



Authentication of Two Narrations Containing the Proverbs "Āfat al-‘Ilm al-Nisyān" and "al-Tadbīr Nişf al-Ma‘īsha"

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Abstract

One of the areas that has received comparatively little attention in hadith studies concerns narrations that have become widespread in popular culture in the form of proverbs and maxims and have been attributed to the impeccable Imams (AS) without reliable evidence.

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The present study examines, through *Rijālī* and textual approaches, narrations containing the two proverbs "*Āfat al-ʿIlm al-Nisyān*" (The affliction of knowledge is forgetfulness) and "*al-Tadbīr Nisf al-Maʿīsha*" (Prudence is half of livelihood) in both Shiʿi and Sunni sources. The findings indicate that in the earliest available sources these narrations were transmitted from non-Infallible individuals, and in later sources most of the transmitters mentioned in their chains of transmission are unknown or weak. Based on *Isnad* analysis, the primary common link of the first narration in "*al-Maḥāsin*" and "*Man Lā Yaḥḍuruh al-Faqīh*" is Ḥammād ibn ʿAmr al-Naṣībī, an obscure figure in hadith biographical literature. The primary common link of the second narration is Anas ibn Mālik (d. 91 AH), while its secondary common link is Khallād ibn ʿĪsā (d. 220 AH). Accordingly, the production of these narrations can be dated respectively to the late second century and the early third century AH. This study demonstrates the necessity of critically examining the attribution of commonly circulated proverbs to the impeccable Imams (AS).

Keywords: Popular Proverbs, Authentication, Prudence, Forgetfulness, Common Link.

Introduction

One of the fields in which the statements of the impeccable Imams (AS) and those of non-impeccable have become intermingled is the realm of proverbs. Since the sayings of the Impeccable Imams constitute a religious source for Shiʿi Muslims and possess a value

84 higher than that of other human statements, it is evident that they must

be distinguished from the words of scholars and sages and collected separately as religious texts, a task undertaken by religious scholars since early times.

However, some have assumed that every beautiful and eloquent statement should be attributed to the Imams (AS). As a result, educational and literary works contain many statements widely attributed to the Impeccable Imams, yet upon investigation of their origins; they are either absent from early sources or entered hadith collections in later centuries without any supporting evidence.

Attempting to attribute every virtuous and wise saying to the Imams constitutes a form of fabrication and religious innovation. Such attribution is tantamount to exaggeration or innovation in religion, both of which are condemned in the Qur'an:

"O! People of the Book, do not exaggerate in your religion." (al-Mā'idah: 77; al-Nisā': 171)

Many narrations circulating in popular culture are regarded by hadith scholars as authentic and reliable; however, some statements that have become widespread as hadiths are considered fabricated and falsely attributed, likely originating from storytellers and preachers. A number of hadith scholars, such as *Ibn al-Jawzī* in "*al-Qusṣāṣ wa al-Mudhakkirīn*" and *Ibn Taymīyya* in "*Aḥādīth al-Qusṣāṣ*," (Ibn Taymīyya, 1971 AD/1392 AH) have pointed to some of these fabrications.

To distinguish authentic narrations from fabricated ones commonly circulated among the public, scholars authored specialized works, each determining authenticity based on their hadith and biographical principles. These include *Muḥammad ibn 'Abd al-Raḥmān al-Sakhāwī*

in "*al-Maqāṣid al-Ḥasana fī Bayān Kathīr min al-Aḥādīth al-Mushtahirah 'alā al-Alsinah*," (Sakhāwī, 1950 AD/1370 AH) *Jalāl al-Dīn al-Suyūṭī* in "*al-Durar al-Munthathira fī al-Aḥādīth al-Mushtahirah*," (Suyūṭī, 1994 AD/1415 AH) *Muḥammad ibn 'Alī ibn Ṭūlūn* in "*al-Shadhira fī al-Aḥādīth al-Mushtahirah*," (ibn Ṭūlūn, 1952 AD/1372 SH) *Ismā'īl ibn Muḥammad al-'Ajlūnī* in "*Kashf al-Khaḍā' wa Mazāl al-Albās 'ammā Ishtahara minal Aḥādīth 'alā al-Sunnah al-Nās*," ('Ajlūnī, 1987 AD/1408 AH) and *Muḥammad Riḍwān Dāyah* in "*Mu'jam al-Aḥādīth al-Mushtahara*." (Dāyah, 2002 AD/1423 AH) (Moeini, 2013 AD/1393 SH: 1, 5875)

A number of prophetic sayings with proverbial characteristics were compiled in independent works, among them "*al-Amthāl fī al-Ḥadīth al-Nabawī*," in two volumes, authored by the hadith scholar *Abū Muḥammad 'Abd Allāh ibn Muḥammad ibn Ja'far ibn Ḥayyān*, known as *Abū Shaykh Isfahānī* (d. 369 AH).

Some of these proverbs, recorded in "*al-Mustaṭraf fī Kull Fann Mustazraf*," (9th century AH) include: "Actions are judged by intentions," "A person's intention is better than his action," "The affliction of knowledge is forgetfulness," "Part of a person's good Islam is leaving what does not concern him," "When a noble person of a people comes to you, honor him," "Place people according to their ranks," and "The upper hand is better than the lower hand." (Abshīhī, 1998 AD/1419 AH: 37)

Other important sources of these proverbs include: "*al-Tamthīl wa al-Muḥāḍara*," (Tha'ālibī, 2003: 28) "*Nathr al-Durr fī al-Muḥāḍarāt*,"

86 (Ābī, 2003 AD/1424 AH: 3, 26) "*Majma' al-Amthāl*," (Miydānī, n.d.: 1,

59) and "*Amthāl wa Ḥikam*," (Dehkhoda, 2004 AD/1383 SH: 1, 40).

The book "*al-Amthāl wa al-Ḥikam al-Mustakhraja min Nahj al-Balāgha*," devoted to proverbs and short wisdom sayings from *Nahj al-Balāgha*, contains 202 proverbs and maxims attributed to *Amīr al-Mu'minīn 'Alī* (AS) (Gharawī, 1986 AD/1407 AH).

1. Research Background

Several prior studies relate to the subject of this research. Among them are:

- The article "Stylistic Analysis of Prophetic Proverbs in the Light of Persian Literary Equivalence" (2019 AD/1398 SH) by Mohammad Shaykh and Khadijeh Rigi;
- The paper "Application of Intertextuality in Understanding the Proverbs of *Nahj al-Balāgha*" (2016 AD/1395 SH) by Mohammad Reza Pircheragh and Abdol Hadi Fiqhizadeh;
- And "Proverb in the Prophetic Hadith" by Effat Samimi, which discusses a number of sayings that, according to the writer, were first uttered by the Prophet Muhammad (PBUH).
- Only one study, "Textual and Isnad Analysis of the Saying "*al-Jannatu Taḥta Aqdāmi al-Ummahāt*" (Paradise lies beneath mothers' feet) (2012 AD/1391 SH) by Parviz Rastegar Jozi and Mohammad Taqi Rahmat Panah, critically examined both the text and chain of transmission of a narration attributed to the Prophet and concluded that its attribution to him is not genuine.

Since no serious investigation has yet been undertaken regarding narrations containing proverbial expressions and their influence from **87**

folk culture, the present study continues the line of a previous work titled "Authentication of Two Narrations Containing the Proverbs *"al-Shaḥīḥu A ḍharu min al-Zālim"* (The miser is more excusable than the oppressor) and *"al-Sa'īdu Man Wū'iza bi Ghayrih"* (The Fortunate Is He Who Takes Admonition from Others) in *"Biḥār al-Anwār,"* and may thus be considered a relatively new effort.

Examples of sayings or phrases that have become popular among people as *hadiths* include:

- *"Yad Allāh Ma'a al-Jamā'a,"* (The hand of God is with the community) (Sakhāwī, 1984 AD/1405 AH) not found in Shi'a hadith collections, and in Sunni sources only transmitted by *al-Tirmidhī* (1998: 3, 316), who described it as rare.
- "Honor your guest, even if he is a disbeliever," (Shu'ayrī, 1965 AD/1385 AH: 84) widely quoted among people (Majlisī, 1982 AD/1403 AH: 67, 370) though not actually transmitted as a hadith.
- "The best of affairs are the moderate ones," (*Khayr al-Umūr Awsātuhā*) (Ibn Sallām, 1964 AD/1384 AH: 7, 103) widely known among Muslims; however, in Shī'ī canonical sources it appears only in *"Nawādir al-Kāfi,"* and is absent from the six principal Sunnī collections, being classified as weak (Ajlūnī, 1999 AD/1420 AH: 1,448).

2. Methods

This research employs an analytical-critical approach based on historical-analytical methodology. The research stages are as follows:

- 88** 1) Data collection: By searching key phrases, *"Āfat al-Ilm al-Nisyān"*

and "*al-Tadbīr Niṣfal-Ma'īsha*," all occurrences in Shī'ī and Sunnī hadith sources were identified.

2) Authentication of chains: The Isnads were assessed through reliable *Rijālī* references of both traditions to determine the trustworthiness or weakness of the transmitters, continuity or disruption of chains, and the presence of unknown or accused narrators.

3) Textual and comparative analysis: The versions of these narrations were examined comparatively across diverse sources to identify textual variants.

4) Chronological dating: The probable dates of origin were deduced from the common links (central transmitters) and the era of compilation of the relevant sources.

This combined method, incorporating *Rijālī*, textual, and historical perspectives, aims to distinguish the authentic utterances of the impeccable Imams (PBUH) from fabricated sayings or those derived from folk traditions.

Given that "*Biḥār al-Anwār*" is one of the most comprehensive collections of Shi'a hadith and "*Majma' al-Amthāl*" by *Maydānī* is a significant compilation of Arabic proverbs, both works were selected as primary sources in this study.

3. "The Affliction of Knowledge" in the Words of the Prophet (PBUH)

Knowledge and learning are divine favors and blessings bestowed upon humankind; yet, like other blessings, they may also be afflicted

by certain harms. One such affliction, mentioned in a saying narrated from the Prophet (PBUH), is the forgetfulness of knowledge: "The calamity of knowledge is forgetfulness."

This expression appears in "*Biḥār al-Anwār*," Vol. 66, presented concisely and derived from "*al-Khiṣāl*" (composed 381 AH). It also appears in "*Biḥār*," Vol. 74, in longer and shorter versions transmitted from several sources: "*al-Maḥāsin*" (274 AH), "*Tuḥaf al-Uqūl*" (4th century AH), "*Makārim al-Akhlāq*" (6th century AH), and "*Kanz al-Fawā'id*" (449 AH)."

Narration 1, *al-Khiṣāl* (381 AH):

"*Abī 'an Sa'd wa al-Ḥimyarī jamī'an 'an Hārūn ibn Muslim 'an Mas'adah ibn Ṣadaqah 'an Ja'far ibn Muḥammad 'an Ābā'ihī* (AS) who said: "The Messenger of God (PBUH) said: "The affliction of speech is falsehood; the affliction of knowledge is forgetfulness; the affliction of forbearance is foolishness; the affliction of worship is weariness; the affliction of refinement is arrogance; the affliction of courage is oppression; the affliction of generosity is reproach; the affliction of beauty is conceit; and the affliction of nobility is boasting." (Majlisī, 19982 AD/1404 AH: 66, 389)

Narration 2, *Maḥāsin* (274 AH):

"*Abīhi 'an Abīhi 'an Ḥammād ibn 'Amr 'an al-Sariyy ibn Khālīd 'an Abī 'Abd Allāh 'an Ābā'ihī 'an al-Nabī* (PBUH) who said to 'Alī (AS): "O! 'Alī! The affliction of speech is falsehood; the affliction of knowledge is forgetfulness; the affliction of worship is weariness; and the affliction of refinement is arrogance." (Majlisī, 1982 AD/1403

An identical version with slight difference also appears from "*Tuḥaf al- 'Uqūl*." (Majlisī, 1982 AD/1403 AH: 74, 61)

Narration 3, *Tuḥaf al- 'Uqūl* (4th century AH):

"O! 'Alī! There is no poverty more severe than ignorance, no wealth more beneficial than intellect, no loneliness more repulsive than self-admiration, no deed comparable to good planning, no piety like restraint, and no nobility like good character. Indeed, falsehood is the affliction of speech, and forgetfulness is the affliction of knowledge." (Majlisī, 1982 AD/1403 AH: 74, 64)

Narration 4, from *Makārim al-Akhlāq* (6th century AH):

From *Ja'far ibn Muḥammad*, from his father, from his grandfather, from 'Alī ibn Abī Ṭālib (AS), from the Prophet (PBUH), that he said:

"O! 'Alī, I enjoin upon you a counsel, so preserve it; and you shall remain in goodness so long as you preserve my counsel... O! 'Alī, the affliction of speech is falsehood, the affliction of knowledge is forgetfulness, the affliction of worship is weariness, the affliction of beauty is vanity, and the affliction of forbearance is envy..." (Majlisī, 1982 AD/1403 AH: 74, 59)

Narration 5, from *Kanz al-Fawā'id* (449 AH):

"The affliction of speech is falsehood, the affliction of knowledge is forgetfulness, the affliction of worship is weariness, and the affliction of refinement is arrogance. There is no nobility except through humility, no generosity except through piety, no action except with intention, and no worship except with certainty." (Majlisī, 1982 AD/1403 AH: 74, 168)

It is thus observed that the phrase common to all five narrations is:

"The affliction of speech is falsehood, the affliction of knowledge is forgetfulness, and the affliction of worship is weariness."

3-1. Other Sources of Narrations Containing the Phrase "Āfat al-‘Ilm al-Nisyān"

In sources predating "*Biḥār al-Anwār*," this narration appears in three hadith works, "*Tawḥīd* (381 AH), *Man Lā Yaḥḍuruh al-Faqīh* (381 AH), and *al-Sarāʿir al-Ḥawī li Taḥrīr al-Fatāwī* (598 AH)" with chains of transmission. It also appears, without Isnad, in "*al-Durr al-Naẓīm fī Manāqib al-Aʿimma al-Lahāmīm*" (7th century AH), where it is transmitted from *Ḥārith al-Aʿwar* on the authority of Imam *ʿAlī* (AS), in the chapter on the sayings of Imam *Ḥasan* (AS).

The chain of transmission in "*al-Faqīh*" and "*al-Sarāʿir*" is identical. Thus, taking together the two routes mentioned in "*al-Tawḥīd*" and "*al-Faqīh*" along with the two routes found in *Biḥār al-Anwār*, a total of four transmission routes for this narration can be identified.

Chain of transmission in *al-Tawḥīd*:

"*Muḥammad ibn ʿAlī ibn al-Ḥusayn ibn Bābawayh* narrated to us; *Abū al-Ḥasan ʿAlī ibn ʿAbd Allāh ibn Aḥmad al-Iṣbahānī* said: *Makkī ibn Aḥmad ibn Saʿduwayh al-Bardhaʿī* narrated to us; *Abū Maṣṣūr Muḥammad ibn al-Qāsim ibn ʿAbd al-Raḥmān al-ʿAtakī* informed us; *Muḥammad ibn Ashras* narrated to us; *Ibrāhīm ibn Naṣr* narrated to us; *Wahb ibn Wahb ibn Hishām Abū al-Bakhtarī* narrated to us; *Jaʿfar*

92 *ibn Muḥammad* (AS), from his father, from his grandfather, from *ʿAlī*

ibn Abī Ṭālib (AS), from the Prophet (PBUH)." (Ibn Bābawayh, 1995 AD/1416 AH: 376)

Chain of transmission in *al-Faqīh*:

- 1) *Muḥammad ibn 'Alī ibn al-Ḥusayn ibn Bābawayh* narrated: *Anas ibn Muḥammad*, from his father, from *Ja'far ibn Muḥammad* (AS), from his father, from his grandfather, from *'Alī ibn Abī Ṭālib* (AS), from the Prophet (PBUH), which he said to him...
- 2) *Muḥammad ibn 'Alī ibn al-Ḥusayn ibn Bābawayh* said: I have narrated it from *Muḥammad ibn 'Alī ibn al-Shāh* in *Marw al-Rūd*; he said: *Abū Ḥāmid Aḥmad ibn Muḥammad ibn Aḥmad ibn al-Ḥusayn* narrated to us; *Abū Yazīd Aḥmad ibn Khālīd al-Khālīdī* narrated to us; *Muḥammad ibn Aḥmad ibn Ṣāliḥ al-Tamīmī* narrated to us; my father *Aḥmad ibn Ṣāliḥ al-Tamīmī* informed us; *Muḥammad ibn Ḥātim al-Qaṭṭān* narrated: *Ḥammād ibn 'Amr* narrated from *Ja'far ibn Muḥammad* (AS), from his father, from his grandfather, from *'Alī ibn Abī Ṭālib* (AS), from the Prophet (PBUH), that he said to him... (Ibn Bābawayh, 1983 AD/1404 AH: 4, 352)

In "*Majma' al-Amthāl*," the phrase "*Āfat al-ʿIlm al-Nisyān*" is cited as a saying of the genealogist *Bakrī*:

"Knowledge has an affliction, an ill omen, a corruption, and greed. Its affliction is forgetfulness; its ill omen is lying concerning it; its corruption is disseminating it among those unworthy of it; and its greed is that the possessor of knowledge becomes covetous of it and is never satisfied therewith." (Maydānī, 2014 AD/1394 SH: 1, 180)

In Sunni sources, narrations containing the phrase "*Āfat al-ʿIlm al-Nisyān*" are found in:

- *al-Zuhd wa al-Raqāʿiq* (181 AH) (Ibn Mubārak, 1999 AD/1420 AH: 1, 285);
- *Muṣannaḡ Ibn Abī Shaybah* (235 AH) (Ibn Abī Shuʿba, 1988 AD/1409 AH: 5, 286);
- *Sunan al-Dārimī* (255 AH) (Dārimī, 1991 AD/1412 AH: 1, 487);
- *al-Tārīkh al-Kabīr* (256 AH) (Bukhārī, n.d.: 1, 265);
- *Tārīkh Ibn Abī Khaythamah* (279 AH) (Ibn Abī Khaythamah, 2006 AD/1427 AH: 1, 292);
- *al-Nafaqah ʿalā al-ʿIyāl* (281 AH) (Ibn Abī Dunyā, 1979 AD/1410 AH: 1, 528);
- *Iṣlāḡ al-Māl* (281 AH) (idem, 1993 AD/1414 AH: 61);
- *al-ʿIqd al-Farīd* (328 AH) (Ibn ʿAbd Rabbah, 1983 AD/1404 AH: 2, 80);
- *al-Kāmil fī Duʿafāʾ al-Rijāl* (365 AH) (Ibn ʿAdī, 1997 AD/1418 AH: 1, 110);
- *Mashyakhat al-Ābnūsī* (457 AH) (Ibn al-Ābnūsī, 2000 AD/1421 AH: 2, 81).

The speaker to whom this phrase is attributed varies across these sources. In "*al-Zuhd wa al-Raqāʿiq*," the earliest extant source for this proverb, it is attributed to *ʿAbd al-Raḡmān ibn Ziyād ibn Anʿam al-Ifrīqī*. In "*Muṣannaḡ Ibn Abī Shaybah*," it is attributed in one route to *ʿAbd Allāh ibn Masʿūd*, and in another route to the Messenger of God (PBUH) through *al-Aʿmash*. In *Sunan al-Dārimī*, one route

94 attributes it to *al-Zuhrī*, and another through *al-Aʿmash* to the Prophet

(PBUH). In *al-Tārīkh al-Kabīr*, it is attributed to *Ibn Mas'ūd*; in "*Tārīkh Ibn Abī Khaythamah*," to *Fuḍayl ibn 'Iyād Abū 'Alī*; in "*al-Nafaqah 'alā al-'Iyāl*," to *Daghfal*; in "*Iṣlāḥ al-Māl*," to *Mu'āwiyah*; in "*al-'Iqd al-Farīd*," to *Abū Ḍamḍam al-Nassābah al-Bakrī*; in "*al-Kāmil fī Du'afā' al-Rijāl*," through four routes to *'Abd Allāh ibn al-Mukhtār*, *al-A'mash*, *Ibn An'am al-Ifriqī*, *'Alī (AS)*, and the Prophet (PBUH); and in *Mashyakhat al-Ābnūsī*, through *al-A'mash*.

3-2. Examination of the Chains of Transmission of Narrations Containing the Phrase "*Āfat al-'Ilm al-Nisyan*"

Examination of the narrators of these narrations in Shi'i sources:

In "*Nukhbat al-Maqāl fī Tamyīz al-Isnad wa al-Rijāl*," *Ṣadūq*'s chain to *Ḥammād ibn 'Amr (al-Naṣībī)* and *Anas ibn Muḥammad* is regarded as weak, and no trace of the individuals appearing in this chain can be found in the biographical *Rijāl* works (Ibn Bābawayh, n.d.: 4, 536; Hajiyanī Dashtī, n.d.: 400). In "*al-Mufīd min Mu'jam Rijāl al-Ḥadīth*," *Ḥammād ibn 'Amr* is described as unknown, and *Ṣadūq*'s chain to him in the narration of the Prophet's testament to *Amīr al-Mu'minīn (AS)* is also considered weak (Jawāhirī, 2009 AD/1430 AH: 2, 195). *Yahyā ibn Ma'īn* described *Ḥammād ibn 'Amr al-Naṣībī* as one who lies and corrupts hadith. *Jūzjānī* regarded him as a liar, and *Nasā'ī* considered him *Munkar al-Ḥadīth* (Ibn 'Adī, 1997 AD/1418 AH: 2, 239).

In the chains of transmission found in "*Tawḥīd*," there are five unknown narrators:

"*Abū al-Ḥasan ʿAlī ibn ʿAbd Allāh ibn Aḥmad al-Isfahānī, Makī ibn Aḥmad ibn Saʿdawayh al-Bardhaʿī, Abū Manṣūr Muḥammad ibn al-Qāsim ibn ʿAbd al-Raḥmān al-ʿAtakī, Muḥammad ibn Ashras, and Ibrāhīm ibn Naṣr.*"

In "*Tanqīḥ al-Maqāl*," (Māmaqānī, n.d.: 3, 113-114) "*Rijāl al-Najāshī*," (Najāshī, 1986 AD/1365 SH: 335) and "*Rijāl Ibn Ghaḍāʿirī*," (Ibn Ghaḍāʿirī, 2001 AD/1422 AH: 93) *Muḥammad ibn Khālīd al-Barqī* is described as weak in hadith and as a transmitter from weak narrators. *Ṭūsī* likewise held that *Aḥmad ibn Muḥammad al-Barqī* himself was trustworthy and reliable, but that he transmitted many hadiths from weak narrators and relied on *Mursal* reports. He authored numerous books on different subjects, the most famous of which is "*Maḥāsin*," in which both excess and deficiency have occurred. *Najāshī* likewise mentions these same points in his "*Rijāl*." *Ibn Ghaḍāʿirī* said: "The scholars of Qom criticized him, but this criticism is not directed at him personally; rather, it concerns those from whom *Barqī* transmitted, because *Abū ʿAbd Allāh Barqī* narrated from anyone without exercising sufficient scrutiny." (Atarodi Quchani, 1988 AD/1367 SH: 56)

al-Sarī ibn Khālīd al-Nājī is listed as unknown in "*Tanqīḥ al-Maqāl*." (Māmaqānī, n.d.: 2, 10) In "*Majmaʿ al-Rijāl*," the chain of the narration in "*al-Khiṣāl*" from *ʿAbd Allāh ibn Jaʿfar al-Ḥimyarī*, from *Hārūn ibn Muslim*, from *Masʿadah ibn Ṣadaqah al-Rabaʿī*, is considered weak (Qahpayi, 1985 AD/1364 SH: 7, 279). In *Rijāl* of *Ibn Dāwūd Ḥillī*, *Kashshī*'s opinion regarding *Masʿadah ibn Ṣadaqah al-*

96 *ʿAbdī* is cited as follows: "He is a *Batrī*, and therefore he will be

mentioned among the weak narrators." (Ibn Dāwūd Ḥillī, 1862 AD/1342 SH: 1, 344)

<i>al-Maḥāsīn</i> Chain	<i>al-Faḡīḥ</i> Chain 1	<i>al-Faḡīḥ</i> Chain 2	<i>al-Khiṣāl</i> Chain	<i>al-Tawḥīd</i> Chain
	Muḥammad b. ‘Alī b. al- Ḥusayn b. Bābawayh (381 AH)	Muḥammad b. ‘Alī b. al- Ḥusayn b. Bābawayh	Muḥammad b. ‘Alī b. al- Ḥusayn b. Bābawayh	Muḥammad b. ‘Alī b. al- Ḥusayn b. Bābawayh
	Muḥammad b. ‘Alī b. al-Shāh of Marw al- Rūd		‘Alī b. al- Ḥusayn b. Bābawayh	Abū al- Ḥasan ‘Alī b. ‘Abd Allāh b. Aḥmad al- Iṣfahānī
Aḥmad b. Abī ‘Abd Allāh al- Barqī (280 AH)	Abū Ḥāmid Aḥmad b. Muḥammad b. Aḥmad b. al- Ḥusayn		Sa‘d b. ‘Abd Allāh and ‘Abd Allāh b. Ja‘far al-Ḥimyarī (300 AH)	Makī b. Aḥmad b. Sa‘dawayh al-Bardha‘ī
	Abū Yazīd Aḥmad b. Khālīd al- Khālīdī		Hārūn b. Muslim	Abū Manṣūr Muḥammad b. al-Qāsim b. ‘Abd al- Raḥmān al- ‘Atakī
	Muḥammad b.		Mas‘adah b.	Muḥammad

<i>al-Maḥāsīn</i> Chain	<i>al-Faqīḥ</i> Chain 1	<i>al-Faqīḥ</i> Chain 2	<i>al-Khiṣāl</i> Chain	<i>al-Tawḥīd</i> Chain
	Aḥmad b. Ṣāliḥ al- Tamīmī		Ṣadaqah al- Raba'ī	b. Ashras
	Abī Aḥmad b. Ṣāliḥ al- Tamīmī			Ibrāhīm b. Naṣr
	Muḥammad b. Ḥātim al- Qaṭṭān			Wahb b. Wahb b. Hishām Abū al-Bakhtarī (200 AH)
Ḥammād b. ‘Amr al- Naṣībī	Ḥammād b. ‘Amr al-Naṣībī	Anas b. Muḥammad Abū Mālīk		
al-Sarī b. Khālīd (185 AH)		his father (Muḥammad Abū Mālīk)		
Abū ‘Abd Allāh (AS) (148 AH)	Ja‘far b. Muḥammad (AS)	Ja‘far b. Muḥammad (AS)	Ja‘far b. Muḥammad (AS)	Ja‘far b. Muḥammad (AS)
his father (AS)	his father (AS)	his father (AS)	his father (AS)	his father (AS)
his forefathers (AS)	his forefathers (AS)	his forefathers (AS)	his forefathers (AS)	his forefathers (AS)

<i>al-Maḥāsīn</i> Chain	<i>al-Faḡīḥ</i> Chain 1	<i>al-Faḡīḥ</i> Chain 2	<i>al-Khiṣāl</i> Chain	<i>al-Tawḥīd</i> Chain
‘Alī (AS)	‘Alī (AS)	‘Alī (AS)	‘Alī (AS)	‘Alī (AS)
the Prophet (PBUH)	the Prophet (PBUH)	the Prophet (PBUH)	the Prophet (PBUH)	the Prophet (PBUH)

According to the table of Shi‘i chains of transmission, the common narrator is *Ḥammād ibn ‘Amr al-Naṣībī*, and no biographical entry for him exists in the *Rijāl* sources.

The earliest source containing the phrase "*Āfat al-‘Ilm al-Nisyan*" is "*al-Zuhd wa al-Raqā‘iq*," composed in the late second century AH, where it is transmitted from *‘Abd al-Raḥmān ibn Ziyād ibn An‘um*. *Aḥmad ibn Ḥanbal*, *Tirmidhī*, *Nasā‘ī*, *Dārquṭnī*, *Yahyā ibn Ma‘īn*, *Abū Zur‘ah*, and *Yahyā ibn Sa‘īd al-Qaṭṭān* all considered *‘Abd al-Raḥmān ibn Ziyād ibn An‘um al-Ifriqī* weak (Ibn Abī Ḥātim, 1951 AD/1271 AH: 5, 234).

In the chain through *Ziyād ibn An‘um*, there appears *Rishdīn ibn Sa‘d*, whom all *Rijāl* scholars, including *Bukhārī*, *Muslim*, *Abū Zur‘ah*, *Abū Dāwūd*, *Abū Ḥātim*, and *Nasā‘ī*, have declared weak (Nūrī et al., 1981 AD/1412 AH: 1, 245).

In the narrations transmitted in Sunni sources, *Ibn Abī Shaybah* in his "*Muṣannaḡ*" and *Dārimī* in his *Sunan* report the tradition through *A‘mash*, even though *A‘mash* did not hear (directly) from the Messenger of God (PBUH) (al-Mullā al-Qārī, n.d.: 402). In the report attributed to Ibn Mas‘ūd, there is a break in the chain, because *Qāsim ibn ‘Abd al-Raḥmān*

did not hear from *ʿAbd Allāh ibn Masʿūd* (al-Ṣanʿānī, 2011 AD/1432 AH: 1, 202). In the report transmitted from *Zuhrī*, *Walīd ibn Muslim* is a *Mudallis* (Dārimī, 1991 AD/1412 AH: 1, 487).

In the route in which the report is transmitted from Imam Alī (AS), *Muḥammad ibn ʿAbd Allāh Abū Rajāʾ al-Ḥabaṭī* relates from *Shuʿbah ibn al-Ḥajjāj* a statement that is not found among *Shuʿbah*'s hadiths; and *Uthmān ibn Saʿīd al-Aḥwal* transmits from *al-Ḥabaṭī*, through trustworthy transmitters, a report whose status as hadith has not been established (al-Manāwī, n.d.: 1, 433).

In *al-Ṭabaqāt al-Kubrā*, *al-Ḥārith al-Aʿwar al-Hamdānī* is introduced as the brother of *Abū Ishāq al-Sabīʿī*, and as one who transmitted from Imām Alī (AS) and *Ibn Masʿūd*. Sunni *Rijāl* critics differ over whether he is trustworthy: "Some regard him as weak," (Ibn Saʿd, 1989 AD/1410 AH: 6, 208; Ibn al-Jawzī, n.d.: 1, 182) while others, such as *Yaḥyā b. Maʿīn*, count *Ḥārith* among the trustworthy and offer a justification regarding *Shaʿbī*'s transmission from him, namely, that he "Lied" out of inadvertence, not deliberately (Dhahabī, 1984 AD/1405 AH: 4, 153; ʿIjlī, 1984 AD/1405 AH: 1, 278). Alternatively, it is said that he lied in ordinary speech but was truthful in hadith transmission (Mizzī, 1979 AD/1400 AH: 5, 253).

Rijāl scholars have evaluated *Sufyān ibn Wakīʿ* as follows: "*Bukhārī* says that scholars criticized him because of certain materials that had been "Taught to" *Sufyān*." *Abū Zurʿah* says that *Sufyān* is accused of lying. *Ibn Abī Ḥātim* reports that his father was asked about

100 *Sufyān* and replied: "He is careless in transmitting hadith." *Nasāʾī*

states that *Sufyān* is not trustworthy and not reliable (Dhahabī, n.d.: 2, 173; Ibn Ḥajar ‘Asqalānī, 1905 AD/1326 AH: 123-124). *Dhahabī* includes him among those who are **weak** in hadith transmission. *Ibn Hajar* says that *Sufyān* was compromised by his scribe, who would write down ḥadīths as being from him even though they were not part of his hadiths. *Sufyān* was advised about this but did not accept; therefore, his hadiths fall from consideration as authoritative (Ibn Ḥajar ‘Asqalānī, 1985 AD/1406 AH: 245).

<i>al-Zuhd wa al- Raḡā’iq (181 AH)</i>	<i>Muṣanna f Ibn Abī Shaybah (235 AH)</i>	<i>Musnad al- Dārimī (255 AH)</i>	<i>Muṣann af Ibn Abī Shaybah (235 AH)</i>	<i>Musnad al- Dārimī (255 AH)</i>	<i>Musnad al- Dārimī (255 AH)</i>	<i>Iṣlāḥ al- Māl (281 AH)</i>
Ḥusayn b. Ḥasan Marwaz ī (246 AH)	Abū Bakr	Muḥamma d b. Yūsuf al-Firyābī		‘Abd Allāh b. Sa‘īd	Muḥamma d b. al- Mubāarak	al-Ḥasan b. Ṣāliḥ
‘Abd Allāh al- Mubāra k (181 AH)	Wakī‘ b. al-Jarrāḥ (197 AH)	Sufyān al- Thawrī (161 AH)	Wakī‘ b. al-Jarrāḥ	Ḥammā d b. Usāmah b. Zayd (200 AH)	al-Walīd	Ya‘qūb b. Ishāq al- Ḥaḍramī

<i>al-Zuhd wa al- Raqā'iq (181 AH)</i>	<i>Muṣanna f Ibn Abī Shaybah (235 AH)</i>	<i>Musnad al- Dārimī (255 AH)</i>	<i>Muṣann af Ibn Abī Shaybah (235 AH)</i>	<i>Musnad al- Dārimī (255 AH)</i>	<i>Musnad al- Dārimī (255 AH)</i>	<i>Iṣlāḥ al- Māl (281 AH)</i>
Rishdīn b. Sa'd (188 AH)	Abī al- 'Umays (141 AH)	Ṭāriq b. 'Abd al- Raḥmān al-Bajlī (150 AH)	al- A'mash (148 AH)	al- A'mash	al-Awzā'ī (157 AH)	Salām b. Sulaymān
'Abd al- Raḥmā n b. Ziyād b. An'um al-Ifrīqī (156 AH)	al-Qāsim b. 'Abd al- Raḥmān b. 'Abd Allāh b. Mas'ūd (116 AH)				al-Zuhrī (124 AH)	'Amrū b. 'Utbah
		Ḥakīm b. Jābir b. Ṭāriq al- Aḥmasī (82 AH)				Mu'āwiya h

<i>al-Zuhd</i> <i>wa al-</i> <i>Raqā'iq</i> (181 AH)	<i>Muṣanna</i> <i>f Ibn Abī</i> <i>Shaybah</i> (235 AH)	<i>Musnad al-</i> <i>Dārimī</i> (255 AH)	<i>Muṣann</i> <i>af Ibn</i> <i>Abī</i> <i>Shaybah</i> (235 AH)	<i>Musnad</i> <i>al-</i> <i>Dārimī</i> (255 AH)	<i>Musnad al-</i> <i>Dārimī</i> (255 AH)	<i>Iṣlāḥ al-</i> <i>Māl</i> (281 AH)
	ʿAbdullā h b. Masʿūd (33 AH)	ʿAbdullāh b. Masʿūd	Rasūl Allāh (PBUH)	Rasūl Allāh (PBUH)		

3-3. Conclusion

A search in "*Biḥār al-Anwār*" for the narration containing the phrase "*Āfat al-ʿilm al-Nisyān*" (The Defect of Knowledge is Forgetfulness) yielded five sources: "*Maḥāsin* (d. 274 AH), *Khiṣāl* (d. 381 AH), *Tuḥaf al-Uqūl* (4th century AH), *Kanz al-Fawā'id* (d. 449 AH), and *Makārim al-Akhlāq* (6th century AH)." Among these, only "*Maḥāsin* and *Khiṣāl*" explicitly mention the *Isnad* (chain of transmission). In sources preceding "*Biḥār al-Anwār*," this narration is found in four hadith collections: "*Tawḥīd* (d. 381 AH), *Faqīh* (d. 381 AH), *Sarā'ir al-Ḥāwī li Taḥrīr al-Fatāwā* (d. 598 AH), and *al-Durr al-Naẓīm fī Manāqib al-A'imma al-Lahāmīm* (7th century AH)." The *Isnad* for the narration in "*Faqīh* and *Sarā'ir*" was identical. In "*al-Durr al-Naẓīm*," the phrase "*Āfat al-ʿilm al-Nisyān*" appears without an *Isnad* in the chapter on the sayings of Imam Ḥasan (AS). Therefore, a total of four transmission routes were identified for this narration.

An examination of the *Isnads* in terms of connection and

disconnection and an assessment of the narrators' trustworthiness revealed that none of these *Isnads* are correct. This is due to the presence of unknown individuals, narrators of a lay persuasion, and the reporting from "Fathers" and the mentioning of Imams' names as ordinary individuals. The texts of these narrations, concerning the Prophet's (PBUH) testaments to Imam *Alī* (AS), the noble moral traits and their defects, and the sayings of Imam *Ḥasan* (AS), were observed at three levels of detail: "Short (*al-Khiṣāl*), medium (*al-Maḥāsin* and *al-Tawḥīd*), and detailed (*al-Faqīh* and *Tuḥaf al-'Uqūl*)." This indicates that truncation occurred in the text based on the motives and objectives of the narrator.

In Sunni sources, the earliest reference for the narration containing "*Āfat al-'Ilm al-Nisyān*" was found in the second century AH (*al-Zuhd* and *al-Raqā'iq*), transmitted through *ʿAbdullāh ibn al-Mubārak* and *Rishdīn ibn Sa'd* from *ʿAbd al-Raḥmān ibn Ziyād ibn Anʿum al-Ifriqī*. *Rijāl* critics consider both *Rishdīn ibn Sa'd* and *ʿAbd al-Raḥmān ibn Ziyād* weak. In other sources from the third century AH, it was observed that in two routes, the narration is transmitted from *A'mash* from the Messenger of God (PBUH), in two other sources from *Ibn Mas'ūd*, and in other sources from individuals other than the Prophet (PBUH). Regarding *A'mash*, it was noted that due to the chronological distance from the Prophet (PBUH), he did not hear (directly) from him (PBUH).

By chronologically dating these narrations in Shi'i sources using the method of *Isnad* analysis, it was determined that the name

104 *Ḥammād ibn ʿAmr al-Naṣībī* appears in the *Isnads* of both *Maḥāsin*

and *Faqīh*, and he is considered the common link in these narrations. Given that the author of *Maḥāsīn* died in 274 AH and the author of *Faqīh* in 381 AH, and by calculating the generations between the authors and the narrator named *ʿAmr al-Naṣībī*, this individual would have lived approximately around 200 or 210 AH. Furthermore, no descriptive entry for this individual is found in *Rijāl* books. Therefore, it is plausible to suggest that the narration was influenced by popular culture in the late second and early third centuries AH, and a proverb like "*ʿĀfat al-ʿIlm al-Nisyan*" was incorporated into it.

4. Prudence and Foresight in the Words of the Prophet (PBUH)

Foresight is an essential prerequisite for decision-making. Deliberating on various aspects of affairs, looking to the future, and exercising foresight are what constitute prudence. *Farāhīdī* and *Rāghib* define prudence as "Reflecting and foreseeing the outcomes of matters." (Rāghib Iṣfahānī, 1991 AD/1412 AH: 307; Farāhīdī, 1988 AD/1409 AH: 8, 33) Foresight is a divine gift that distinguishes human life from animal life, imparting rationality and humanity, and illuminating the horizon of the future, enabling the power of planning to achieve noble goals. One of the areas requiring prudence is livelihood and securing sustenance. Proper management of livelihood can compensate for a large portion of economic deficiencies.

Intellect, in the sense of the inherent faculty in human beings through which one can discern and perceive, impelling towards goodness and righteousness and deterring from evil and corruption, **105**

when employed as the faculty for managing life and worldly affairs, engaging in problem-solving for life's challenges, and directing the current matters of material life in harmony and accordance with legal principles to guide one towards a rational life, is called prudence in livelihood. Thus, prudence in livelihood refers to the power of managing life (Zamani, 1980 AD/1401 AH: 44, 47). For individuals in society to achieve a desirable livelihood, planning must be undertaken in two areas, earning and allocating income (consumption, savings, investment, and spending in the way of God, according to Islamic directives to reach the desired status (Fesharaki, 2019 AD/1399 SH: 92). The skill of how to utilize blessings, referred to as prudence in religious literature, is essential for a successful life, and the measure of success is proportional to the skill in prudence, not the amount of income. Perhaps one of the most prominent components of prudence is "Moderation" in life.

In religious literature, concepts such as extravagance and wastefulness are presented in contrast to prudent management of life, while notions such as measurement and economy are placed alongside it. "Excessive Consumption" and "Improper Expenditure" are signs of imprudence, whereas "Measured Use" and "Moderation in consumption" indicate sound management. For this reason, just as prudence in managing life has been regarded as half of life, moderation has likewise been considered half of life (Pasandideh, 2013 AD/1392 SH: 1, 159).

In narrations attributed to the Prophet (PBUH), Imam Ali (AS),
106 Imam *Ṣādiq* (AS), and Imam *Mūsā Kāẓim* (AS), prudence and

moderation are described as half of one's livelihood (i.e., the necessities of life):

"*al-Tadbīr Niṣf al-ʿAysh*," (Majlisī, 1982 AD/1403 AH: 75, 326)
"Foresight is half of the comfort of life."

"*al-Taqdīr Niṣf al-ʿAysh*," (ibid: 75, 204, 208; 10, 99; 68, 347; 101, 71) "Moderation or measured spending is half of life."

These narrations also appear in other formulations conveying the same meaning, such as:

"*al-Taqdīr Niṣf al-Maʿīsha*," (ibid: 73, 60; 100, 238; 101, 73), and
"*al-Taqdīr fī al-Nafaqa Niṣf al-ʿAysh*," (ibid: 1, 224; 101, 73)

In the book *Majmaʿ al-Amthāl*, the phrase "*al-Tadbīr Niṣf al-Maʿīsha*" is recorded as a proverb (Maydani, 1951 AD/1371 AH: 1, 150).

4-1. Other Sources of "*al-Tadbīr Niṣf al-ʿAysh*"

In Shiʿi sources, the earliest reference to the expression "*al-Tadbīr Niṣf al-ʿAysh*" dates to the 4th century AH, where it also appears in the form "*al-Taqdīr Niṣf al-Maʿīsha*." (Ibn Shuʿba Ḥarrānī, 1983 AD/1404 AH: 111, 221, 403) Other sources include:

- *Man Lā Yaḥḍuruh al-Faqīh* (381 AH) (Ibn Bābawayh, 1992 AD/1413 AH: 4, 416);
- *al-Khiṣāl* (381 AH) (idem, 1995 AD/1416 AH: 2, 620);
- *Khaṣāʾiṣ al-ʿImma* (406 AH) (Sharīf al-Raḍī, 1985 AD/1406 AH: 104);
- *Nuzhat al-Nāẓir wa Tanbīh al-Khāṭir* (5th century AH) (Ḥalwānī, 2006: 32);
- *Kanz al-Fawāʾid* (449 AH) (Karājīkī, 1989 AD/1410 AH: 2, 190);
- *al-Amālī* of *al-Ṭūsī* (460 AH) (Ṭūsī, 1993 AD/1414 AH: 614);

- *Majmū'at Warām* (605 AH) (Warām ibn Abī Firās, 1990 AD/1369 SH: 1, 167);
- *Sharḥ Nahj al-Balāgha* by *Ibn Abī al-Ḥadīd* (656 AH) (18, 338);
- *Kashf al-Ghumma fī Ma'rīfat al-A'imma* (692 AH) (Irbilī, 1984 AD/1405 AH: 2, 184).

In Sunni sources, the phrase "*al-Taqdīr Nişf al-Kasb*" appears in *al-Bayān wa al-Tabayīn* (255 AH) as the earliest reference, attributed to *Hasan Başrī* (a non-infallible figure) (Jāhiz, 2002 AD/1423 AH: 2, 65). Other sources include:

- "*al-Iqtisād Nişf al- 'Aysh*" in *Juz' al-Baghawī* (371 AH) (Baghawī, 1986 AD/1407 AH: 40);
- *Amthāl al-Ḥadīth* (369 AH) (Işfahānī, 1987 AD/1408 AH: 128);
- *Baḥr al-Fawā'id* (380 AH) with the phrase "*al-Taqdīr Nişf al- 'Aysh*" (Kalābādhī, 1999 AD/1420 AH: 159);
- *al-Başā'ir wa al-Dhakhā'ir* (400 AH) (Tawḥīdī, 1987 AD/1408 AH: 6, 97);
- *Nathr al-Durr fī al-Muḥāḍarāt* (421 AH) (Ābī, 2003 AD/1424 AH: 1, 25);
- *Ḥilyat al-Awliyā' wa Ṭabaqāt al-Aşfiyā'* (430 AH) (Aşbahānī, 1974 AD/1394 AH: 3, 194) with the wording "*al-Tadbīr Nişf al- 'Aysh*";
- *Musnad al-Shihāb* (454 AH) (Quḍā'ī, 1986 AD/1407 AH: 1, 54);
- *Iḥyā' 'Ulūm al-Dīn* (505 AH) with the phrase "*al-Tadbīr Nişf al-Ma'īsha*" (Ghazālī, n.d.: 3, 241);
- *al-Firdaws bi Ma'thūr al-Khiṭāb* (509 AH) with the same phrase (Daylamī, 1985 AD/1406 AH: 2, 75);

– *al-Tadhkira al-Ḥamdūniyya* (562 AH) with the phrase "al-Taqdīr Niṣf al-‘Aysh" (Ibn Ḥamdūn, 1996 AD/1417 AH: 1, 112);

The text of the narration in the earliest Shi‘i source (*Man Lā Yaḥduruh al-Faqīh*, 4th century AH) from Imam Ṣādiq (AS) is as follows:

"Prayer is the means of nearness for every pious person; pilgrimage is the jihad of every weak person; the alms of the body are fasting; the one who calls others without acting himself is like an archer without a bowstring. Seek sustenance through charity, and safeguard your wealth through *Zakāt*. One who practices moderation will not fall into poverty. Moderation is half of life, and affection toward others is half of intellect. Having few dependents is one of the two forms of ease. Whoever grieves his parents has disobeyed them, and whoever strikes his thigh in grief at a calamity loses his reward. A good deed is truly a good deed only when done for one possessing lineage or religion. God, the Exalted, grants patience according to the magnitude of the calamity and grants provision according to one's needs. Whoever measures his livelihood, God will provide for him; and whoever squanders his livelihood, God will deprive him." (Majlisī, 1982 AD/1403 AH: 75, 204)

In "*al-Khiṣāl*, *Tuḥaf al-‘Uqūl*, *al-Amālī*, and *Ḥilyat al-Awliyā’*," the same text appears with slight additions. In *al-Khiṣāl*, within a lengthy narration entitled "Four hundred principles for rectifying religion and worldly life that Amīr al-Mu‘minīn (AS) taught his companions in a single session," the phrase "al-Taqdīr Niṣf al-‘Aysh" is included (Ibn Bābawayh, 1995 AD/1416 AH: 2, 620).

In *Tuḥaf al-ʿUqūl*, concerning prayer, jihad, zakāt, sustenance, and patience, the phrase "*al-Taqdīr Niṣf al-ʿAysh*" appears in the context of having prudent management in both material and spiritual matters of life, so as to avoid difficulties. It is narrated from Imam Alī (AS) as follows:

"Prayer is the means of nearness for every pious person; pilgrimage is the jihad of every weak person; everything has its alms, and the alms of the body are fasting. The best deed of a person is awaiting God's relief. The one who calls others without acting is like an archer without a bowstring. Whoever is certain of divine recompense will give generously. Seek provision through charity and protect your wealth through *Zakāt*. No one who practices moderation becomes poor. Moderation is half of life, affection toward people is half of intellect, worry is half of old age, and having few dependents is one of the two forms of ease. Whoever saddens his parents has disobeyed them, and whoever strikes his thigh at the time of calamity loses his reward. A benefaction is only truly such when directed toward a person of lineage or religion. God grants patience in proportion to the calamity. Whoever measures his livelihood, God will provide for him, and whoever squanders it, God will deprive him. Trustworthiness brings provision, while treachery brings poverty. If God intended prosperity for the ant, He would not have given it wings." (Ibn Shu'ba Ḥarrānī, 1983 AD/1404 AH: 221)

In "*Amālī*" of Ṭūsī the narration appears as follows:

"I heard a man say to *Abū ʿAbdullāh* (AS): "It has reached me that
110 moderation and prudence in livelihood constitutes half of earning."

Abū ‘Abdullāh (AS) replied: "No, rather it constitutes the whole of earning; and prudent management in livelihood is part of religion." (Ṭūsī, 1993 AD/1414 AH: 666)

In Sunni sources the narration most often appears in the following form:

"Moderation in expenditure is half of livelihood, affection toward people is half of intellect, and asking questions well is half of knowledge." (Baghawī, 1986 AD/1407 AH: 40; Quḍā‘ī, 1986 AD/1407 AH: 1, 54)

4-2. The Chains of Transmission of the Report Containing the Phrase "*al-Tadbīr Niṣf al-‘Aysh*"

Among the transmitters of this narration in *al-Khiṣāl* is *Ḥasan ibn Rāshid*, the client of *Banī ‘Abbās*. *Ibn al-Ghaḍā‘irī* considers *Ḥasan ibn Rāshid* weak (Ibn Ghaḍā‘irī, 2001 AD/1380 SH: 49; Qahpaei, 1985 AD/1364 SH: 2, 106). *Ibn Dāwūd* lists him among the "Criticized" narrators (Taqī al-Dīn Ḥillī, 1922 AD/1342 AH: 238), and *Majlisī* in his *Rijāl* (Majlisī, 1999 AD/1420 AH: 225) also declares him weak.

Another transmitter in this same chain, *Qāsim ibn Yaḥyā ibn al-Ḥasan ibn Rāshid*, has also been weakened in *Rijāl Ibn Ghaḍā‘irī* (Ibn Ghaḍā‘irī, 2001 AD/1380 SH: 86) and *Rijāl Ḥillī* (Ḥillī, 1981 AD/1402 AH: 248). In *Fihrist*, *Najāshī* describes *Muḥammad ibn ‘Isā ibn ‘Ubayd al-Yaqtīnī*, another transmitter of the *Khiṣāl* chain, as weak and belonging to the exaggerators (Ṭūsī, 1999 AD/1420 AH: 402).

In "*Amālī al-Ṭūsī*," two chains exist for this narration, one transmitted from Imam Alī (AS) and the other from Imam Ṣādiq (AS). **111**

Among the transmitters of the chain attributed to Imam Alī (AS) is *Abū al-Mufaḍḍal al-Shaybānī*, who was accused by contemporary hadith scholars, including even his own students, both Shi'a and non-Shi'a, of fabricating hadiths, forging chains, lying, and similar faults (Zakeri, 2020 AD/1399 SH: 67, 164).

Khaṭīb Baghdādī reports that *Abū Mufaḍḍal* would recite strange and objectionable narrations in public gatherings of Muslims in Baghdad. Nevertheless, the hadith scholars of Baghdad would accept his narrations selectively through the approval of the Shāfi'ī scholar *Dārquṭnī*, until during one gathering it became clear to *Dārquṭnī* that *Abū Mufaḍḍal* had falsely claimed to hear a certain narration. At that point, they expelled him from their circle, after which he narrated only to the Shi'a (*Khaṭīb Baghdādī*, 1996 AD/1417 AH: 3, 86).

Najāshī, who himself had attended the sessions of *Abū Mufaḍḍal*, states that most Imami scholars considered him weak. *Najāshī* says that *Abū Mufaḍḍal* was initially trustworthy, but later became confused (lost reliability). For this reason, *Najāshī* himself refrained from transmitting directly from him (*Najāshī*, 1986 AD/1365 SH: 396).

Another Shi'a scholar of the same period, *Ibn Ghaḍā'irī*, refers to *Abū Mufaḍḍal* as "A fabricator, producer of many objectionable narrations" (*Waḍḍā' Kathīr al-Manākīr*). In his "*Kitāb al-Ḍu'afā'*," he reports that he personally examined the books of *Abū Mufaḍḍal* and found chains without texts and texts without chains (*Ibn Ghaḍā'irī*, 2001 AD/1380 SH: 99).

Ibrāhīm ibn Ḥaḍḍ ibn 'Umar ibn al-Askarī and *'Ubayd ibn*
112 *al-Haytham al-Anmā'ī*, other transmitters in this chain, are unknown

(Shahroodi, 1993 AD/1414 AH: 1, 140; 5, 171). The reliability of *Husayn ibn 'Alwān* is also unproven (Sistani, 2016 AD/1437 AH: 1, 228).

In the chain of the second narration in *Amālī al-Ṭūsī*, *Abū al-Faḍl al-'Abbās ibn Muḥammad ibn al-Ḥusayn Abī al-Khiṭāb* is unknown (Māmaqānī, 2002 AD/1423 AH: 38, 460). *Al-Ḥusayn ibn Ibrāhīm al-Qazwīnī* is also unknown (Jawāhirī, 2009 AD/1430 AH: 2, 161). *'Alī ibn Ḥubashī al-Qūnī*, one of *Ṣadūq*'s teachers, is listed without any evaluation of reliability in both *Rijāl* and *al-Fihrist* of *Ṭūsī*. *Ḥusayn ibn Abī Ghandar* is recorded as unknown in "*al-Mufīd min Mu'jam Rijāl al-Ḥadīth*." (Jawāhirī, 2009 AD/1430 AH: 2, 387)

Among the narrators of the report in "*Man Lā Yaḥḍuruhu al-Faqīh*" is a transmitter named *Mūsā ibn Bakr al-Wāsiṭī*. He was from *Wāsiṭ* but resided in *Kūfa*, and transmitted from Imam *Ṣādiq* (AS) (Najāshī, 1986 AD/1365 SH: 407; *Ṭūsī*, 1994 AD/1373 SH: 162) and from Imam *Kāzīm* (AS) (Najāshī, ibid: 438). It must be noted that *Mūsā ibn Bakr* has no explicit authentication. *Ṭūsī* regards him as belonging to the *Wāqifiyya* (*Ṭūsī*, 1994 AD/1373 SH: 343). *Najāshī* and *Ṭūsī* both mention a book of his which was transmitted by *'Alī ibn Ḥakam* (Najāshī, ibid: 407), *Ibn Abī 'Umayr*, and *Ṣafwān ibn Yaḥyā* (*Ṭūsī*, 1994 AD/1373 SH: 162).

In "*Nukhbat al-Maqāl fī Tamīz al-Asānīd wa al-Rijāl*," the two routes of Shaykh *Ṭūsī* to *Mūsā ibn Bakr* in "*al-Fihrist*" are judged weak (Hajjiyani Dashti, n.d.: 302). In "*Tartīb Khalāṣat al-Aqwāl fī Ma'rifat al-Rijāl*," *Mūsā ibn Bakr Wāsiṭī* is also considered weak (Ḥillī, 1961 AD/1381 AH: 415).

Chain of Al-Amālī (by Ṭūsī) - 1	Chain of Al-Amālī (by Ṭūsī) - 2	Al-Faqih	Chain of Al-Khiṣāl
Al-Shaykh Abu Ja'far Muhammad bin al-Ḥasan bin Ali Ṭūsī	Al-Shaykh Abu Ja'far Muhammad bin al-Ḥasan bin Ali Ṭūsī	Muhammad bin Ali bin al-Ḥusayn bin Bābawayh	Muhammad bin Ali ibn al-Ḥusayn ibn Bābawayh (d. 381 AH)
Jama'ah (A group of scholars)	Al-Ḥusayn ibn Ibrahim al-Qazwīnī	Ali bin al-Ḥusayn ibn Bābawayh	Ali bin al-Ḥusayn ibn Bābawayh
Muhammad bin 'Abdullāh Abu al-Mufaḍḍal al-Shaybānī (d. 387 AH)	Abū 'Abdullāh Muhammad ibn Wahban	Ali ibn Ibrahim ibn al-Hāshim	Sa'd ibn 'Abdullāh (d. 300 AH)
Ibrahim ibn Ḥafṣ ibn 'Umar ibn al-'Askarī	Abu al-Qāsim Ali ibn Ḥabashī al-Qūnī	Ibrahim ibn al-Hāshim al-Qummī	Muḥammad ibn 'Isā ibn 'Ubayd al-Yaqtīnī (d. 254 AH)
'Ubayd ibn al-Haytham al-Anmāṭī (d. 256 AH)	Abul Faḍl al-'Abbās ibn Muhammad ibn al-Ḥusayn ibn Abī al-Khaṭṭāb	Ṣafwān ibn Yaḥyā (d. 210 AH) and Muhammad ibn Abī 'Umayr (d. 217 AH)	Al-Qāsim ibn Yaḥyā ibn al-Ḥasan ibn al-Rashīd

Chain of Al-Amālī (by Ṭūsī) - 1	Chain of Al-Amālī (by Ṭūsī) - 2	Al-Faqih	Chain of Al-Khiṣāl
Al-Ḥusayn ibn Alwān al-Kātib (d. 210 AH)	Muhammad ibn al-Ḥusayn ibn Abi al-Khaṭṭāb	Mūsā ibn Bakr al-Wāsiṭī (d. 183 AH)	Al-Ḥasan ibn al-Rashīd
Al-Ḥusayn ibn Abī Ghundar	Ṣafwān ibn Yaḥyā and Ja'far ibn 'Īsā ibn Yaqṭīn	Zurārah (d. 148 AH)	Abī Baṣīr and Muhammad ibn al-Muslim (d. 150 AH)
<i>Rajulan</i> (A man / Anonymous)	—	—	—
Ja'far ibn Muhammad al-Ṣādiq (AS)	Ja'far bin Muhammad al-Ṣādiq (AS)	Ja'far bin Muhammad al-Ṣādiq (AS)	Ja'far bin Muhammad al-Ṣādiq (AS)
—	—	—	From his father (AS)
From his forefathers (AS)	—	—	From his forefathers (AS)
Amir al-Mu'minin (AS)	—	—	Amir al-Mu'minin (AS)

According to the chains presented in the table above, no common narrator was found.

Ibn Abī Ḥātim in "*al-ʿIlal*," regarding the narration:

"Moderation in expenditure is half of livelihood; endearment toward people is half of reason; asking good questions is half of knowledge," writes:

"My father *Abū Zur'a* considered this narration invalid, and held *Mukhayyis* and *Ḥaḥṣ* to be unknown." (Ibn Abī Ḥātim, 2006 AD/1427 AH: 6, 99)

Ṭabarānī in "*al-Mu'jam al-Awsaṭ*" says that he did not find this hadith from the Prophet (PBUH) except "Through the solitary route of *Hishām ibn 'Ammār*." (*Ṭabarānī*, 1994 AD/1415 AH: 7, 25)

Ibn 'Asākir in his "*Mu'jam*" considers the narration "Strange" in both text and chain (Ibn 'Asākir, 2000 AD/1421 AH: 2, 750).

Dhahabī in "*Mīzān al-Itidāl*" (4, 85) and *Ibn Ḥajar 'Asqalānī* in "*Lisān al-Mīzān*" (6, 11) consider the narration "*Munkar*" and declare "*Mukhayyis ibn Tamīm*" unknown. *Mizzī* in "*Tahdhīb al-Kamāl*" also calls the narration "Weak." (29, 220)

In "*Silsilah al-Ḍa'īfah*," the narration "Prudence is half of livelihood, affection is half of reason, worry is half of old age, and having few dependents is one of the two forms of ease" is labeled "Weak."

According to *Albānī*, the narration is transmitted "*Marfū'*" from *Āmir ibn 'Abd Allāh ibn al-Zubayr* from his father from Imam Alī (AS), and also through *Alī ibn 'Isā al-Kūfī* from *Khallād ibn 'Isā al-'Abdī* from *Thābit* from *Anas* (Marfū'). *Ibn Lahī'ah* in the chain is "Weak." (*Albānī*, 1991 AD/1412 AH: 4, 64; 1999 AD/1420 AH: 5, 486)

In "*Tārīkh Baghdād*" (463 AH) the narration appears as: "Moderation is half of livelihood, and good character is half of religion," and includes the narrator "*Abū al-Ḥasan Ya'qūb ibn Ishāq ibn Ibrāhīm al-Mukharimmī* (d. 290 AH)." *Albānī* and *Dārquṭnī* both consider him "Weak."

116 In "*Juz' al-Baghawī*," the narrator "*Thābit al-Bunānī*" transmits the

statement from *Anas ibn Mālīk* from the Prophet (PBUH). The *Rijāl* scholars judge *Thābit al-Bunānī* to be "Weak in hadith." (Nūrī, 1991 AD/1412 AH: 2, 455)

Shu‘ab al-Īmān (d. 458 AH)	Makārim al-Akhlaq by al-Ṭabarānī (d. 360 AH)	Ḥilyat al-Awliyā’ wa Ṭabaqāt al-Aṣfiyā’ (d. 430 AH)	Tārīkh Baghdād (d. 463 AH)	Baḥr al-Fawā’id (d. 380 AH)	Juz’ al-Baghawī Chain (d. 317 AH)
Ishāq ibn Muḥammad ibn Ishāq al-‘Ammī	Hishām ibn ‘Ammār	Sulaymān ibn Aḥmad	Abū al-Ḥasan Ya‘qūb ibn Ishāq ibn Ibrāhīm al-Mukharri mī	‘Alī ibn Ḥarb al-Mawṣilī (227 AH)	‘Abd Allāh ibn Muḥammad al-Baghawī
His father	Mukhayyis ibn Tamīm	Aḥmad ibn Zayd ibn al-Jarīsh (257 AH)	‘Alī b. ‘Isā al-Kūfī (233 AH)	Mūsā ibn Dāwūd al-Hāshimī	‘Alī ibn ‘Isā al-Mukharri mī
Yūnus ibn ‘Ubayd (130 AH)	Ḥaḍḥ ibn ‘Umar	‘Abbās ibn al-Faraj al-Riyāshī	Khallād ibn ‘Isā al-‘Abdī	Ibn Lahī‘a (174 AH)	Khallād ibn ‘Isā al-Ṣaffār (220 AH)
al-Ḥasan al-Baṣrī (110 AH)	Ibrāhīm ibn ‘Abd Allāh ibn al-Zubayr	al-Aṣma‘ī (216 AH)	Thābit al-Banānī	Muḥammad ibn ‘Abd al-Raḥmān b. Nawfal (131 AH)	Thābit al-Banānī (127 AH)
Anas ibn Mālīk	Nāfi‘	Ja‘far ibn Muḥammad (AS) (148 AH)	Anas ibn Mālīk	‘Āmir ibn ‘Abd Allāh ibn al-Zubayr (121 AH)	Anas ibn Mālīk (91 AH)
—	Ibn ‘Umar (74 AH)	—	—	—	‘Alī (AS)
The Messenger of God (PBUH)	The Messenger of God (PBUH)	—	The Messenger of God (PBUH)	The Messenger of God (PBUH)	The Messenger of God (PBUH)

The common narrators in the chains of transmission of the Sunni narrations listed in the table of narrators from the earlier generations are *Anas ibn Mālik* and *Khallād ibn ʿĪsā*. The narrator preceding the level of *Khallād ibn ʿĪsā* has been omitted. In "*Tahrīr Taqrīb al-Tahdhīb*," *ʿAlī ibn ʿĪsā al-Kūfī* is described as unknown status, and only two individuals have narrated from him; moreover, no scholar has declared him trustworthy (ʿAwwād Maʿrūf, 1996 AD/1417 AH: 3, 52).

4-3. Summary

As seen in the Isnad analysis, Sunni ḥadīth sources consider the narration invalid or weak, due to the presence of unknown narrators, solitary routes, and *Marfūʿ* but unreliable chains.

In Shiʿa sources, the earliest appearance of the narration is in the 4th century (*al-Khiṣāl*, *al-Faqīh*, *Tuḥaf al-Uqūl*), and it is not found in any earlier work.

In Sunni sources, the earliest appearance is in "*al-Bayān wa al-Tabyīn*" (255 AH), from "*Ḥasan Baṣrī*," which is earlier than any Shiʿa source for the phrase "*al-Tadbīr Niṣf al-Aysh*."

Given the shared narrators, the primary common link is *Anas ibn Mālik* (d. 91 AH), and the secondary link is *Khallād ibn ʿĪsā* (d. 220 AH).

The narration appears to have been produced in the early 3rd century.

5. General Findings

Narration	Shi'a Sources	Sunni Sources	Common Link in the Chain of Narrators	Result of Examination
The affliction of knowledge is forgetfulness.	<i>al-Maḥāsin</i> (274 AH), <i>al-Khiṣāl</i> (381 AH), <i>Tuḥaf al-'Uqūl</i> (4th c.), <i>Kanz al-Fawā'id</i> (449 AH), <i>Makārim al-Akhlāq</i> (6th c.), <i>al-Tawḥīd</i> , <i>al-Faqīh</i> , <i>al-Sarā'ir</i> , <i>al-Durr al-Tanẓīm</i>	<i>al-Zuhd</i> wa <i>al-Raqā'iq</i> (181 AH), <i>Muṣannaḥ Ibn Abī Shaybah</i> (235 AH), <i>Sunan al-Dārimī</i> (255 AH), <i>al-Tārīkh al-Kabīr</i> of al-Bukhārī (256 AH), <i>Tārīkh Ibn Abī Ḥaythamah</i> (279 AH), <i>al-'Iqd al-Farīd</i> (328 AH), <i>al-Kāmil fī Du'afā' al-Rijāl</i> (365 AH)	Ḥammād b. 'Amr al-Naṣībī (around 200–210 AH)	Weak or interrupted chains; presence of unknown narrators or narrators accused of fabrication. The narration appears to have originated in the late 2nd or early 3rd century AH. The earliest known speaker of the phrase was not an infallible figure but 'Abd al-Raḥmān b. Ziyād b. An'am.
Prudent management is half of one's livelihood.	<i>Tuḥaf al-'Uqūl</i> (4th c.), <i>al-Faqīh</i> (381 AH), <i>al-Khiṣāl</i> (381 AH), <i>Khaṣā'is al-A'imma</i> (406 AH), <i>Nuzhat al-Nāẓir</i> (5th c.), <i>Kanz al-Fawā'id</i> (449 AH), <i>Amālī al-Ṭūsī</i> (460 AH)	<i>al-Bayān wa al-Tabyīn</i> (255 AH), <i>Juz' al-Baghawī</i> (3rd–4th c.), <i>Amthāl al-Ḥadīth</i> (369 AH), <i>Baḥr al-Fawā'id</i> (380 AH), <i>Makārim al-Akhlāq</i> of al-Ṭabarānī (360 AH)	Anas b. Mālik (d. 91 AH), Khallād b. 'Isā (d. 220 AH)	Weak chains; presence of unknown narrators and narrators accused of fabrication; a marfū' chain with a solitary route of transmission. The narration appears to have originated

Narration	Shi'a Sources	Sunni Sources	Common Link in the Chain of Narrators	Result of Examination
	<i>Majmū'at Warrām</i> (605 AH), <i>Sharḥ Nahj al-Balāghah</i> by Ibn Abī al-Ḥadīd (656 AH), <i>Kashf al-Ghummah</i> (692 AH)	AH), <i>al-Baṣā'ir wa al-Dhakhā'ir</i> (400 AH), <i>Nathr al-Durr</i> (421 AH), <i>Ḥilyat al-Awliyā'</i> (430 AH), <i>Musnad al-Shihāb</i> (454 AH), <i>Shu'ab al-Īmān</i> (458 AH), <i>Tārīkh Baghdād</i> (463 AH)		in the 3rd century AH. The earliest known speaker of the phrase was not an infallible figure but Ḥasan Baṣrī.

Conclusion

By examining two narrations containing proverbial expressions in "*Bihār al-Anwār*" namely "*Āfat al-ʿIlm al-Nisyān*" (The plague of knowledge is forgetfulness) and "*al-Tadbīr Niṣf al-ʿAysh*" (Prudence is half of livelihood), the following conclusions can be drawn:

1. The earliest source containing the phrase "*Āfat al-ʿIlm al-Nisyān*" appears in the Sunni work *al-Zuhd wa al-Raqā'iq*, written at the end of the second century AH. There it is transmitted from "*ʿAbd al-Raḥmān ibn Ziyād ibn Anʿum al-Ifrīqī*" (a non-infallible figure). In Shi'a sources, the earliest work containing this phrase is "*al-Maḥāsin*," dating to the late third century AH, where it is attributed to the Prophet (PBUH).

120 The earliest Sunni source containing the proverb "*al-Tadbīr Niṣf*

- al-ʿAysh*" appears in "*al-Bayān wa al-Tabyīn*" (255 AH) from Ḥasan Baṣrī, while in Shi'a sources the earliest references are found in "*Tuḥaf al-ʿUqūl*, *al-Khiṣāl*," and "*al-Faqīh*." (Fourth century AH)
2. Examination of the narrators of the report in "*al-Maḥāsin*" shows that Ḥammād ibn ʿAmr is considered unknown in "*al-Mufīd min Muʿjam Rijāl al-Ḥadīth*," and "*Muḥammad ibn Khālīd al-Barqī*" is described in "*Rijāl Ibn al-Ghaḍāʾirī*" as weak in hadith and a transmitter from weak narrators. According to Ṭūsī, however, Aḥmad ibn Muḥammad Barqī himself is trustworthy, although he frequently narrated from weak transmitters and relied on *Mursal* reports. He authored numerous works on different subjects, the most famous being "*Maḥāsin*," in which both reliable and unreliable material appears. Najāshī records the same observations in his *Rijāl*.
 3. In Sunni sources, the earliest reference to the phrase "Āfat al-ʿIlm al-Nisyān" is found in the second-century work "*al-Zuhd wa al-Raqʿ iq*," transmitted through ʿAbd Allāh ibn al-Mubārak and Rishdīn ibn Saʿd from ʿAbd al-Raḥmān ibn Ziyād ibn Anʿum al-Ifriqī (a non-impeccable figure). Hadith critics consider both transmitters weak. In other third-century sources the report appears in two routes through Aʿmash from the Prophet (PBUH), and in other works it is transmitted from non-prophetic authorities such as Ibn Masʿūd, Zuhri, and Muʿāwīyah. Regarding Aʿmash, it is noted that due to the chronological gap he could not have heard directly from the Prophet (PBUH).
 4. The narration containing the phrase "*al-Tadbīr Niṣf al-ʿAysh*" in the chain of "*al-Khiṣāl*" includes weak transmitters such as Ḥasan ibn

Rāshid, *Qāsim ibn Yaḥyā ibn al-Ḥasan ibn Rāshid*, and *Muḥammad ibn ʿIsā ibn ʿUbayd al-Yaqīnī*. In one chain of *Amālī al-Ṭūsī*, *Abū al-Mufaḍḍal al-Shaybānī* is accused of fabricating hadith, while *Ibrāhīm ibn Ḥafṣ ibn ʿUmar al-ʿAskarī* and *ʿUbayd ibn al-Haytham al-Anmāḩī* are unknown. In another chain of *Amālī al-Ṭūsī*, *Abbās ibn Muḥammad ibn al-Ḥusayn Abī al-Khiṭāb*, *Ḥusayn ibn Ibrāhīm al-Qazwīnī*, and *Ḥusayn ibn Abī Ghandar* are unknown. In Sunni sources, *Mukhayyis ibn Tamīm* and *Ḥafṣ ibn ʿUmar* (in the chain of *Makārim al-Akhlāq*) are unknown; *Ibn Lahīʿah* in the chain of *Baḥr al-Fawāʿid*, *Thābit al-Bunānī* in *Juzʿ al-Baghawī*, and *Abū al-Ḥasan Yaʿqūb ibn Ishāq al-Mukharimmī* in *Tārīkh Baghdād* are considered weak. In *Silsilat al-Aḥādīth al-Ḍaʿīfah wa al-Mawḍūʿah*, *Albānī* classifies the report transmitted by *ʿAlī ibn ʿIsā al-Kūfī* from *Khallād ibn ʿIsā al-ʿAbdī* from *Thābit* from *Anas* as a *Marfūʿ* but weak narration.

5. Dating these narrations in Shiʿa sources through Isnad analysis shows that *Ḥammād ibn ʿAmr al-Naṣībī* appears in two chains, those of "*Maḥāsin* and *Faqīh*," and thus represents the common link of these reports. Considering that the author of "*Maḥāsin*" died in 274 AH and the author of "*Faqīh*" in 381 AH, and accounting for the generational layers between the authors and this narrator, it appears that *Ḥammād ibn ʿAmr al-Naṣībī* lived around 200-210 AH. Notably, no detailed biographical description of him exists in the biographical works. Therefore, it is likely that the narration containing "*Āfat al-ʿIlm al-Nisyān*" originated in the late second or early third century AH.

6. Based on the shared narrators across different layers of transmission, the main common link for the narration containing "*al-Tadbīr Nisf al-ʿAysh*" is *Anas ibn Mālik* (d. 91 AH), while the secondary common link is *Khallād ibn ʿĪsā* (d. 220 AH). This suggests that the narration was produced in the early third century AH.
7. This study highlights the necessity of greater caution in accepting widely circulated narrations and emphasizes the importance of distinguishing the words of the impeccable Imams (AS) from popular proverbial wisdom.
8. From a practical perspective, this research can contribute to revising the content of educational and literary textbooks, refining hadith sources, and preventing the repetition of religious innovations.

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