect under the influence of their teacher Abul-ʿAbbās and adopted the Zaydi sect. They were, in fact, considered among the most important references for the Zaydi sect (Ansari, 2012 AD/1391 SH, Library, Museum, and Documentation Center of the Islamic Consultative Assembly website).

upon observing the conflict among hadiths, abandoned the Imamite faith (Ṭūsī, 1986 AD/1365 SH: 1, 2). In this context, *Shaykh Ṭūsī* undertook the writing of "*al-Istibṣār*" to address the contradictions among hadiths. Following him, jurists and hadith scholars from both Shia and Sunni backgrounds also engaged in understanding hadith based on theological beliefs.

2. Method

The author's method in this writing is descriptive-analytical. The explanation is that the author, considering the application of theological beliefs among scholars and researchers of hadith and theology, undertakes a conceptual analysis of theological beliefs and gathers instances of the application of these beliefs as clue for understanding hadith among hadith researchers, presenting their shortcomings using the same approach of paying attention to the application instances.

3. Theological Beliefs Conceptology

Although theological beliefs are not mentioned in the lexicons, with reflection and careful examination of their applications, theological beliefs can be defined as follows: "Theological beliefs refer to those beliefs that the believer is certain of, with their origins found in reason, scripture, or optimism. Furthermore, theological beliefs pertain to the realm of thought and intellect, not to the realm of actions and rituals. Beliefs such as the impeccability of the Prophet, the knowledge of the Imam, the non-alterability of the Qur'an, and the justice of the companions, among others, fall into this category. "

3.1. Types of Influence of Theological Beliefs on the Text of Hadith

It appears that theological beliefs have various effects on the text of hadith. Below are some of these effects.

3.1.1. Modification of the Text of Hadith

One of the effects of theological beliefs on hadith is the modification of its text. For example, impeccability is one of the theological beliefs of the Imamites. They believe that the Imam (AS) possesses this characteristic (Ṣadūq, 1992 AD/1371 AH: 29; Sayyid Murtaḍā, 1987 AD/1405 AH: 2, 367; Ḥillī, n.d.: 1, 242); however, sometimes the theological belief of the narrator regarding the non-necessity of impeccability for the Imam has led to the omission of this characteristic. Professor Ali Akbar Ghaffari points out an important issue regarding the hadith of *Ibn Faḍḍāl* from Imam Riḍā (AS): "The Imam has signs that he is the most knowledgeable of people and…" (Ṣadūq, 2001 AD/1380 SH: 1, 438-440) He writes: "In this hadith, the greatest and most important sign of the Imam, which is agreed upon by the Imamites, has not been explicitly mentioned and has apparently been omitted. This status is impeccability, which some Shia sects, like the Fatahites and Jarudites, do not accept, and *Ibn Faḍḍāl* was also a follower of the Fatahite sect." (ibid.)

3.1.2. Assessment and Critique of Hadith

The assessment and critique of hadith based on theological beliefs have always been of interest to hadith researchers. They have critiqued hadith based on theological beliefs. Below are two instances:

1) When Lady Fatimah (AS) delivered a sermon in front of the people and *Abū Bakr* and later returned home to complain to Imam Ali (AS), saying: "O! Son of *Abū Ṭālib*, you are sitting in the corner of the house as if you were a child hiding in the womb! The Commander of the Faithful replied: Woe to you, I have never been weak or timid in my faith, and I have not erred within the limits of my power and ability." (Ibn Shahr Āshūb, n.d.: 2, 208)

Dr. Shahidi, based on the impeccability of Lady Fatimah (AS) and Imam Ali (AS), does not accept the mentioned hadith and writes: "*Ibn Shahr Āshūb* has mentioned this dialogue without citing a chain of transmission in his *Manāqib*. Did such a conversation really take place between the daughter of the Prophet (AS) and the Commander of the Faithful? How is such a thing possible? The Shia attributes impeccability to these two great figures." (Shahidi, 2016 AD/1394 SH: 143)

2) After the betrayal of *Ṭalḥa* and *Zubayr* and their takeover of Basra, Imam Ali (AS) set out towards Basra. Imam *Ḥasan* objected to Imam Ali (AS) in *Rabadhah*, saying that when the people besieged *‘Uthmān*, he instructed you to distance yourself from them, but you did not comply. Now, when *Ṭalḥa* and *Zubayr* have opposed you, I ask you: "An lā Tatba‘ahumā wa Tada‘humā;" do not engage with *Ṭalḥa* and *Zubayr* and do not go to Iraq (Ṭūsī, 1993 AD/1414 AH: 52). This hadith (Imam Ḥasan's objection to Imam Ali) is not acceptable due to its weak chain of transmission and its inconsistency with the theological principles of Imami beliefs (the impeccability of the Imam). Consequently, the aforementioned hadith is not accepted (Mohseni, 2002 AD/1423 AH: 2, 49-50).

3.1.3. Understanding Hadith

Another significant effect that theological beliefs have on hadith is their impact on understanding the hadith, which will be addressed later.

4. Theological Beliefs and Their Scope

As mentioned, non-verbal (*Lubbī* or rational) indications used to understand the speaker's intent possess a broad scope. This is because the speaker does not speak in a vacuum and often omits many words and phrases based on clues. These kinds of indications are all connected non-verbal indicators: The time and place of the speaker and listener, the speech issuance atmosphere, context, the cultural background at the time of speech issuance, the characteristics of the speaker, the states and personality of the speaker and audience, rational arguments, scientific truths, etc. It is also not the case that non-verbal indicators have a narrower scope than verbal indicators, as one author has stated (Masoudi, 2005 AD/1384 SH: 112). It now seems that among these indicators, theological beliefs also function as substantive (non-verbal) indications through which hadith researchers comprehend the speaker's intent.

5. Negative Indicators and Theological Beliefs

Theological beliefs are often considered negative indicators in the understanding of hadith. In other words, the hadith researcher refers to and considers theological beliefs to realize that the apparent meaning of the hadith is not the intended meaning of the speaker. For example, a hadith that speaks of the necessity of being Hashemite for the position of Imamate (Raḍī, n.d.: 201) is not the intended meaning for a Sunni researcher; because, on one hand, they accept the validity of this

text, and on the other hand, their theological belief in the justice of the companions and the legitimacy of the rule of the first, second, and third caliphs contradicts this apparent meaning.

6. Conditions for Theological Beliefs to be Indicative

Theological beliefs can only qualify as indicators for understanding the speaker's intent if they meet the following five conditions:

A) Certainty of Theological Beliefs

A careful examination of theological, exegetical, and hadith literature reveals that theological beliefs can be divided into two categories:

A) Certainty-based theological beliefs;

B) Non-certainty-based theological beliefs.

It seems that among these two categories, only certainty-based theological beliefs qualify as indicators for understanding the speaker's intent; otherwise, one cannot disregard the apparent meaning of the speaker's words. Further clarification will follow under the title "Types of Theological Beliefs."

B) Solid Foundation of Theological Beliefs

The solidity of the foundation of theological beliefs is an important condition that researchers must pay attention to; because not every belief with any foundation qualifies as an indicator. For example, can superstitious beliefs such as the unluckiness of the number thirteen or the necessity to wait after sneezing be used as indicators? Further discussion will be provided under "Foundations and Types of Theological Beliefs."

C) Connection Between the Indicator (Theological Belief) and the Subject of the Indicator (Sentence or Speech)

The third condition, which is often overlooked, is this connection; in the absence of such a connection, one cannot disregard the apparent meaning of the words, and ultimately, the words will remain ambiguous. For example, as we will point out, some Sunni scholars have interpreted the "*Hadith al-Arīkah*" based on their theological belief in the justice of the companions, describing wealthy individuals sitting on thrones and neglecting the pursuit of knowledge. This interpretation has no connection with the hadith in question and resembles personal interpretation rather than systematic exegetical reasoning.

D) Absence of Conflict Between Clues

Theological beliefs serve as indicators for understanding the speaker's intent only when they do not conflict with other clues. For example, in the Hadith of *Ghadīr*, interpreting *Mawlā* based on the theological belief of justice of the companions is not acceptable because it conflicts with other indicators such as the context in which the hadith was issued, the status of the speaker, the number of listeners, the geographical location of the Hadith of *Ghadīr,* and so forth. Furthermore, the Hadith of *Arīkah*, assuming the suitability of the theological belief in justice of the companions as an indicator, conflicts with another indicator (the statement of *Abū Bakr*, which we will discuss later); thus, the aforementioned interpretation is not acceptable.

E) Reliance on Certainty of Indicators

In the science of principles of jurisprudence (*Uṣūl al-Fiqh*), non-

verbal indicators such as the consensus of the rational people, consensus, Fatwa reputation, legal *Sīrah*, etc., are referred to as non-verbal (*Lubbī*) evidence. Since non-verbal evidence is not analogous to words, it lacks generality and comprehensiveness. Consequently, only the certain aspects of non-verbal evidence should be considered (Fayyāḍ, 1989 AD/1410 AH: 3, 190; Bihsūdī, 1996 AD/1417 AH: 2, 461; Ḥakīm, 1995 AD/1416 AH: 2, 89; and Subḥānī, 1989 AD/1410 AH: 3, 137). Given that theological beliefs are connected and non-verbal indicators, one should suffice with the certainty of these beliefs; therefore, the generalities of theological beliefs serve as indicators for understanding.

7. Origin of Theological Beliefs

As referenced, theological beliefs are considered connected non-verbal indicators. On the other hand, not every theological belief qualifies to be an indicator; a belief only qualifies if it has sufficient validity so that the audience can set aside the apparent meaning of the text and ascribe a different meaning to the speaker. Thus, attention must be paid to the origin of theological beliefs to differentiate those that are suitable as indicators from those that lack such suitability.

Currently, it appears that the sources and origins of theological beliefs are as follows:

1) **Reason:** Linguistic scholars consider reason as the means of prevention and obstruction (Ibn Manẓūr, 1993 AD/1414 AH: 11, 458); however, the intended meaning of reason in hadith, which is not entirely foreign to this definition, refers to the innate power by which

humans discern right from wrong and benefit from harm (Majlisī, 2006 AD/1385 SH: 1, 99). Sometimes, the origin of certain theological beliefs such as the unity of God, the impeccability of the Prophet, and so forth, is reason (1986 AD/1407 AH: 280 and 349; Fāḍil Miqdā, 2001 AD/1380 SH: 151-154 and 245). In other words, rational arguments have been established for each of these beliefs.

2) Narration (Naql): One of the significant origins of theological beliefs is narration, which can be categorized into valid and invalid narration. Valid narration refers to the Quran and authentic hadiths that all Muslims agree upon their credibility. Sometimes the source of certain theological beliefs, such as the impeccability of the Prophet Muhammad (PBUH), the immediate succession of Imam Ali (AS), and the knowledge of Imam Ṣādiq (AS), is valid narration (Ṣadūq, 1992 AD/1371 SH: 83; Fāḍil Miqdā: 2001 AD/1380 SH: 335-342; Amīnī, 1995 AD/1416 AH: 1, 165; Ṭabāṭabāʾī, 1983 AD/1362 SH: 2, 138-144; Muẓaffar, n.d.: 63-76). Invalid narration refers to fabricated or weak hadiths that some theological beliefs are based on. For instance, some individuals assert the distortion of the Quran based on certain narrations (Mālik ibn Anas, 1985 AD/1406 AH: 2, 842; Aḥmad ibn Ḥanbal, n.d.: 5, 132; Bukhārī, 1980 AD/1401 AH: 8, 26; Muslim, 1999 AD/1420 AH: 4, 373; 6, 252; and Ṭabrisī, 2001 AD/1422 AH: 1, 598), which most interpreters, theologians, and scholars of hadith and Rijāl have stated to be baseless. As a result, the theological belief formed based on it is rejected (Khuʾī, 2016 AD/1395 SH: 226; Muẓaffar, n.d.: 59; Maʿrifat, 1992 AD/1413 AH: 83 and 60; Subḥānī, 2010 AD/1389 SH: 142-143).

3) Optimism or Good Opinion of Certain Individuals: Sometimes, the origin of a verbal belief is an overly optimistic view of certain individuals, which may arise from events occurring in society. The victories and actions of rulers play a significant role in this and have led to the establishment of theological beliefs such as the "Justice of the Companions." (Hasan Beigi, 2003 AD/1382 SH: 107-111)

At times, optimism towards individuals is influenced by other schools of thought and religions; for example, some Muslims have been influenced by Judaism and Christianity in their beliefs regarding the immortality of Imam Ali (AS), Muḥammad Ḥanafīyya, Imam Ḥusayn (AS), and others (Dhahabī, 1962 AD/1382 AH: 4, 98-99; Ṭūsī, 1969 AD/1348 SH: 316; Ṣadūq, 1983 AD/1404 AH: 2, 203; Bible, Exodus, 21:13).

8. Types of Theological Beliefs

Due to the diversity of theological beliefs, a researcher must pay attention to these types when understanding hadith, because, as previously mentioned, not all theological beliefs have equal strength against the apparent speech. By examining theological and narrative texts, theological beliefs can be divided into two categories:

1) Certain theological beliefs, such as the existence of God, the impeccability of the Prophet (PBUH), the knowledge of the Imam (AS), and so on (Ḥillī, 1986 AD/1407 AH: 349 and 280; Fāḍil Miqdād, 2001 AD/1380 SH: 151-154 and 245; Muẓaffar, n.d.: 63-76).

2) Uncertain or specific theological beliefs, such as the impeccability of Imam *Ali Akbar* (AS), *'Abbās* (AS), *Zaynab* (AS), *Sukayna* (AS),

and the impeccability of the four deputies (Ostadi, 2000 AD/1379 SH: no. 37, p. 9; Sanqari Haeri, 2002 AD/1381 SH: 59 and 68; Mojtahidi Sistani, n.d.: 647).

In other words, theological beliefs can be categorized into two groups: Some of these beliefs are such that all or most experts and theologians agree on their correctness, while others are presented by non-experts in religious issues or some theologians. In understanding hadith, the theological belief that is criteria is one that, in addition to the relationship between the indications and their subjects, has the absence of conflict among the indications and suffices with the certain extent of the indications; it should also meet two additional conditions: Firstly, all or most theologians should agree on its correctness or, if some theologians have presented it, it should have sufficient strength; secondly, its origin should be either rational or based on credible transmission.

9. Understanding Hadith in Light of Theological Beliefs

Sometimes, hadith researchers utilize theological beliefs to grasp the intended meaning of the hadith speaker, and we will mention a few examples below:

9.1. Impeccability and Knowledge of the Imam (AS):

In the previous section, we mentioned that Shi'a believers have always considered impeccability and knowledge as certain characteristics of the Imam (AS). Accordingly, when confronted with conflicting hadiths that challenge these two characteristics through implication (mistakes and contradictions in the statements of the Imam), they

resort to various solutions, one of which is the justification, interpretation, and manipulation of the apparent text of the hadith. Below are a few examples of this.

A) Imam *Ṣādiq* (AS) said: "Receiving payment in exchange for selling excreta is *Ḥarām* (forbidden)." (Ṭūsī, n.d.: 3, 56 and Ṭūsī, 1986 AD/1365 SH: 6, 272-273)

Imam *Ṣādiq* (AS) said: "Receiving payment for excreta is permissible." (ibid.)

As can be observed, the conflict between these two hadiths is clear; Shaykh *Ṭūsī*, by relying on the implications of the impeccability and knowledge of the Imam (the absence of mistakes and contradictions in the Imam's statements), has sought to resolve the contradiction in the speeches of the Imam (AS) and believed that the solution lies in interpreting the apparent wording of the Imam's statements. He writes that the intended meaning of excreta in the first narration refers to human excreta; consequently, there is no contradiction between the two hadiths, and otherwise, there would indeed be a conflict between them (ibid.).

B) Imam *Ṣādiq* (AS) said: "Do not perform the obligatory prayer inside the Kaaba." (ibid: 1, 243; ibid: 5, 279)

One of the two Imams, either Imam *Bāqir* (AS) or Imam *Ṣādiq* (AS), said: "It is not proper to perform the obligatory prayer inside the Kaaba." (ibid)

A narrator told Imam *Ṣādiq* (AS): "I was inside the Kaaba when the time for the obligatory prayer came. Should I pray right there? He replied: Pray your prayer there." (ibid.)

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It now seems that there is a contradiction between the third hadith and the first and second hadiths; therefore, *Shaykh Ṭūsī*, based on the aforementioned theological beliefs, attempts to resolve the contradiction between them. He writes: "The third hadith does not conflict with the first two hadiths because the third hadith can be understood as a state of necessity." (ibid: 1, 243; ibid: 5, 279)

C) Imam *Ṣādiq* (AS) said: "Vomiting does not invalidate ablution." (ibid: 1, 83)

Imam *Ṣādiq* (AS) said: "Nosebleeds, vomiting, and the act of using a toothpick such that it causes bleeding, if done intentionally, invalidate the ablution, and otherwise, ablution does not become invalid." (ibid.)

As it can be seen, these two hadiths are contradictory; therefore, *Shaykh Ṭūsī* considers two solutions for resolving the contradiction: Interpreting the second narration as an expression of precaution regarding its alignment with the fatwa of some Sunnis; or interpreting the second narration as a recommendation (ibid.).

D) I asked Imam *Bāqir* (AS) about wiping the feet during ablution. He said: "This is a command that Gabriel brought to the Prophet (PBUH)." (ibid.)

Imam *Ṣādiq* (AS) said: "Sometimes a person prays for sixty or seventy years; yet Allah does not accept even one prayer from them. Someone asked: How is this possible? He replied: He washes his feet during ablution whereas Allah has commanded to wipe the feet." (ibid.)

'Ammār ibn Mūsā asked Imam *Ṣādiq* (AS): "A person performs ablution but washes his feet instead of wiping them. What is the ruling on this action? He replied: Washing the feet is sufficient." (ibid: 65)

Now, the recent narration is in conflict with the previous narrations. *Shaykh Ṭūsī* writes: "The recent narration can be interpreted as an expression of precaution (*Taqīyyah*)." (ibid.)

E) Imam *Ṣādiq* (AS) said: "When an old woman and an old man commit adultery, they are first struck with a hundred lashes and then stoned." (ibid: 4, 201)

Imam *Ṣādiq* (AS) said: "Stoning is the great punishment of God, and lashes are His minor punishment. Therefore, if a married person commits adultery, they will only be stoned." (Ṭūsī, n.d.: 4, 201-202)

As can be seen, the content of the second hadith contradicts the first hadith; because the second hadith states that a married person, whether old or young, will be stoned, whereas the first hadith indicated that if an old man and woman commit adultery, they will first be lashed and then stoned.

Shaykh Ṭūsī proposes two solutions to resolve the contradiction:

1) Since the fatwa of the Sunni scholars is that both lashes and stoning apply to a married adulterer, regardless of age, we interpret the second narration as a precaution (ibid.).

2) The term "Married Adulterer" in the second hadith does not refer to an old man and woman; rather, it refers to someone who is in their youth (ibid).

It is worth mentioning that interpreting and justification a hadith based on the theological belief in the knowledge of the Imam (AS) is not limited to instances of hadith conflict; rather, sometimes a hadith is interpreted without the presence of a conflicting narration, based on theological beliefs. Consider the following two examples:

A) Imam *Ḥusayn* (AS), during his trip to Iraq, said to *Farazdaq*: "If God's decree happens as we desire, we will praise Him for the blessings He has bestowed upon us." (Ṭabarī, n.d.: 4, 290; Mufīd, n.d.: 2, 67; Ibn Kathīr, 1987 AD/1408 AH: 8, 180)

One researcher, who believes that Imam *Ḥusayn* (AS) had knowledge of his fate and that his motivation for rising up was to attain the blessing of martyrdom, writes about this hadith: "It can be said that the alignment of this general response with the martyrdom of that noble figure, which was his ultimate desire and the true love of his heart, is the most apparent and clear." (Salehi Najaf Abadi, 2001 AD/1380 SH: 129)

B) Ali (AS) said: "'Alayka La'natullāh al-Lā'nīn Ḥā'ik ibn Ḥā'ik!" Ali (AS) said to *Ash'ath ibn Qays*: "God's curse and the curse of the cursers be upon you, the weaver of the son of the weaver!" (Sayyid Raḍī, n.d.: Sermon 19, p. 61)

It appears that this translation, which many translators of *Nahj al-Balāghah* have performed, does not align with the history and family background of *Ash'ath* and his father, as they were leaders of the large *Kinda* tribe (Mas'ūdī, 1384, p. 216). On the other hand, one of the theological beliefs of Shi'ism is the knowledge of the Imam (AS), and he does not speak contrary to reality; thus Dr. Shahidi has suggested that "*Ḥā'ik*" may have originated from the root "*H Y k*," meaning arrogant (Shahidi, 2001 AD/1380 SH: 454), and this interpretation aligns with historical personality and the behaviors attributed to *Ash'ath* (Mas'ūdī, 2005 AD/1384 SH: 216).

9.2. Limitations of the Imam's (AS) Knowledge

Some Shi'a scholars who believe in the limitations of the Imam's (AS)

knowledge (Salehi Najaf Abadi, n.d.: 248) attempt to justify and manipulate the apparent meaning of narrations that are inconsistent with this belief; for example, Imam *Ḥusayn* (AS) writes in a letter to the *Banī Hāshim*: "However, whoever joins me will be martyred, and whoever does not join me will not see goodness and prosperity." (Ibn Qūlawayh, 1996 AD/1375 SH: 75)

Since this narration indicates Imam *Ḥusayn*'s (AS) awareness of his own fate, which is incompatible with the author's theological belief that the Imam (AS) lacks knowledge of his outcome, he interprets the mentioned narration as follows: "Whoever joins me is exposed to martyrdom." (Salehi Najaf Abadi, n.d.: 426; also cf. 2005 AD/1384 SH: 96)

9.3. Lack of Distortion in the Qur'an

One of the well-known theological beliefs among Shi'a scholars is the lack of distortion in the Qur'an (1975 AD/1395 AH: 200-201; 1999 AD/1420 AH: 273-274). Accordingly, these scholars justify and interpret narrations that suggest the distortion of the Qur'an. Here are two examples:

A) Imam *Ṣādiq* (AS) said: "The Qur'an that Gabriel brought to Muhammad (PBUH) contained seventeen thousand verses." (Kulaynī, 1986 AD/1365 SH: 2, 634)

As is evident, this narration is not consistent with Shi'a theological beliefs; therefore, *Shaykh Ṣadūq* writes: "If we account for the totality of the Qur'an and revelation, excluding anything that is not Qur'an, it adds up to seventeen thousand verses." (Ṣadūq, 1992 AD/1371 SH: 84-85) Ali Akbar Ghaffari, a contemporary hadith researcher, notes regarding this narration: "The discrepancy (between the number of

verses in the Qur'an accessible to people and the number in this narration) is likely regarding the counting of verses by individuals." (Kulaynī, 1986 AD/1365 SH: commentary on Vol. 2, p. 634)

Another researcher, discussing this narration, states: "After the Prophet's (PBUH) passing, Muslims divided the Qur'an into thirty parts and several thousand verses according to their own taste and understanding. Therefore, Muslims living during the revelation era may have had a different division, resulting in what is considered a single verse today being counted as several verses at that time." (Mohseni, 2013 AD/1392 SH: 2, 381)

B) Imam *Ṣādiq* (AS) said: "The commandment of stoning is established in the Qur'an, where it states: When an old man and an old woman commit adultery, stone them." (Ḥurr ʿĀmilī, 1983 AD/1403 AH: 18, 347)

Sulaymān ibn Khālid says that I asked Imam *Ṣādiq* (AS): "Is the ruling of stoning mentioned in the Qur'an? He replied: Yes. I said: Which verse? He said: When an old woman and an old man commit adultery, stone them." (ibid.)

As can be seen, these two hadiths, despite having a correct chain of narration (Khu'ī, 1986 AD/1407 AH: 1, 195), are inconsistent with the theological belief of Shiʿa scholars regarding the lack of distortion in the Qur'an. So, some Shiʿa scholars have interpreted these two hadiths as being influenced by *Taqīyyah* (dissimulation) (ibid); because ʿUmar, the second Caliph, was the originator of the idea that there is a verse of stoning in the Qur'an (*Mālik ibn Anas*, 1985 AD/1406 AH: 2, 824; Ibn Ḥajar ʿAsqalānī, n.d.: 12, 127).

9.4. Justice of the Companions

The justice of the Companions is one of the crucial theological beliefs of Sunni Muslims. They believe that all the companions of the Prophet (PBUH) were just and that their actions were in accordance with God's pleasure (Ibn Ḥajar ʿAsqalānī, 1910 AD/1328 AH: 1, 5; Muslim, 1999 AD/1420 AH: 8, 6; Ibn Khaldūn, 1996 AD/1375 SH: 1, 412). Therefore, scholars who adhere to the justice of the Companions have sought to justify and interpret hadiths that are inconsistent with this belief. Below are several examples:

A) The Hadith of *Ghadīr*

It is noteworthy that many Sunni scholars have accepted the Hadith of *Ghadīr* either as a *Mutawātir* (mass-transmitted) hadith or a *Ṣaḥīḥ* (authentic) one. Scholars such as *Ḥākim Nīshābūrī, Ibn Ḥajar Haythamī, Dhahabī, Ibn Athīr Jazarī, Suyūṭī*, and *Ibn Kathīr* fall into this category (Ḥākim Nīshābūrī, 1985 AD/1406 AH: 8, 311; Ibn Ḥajar Haythamī, n.d.: 118, 42; Qurṭubī, 1984 AD/1405 AH: 6, 195; Mīlānī, 1993 AD/1414 AH: 6, 105). Despite accepting the Hadith of *Ghadīr*, they have turned to justifying and interpreting it, claiming that the word "*Mawlā*" in the phrase "Whoever I am his *Mawlā*, Ali is his *Mawlā*" does not mean guardian or leader; rather, it means friend and helper.

It can perhaps be said that from the early third century, this interpretation can be observed in the discussions of Muslim scholars. For example, the same justification appears in the dialogue between *Ma'mūn* and the scholars of Baghdad (Ibn ʿAbd Rabbih Andalusī, 1964 AD/1384 AH: 4, 741). Later, scholars such as *Jāḥiẓ, Ṭaḥāwī, Fakhr Rāzī, Qāḍī ʿAḍud Ījī*, and others have adopted this interpretation

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(Jāḥiẓ, 1990 AD/1411 AH: 145-146; Ṭaḥāwī, n.d.: 5, 25; Fakhr Rāzī, 1999 AD/1420 AH: 29, 227; Ījī, 1996 AD/1417 AH: 3, 602).

It now seems that the root of this interpretation and justification should be sought in the same theological belief in the justice of the Companions. Regarding the reason for these scholars choosing such an interpretation, in contrast to clear evidence in the *Ghadīr* sermon, it appears that the abundance of narration of the Hadith of *Ghadīr* by the Companions of the Prophet (PBUH) left no room for denial; however, since they view the Companions with respect and sanctity, they consider the Companions' actions in the *Ghadīr* event, namely the rejection of the leadership of Imam Ali (AS) despite the narration of the hadith of *Ghadīr*, they have perceived it as valid and have taken the path of justification and interpretation. In other words, considering the abundance of chains of narration for the hadith of *Ghadīr*, Muslim scholars have narrated and compiled it; however, their theological belief in the justice of the Companions has left them no choice but to interpret and justify the hadith of *Ghadīr*. This belief prevents a believer from thinking that the word "*Mawlā*" in the hadith of *Ghadīr* means "Authority" and "Leader," while also asserting that the just Companions acted against the truth and did not accept Ali's Vilayat (AS). Here, a Sunni scholar chooses a middle ground: to accept the hadith of *Ghadīr* while justifying it, as there are conflicting realities— the actions of the just Companions and the *Ghadīr* event.

On one side, the way out from between these two is precisely this justification and interpretation of the hadith of *Ghadīr*, which is based on the premise that the Companions are not accused of disobeying the

Prophet's (PBUH) command, nor is the hadith of *Ghadīr* denied. Among the scholars who have explicitly discussed this problem and the way out of it is *Shaykh Salīm Bishrī*. Regarding the hadith of *Ghadīr* and its indication of the guardianship of *Amir al-Mu'minīn* (AS), he writes to *Allamah Sharaf al-Dīn*: "I am certain of the implications of the hadiths for your statements, and if I were not bound to assume the correctness of the Companions' actions, I would accept your words; however, I have no choice but to relinquish the apparent meaning of these narrations so that I might follow the righteous predecessors." (Sharaf al-Dīn, n.d.: 162-163) In another letter, he writes: "Assuming the correctness of the Companions' actions is the cause of the interpretation of the hadith of *Ghadīr*, whether this hadith is *Mutawātir* (mass transmitted) or not." (ibid.)

B) The Hadith of al-Arīkah

One of the hadiths that Sunni scholars have understood and analyzed based on the theological belief in the justice of the Companions is the hadith of *al-Arīkah*, narrated from the Prophet (PBUH) who said: "Soon, one of you will deny me, and my hadith will be narrated to him, and he will lean on his cushion and say: Between us and you is the Qur'an, the Book of God. Whatever is unlawful in it, we will consider unlawful, and whatever is lawful in it, we will consider lawful. "Then the Prophet (PBUH) said: "What the Prophet (PBUH) prohibited is like what God has prohibited." (Dārimī, n.d.: 1, 144; Ibn Mājah, n.d.: 1, 6; Bayhaqī, n.d.: 9, 331; Ḥākim Nīshābūrī, 1985 AD/1406 AH: 1, 109) On the other hand, hadith and historical sources narrate the following two events:

9.4.1. *Abū Bakr*, the first caliph, after the death of the Prophet (PBUH), called people together and said: "You narrate hadiths from the Prophet (PBUH); while you yourselves disagree on those hadiths. Naturally, later generations will have even more disagreement than you. Therefore, do not narrate any hadith from the Prophet (PBUH), and whenever someone among you asks a question, refer them to the Qur'an and say that between us and you, the Book of God is the criterion: consider what is lawful according to Him as lawful and what is unlawful according to Him as unlawful." (Dhahabī, n.d.: 1, 2-3)

9.4.2. *'Āyisha*, the wife of the Prophet (PBUH) and the daughter of *Abū Bakr*, said: "My father had collected five hundred hadiths from the Prophet (PBUH). One night, when I was beside him, I saw he could not sleep. I asked: Are you unwell, or is something bothering you?' In the morning, he said: Bring me the hadiths that I left with you. I brought them and he burned them all." (ibid: 6)

Now, anyone who puts these reports together will conclude that *Abū Bakr* is the embodiment of the Prophet's (PBUH) prophecy, who is criticized in the first narration. It is worth noting that some Sunni scholars have acknowledged the authenticity of this hadith (Hosseini Jalali, 1992 AD/1413 AH: 354). The first narration, along with the two recent reports, has posed a serious challenge to the theological belief of Sunni scholars regarding the justice of the Companions; therefore, some Sunni scholars have justified the first hadith based on their theological beliefs, stating: "The one who leans on the throne is not the ruler of society; rather, they are affluent individuals who sit at home and do not trouble themselves to acquire knowledge." (Qurṭubī,

1984 AD/1405 AH: 1, 38; ‘Aẓīm Ābādī, 1994 AD/1415 AH: 12, 232; Manāwī, 1994 AD/1415 AH: 3, 212)

C) The Imamate of Ali (AS) and the Necessity of the Imam Being Hāshimī

Various statements have been reported from Imam Ali (AS) regarding his authority, depending on the circumstances he faced. Sometimes he spoke of his priority, not the exclusivity of the imamate to himself (Sayyid Raḍī, n.d.: Sermon 3, 48 and Sermon 217, 336), and at times he mentioned his exclusive right in this regard. Here are two examples:

"All the Imams are from the Quraysh tribe, and the plant of the imamate is cultivated among the *Banī Hāshim* tribe; non- *Hāshim*īs are not suitable for the imamate and should not be governors." (ibid: Sermon 144, 201)

Some Sunni scholars, who held the theological belief in the justice of the Companions or at least the justice of the two Shaykhs (*Abū Bakr and ‘Umar*) and interpret the *Nahj al-Balāghah*, when faced with this text, which is inconsistent with their beliefs, have adopted three approaches:

9.4.1.1. Silence

Some Sunni scholars who have commented on *Nahj al-Balāghah* have adopted the approach of silence when confronted with the aforementioned text, which is inconsistent with their beliefs about the Companions. One can mention *Shaykh Muḥammad ‘Abduh*, an Egyptian scholar and commentator on *Nahj al-Balāghah*, as an example (‘Abduh, n.d.: 2, 27).

9.4.1.2. Doubt

One of the prominent Sunni scholars who has provided a significant commentary on *Nahj al-Balāghah* and defended the authenticity of the

entire text (Ibn Abī al-Ḥadīd, n.d.: 10, 128-129), when faced with this text, expressed doubt and skepticism about its issuance from Imam Ali (AS) (ibid: 9, 88).

9.4.1.3. Justification

Ibn Abil Ḥadīd, after expressing doubt about the issuance of the mentioned statement from Imam Ali (AS), turned to justification, stating that being *Hāshimī* is a condition for the perfection of leadership, not a condition for its validity (ibid). "O! God, I bring to You the complaint of the Quraysh and those who supported them; for they severed ties, belittled my great position, and conspired in defiance against a matter (Vilayat and leadership) that rightfully belongs to me." (Sayyid Raḍī, n.d.: Sermon 217, 336)

As can be seen, the text in question is inconsistent with the theological belief of Sunni scholars regarding the justice of the Companions, as many of the Companions who migrated from Mecca to Medina were Qurayshis. Therefore, *Ibn Abil Ḥadīd* resorts to justification and interpretation, stating: "Sunni Mu'tazili scholars interpret this saying and similar ones as conveying the superiority and greater entitlement of Imam Ali (AS) to governance over others; otherwise, it would imply the excommunication or condemnation of the Muhajirin and Ansar." (Ibn Abil Ḥadīd, n.d.: 9, 307) As can be observed, *Ibn Abil Ḥadīd* acknowledges that the apparent statement of Imam Ali (AS) is inconsistent with the justice of the Companions.

10. Pathology of Hadith Understanding

Pathology means a wound, flaw, defect, illness, disorder, and danger

(Mo'in, 1998 AD/1377 SH: 1, 58). Pathology refers to the recognition of pain, suffering, and damage (Amid, 2000 AD/1379 SH: 1, 44). It should be noted that the term "Pathology" has transitioned from the medical sciences to social sciences and then to other fields, originally referring to the study of the causes of diseases and abnormal symptoms. In general, it can be said that the purpose of pathology is to recognize the totality of threats and obstacles that may currently or potentially threaten a phenomenon, such as the understanding of hadith (Diyari, 2011 AD/1390 SH: 2).

10.1. Dangers to Understanding Hadith Based on Theological Beliefs

Understanding hadith based on theological beliefs faces serious challenges, and hadith researchers must exercise utmost caution in using these indicators. Here, we mention some of these challenges:

10.1.1. Theologians and Disagreements about Theological Beliefs

It may be claimed that the details of theological beliefs have always been a point of contention among scholars of theology, although this disagreement is less observed in the general principles of theological beliefs. For instance, all Muslim theologians agree on the basic theological belief of the impeccability of the Prophet (PBUH); however, there is significant disagreement regarding the specifics of that impeccability. Among Muslims, the Imamite believe the Prophet (PBUH) is impeccable from both minor and major sins, both before and after the mission, while the Mu'tazilah allow for the commission of minor sins, both before and after the mission (Sayyid Murtaḍā, 2008 AD/1429 AH: 15-16; Ibn Abil Ḥadīd, n.d.: 17, 159).

Among the Imamiyah, although the impeccability of the Prophet and the Imam and their freedom from error is well-known (Ḥillī, 1986 AD/1407 AH: 349; Fāḍil Miqdād, 2001 AD/1380 SH: 323, 245; Muẓaffar, n.d.: 53-54), some, such as *Ibn al-Walīd*, *Ṣadūq*, and *Allamah Tustarī*, believed in the possibility of the Prophet making mistakes (Ṣadūq, 1984 AD/1405 AH: 1, 233; Tustarī, 2004 AD/1425 AH: end of Vol. 12).

It should be noted that *Sayyid Murtaḍā* and *Ṭabrisī* believe that the Prophet is only protected from error and forgetfulness in the reception and transmission of revelation; thus, there is no hindrance to experiencing those two in ordinary life (Sayyid Murtaḍā, 1988 AD/1409 AH: 120-121; Ṭabrisī, 1994 AD/1415 AH: 4, 82). Among contemporary authorities, Ayatollah *Khu'ī* also believed that the Prophet's error outside the proclamation of revelation is not impossible (Tabrīzī, 2011 AD/1433 AH: 1, 462).

It is necessary to recall that, as previously mentioned, some Shiʿa scholars and writers have expanded the scope of impeccability beyond the fourteen impeccables to include figures such as Imam *Alī Akbar* (AS), *Zaynab, Umm Kulthūm, Sukayna*, and the Four Deputies.

In addition to the issue of impeccability, Shiʿa scholars and theologians have agreed on the general principles of the Imam knowledge, but there has always been disagreement regarding its specifics; some, like *Ibn Qubbah* and *Faḍl ibn Shādhān*, believed that the Imams (AS) were only knowledgeable about the *Sharīʿa* (Modarresi Tabatabai, 2007 AD/1386 SH: 227; Ṭūsī, 1969 AD/1348 SH: 540). Other scholars, such as *Sayyid ʿAbdul Ḥusayn Lārī, Ākhūnd*

Khurāsānī, and others, believed that the Imam (AS) is not only knowledgeable about *Sharī'a* but also benefits from knowledge of the unseen (*Ghayb*) (Lārī, 1985 AD/1364 SH: 25; Ākhūnd Khurāsānī, 1988 AD/1409 AH: 1, 273).

We now see that disagreement in the specifics of theological beliefs has led to interpretations and even rejections of certain narrations. For example, all theologians agree on God's attribute of "Will" (Ḥillī, 1986 AD/1407 AH: 288; Fāḍil Miqdād, 2001 AD/1380 SH: 38; Muẓaffar, n.d.: 38; Ṭabāṭabā'ī, 1983 AD/1404 AH: 307); however, the disagreement regarding whether divine will is an essential attribute or an active attribute affects their stance on certain narrations.

As an example, Imam *Ṣādiq* (AS) said: "When Imam *Ḥusayn* (AS) left Mecca, *Muḥammad Ḥanafiyya*, his brother, came to him and said: "Why are you leaving Mecca in haste?" The Imam replied: "After I separated from you, the Messenger of God (PBUH) came and said: O! *Ḥusayn*, go to Iraq; for God wishes to see you killed." *Muḥammad Ḥanafiyya* said to him: Indeed, we belong to God and to Him we will return. Now that you are going to be killed, why are you taking these women with you? *Ḥusayn* (AS) said: The Messenger of God (PBUH) told me: God wishes to see these women as captives." (Sayyid ibn Ṭāwūs, 1999 AD/1378 SH: 84)

It seems that some researchers view divine will, or the will of God, as an inherent attribute and believe that there is no meaningful interpretation for "Will" in the phrase "God willed for you to be killed;" because two situations arise: 1. "Will" is existential; meaning God has destined that you be killed, and there is nothing you can do to

avoid it. This explanation is obvious, as everyone knows that God's decrees come to pass; 2. The intention behind "Will" is legislative, signifying that God's command pertains to the killing of *Ḥusayn* (AS), which is also not accurate; because this interpretation implies that the killing of Imam *Ḥusayn* (AS) is desirable to God (Salehi Najaf Abadi, 2005 AD/1384 SH: 97-98; ibid, n.d.: 405 and 398).

Now, it seems that if we consider divine will, or the decree, as an attribute of action, as some scholars do (Ṭabāṭabāʾī, 1983 AD/1362 SH: 17, 120), meaning that a person has seen the deed of God and then derives the will and decree from it, the meaning of the aforementioned Hadith is: God prepared the conditions for the killing and captivity of the family of Imam *Ḥusayn* (AS). Preparing these conditions means that someone (*Yazīd*) came to power that is bound by no covenant or pact and respects no sanctity. On the other hand, there is someone (*Ḥusayn*) who cannot tolerate such a thing; thus, the conditions and possibilities for the killing of Imam *Ḥusayn* (AS) have been established. Therefore, when the Prophet (AS) tells Imam *Ḥusayn* (AS), "God has wished to see you killed and your family taken captive," it informs about the occurrence of conditions and factors; that is, God has facilitated these conditions.

10.1.2. Lack of Historical Studies on Theological Beliefs

The unclear historical background of theological beliefs is another drawback in using these beliefs to understand Hadith. In other words, the absence of historical studies on theological beliefs deprives us of recognizing the developments and transformations that these beliefs have

undergone. For example, one of the Shi‘a theological beliefs is that the "*Muḥtaḍar*" (one who is dying) witnesses the Prophet (PBUH) and the Imams (AS) (Majlisī, 2006 AD/1385 SH: 6, 200). However, *Shaykh Mufīd* based on some hadiths believed that the "*Muḥtaḍar*" sees only the Prophet and Ali at the time of death. Furthermore, the intent behind seeing is to observe the results of accepting or rejecting the Vilayah (leadership) of the Imams, even though the *Ḥashwīyyah* believe that the "*Muḥtaḍar*" sees the Prophet (PBUH) and Ali (AS) with the physical eye (Mufīd, 1992 AD/1413 AH: 73-74). Thus, some scholars assert that the aforementioned theological belief (observing the results of Vilayah by seeing the impeccables at the time of death) has undergone change and transformation (Muḥsinī, 2007 AD/1428 AH: 3, 354).

Currently, it seems that regarding the lack of these studies, many researchers perceive the theological beliefs of today's generation as being the same as those of the past, and based on that, they engage in the understanding of hadith without daring to offer an alternative interpretation.

10.1.3. Theological Beliefs and Their Assumptions

The unquestioning acceptance of certain theological beliefs is a third detriment that threatens the understanding of hadith. In other words, sometimes a researcher considers a non-fundamental belief as fundamental and interprets a Hadith based on it. For example, the interpretation of the Hadith "*Inna man Laḥiqa bī Istashhid*" and the hadith of *al-Arīkah* are based on the limited knowledge of the Imam (AS) and the justice of the companions, which has been previously mentioned.

10.1.4. Theological Beliefs and Errors in Application

Sometimes, the theological belief that is the basis for understanding a hadith is based on a solid foundation; however, the hadith researcher makes a mistake in applying the hadith to that belief. In other words, they view the hadith as an instance of the theological belief when it is not. For example, a hadith states that the Quran contained the verse of *Rajm* (stoning) (Ḥurr ʿĀmilī, 1982 AD/1403 AH: 18, 350). Ayatollah *Khuʾī* categorized it under *Taqīyyah* (dissimulation) (Khuʾī, 1986 AD/1407 AH: 1, 196), while the mentioned hadith does not qualify as an instance of *Taqīyyah*; because although *ʿUmar* spoke of the existence of the verse of *Rajm*, it was not accepted (Suyūṭī, n.d.: 1, 206; Khuʾī, 1975 AD/1395 AH: 202); therefore, the possibility of *Taqīyyah* is not appropriate.

10.1.5. Confusion Between Verbal and non-Verbal (*Lubbī*) Evidence

As previously mentioned, the indicators for understanding the speaker's intention are divided into verbal and non-verbal (*Lubbī*) categories. One of the detriments to understanding hadith is the confusion between these two types of evidence. In other words, theological beliefs that are considered non-verbal (*Lubbī*) indicators are sometimes treated as verbal evidence; for instance, the late Salehi, based on his theological belief regarding the limitation of the Imam's (AS) knowledge, explained the hadith "Whoever joins me will be martyrs," (Ibn Qūlawayh, 1996 AD/1375 SH: 75; Salehi Najaf Abadi, n.d.: 426) whereas the knowledge of the Imam (AS) is one of the theological beliefs that should be drawn from the certain knowledge of

the Imam. Thus, details such as the lack of awareness of all future events cannot be the basis for justifying the hadith since the mentioned theological belief is derived from non-verbal (*Lubbī*) evidence.

10.1.6. Neglecting Other Indicators

Sometimes, individuals interpret a hadith based on a theological belief that is a connected non-verbal (*Lubbī*) indicator, while being oblivious to other indicators. For example, some Sunni scholars have interpreted the hadith of *Ghadīr* and the hadith of *al-Arīkah* based on their theological belief, specifically the justice of the companions, interpreting them respectively as friendship and individuals who are affluent and free from the pursuit of knowledge; whereas in the first hadith, they overlooked other indicators like the time, location of the hadith issuance, the large number of recipients, and in the second hadith, they failed to consider the behavior of *Abū Bakr* regarding the hadith of the Prophet (PBUH) and his statements.

Conclusion

The results indicated that theological beliefs play a significant role as indicators in the process of understanding Hadith. Also, both Shi'a and Sunni scholars and researchers have utilized theological beliefs in the understanding and analysis of hadith; however, this usage faces some challenges that, if ignored, will lead to a subjective interpretation of the hadith text. It seems that by defining the scope and range of using the theological beliefs in the process of understanding Hadith and paying attention to the essential nature of these beliefs, we can prevent these challenges. In this research, the

main challenges of using theological beliefs in understanding hadith include: Differences in theological beliefs, assuming non-accepted beliefs as established, mixing between verbal and non-verbal (*Lubbī*) indicators, and neglecting other indicators.

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