



An Analytical Approach to the Hadith Personality and Narrations of *Hasan ibn Jahm* in the Four Canonical Shi'i Hadith Collections

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Abstract

Hasan ibn Jahm is regarded as one of the prominent and reliable companions of the two Imams, Imam *Kāzīm* (AS) and Imam *Riḍā* (AS). In the *Rijāl* sources, he is described with titles such as

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trustworthy, distinguished authority and eminent. The present study adopts a descriptive-analytical methodology based on library research and a comparative examination of both biographical and hadith sources. Within this framework, the *Rijāl* status and the chain of transmission position of *Ḥasan ibn Jahm* are analyzed, while the thematic patterns and content categories of his narrations in the Four Canonical Shi‘i Hadith Collections are examined. The findings indicate that *Ḥasan ibn Jahm* is recognized as a reliable transmitter within the Imami tradition, whose narrations encompass a wide range of themes, including theological, ethical, jurisprudential, devotional, and educational subjects. The thematic analysis of these narrations reveals the presence of fundamental ideas such as monotheism, the doctrine of Imamate, the role of reason, spiritual purification, the etiquette of supplication, avoidance of extremism and excessive asceticism, and the observance of social ethics. His direct dialogues with Imam *Riḍā* (AS) further demonstrate his intellectual and scholarly standing, and his narrations exemplify a rational interaction between the narrator and the Imam in the transmission of divine teachings. The results of this research suggest that *Ḥasan ibn Jahm* should be considered among the influential transmitters who served as a link between the hadith school of Imam *Ṣādiq* (AS) and the rational discourse that characterized the era of Imam *Riḍā* (AS). A reexamination of his narrations can therefore contribute significantly to a deeper understanding of the development of theological and ethical discussions during the early centuries of Shi‘ism.

Keywords: *Ḥasan ibn Jahm*, Four Canonical Shi‘i Hadith Collections,

4 Typology of Narrations, Thematic Analysis, Reliability of Transmitters.

Introduction

Thematic analysis, as an interdisciplinary and effective method in qualitative studies, is considered a powerful tool for identifying, categorizing, and explaining the content of textual materials. Introduced by Richard Boyatzis in 1998, this method provides a systematic process for extracting major themes from rich and complex texts and enables both qualitative and quantitative representations of textual data (Sheikhzadeh et al., 2011 AD/1390 SH: 153). One of the distinctive advantages of thematic analysis is its ability to reduce large volumes of information and organize them into core themes. This process not only facilitates a deeper understanding of the content but also provides a suitable framework for identifying both explicit and implicit patterns within qualitative data. In religious studies, particularly in hadith scholarship and the study of the historical development of theological, ethical, and jurisprudential concepts, the application of this method is of special importance, as it enables a systematic and in- depth analysis of narrations. Within the domain of Islamic knowledge, an accurate understanding of religious teachings is primarily achieved through two fundamental sources: "The Qur'ān and the tradition of the Ahl al- Bayt." The tradition of the Ahl al- Bayt consists of a body of teachings, practical instructions, and ethical guidance transmitted through reliable narrators. The preservation and transmission of these teachings to later generations therefore depend upon the credibility and competence of the transmitters. Consequently, the authenticity and authority of any hadith are directly related to the reliability of its chain of transmission

and the character of its narrators. Examining the status of narrators, analyzing the quality of their transmissions, and studying the chains of transmission constitute fundamental requirements in hadith research.

Hasan ibn Jahm, one of the distinguished and reliable transmitters within Shi'i scholarship, occupies a notable position in the history of hadith. He was a disciple of two, or possibly three, Imams, and numerous narrations attributed to him appear in the Four Canonical Shi'i Hadith Collections (Khu'ī, 1996 AD/1413 AH). A careful study of his scholarly life, his teachers and students, and the extent of his reliability not only contributes to assessing the authenticity of his narrations but also clarifies his scholarly role in the formation and transmission of Shi'i teachings. Given the diversity and richness of his narrations, a detailed thematic examination of these reports can significantly illuminate the intellectual, ethical, and jurisprudential developments of the early centuries of Shi'ism and help identify the intellectual and educational currents associated with him. Despite the importance and distinguished position of *Hasan ibn Jahm*, no comprehensive study has yet systematically analyzed his hadith personality, scholarly status, and the reliability and thematic content of his narrations. This research gap highlights the need for a coherent and scholarly investigation in this field.

Accordingly, the central problem of the present study is to identify the scholarly and hadith status of *Hasan ibn Jahm* and to analyze the thematic content of his narrations in the Four Canonical Shi'i Hadith Collections. The significance of this study lies in the fact that a

of theological, ethical, and jurisprudential concepts during the early centuries of Shi‘ism and provide a basis for further research in the history of hadith and Imami thought. Using a descriptive-analytical method and library-based research, this study seeks to address questions such as: ‘What are the views of the scholars of *Rijāl* regarding *Ḥasan ibn Jahm*?’ ‘Who were his teachers and students?’ ‘What thematic categories characterize his narrations?’

Answering these questions will not only fill an existing research gap but will also pave the way for future studies in the fields of hadith history, textual content analysis of religious literature, and the study of conceptual developments within the Shi‘i tradition. Furthermore, it will shed light on the role played by prominent transmitters such as *Ḥasan ibn Jahm* in shaping intellectual and scholarly currents.

1. Literature Review

A survey of hadith sources and existing academic studies indicates that no independent research has yet been conducted specifically on the typology and thematic analysis of the narrations of *Ḥasan ibn Jahm*, nor has a comprehensive biographical study of him been undertaken. Consequently, the present article aims to partially address this gap and provide a foundation for broader research in the future. The study is organized using a descriptive-analytical approach and is based on reliable library sources.

2. Reexamining the Personality of *Ḥasan ibn Jahm*

Ḥasan ibn Jahm ibn Bukayr ibn A‘yun ibn Sansan, known as *Abū* 7

Muhammad Shaybānī, is described in the biographical literature as a trustworthy narrator (Najāshī, 1986 AD/1365 SH: 50; Ḥillī, 1981 AD/1402 AH: 43) and a figure of great eminence (Baṣrī, 2001 AD/1422 AH: 99). He was among the companions of Imam *Kāẓim* (AS) (Najāshī, 1986 AD/1365 SH: 50), a hadith scholar, and one of the close associates of Imam *Riḍā* (AD), enjoying a distinguished position in his presence. Reports indicate that he was still alive until 203 AH (Shabistari, 1990 AD/1411 AH: 1, 142). He authored a work entitled "*Masā'il*" (Ibn Shahr Āshūb, 1960 AD/1380 AH: 33; Ṭūsī, 1999 AD/1420 AH: 123), and both jurisprudence and hadith have been transmitted from him (Subḥānī, 1997 AD/1418 AH: 2, 121).

His lineage traces back to the scholarly and hadith scholar family of *Āli A'yun*. *Zurāra ibn A'yun*, one of the most prominent scholars and transmitters of Imam *Bāqir* (AS) and Imam *Ṣādiq* (AS), was a leading figure within this family. His father, *Jahm ibn Bukayr ibn A'yun*, was among the companions of Imam *Ja'far Ṣādiq* (AS) and transmitted hadith from him (Najāshī, 1986 AD/1365 SH: 127). Growing up in such an intellectually vibrant environment closely connected with the Imams, *Ḥasan ibn Jahm* was naturally prepared to become one of the prominent transmitters of the Imams' teachings.

Abū Ghālib al-Zurārī states in his biographical account of *Ḥasan ibn Jahm*:

"There were three sons in our lineage: *Sulaymān*, *Muhammad*, and *Husayn*. No descendants remained from *Muhammad* and *Husayn*. *Muhammad ibn Ḥasan ibn Jahm* was a transmitter of hadith, and *ʿAlī ibn Ḥasan ibn Faḍḍāl* narrated from him through *ʿAbd Allāh ibn*

Maymūn Qaddāh and others. The mother of *Ḥasan ibn Jahm* was the daughter of *ʿUbayd ibn Zurāra*; for this reason we are attributed to *Zurāra*, though we descend from *Bukayr*. Previously we were known as the descendants of *Jahm*." (Zarārī, 1990 AD/1411 AH: 115-117) Accordingly, there is consensus regarding his reliability (Namazi Shahroudi, 1997 AD/1414 AH: 2, 363). Scholars of *Rijāl* unanimously regard him as trustworthy, and jurists have generally accepted the authority of his narrations (Rouhani, 1991 AD/1412 AH: 5, 74; 20, 152; Qummī, 1999 AD/1420 AH: 372, 532; Muḥaqqiq Sabzewari, n.d.: 2, 351). Based on these evaluations, the narrative status of *Ḥasan ibn Jahm* may be considered reliable and authoritative.

In the Four Canonical Shiʿi Hadith Collections, his name appears in more than seventy- four chains of transmission, forty- nine of which relate directly to narrations from Imam Kāẓim and Imam Riḍā. He transmitted reports from narrators such as *Abū ʿAlī*, *ʿAmmār ibn Abī al- Aḥwaṣ* (*Abū al- Yaḳẓān*), *Ibn Bukayr*, *Ibn Miskān*, *Ibrāhīm ibn Mahzam*, *Bukayr ibn Aʿyun*, *Ḥasan ibn Mūsā*, *Ḥammād ibn ʿUthmān*, *Ḥannān*, *Dharīḥ*, *ʿAbd Allāh ibn Bukayr*, and *Fuḍayl ibn Yasār*. Conversely, prominent transmitters such as *Ḥasan ibn Faḍḍāl*, *Aḥmad ibn Muḥammad ibn ʿĪsā*, *Ḥasan ibn ʿAlī ibn Faḍḍāl*, *Saʿd ibn Saʿd*, *ʿAlī ibn Asbāṭ*, *ʿAlī ibn Ḥasan ibn Faḍḍāl*, *ʿAmr ibn Saʿīd*, *Muḥammad ibn ʿAbd al- Ḥamīd*, *Muḥammad ibn ʿAlī*, and *Barqī* narrated from him (Khuʿī, 1992 AD/1413 AH: 5, 283).

Chronologically, *Ḥasan ibn Jahm* lived during the period of Imam Kāẓim and Imam Riḍā and transmitted hadith from both. Some sources also consider it possible that he lived into the early period of

the Imamate of Imam *Jawād* (AS) (Khu'ī, 1992 AD/1413 AH: 5, 282). Therefore, his scholarly life may be situated roughly between the second half of the second century AH and the early third century AH. In light of these observations, *Ḥasan ibn Jahm* may be regarded as an intergenerational transmitter who formed a link between the hadith school of Imam *Ṣādiq* (AS) and the more systematic and rationally oriented discourse that developed during the era of Imam *Riḍā* (AS). His scholarly and narrative activity, in addition to his distinguished family background, played a significant role in enriching the Shi'i hadith tradition. The Sankey diagram represents the transmission network surrounding *Ḥasan ibn Jahm* as reconstructed from the narrations recorded in the Four Canonical Shi'i Hadith Collections. The visualization illustrates the direction and intensity of narrative relationships between earlier transmitters, *Ḥasan ibn Jahm* as the central narrator, and the subsequent transmitters who narrated from him.

At the structural level, the diagram reveals a three-layered transmission structure. The first layer consists of the Imams and earlier authorities, most prominently Imam *Kāẓim* (AS) and Imam *Riḍā* (AS), from whom a substantial portion of the narrations ultimately derive. The second layer is centered on *Ḥasan ibn Jahm* himself, who functions as the pivotal intermediary within the network. The third layer contains later transmitters and students, including figures such as *Ibn Bukayr*, *Ibn Maskān*, *Abū al-Faḍl*, *Abū 'Alī*, and *Manṣūr*, who transmitted his reports to subsequent generations of scholars. A key feature of the network is the centrality of *Ḥasan ibn*

Jahm. The diagram visually confirms his role as a significant intermediary in the circulation of hadith during the late second and early third centuries AH. The convergence of multiple narrative streams toward him and their subsequent divergence toward numerous later transmitters demonstrates that he served as an important conduit through which the teachings of the Imams were disseminated within the scholarly community. Another notable aspect is the uneven distribution of transmission intensity, represented by the varying widths of the flows. Certain narrators, particularly figures such as *Ḥammād ibn ʿUthmān*, *ʿAbd Allāh ibn Bukayr*, and *Thaʿlaba*, appear with relatively wider links, indicating a higher frequency of narrative interaction. This pattern suggests that these individuals constituted the primary scholarly network through which *Ḥasan ibn Jahm* received a substantial portion of his hadith material.

The diagram also reflects the breadth of his narrative connections, as the diversity of transmitters associated with him demonstrates that his scholarly activity was not confined to a single chain of transmission. Instead, he participated in a wider network of hadith scholars who were active in preserving and transmitting the teachings of the Imams. Such diversity strengthens the reliability of the transmission process, since the narrations were circulated through multiple channels. From a historical perspective, the network supports the interpretation that *Ḥasan ibn Jahm* occupied a transitional position between two intellectual phases of early Imami scholarship. Through his teachers, who were connected to the circle of Imam *Ṣādiq*, he inherited the earlier hadith tradition, while through

his direct association with Imam *Kāẓim* and Imam *Riḍā* he participated in the transmission and interpretation of teachings during a period characterized by increasing theological and rational discourse. In sum, the network analysis of the diagram highlights three principal features of *Ḥasan ibn Jahm*'s narrative profile: his strong centrality within the transmission network, the presence of a core group of influential teachers and transmitters in his scholarly circle, and his historical role as a mediator linking earlier hadith traditions to later Imami scholarly developments.

2-1. Teachers

Ḥasan ibn Jahm has taught his science and knowledge from professors who are referred to as:

2-1-1. Tha'labah ibn Maymūn

Abū Ishāq trustworthy (Majlisī, 1999 AD/1420 AH (a): 41) is a decent fellow among the companions, jurisprudent, the narrators of Imam *Ṣādiq* (AS) and Imam *Kāẓim* (AS). *Muḥammad ibn 'Īsā* considers him as a leader in science and jurisprudence (Kashshī, 1983 AD/1404 AH: 711). There are 127 chains of transmission for the narration (Khu'ī, 1992 AD/1413 AH: 4, 318). He, who is among the trustworthy Muḥaddiths of the Imami School and one of the eminent Shi'a scholars, lived in Kūfa until the year 183 AH (Shabistari, 1994 AD/1411 AH: 1, 112).

2-1-2. Ḥammād ibn 'Uthmān

Trustworthy, eminent, and the author of a book (Ṭūsī, 1999 AD/1420 AH: 156). He was among the companions of Imam *Ṣādiq* (AS), Imam

Kāẓim (AS), and Imam *Riḍā* (AS), and passed away in Kūfa in the year 190 AH (Najāshī, 1986 AD/1365 SH: 143). There is no doubt regarding his reliability and distinguished status (Namazi Shahrudi, 1997 AD/1414 AH: 3, 257).

2-1-3. ‘Abd Allāh ibn Sinān

Ibn Ṭarīf, trustworthy (Ṭūsī, 1999 AD/1420 AH: 291); one of the confidants of Imam *Ṣādiq* (AS) (Māmaqānī, n.d.: 2, First Section, p. 186); an Imami hadith scholar; and among the eminent jurists whose rulings on lawful and unlawful matters, fatwas, and legal judgments were relied upon (Shabistari, 1997 AD/1418 AH: 2, 283). His name appears in 1,193 narrations (Shabistari, 1990 AD/1411 AH: 1, 368). He has also been authenticated in Sunni sources (Ibn Sa‘d, n.d.: 6, 178; Ibn Abī Ḥātim, 1851 AD/1271 AH: 5, 68). He lived until the time of the ‘Abbāsīd caliph Rashīd, in the year 221 AH (Bassām, 2005 AD/1426 AH: 1, 618).

2-1-4. Dhurayḥ ibn Muḥammad

Muḥāribī, among the companions of Imam *Ṣādiq* (AS) and Imam *Kāẓim* (AS); the author of a book (Najāshī, 1986 AD/1365 SH: 163) and an *Aṣl* (Ṭūsī, 1999 AD/1420 AH: 189); trustworthy (Majlisī, 1999 AD/1420 AH: 78); a hadith scholar who held a special status with Imam *Ṣādiq* (AS). He learned jurisprudence and hadith from him extensively and transmitted many narrations (Subḥānī, 1997 AD/1418 AH: 2, 198). Imam *Ṣādiq* (AS) said about *Dhurayḥ*: "Dhurayḥ has spoken the truth... Who other than *Dhurayḥ* can bear such a burden of secrets?" (Ibn Bābawayh, 1992 AD/1413 AH: 2, 486) He is prolific in

narration, and the *Aṣḥāb al-Ijmāʿ* (Kulaynī, 1986 AD/1986 AD/1407 AH: 3, 276; Ṭūsī, 1970 AD/1390 AH: 1, 286; Ibn Bābawayh, 1992 AD/1413 AH: 2, 447) have transmitted from him.

To these individuals, we may add: "ʿAbd Allāh ibn Miskān, ʿAbd Allāh ibn Bukayr, Maṣṣūr ibn Yūnus al-Buruzaj, Ibrāhīm ibn Mahzam al-Asadī, Bukayr ibn Aʿyun, and Fuḍayl ibn Yasār." (Khuʿī, 1992 AD/1413 AH: 5, 283) Among them, Ḥammād ibn ʿUthmān with 44 narrations, ʿAbd Allāh ibn Bukayr with 36, Thaʿlabah with 22, and Dhurayḥ with 12 narrations in the Four Books have had the greatest influence on Ḥasan ibn Jahm. The following chart clearly shows the frequency of his teachers and chains of transmission.

2-2. Students

Ḥasan ibn Jahm also trained a number of students who later became prominent transmitters within the Shiʿi scholarly tradition. Among the most notable of these are the following:

2-2-1. Ḥasan ibn ʿAlī ibn Faḍḍāl

He is counted among the consensus companions (Kashshī, 1983 AD/1404 AH: 1, 217) and is described as a jurist, hadith scholar, and author (Najafī, 1986 AD/1986 AD/1407 AH: 1, 196). Scholars of *Rijāl* regard him as trustworthy (Ṭūsī, 1994 AD/1373 SH: 354), eminent in rank, and a figure of high scholarly standing who was among the close companions of Imam *Riḍā* (AS). Several works have been attributed to him, including "*al-Ṣalāt*," "*al-Diyāt*," "*al-Taḥṣīn*," "*al-Anbiyāʾ*," "*al-Mubtadaʾ*," and "*al-Ṭibb*" (Ibn Shahr Āshūb, 1960 AD/1380 AH: 33), as well as "*al-Bishārāt*" and

"*al - Radd 'alā al - Ghālīyah*" (Ṭūsī, 1999 AD/1420 AH: 123). Although he initially adhered to the *Fāṭhī* doctrine, he is reported to have retracted this view before his death (Ibn Dāwūd Ḥillī, 1963 AD/1342 SH: 114). He passed away in 224 AH (Najāshī, 1986 AD/1365 SH: 36).

2-2-2. 'Alī ibn Asbāṭ ibn Sālim

Known as *Abū al - Ḥasan al - Muqri*, he was among the distinguished scholars and jurists of the Shi'a, recognized as a hadith scholar, jurist, and eminent exegete (Shabistari, 2000 AD/1421 AH: 171). He is described as trustworthy though initially associated with the *Fāṭhī* tendency. A well-known correspondence occurred between him and 'Alī ibn Mahziyār regarding this issue, after which they referred the matter to Imam *Jawād* (AS), leading to 'Alī ibn Asbāṭ's retraction of his previous position. Prior to this, he had narrated from Imam *Riḍā* (AS) and was regarded as one of the most reliable and truthful transmitters. Several works are attributed to him, including "*al - Dalā'il*," "*al - Tafsīr*," "*al - Nawādir*," and "*al - Mazār*" (Najāshī, 1986 AD/1365 SH: 252). More than 387 narrations are reported from him, and he transmitted traditions from Imam *Kāzīm*, Imam *Riḍā*, and Imam *Jawād* (AS) (Khu'ī, 1992 AD/1413 AH: 12, 286).

2-2-3. Ibrāhīm ibn Hāshim

Ibrāhīm ibn Hāshim ibn Khalīl Qummī is considered one of the prominent transmitters of early Shi'i hadith. *Kashshī* identifies him as a disciple of *Yūnus ibn 'Abd al - Raḥmān* and as one of the companions of Imam *Riḍā* (AS). Among his works are "*al - Nawādir*"

and "*Qaḍāyā Amīr al - Mu`minīn*" (Najāshī, 1986 AD/1365 SH: 16). His son, *Alī ibn Ibrāhīm Qummī*, transmitted numerous narrations from him in his famous "*Tafsīr*," while affirming at the beginning of the work the reliability of all its transmitters (Qummī, 1983 AD/1404 AH: 4). *Sayyid Ibn Ṭāwūs* also reports a consensus regarding his reliability and notes that he was the first to introduce the hadith of the Kūfan scholars into Qum, where the scholars of Qum widely relied on his narrations. Given the well-known strictness of the *Qummī* scholars in accepting narrations, their agreement in transmitting from him indicates their trust in his reliability (Khu`ī, 1992 AD/1413 AH: 1, 291). Because of his high standing, the abundance of his narrations, and the reliance placed upon him by major scholars such as *Shaykh Ṭūsī* and other hadith scholars, many scholars consider him beyond the need for explicit authentication (Hamadani, 1996 AD/1417 AH: 13, 140). According to the dominant scholarly view, he is regarded as an eminent and trustworthy transmitter whose narrations are sound (Namazi Shahroudi, 2001 AD/1422 AH: 16).

2-2-4. Muḥammad ibn Khālīd Barqī

He was one of the prominent and well-known scholars of the third century AH (Rāḍī, 2000 AD/1421 AH: 29). Renowned for his expertise in historical reports and Arabic sciences, he authored several works, including "*al - Tanzīl wa al - Ta`bīr*," "*Yawm wa Laylah*," "*al - Tafsīr*," "*Makkah wa al - Madīnah*," "*Ḥurūb al - Aws wa al - Khazraj*," "*al - Ilal*," "*fī Ilm al - Bārī*," and "*al - Khuṭab*," (Najāshī, 1986 AD/1365 SH: 335) as well as "*al - Nawādir*" and

16 "*al - Taḥrīf wa al - Tabdīl*" (Ibn Shahr Āshūb, 1960 AD/1380 AH:

105). Scholars of *Rijāl* have consistently regarded him as a reliable transmitter (Ḥillī, 1981 AD/1402 AH: 139; Ṭūsī, 1992 AD/1373 SH: 363; Majlisī, 1999 AD/1420 AH: 158; Ḥurr ‘Āmilī, 1995 AD/1416 AH: 471).

A quantitative examination of the narrative network indicates that the most prominent students of *Ḥasan ibn Jahm* include *Ḥasan ibn ‘Alī ibn Faḍḍāl* with twenty- eight narrations, *Muḥammad ibn ‘Abd al - Ḥamīd* with twenty narrations, *‘Alī ibn Asbāṭ* with five narrations, and *Muḥammad ibn Khālīd al - Barqī* with four narrations from him. This distribution highlights the central role of these transmitters in preserving and disseminating the narrations of *Ḥasan ibn Jahm*. The following table presents this distribution in a schematic form.

3. Thematic Analysis of the Narrations of *Ḥasan ibn Jahm* in the Four Canonical Collections

Thematic analysis is a methodological approach in which data are systematically organized, differentiated, categorized, interpreted, and ultimately synthesized to produce meaningful conclusions. As such, it constitutes a valuable analytical tool for examining large volumes of complex and detailed information. In the context of hadith studies, this method allows dispersed textual data to be reorganized into coherent thematic patterns, thereby generating richer and more structured insights from the available material.

According to statistical examinations of the *Rijāl* and hadith sources (Khu’ī, 1992 AD/1413 AH: 5, 282), the name of *Ḥasan ibn Jahm* appears in approximately seventy-four transmission chains **17**

within the Four Canonical Shi'i Hadith Collections. From this perspective, the thematic content of his narrations may be broadly classified into several principal domains.

Table 1: Thematic Analysis of the Hadiths of *Ḥasan ibn al-Jahm*

Overarching Theme	Organizing Theme	Original Text	Document Reliability
Theological	Intellect & Ignorance	Every man's friend is his intellect, and his enemy is his ignorance (Kulaynī, 1986 AD/1986 AD/1407 AH: 1, 11).	Reliable
		From Ḥasan ibn al-Jahm: I said to Abul Ḥasan (AS): "Among us are people who have love [for you] but lack that firm resolved; they say this [same] thing. He replied: Those are not among the ones God has reproached [when He said]: 'So take warning, O you who have sight.'" (Kulaynī, 1986 AD/1986 AD/1407 AH: 1, 11)	Reliable
		Our companions and the Intellect were mentioned in his presence, so he (AS) said: "No account is taken of the religious people who have no intellect. I said: May I be your ransom! Among those who describe this matter [the Imamate] are people who are not bad in our view, yet they do not possess such intellects. He said: These are not among those whom God addressed. Indeed, God created the Intellect and said to it: Come forward,' and it came forward. Then He said to it: Go back and it went back. Then He said: By My Might and My Majesty, I have not created anything better than you or more beloved to Me than you; through you I take and through you I give." (Kulaynī, 1986 AD/1986 AD/1407 AH: 1, 27)	Reliable
	Monotheism	From Ḥasan ibn al-Jahm from Bukayr ibn A'yun: I said to Abū 'Abdillāh (AS): "Are God's knowledge and His will different or the same? He said: Knowledge is not will.	Weak

Overarching Theme	Organizing Theme	Original Text	Document Reliability
		Do you not see that you say ‘I will do such-and-such, God willing, but you do not say I will do such-and-such if God knows? Your saying God willing’ is proof that He has not yet willed it. Once He wills, that which He willed becomes exactly as He willed. And God’s knowledge precedes the will.” (Kulaynī, 1986 AD/1986 AD/1407 AH: 1, 109)	
	Imamate	From Ḥasan ibn al-Jahm: I said to Riḍā (AS): Commander of the Faithful (AS) knew his killer, the night he would be killed, and the place he would be killed. His statement when he heard the cry of the geese in the house, Criers followed by mourners, and the words of Umm Kulthūm, If only you would pray tonight inside the house and order someone else to lead the people’, but he refused her. He went in and out many times that night without a weapon, while he knew that Ibn Muljam was his killer with a sword. This was something he should not have exposed himself to. He [the Imam] replied: That was indeed so, but he was given the choice that night so that the decrees of God, the Mighty and Majestic, might pass.” (Kulaynī, 1986 AD/1986 AD/1407 AH: 1, 259)	Authentic
		From Ḥasan ibn al-Jahm: I was sitting with Abu al-Ḥasan (AS) and he called for his son while he was young and sat him in my lap. He said to me: "Uncover him and take off his shirt. I took it off. Then he said to me: Look between his shoulders. I looked, and on one of his shoulders was something like a seal embedded in the flesh. Then he said: Do you see this? There was the same in this spot on my father (AS)." (Kulaynī, 1986 AD/1986 AD/1407 AH: 1, 321)	Weak
	Faith & Disbelief	From Ḥasan ibn al-Jahm: "I heard Abul Ḥasan (AS) say: A man among the	Reliable

Overarching Theme	Organizing Theme	Original Text	Document Reliability
		Children of Israel worshiped God for forty years, then he offered a sacrifice, but it was not accepted from him. He said to himself: This [rejection] only came from you, and the sin is none but yours. Then God, Blessed and Exalted, revealed to him: Your self-blame was better than your forty years of worship." (Kulaynī, 1986 AD/1986 AD/1407 AH: 2, 73)	
		From Ḥasan ibn al-Jahm: I said to Abu Ḥasan (AS): "Do not forget me in your prayers." He said: "Do you know that I forget you?" I thought to myself and said: "He prays for his Shia, and I am from his Shia." I said: "No, you do not forget me." He said: "And how did you know that?" I said: "I am from your Shia, and you certainly pray for them." He said: "Did you know it by anything other than this?" I said: "No." He said: "If you want to know your standing with me, look at my standing with you." (Kulaynī, 1986 AD/1407 AH, Vol. 2, p. 652)	Reliable (<i>Muwaththaq</i>)
		From Ḥasan ibn al-Jahm from Mansur from Abū Baṣīr from Abū ‘Abdillāh (AS): "My father passed by me while I was performing circumambulation as a youth, having exerted myself in worship. He saw me dripping with sweat and said to me: O Ja’far, my son! When God loves a servant, He admits him to Paradise and is pleased with him for a little [effort]." (Kulaynī, 1986 AD/1986 AD/1407 AH: 2, 86)	Reliable
Ethical	Humility	From Ḥasan ibn al-Jahm from Abul Ḥasan al-Riḍā (AS): "Humility is to give people what you would love to be given." (Kulaynī, 1986 AD/1986 AD/1407 AH: 2, 124)	Reliable
	Social Etiquette	John the Baptist (<i>Yaḥyā ibn Zakarīyyā</i>) (AS) used to weep and not laugh, while Jesus son of Mary (<i>‘Īsā ibn Maryam</i>)	Weak

Overarching Theme	Organizing Theme	Original Text	Document Reliability
		(AS) used to laugh and weep; and what Jesus (AS) did was better than what John (AS) did. (Kulaynī, 1986 AD/1986 AD/1407 AH: 2, 665)	
	Good Intention	"The body does not fail where the intention is strong." (Ibn Bābawayh, 1992 AD/1413 AH: 4, 400)	Reliable
Juridical	Prayer	From Ḥasan ibn al-Jahm: "I said to Abul Ḥasan (AS): I pass through the market and buy leather boots, but I do not know if they are [ritually] slaughtered or not. He said: Pray in them. I said: And the sandals? He said: The same. I said: I feel constricted by this. He said: Do you desire [to turn] away from what Abu Ḥasan (AS) used to do?" (Kulaynī, 1986 AD/1986 AD/1407 AH: 3, 404)	Weak
		Ḥasan ibn al-Jahm asked Abul Ḥasan (AS) on behalf of Ibn Asbāt: "What do you think for him, and Ibn Asbāt was present and we were all together, should he travel to Egypt by land or by sea? He told him the best land route and said: Take the land. Go to the mosque outside the time of the obligatory prayer, pray two units, ask God for the best one hundred times, then see what falls into your heart and act upon it. Ḥasan said to him: The land is more beloved to me for him. He said: And to me." (Kulaynī, 1986 AD/1986 AD/1407 AH: 3, 471)	Reliable
	Spiritual Retreat	From Ḥasan ibn al-Jahm from Abul Ḥasan (AS): "I asked him about the person in spiritual retreat coming to his family. He said: He shall not come to his wife by night or by day while he is in <i>I'tikaf</i> ." (Kulaynī, 1986 AD/1407 AH: 4, 179)	Reliable
	Charity	From Ḥasan ibn al-Jahm: Abul Ḥasan (AS) said to Ismā'īl ibn Muhammad, mentioning that his son gave charity on his behalf: "He is a man. Then he said: Tell him to give charity even if it is a	Reliable

Overarching Theme	Organizing Theme	Original Text	Document Reliability
		morsel of bread. Then he said: Abū Ja'far (AS) said: A man from the Children of Israel had a son whom he loved. He was told in a dream: Indeed, your son will die on the night he enters his bride's chamber. When that night came and his father built [the chamber] for him, the father expected that. But the son woke up healthy. The father said to him: O my son, did you do any good deed last night? He said: No, except that a beggar came to the door; they had stored food for me, so I gave it to the beggar. He said: 'By this, God repelled [death] from you.' (Kulaynī, 1986 AD/1407 AH: 4, 6)	
	Drinks	From Ḥasan ibn al-Jahm from Dharīḥ: I heard Abū 'Abdillāh (AS) say: "If [fruit] juice sizzles or boils, it becomes forbidden." (Kulaynī, 1986 AD/1407 AH: 6, 419)	Reliable
	'Aqīqah	From Ḥasan ibn al-Jahm: "I heard Abul Ḥasan al-Riḍā (AS) say that Abu Ja'far (AS) said: "The zygote stays in the womb for forty days, then becomes a clot for forty days, then a lump of flesh for forty days. When four months are complete, God sends two creator angels who say: O Lord, what shall You create male or female? and they are commanded. Then they say: O Lord, wretched or happy? and they are commanded. They say: O Lord, what is his lifespan, his provision, and everything about his state? and he counted many things. They write the covenant between his eyes. When God completes his term, He sends an angel who rebukes him with one cry, and he comes out having forgotten the covenant. Ḥasan ibn al-Jahm said: I asked him: Is it permissible to pray to God so that He changes a female into a male or a male into a female? He said: Indeed, God does what He wills." (Kulaynī, 1986 AD/1407	Reliable

Overarching Theme	Organizing Theme	Original Text	Document Reliability
		AH: 6, 13)	
	Livelihood	From Ḥasan ibn al-Jahm: "I heard al-Riḍā (AS) say: When a human stores his food for the year, his back becomes light [unburdened] and he finds rest. Abu Ja'far and Abū 'Abdillāh (AS) would not buy a property until they had secured their food for the year." (Kulaynī, 1986 AD/1407 AH: 5, 89)	Reliable
	Pilgrimage (<i>Hajj</i>)	From Ḥasan ibn al-Jahm: I asked Abul Ḥasan al-Riḍā (AS) about the most virtuous place in the Mosque to pray. He said: "The <i>Ḥātim</i> , between the Black Stone and the door of the House. I asked: And what follows that in virtue? He mentioned: At the Station of Abraham (AS). I asked: Then what follows that? He said: In the <i>Ḥijr</i> [of Ishmael]. I asked: Then what follows that? He said: Whatever is closer to the House. (Kulaynī, 1986 AD/1407 AH: 4, 525)	Reliable
		From Ḥasan ibn al-Jahm from Abul Ḥasan al-Riḍā (AS): Abu Ja'far (AS) said: "No one stands upon those mountains [Arafat], whether righteous or wicked, but that God answers him. As for the righteous, he is answered regarding his Hereafter and his world. As for the wicked, he is answered regarding his world." (Kulaynī, 1986 AD/1407 AH: 4, 262)	Reliable
	Drinks	From Ḥasan ibn al-Jahm and Ibn Faddal together: We asked Abu Ḥasan (AS) about beer. He said: "It is forbidden; it is a hidden wine, and it carries the prescribed punishment (<i>hadd</i>) of a wine-drinker." (Kulaynī, 1986 AD/1407 AH: 6, 423)	Reliable
	Wills	From Ḥasan ibn al-Jahm: "I asked Abu Ḥasan (AS) about a man who died while I owed him a debt, and he left behind sons, daughters, and infants. One of them came and said: You are absolved of my father's debt to the extent of my share, and you	Reliable

Overarching Theme	Organizing Theme	Original Text	Document Reliability
		are absolved of the shares of my brothers and sisters, and I guarantee their satisfaction with you. He said: You are in ease and absolved of that. I said: What if he does not give them [their share]? He said: That would be upon his neck. I said: What if the heirs come back to me and say: Give us our right? He said: They have that right in the apparent judgment; but as for between you and God, you are absolved if the man who absolved you guarantees their satisfaction for you and bears that guarantee for you. I said: What do you say about the child can his mother absolve [the debtor]? He said: Yes, if she has that which satisfies him or she gives it to him. I said: What if she does not have it? He said: Then no. I said: I heard you say that her absolution is permissible. He said: I only meant by that if she has wealth. I said: Is the father's absolution permissible for his son? He said: We had no matter with Abu Ḥasan (AS) [in this regard]; he does in that what he wills. I said: If the man guaranteed for me on behalf of that child and I am absolved of his share, then the man dies before the child reaches maturity, is there anything upon him [the debtor]? He said: The matter is permissible according to what he stipulated for you. (Kulaynī, 1986 AD/1407 AH: 7, 25)	
		From Ḥasan ibn al-Jahm: I heard Abu Ḥasan (AS) speak regarding a man who manumitted his slave while he was facing death, and witnesses testified to that; the slave's value was 600 dirhams, and the man owed a debt of 300 dirhams and left nothing else. He said: One-sixth of him is manumitted, because the man only owns 300 dirhams of him [after debt], and 300 dirhams are paid [to creditors]. So he has one-third of the [remaining] 300, which is	Reliable

Overarching Theme	Organizing Theme	Original Text	Document Reliability
		one-sixth of the total. (Kulaynī, 1986 AD/1407 AH: 7, 27)	
	Inheritance	From Ḥasan ibn al-Jahm from Hanan: I said to Abu ‘Abdillāh (AS): "What belongs to the clients? He said: They have nothing from inheritance except what God, Mighty and Majestic, said: ...unless you do a kindness to your friends." (Kulaynī, 1986 AD/1407 AH: 7, 135)	Reliable
	Prayer	From Ḥasan ibn al-Jahm: I asked Abu Ḥasan (AS) about a man who prayed noon or afternoon and then had a ritual impurity while sitting in the fourth unit. He said: "If he had said: I bear witness that there is no god but Allah and that Muhammad is the Messenger of Allah, he does not repeat it. But if he had not testified before the impurity occurred, let him repeat it." (Ṭūsī, 1986 AD/1407 AH: 1, 205)	Authentic
		From Ḥasan ibn al-Jahm from Abu Ḥasan al-Riḍā (AS): "Do not pray on any path that is walked upon. I said: It has been narrated from your grandfather that there is no harm in praying on the surfaces [of roads]. He said: That was perhaps when a man was traveling with me. I said: What if a man fears the loss of his belongings? He said: "If he fears loss, let him pray." (Ṭūsī, 1986 AD/1407 AH: 2, 221)	Reliable
		From Ḥasan ibn al-Jahm from Ibn Miskān from al-Ḥalabī from Abū ‘Abdillāh (AS): "A woman may lead other women in prayer; she stands in the middle of them, and they stand to her right and left. She leads them in supererogatory prayers but does not lead them in the obligatory ones." (Ṭūsī, 1986 AD/1407 AH: 3, 268)	Authentic
		From Ḥasan ibn al-Jahm: I asked al-Riḍā (AS) about a man leading people in a narrow place, where there is a screen between them and him. Is it permissible for him to lead them? He said: "Yes."	Reliable

Overarching Theme	Organizing Theme	Original Text	Document Reliability
		(Tūsī, 1986 AD/1407 AH: 3, 276) From Ḥasan ibn al-Jahm from Abū ‘Alī from al-Yasa‘ al-Qummī: "I said to Abū ‘Abdillāh (AS): "I desire something and seek God’s guidance in it, but a [clear] opinion is not reached; should I do it or leave it?" He said: "Look when you stand for prayer, for Satan is furthest from a human when he stands for prayer. Look at what falls into your heart and take it. And open the Book [Qur’an], look at the first thing you see in it, and take it, God willing." (Tūsī, 1986 AD/1407 AH: 3, 310)	Weak (<i>Da’if</i>)
	Alms	From Ḥasan ibn al-Jahm from ‘Abdullah ibn Bukayr from one who narrated it from Abū ‘Abdillāh (AS): Regarding a man whose wealth is absent and he cannot retrieve it. He said: "There is no Zakat upon him until it comes out. Once it comes out, he pays Zakat for one year. But if he was leaving it intentionally while being able to retrieve it, then Zakat is due for all the years that passed." (Tūsī, 1970 AD/1390 AH: 2, 28)	Weak
	Hajj	From Ḥasan ibn al-Jahm: "I asked him about a man who missed the three days of fasting during Hajj. He said: Whoever misses the three days of fasting during Hajj, as long as it was not an intentional abandonment, shall fast in Mecca as long as he has not left. If his camel-driver refuses to stay for him, let him fast on the way." (Tūsī, 1986 AD/1407 AH: 4, 231)	Reliable
	Marriage	From Ḥasan ibn al-Jahm: Abu Ḥasan al-Riḍā (AS) said to me: "O Abu Muhammad, what do you say about a man who marries a Christian woman [as a second wife] over a Muslim wife? I said: May I be your ransom! What is my word before you? He said: You must speak, for by it my word will be known. I said: It is not permissible to marry a Christian	Reliable

Overarching Theme	Organizing Theme	Original Text	Document Reliability
		woman over a Muslim wife or over a non-Muslim. He said: Why? I said: Because of the word of God: And do not marry polytheist women until they believe. He said: Then what do you say about this verse: And the chaste women from among those who were given the Scripture before you? I said: His word and do not marry polytheist women until they believe' abrogated this [other] verse. He smiled and then remained silent. (Ṭūsī, 1986 AD/1407 AH: 7, 297)	
		From Ḥasan ibn al-Jahm from Ḥammād ibn 'Uthmān: I asked Abū 'Abdillāh (AS), or someone who asked him informed me, about a man who approaches a woman in that place [the anus] while there are people in the house. He [the Imam] said to me, raising his voice: "The Messenger of Allah (PBUH) said: Whoever burdens his slave with what he cannot bear, let him sell him. Then he looked at the faces of the household, then leaned towards me and said: There is no harm in it. (Ṭūsī, 1986 AD/1407 AH: 7, 415)	Reliable
	Limitations	From Ḥasan ibn al-Jahm from Ibn Bukayr from some of our companions from Abū 'Abdillāh (AS) regarding the grave-robber: "If he is caught the first time, he is disciplined; if he returns, his hand is cut." (Ṭūsī, 1986 AD/1407 AH: 10, 117)	Weak
	Commerce	From Ḥasan ibn al-Jahm from Tha'labah from 'Abdul Mālīk ibn 'Utbah: "I asked some of those [Sunni jurists], meaning Abū Yūsuf and Abū Ḥanīfā, I said: I continually give wealth as a silent partnership to a man, and he says: It was lost or it is gone. He [the Sunni jurist] said: Give most of it as a loan and the rest as mudarabah. I asked Abū 'Abdillāh (AS) about that and he said: It is permissible." (Ṭūsī, 1970 AD/1390 AH: 7, 188)	Reliable

Overarching Theme	Organizing Theme	Original Text	Document Reliability
Traditions	Appearance	From Ḥasan ibn al-Jahm: I entered upon Abul Ḥasan (AS) and he had dyed [his hair/beard] black. I said: "I see you have dyed with black. He said: Indeed, there is a reward in dyeing. Dyeing and grooming are among the things that God, Mighty and Majestic, increases the chastity of women by. Indeed, women have abandoned chastity because their husbands abandoned grooming for them. I said: We have heard that henna increases gray hair. He said: What thing increases gray hair? Gray hair increases every day anyway." (Ibn Bābawayh, 1992 AD/1413 AH: 1, 122)	Authentic
		From Ḥasan ibn al-Jahm: Abul Ḥasan (AS) showed me an iron rod and a kohl container made of bone and said: "This belonged to Abul Ḥasan [Imam al-Kāẓim]; use it for kohl. So I used it." (Kulaynī, 1986 AD/1407 AH: 6, 494)	Reliable
		From Ḥasan ibn al-Jahm: Abul Ḥasan (AS) brought out to me a storage box containing musk from an ebony chest; it had compartments, all of which were of the kind used by women. (Kulaynī, 1986 AD/1407 AH: 6, 515)	Reliable
		From Ḥasan ibn al-Jahm: I saw Abul Ḥasan (AS) applying wallflower oil. He said to me: "Apply it. I said to him: What of violet oil? It has been narrated from Abū ‘Abdillāh (AS) regarding it. He said: I dislike its smell. I said to him: I too used to dislike its smell, but I hated to say that because of what reached me from Abū ‘Abdillāh (AS). He said: There is no harm [in your dislike]." (Kulaynī, 1986 AD/1407 AH: 6, 522)	Authentic
	Supplications	From Ḥasan ibn al-Jahm from Abū Ḥasan (AS): "When you leave your home for travel or staying, say: In the name of Allah, I believe in Allah, I rely upon Allah, what Allah wills [shall be], there is	Reliable

Overarching Theme	Organizing Theme	Original Text	Document Reliability
		no power or strength except by Allah. The devils will meet him and turn away, and the angels will strike their faces and say: What path do you have over him? He has named Allah, believed in Him, relied upon Him, and said: What Allah wills, there is no power or strength except by Allah."(Kulaynī, 1986 AD/1407 AH: 2, 544)	
		From Ḥasan ibn al-Jahm from Ibrahim ibn Miḥzam from a man who heard Abul Ḥasan (AS) say: "Whoever recites <i>Ayat al-Kursī</i> at the time of sleep shall not fear paralysis, God willing. Whoever recites it after every obligatory prayer, no venomous creature shall harm him. And he said: Whoever places <i>Qul Huwallāhu Aḥad</i> (Surah al-Ikhlās) between himself and a tyrant, God will prevent him [the tyrant] from him; he recites it in front of him, behind him, to his right, and to his left. If he does that, God will grant him his [the tyrant's] good and prevent him from his evil. And he said: If you fear a matter, recite one hundred verses of the Qur'an from wherever you wish, then say: O Allah, remove the affliction from me' three times." (Kulaynī, 1986 AD/1407 AH: 2, 621)	Weak
		From Ḥasan ibn al-Jahm from Abul Ḥasan (AS), the same, except he said: "He says it three times when he reaches morning and three times when he reaches evening; he shall not fear a devil, a ruler, vitiligo, or leprosy. He did not say seven times. Abul Ḥasan (AS) said: And I say it one hundred times." (Kulaynī, 1986 AD/1407 AH: 2, 531)	Reliable
		From Ḥasan ibn al-Jahm from Abul Ḥasan (AS): "Do not belittle anyone's prayer, for it is answered for the Jew and the Christian regarding you [your affairs], but it is not answered for them regarding	Authentic

Overarching Theme	Organizing Theme	Original Text	Document Reliability
		themselves." (Kulaynī, 1986 AD/1407 AH: 4, 17)	

The themes of his narrations are organized into four axes; theological, ethical, recommended practices, and juridical. This is not merely a topical classification; rather, it reflects the scholarly orientation and hadith-related role of this transmitter within the historical context of his time.

Given that *Hasan ibn Jahm* was among the close companions of Imam *Kāẓim* and Imam *Riḍā* (AS) his narrations were influenced by the intellectual climate of a period in which theological debates, doctrinal disputation, and the rational exposition of religious teachings flourished. The era of Imam *Riḍā* (AS), in particular, was marked by the expansion of scholarly dialogue among different sects and religions, and this atmosphere required the Imam's close disciples to transmit doctrinal teachings through a reasoned and argumentative approach. The notable concentration of *Hasan ibn Jahm*'s narrations on theological issues can be understood within this framework. This indicates that he was not merely a transmitter of practical rulings; rather, he belongs to the class of narrators who played a role in consolidating the doctrinal foundations of the Shi'i community.

In the ethical and educational sphere as well, his narrations concern the purification of the soul, the reform of individual and social conduct, the elucidation of moral virtues, and warnings against vices. These themes show that, for him, the transmission of knowledge was not confined to the theoretical domain alone; rather, it involved a

profound connection between knowledge and ethical conduct. In other words, within his narrative corpus, belief and ethics are regarded as two inseparable dimensions.

From an analytical perspective, this thematic pattern indicates that *Ḥasan ibn Jahm* occupied a position within the scholarly network of Imam *Riḍā*'s time that was well suited to the transmission of rational teachings and the defense of doctrinal principles. Therefore, a typology of his narrations not only provides a picture of the thematic diversity of the hadiths, but also helps reconstruct his scholarly role in the historical development of Imami hadith. Consequently, an analysis of the content of *Ḥasan ibn Jahm*'s narrations shows that he was a hadith figure distinguished by a pronounced epistemic-theological orientation. Alongside transmitting legal rulings and prophetic or Imamiyyah normative practices, he made a substantial contribution to conveying and consolidating the doctrinal and ethical teachings of the Ahl al-Bayt school. A systematic study of his narrations can therefore play a guiding role in understanding the development of Shi'i thought in the early centuries.

4. Typology of Narrations

The next section of this research is dedicated to analyzing the types of narrations transmitted by *Ḥasan ibn Jahm*. It should be noted that this typology is based on a search within the "*Four Books*"; after extracting the hadiths and their primary themes, we categorized them into organizing and overarching themes.

4-1. Doctrinal

The first category of narrations is dedicated to fundamental and doctrinal hadiths, examples of which have been transmitted from *Hasan ibn Jahm* in the Shi'i heritage. By the "Doctrinal Category" of *Hasan ibn Jahm*'s narrations, we refer to topics and chapters such as "Intellect and Ignorance."

4-1-1. The Theme of Intellect and Ignorance

A number of these hadiths pertain to intellect and ignorance. The first narration is as follows: "The friend of every person is his intellect, and his enemy is his ignorance." (Kulaynī, 1986 AD/1407 AH: 1, 11) In this sentence, "Friend" is the advanced predicate and "Intellect" is the delayed subject, which implies exclusivity. This means that only the intellect is a person's true friend; in the absence of intellect, one is friendless, and scientific ignorance or practical folly become one's enemies. Similar to many Quranic verses and other traditions, this narration highlights the importance of reasoning and the avoidance of ignorance, for the exercise of intellect is the means to acquiring all virtues, which ultimately leads to human guidance and salvation. Conversely, ignorance, defined here as the lack of reasoning, results in the deprivation of virtues and, consequently, a failure to achieve guidance.

In another narration, *Hasan ibn Jahm* relates: "I said to Imam Riḍā (AS): "There are people among us who love you, but they do not hold this firm belief [in your specific Imamate] nor do they profess this statement." The Imam replied: "These are not among those whom God has punished. God says: "So take warning, O people of vision."

(Kulaynī, 1986 AD/1407 AH: 1, 11)

The explicit meaning of the narration is that these individuals love the Ahl al-Bayt, yet they lack the intellectual faculty required for a firm belief in the Imamate based on evidence and proof (Na'ini, 2004 AD/1383 SH: 1, 47). They utter words not out of insight, but through imitation and prejudice, which refers to the "Disadvantaged" those who lack the capacity to distinguish between truth and falsehood (Majlisī, 1983 AD/1404 AH: 1, 33).

The connection of this narration to the topic at hand lies in the fact that the absence of such resolve and determination indicates a lower level of intellect compared to others. Furthermore, it can be inferred that in judging human actions, God uses the degree of intellect and understanding as the criterion, determining punishment and reward accordingly.

In a similar narration, *Ḥasan ibn Jahm* reports: "A group of companions, in the presence of Imam *Riḍā* (AS), began speaking about the intellect. The Imam said: "A person who is religious but has no intellect is not to be regarded." I said: "May I be your ransom. We see no deficiency in some people who believe in the Imamate, even though they do not possess an intellect commensurate with what a proper intellect should be." He replied: "Such people are not among those whom God addresses [with obligation]. God created the intellect and said to it: "Come forward and it came forward." Then He said: "Go back and it went back." Then He said: "By My might and majesty, I have not created anything better or more beloved to Me than you. My command and My bestowal are directed to you." **33**

(Kulaynī, 1986 AD/1407 AH: 1, 27)

The explicit import of this narration concerns the value and status of the intellect within the divine order of creation, such that punishment and reward in the Hereafter are based upon the intellect, just as God Almighty alluded to this matter in His revelation to Prophet Moses (Barqī, 1951 AD/1371 AH: 1, 193). Another hadith likewise points to this meaning from Imam *Bāqir* (AS) (Ibn Bābawayh, 1982 AD/1403 AH: 2). Accordingly, these narrations clearly demonstrate the rank of the intellect: "It is God's most excellent creation, the criterion for religious obligation, and the measure by which people will be reckoned on the Day of Resurrection."

The Theme of Monotheism

Monotheism is another section of the foundational doctrinal hadiths for which *Hasan ibn Jahm* transmitted narrations. For example:

Bukayr ibn A'yūn narrates that he said: "I asked Imam *Ṣādiq* (AS): Are God's knowledge and His will different, or are they the same?" He replied: "Knowledge is other than will. Do you not see that you yourself say, 'I will do this if God wills,' but you do not say, 'I will do this if God knows?' So when you say 'If God wills,' it indicates that God has not yet willed it. When He wills, what He wills occurs in the manner He wills. Therefore, God's knowledge precedes His will." (Kulayni, 1986 AD/1407 AH: 1, 109)

It appears, given the chapter title "*al-Irādah*: That it is among the attributes of act, and the rest of the attributes of act ..." and also considering the end of the hadith, that what is meant by *Mashī'ah* here is

contingent will, i.e., bringing into existence, rather than the eternal will that pertains to God's essence and His knowledge of goods. The contingent will is counted among the attributes of act, whereas knowledge is among the essential attributes. This is also supported by the fact that saying "*In Shā' Allāh*" indicates the absence of *Mashī'ah* in the sense of actualization about (Mazandarani, 1962 AD/1382 AH: 3, 347).

The Theme of Imamate

Imamate, as a Shi'a doctrine, is also represented in a narration from *Ḥasan ibn Jahm*, who says:

"I said to Imam *Riḍā* (AS): "The Commander of the Faithful, Ali (AS), had recognized his killer and knew on what night and in what place he would be killed. Yet on that night he went about without a weapon, even though he knew *Ibn Muljam* would strike him with a sword, and undertaking such an action is not permissible ..."

The Imam (AS) said: "What you said is correct; however, he was given the choice, and he himself chose that on that night the decrees of God, Mighty and Exalted, be carried out." (Kulaynī, 1986 AD/1407 AH: 1, 259) Concerning the word "*Khayr*," the author of "*Mir'āt al-Uqūl*" reports two other manuscript variants: "*Hayr*," meaning heedlessness and forgetfulness, and "*Hīn*," meaning an appointed time; he accepted the second reading (Majlisī, 1993 AD/1414 AH: 3, 123). Therefore, in light of the definitiveness and widespread transmission of reports indicating foreknowledge of the martyrdom (Mufīd, 1992 AD/1413 AH: 1, 319), on that night God tested the Commander of the Faithful and granted him the choice between

remaining in worldly life or attaining martyrdom. Yet, since he was in complete submission to God and longing for the divine encounter, he chose martyrdom.

Another narration in the domain of Imamate is as follows: "*Hasan ibn Jahm* says: "I was sitting in the presence of Imam *Riḍā* (AS) when he summoned his young son. I saw on one of his shoulders something like a seal that was embedded in the flesh." He said to me: "Do you see it? My father had the very same mark in this very place." (Kulaynī, 1986 AD/1407 AH: 1, 321) This is considered among the signs of the Imamate, and it is likely that what is meant by the "Shoulders" is the left shoulder.

The Theme of Faith and Unbelief

Another area within the doctrinal narrations concerns faith and unbelief. *Hasan ibn Jahm* reports: "A man from the Children of Israel worshiped God for forty years, and then offered a sacrifice, but it was not accepted. He said to himself: "It is because of your sinfulness." God Almighty revealed: "This self-blame is better than your forty years of worship." (Kulaynī, 1986 AD/1407 AH: 2, 73) This acknowledgment is regarded as a consequence of knowledge and wisdom, for a wise person knows that God's grace is general for every receptive being. Thus, if his deed is not accepted, he understands that this is due to shortcomings in the deed and a deficiency within himself. Therefore, in order to attain perfection, the worshiper must purify himself from corruption, keep both his outward and inward self-free from attachments, direct his heart toward God, and confess

his own shortcoming (Mazandarani, 1962 AD/1382 AH: 8, 224).

Likewise, in a narration, *Ḥasan ibn Jahm* says to Imam *Kāẓim* (AS): "Do not forget me in your good supplication." The Imam replied: "Do you think I forget you in supplication?" He said: "I am among your Shi'a, and you pray for them in general." The Imam (AS) said: "Do you know something else, besides this, regarding supplication for you?" I replied: "No." He said: "Whenever you wish to know how much respect and worth you have with us, look at how we are with you [i.e., what place we hold in your heart and conduct]." (Kulaynī, 1986 AD/1407 AH: 2, 652) This narration conveys the concept of a reciprocal relationship between the Imam and the follower. Through thought-provoking questions, the Imam invites *Ḥasan ibn Jahm* to self-awareness and to reassess the extent of his love and attentiveness toward the Imam. The Imam's final statement expresses the truth that the Imam's respect and prayer for an individual reflect the Imam's place in that person's heart and behavior.

In another narration, *Ḥasan ibn Jahm* reports from Mansur, from *Abū Baṣīr*, from Imam *Ṣādiq* (AS) that he said: "My father passed by me while I was circumambulating and said: "My son! If God loves a servant, He admits him into Paradise, and He is satisfied with a small amount (of worship) from him." (Kulaynī, 1986 AD/1407 AH: 2, 86)

Loving a person (on God's part) means that the person possesses sound beliefs and good character and observes the conditions of deeds, including piety (Majlisī, 1983 AD/1404 AH: 8, 110). What is meant by the last sentence is that the quality of worship performed with

sincerity and purity of heart, is the criterion, whereas quantity, especially when excessive, is not the measure of nearness to God (Ja'fari, n.d.: 21, 177).

4-2. Ethical

Another category of *Hasan ibn Jahm*'s hadiths pertains to ethics: "Humility is to behave with people in the way you would like them to behave with you." (Kulaynī, 1986 AD/1407 AH: 2, 124) A person, taking himself as the standard, should wish for others whatever worldly and otherworldly good he wishes for himself, and should not wish for others whatever ugliness and evil he would not wish for himself. This is among the greatest signs of humility, self-abasement, and distancing oneself from base desires.

Another narration concerns social etiquette, which *Hasan ibn Jahm* transmits as follows: "The way of John son of Zechariah was that he would weep and never laugh; but Jesus son of Mary both laughed and wept, and what Jesus did was superior to what John did." (Kulaynī, 1986 AD/1407 AH: 2, 665)

The reason an infallible one weeps is due to love for God Almighty; as the mystics hold, tears are the outpouring of hearts at the heat of longing and love. The weeping of an infallible may also be due to witnessing the hardships of the Resurrection and, in view of the weaknesses of the community, feeling concern for it (Mazandarani, 1962 AD/1382 AH: 11, 125).

4-3. Juridical

38 Another category of *Hasan ibn Jahm*'s narrations relates to

jurisprudence.

The Theme of Prayer

Ḥasan ibn Jahm says: "I said to Imam *Riḍā* (AS): "Sometimes I go to the market and buy a kind of leather footwear, but I do not know whether it was made from an animal slaughtered according to Islamic law or not." The Imam said: "Pray in it." I said: "What if it is a shoe?" He said: "It has the same ruling." I said: "This matter is difficult for me." The Imam said: "Have you turned away from what Imam *Kāẓim* (AS) used to do?" (Kulaynī, 1986 AD/1407 AH: 3, 404; Ṭūsī, 1986 AD/1407 AH: 2, 234)

This narration reflects the Ahl al-Bayt's practice of ease in cases where there is no knowledge or certainty of impurity and it emphasizes that following the conduct of the Imams is a reliable way to attain reassurance and correct practice. Imam *Riḍā* (AS) points to the juristic principle of purity in the absence of knowledge of impurity, a key rule in Shi'i jurisprudence that prevents undue scrupulosity and unnecessary hardship. The final part of the narration, inviting calm and confidence in religious practice, also constitutes an important basis in deriving legal rulings.

The Theme of *Zakāt* and Charity

Ḥasan ibn Jahm reports from Imam *Kāẓim* (AS), from Imam *Bāqir* (AS), that he said: "Among the Children of Israel there was a man who had a son whom he loved. In a dream he was told: "Your son will die on his wedding night." Yet he saw the son safe and asked about

the reason. The son said: "A needy person came to the door, and I gave him food." The father said: "Through this charity, God repelled the affliction from you." (Kulaynī, 1986 AD/1407 AH: 4, 6)

Charity, even if small, can avert affliction and attract divine mercy. Imam *Kāẓim* (AS), through the use of a historical analogy, encourages the audience to reflect and gain a deeper understanding of religious concepts. This approach is not only instructive but also inspiring, guiding the audience toward conscious and voluntary action.

The Topic of Beverages

Intoxicants constitute another category of juridical narrations. *Ḥasan ibn Jahm* reports from *Dhurayh* that Imam *Ṣādiq* (AS) said: "Whenever grape juice boils or ferments, it becomes unlawful." (al- Kulaynī, 1986 AD/1407 AH: 6, 419; Ṭūsī, 1986 AD/1407 AH: 9, 120)

Ḥasan ibn Jahm and *Ibn Faḍḍāl* reported: "We asked Imam *Riḍā* (AS) about barley water. He replied: "It is unlawful; it is an unknown type of wine, and the legal punishment for drinking wine applies to the one who consumes it." (Kulaynī, 1986 AD/1407 AH: 6, 423; Ṭūsī, 1970 AD/1390 AH: 4, 95)

The Topic of Bequest

Bequest is another area of jurisprudence in which narrations from *Ḥasan ibn Jahm* appear. *Ḥasan ibn Jahm* said: "I asked Imam *Riḍā* (AS) about a man who had a claim against me but passed away leaving children. One of them came to me and said: "I release you from the portion of the debt that belongs to me, as well as from the

shares of my brothers and sisters, and I guarantee their consent." The Imam said: "You are released from the debt." I asked: "What if he does not pay the shares of his brothers and sisters from that debt?" He replied: "The payment of the debt will then be his responsibility." I said: "If the heirs come to me and demand their rights, what should I do?" He replied: "According to outward legal judgment they have such a right; however, between you and God you are released from the debt, since that heir who absolved you had guaranteed that he would obtain their consent. Therefore, the guarantor must pay it on your behalf." I asked: "What about a minor, may his mother grant such a release on his behalf?" He said: "Yes, provided she possesses enough to satisfy the child or to pay his share." (Kulaynī, 1986 AD/1407 AH: 7, 25; Ṭūsī, 1986 AD/1407 AH: 9, 167)

Ḥasan ibn Jahm also reported that he heard Imam *Riḍā* (AS) concerning a man who, at the time of his death, emancipated his slave and took witnesses for it. The slave's value was six hundred dirhams, while the deceased owed three hundred dirhams and left nothing besides the slave. The Imam said: "One- sixth of the slave is freed. This is because three hundred dirhams of the slave's value belong to the deceased, and three hundred dirhams must be given to the creditors. One third of the three hundred dirhams belongs to the deceased, which amounts to one- sixth of the total six hundred dirhams." (Kulaynī, 1986 AD/1407 AH: 7, 27)

Ḥasan ibn Jahm narrates from *Ḥannān* and says: "I said to Imam *Ṣādiq* (AS), "What share of inheritance do freed slaves receive?" He replied: "They have no share in inheritance except what God has

stated: "Unless you do some good to your friends." (Kulaynī, 1986 AD/1407 AH: 7, 135; Ṭūsī, 1986 AD/1407 AH: 9, 329)

The Topic of Prayer

Prayer constitutes another area of jurisprudence in which narrations from *Ḥasan ibn Jahm* are found.

It is reported from *Ḥasan ibn Jahm* that he said: I asked *Abul Ḥasan* about a man who performed the noon (*Ẓuhr*) or afternoon (*ʿAṣr*) prayer and experienced ritual impurity (*Ḥadath*) in the fourth unit (*Rakʿah*). He replied: "If he had recited the *Tashahhud* before the occurrence of impurity, he does not need to repeat the prayer; but if he had not recited the two testimonies (*Shahādātayn*) before becoming impure, he must repeat the prayer." (Ṭūsī, 1986 AD/1407 AH: 1, 205; 2, 355)

It is also narrated from *Ḥasan ibn Jahm* that Imam *Riḍā* (AS) said: "Do not perform prayer on any roadway used for passage." I said: "But it has been narrated from your grandfather that praying on elevated parts in the middle of the road is unobjectionable." He replied: "That applies when someone might pass in front of me or step on me." I said: "If a man fears for his belongings lest they be lost, what should he do?" He replied: "If he fears for his belongings, he may perform the prayer." (Ṭūsī, 1986 AD/1407 AH: 2, 221)

Ḥasan ibn Jahm narrates from *Ibn Muskān*, from *Ḥalabī*, from Imam *Ṣādiq* (AS) that he said: "A woman may lead other women in prayer. She stands in their midst, and the followers stand to her right and left. She may lead them in supererogatory (*Nāfilah*) prayers, but she does not lead them in obligatory (*Farīḍah*) prayers." (Ṭūsī, 1986

AD/1407 AH:3, 268; Ṭūsī, 1970 AD/1390 AH: 1, 427)

Ḥasan ibn Jahm said: "I asked Imam *Riḍā* (AS) about a person praying with a group in a narrow place while there is a barrier between him and them, may he pray with them?" He replied: "Yes." (Ṭūsī, 1986 AD/1407 AH: 3, 276)

This narration has been interpreted as referring to a covering that does not prevent visibility, or that the term "*Sitr*" refers to pillars, or that it was stated under conditions of precautionary dissimulation (Ḥurr 'Āmilī, 1995 AD/1416 AH: 8, 408). In some versions, instead of "*Sitr*," the word "*Shibr*" (a hand-span) is recorded (Fayḍ Kāshānī, 1985 AD/1406 AH: 8, 1192), which is considered more accurate and contextually appropriate, given the assumption of narrow space. The reason is that in a confined area, the only available space is beside the imam; thus the meaning becomes coherent under this reading. Otherwise, asking about the presence of a barrier in a narrow space would not be contextually relevant (Khū'ī, n.d.: 17, 142).

Ḥasan ibn Jahm narrates from *Abū 'Alī*, from *Yasa' Qummī*, who said: "I said to Imam *Ṣādiq* (AS), "I intend to undertake something and have sought God's guidance, but I cannot reach a firm decision whether to proceed or refrain." He replied: "When you rise to perform prayer, observe what comes to your heart at that moment and choose accordingly. Also open the Qur'an and act upon the first thing you see therein, God willing." (Ṭūsī, 1986 AD/1407 AH: 3, 310)

The Topic of Marriage

Ibn Jahm said: "Imam *Riḍā* (AS) said to me, "O! *Abū Muḥammad*, **43**

what is your view regarding a man who, while having a Muslim wife, also contracts marriage with a Christian woman?" I replied: "Marriage to a Christian woman is not permissible, whether the man already has a Muslim wife or a non- Muslim wife." He said: "On what basis?" I answered: "On the basis of God's statement: "Do not marry polytheistic women..." (al-Baqarah: 221).

He said: "Then what do you say concerning the verse: "And [lawful to you are] chaste women from among those who were given the Book..." (al-Mā'idah: 5)

I replied: "This verse has been abrogated by the verse "Do not marry polytheistic women." At this, he smiled and remained silent (Ṭūsī, 1986 AD/1407 AH: 7, 297; Ṭūsī, 1970 AD/1390 AH: 3, 178)

Ḥasan ibn Jahm narrates from *Ḥammād ibn 'Uthmān*, who said: "I asked Imam *Ṣādiq* (AS), or someone asked him, about a man who approaches his wife in a particular place while members of the household are present in the house.

The Imam (AS) said to me in a loud voice: "The Messenger of God said: "Whoever compels his servant to do what he cannot bear must sell him." Then the Imam looked at the faces of those present in the house, afterward drew near to me, and said quietly: "There is no problem with it." (Ṭūsī, 1986 AD/1407 AH: 7, 415; Ṭūsī, 1970 AD/1390 AH: 3, 243)

Regarding the statement cited by Imam *Ṣādiq* (AS) from the Messenger of God, two textual variants exist: one reads "*Fal Yu'inhu*" (then he should assist him) (Ḥurr al- 'Āmilī, 1988 AD/1409 AH: 20, 146), and the other reads "*Fa Yal'anhu*" (then he should curse him)

(Fayḍ Kāshānī, 1985 AD/1406 AH: 22, 750). In either case, the statement appears unrelated to the question posed by the inquirer.

The Topic of Commercial Transactions

Ḥasan ibn Jahm narrates from *Tha'labah ibn Maymūn* that *ʿAbd al-Malik* said: "I asked *Abū Yūsuf* and *Abū Ḥanīfah*, saying: "I regularly entrust property to someone as capital for a *Muḍārabah* partnership, but he returns saying: "It was lost and perished." He replied: "Give him most of the capital as a loan and the remainder as *Muḍārabah*." I then asked Imam *Ṣādiq* (AS) about this matter, and he said: "It is permissible." (Ṭūsī, 1970 AD/1390 AH: 3, 127)

4-4. Customs and Recommended Acts

Another category of narrations transmitted from *Ḥasan ibn Jahm* pertains to manners, customs, and recommended acts.

The Topic of Adornment and Appearance

The first concerns dyeing the hair: "*Ḥasan ibn Jahm* said: "I entered upon Imam *Kāẓim* (AS) and saw that he had dyed his beard." I said: "I see that you have dyed your beard black." He replied: "There are two rewards in dyeing the hair. In dyeing and cleanliness there is something that promotes chastity among women. Women abandoned chastity and modesty because their husbands abandoned cleanliness and dyeing." *Ḥasan ibn Jahm* then said to him: "We have heard that henna increases old age." He replied: "What is it that increases or advances old age, when old age itself increases every day?" (Kulaynī, 1986 AD/1407 AH: 6, 480; Ibn Bābawayh, 1992 AD/1413 AH: 1, 122)

The meaning of the narration is that aging follows an inevitable and compulsory cause, namely, the passage of time, and is not like physical frailty, which may be influenced by factors other than age. It is also possible that Imam *Kāẓim*'s statement refers to the beard increasing each day, or to aging itself; and his intent may be that whiteness of hair causes no harm, whereas aging does, since aging inevitably increases daily, thus one should not abandon the Sunnah on such grounds (Majlisī, 1993 AD/1414 AH: 2, 59).

In another narration it is reported: "*Ḥasan ibn Jahm* said: "Imam *Riḍā* (AS) showed me a kohl stick and a kohl container made of bone and said: "This belonged to Imam *Kāẓim* (AS). Apply kohl with it." *Ḥasan* said: "So I also applied kohl with it." (Kulaynī, 1986 AD/1407 AH: 6, 494).

Outward adornment is a significant human and social right that brings joy to people and also carries divine and otherworldly reward. In this statement, the Imam (AS) refers to two matters: first, the spiritual reward and divine recompense associated with adornment and beautification; second, its social value and normative significance. Both aspects are important. In the Imam's conduct, personal grooming and outward neatness are presented as a kind of social responsibility and a form of respect toward others. In society, people's eyes are directed toward one another, and through these eyes hearts and minds become engaged. If a person's outward appearance is tidy, clean, and well-ordered, others take pleasure in meeting him and feel inward joy, as though encountering the beauty of nature. Conversely, when a person's appearance is disheveled and his face weary, it disturbs and saddens people. Therefore, outward adornment constitutes an

important human and social right that contributes to the happiness of others. This principle is not restricted to the wealthy and affluent; rather, it should be accessible to everyone, since all individuals appear in society, encounter one another, and influence one another (Ḥakīmī, 2002 AD/1381 SH: 103-104).

The conduct of the Ahl al- Bayt, belonging to the sphere of practice and tradition, holds authoritative significance for Shi'a followers. *Ḥasan ibn Jahm* said: "Imam *Kāẓim* (AS) brought me an ebony box that contained musk. Inside it were compartments like those of women's cosmetic boxes." (Kulaynī, 1986 AD/1407 AH: 6, 515)

In another narration it is reported: *Ḥasan ibn Jahm* said: "I saw Imam *Kāẓim* (AS) using olive oil. He said to me: "Use oil." I said to him: "Why do you not use violet oil, when such reports about it have been transmitted from Imam *Ṣādiq* (AS)?" He replied: "I dislike its scent." I said: "I too disliked its scent, but I hesitated to say so because of a narration that had reached me from Imam *Ṣādiq* (AS)." He said: "There is no problem with that." (Kulaynī, 1986 AD/1407 AH: 6, 522)

This narration refers to violet oil, whose properties and benefits are mentioned in other traditions. In this regard, the Messenger of God said: "Anoint your bodies with violet oil, for it is cool in summer and warm in winter." (Ibn Bābawayh, 1956 AD/1378 AH: 2, 34) In other narrations, Imam *Ṣādiq* (AS) said: "Violet is the chief of all your oils." (Kulaynī, 1986 AD/1407 AH: 6, 521) Imam *Riḍā* (AS) also said: "If you wish that boils and similar ailments do not appear on your body, begin by anointing yourself with violet oil when entering the bath."

(Shubbar, 2008 AD/1428 AH: 346) Likewise, Imam *Ṣādiq* (AS) said: "The superiority of violet oil over other oils is like the superiority of Islam over other religions. Violet removes pain from the head and eyes; therefore, anoint yourselves with it." (Kulaynī, 1986 AD/1407 AH: 6, 521) It is also reported that applying violet oil to the eyebrows removes headaches (Kulaynī, 1986 AD/1407 AH: 6, 522). These narrations indicate several benefits attributed to violet oil.

The Topic of Supplication

Another category of recommended acts consists of supplications. *Hasan ibn Jahm* has transmitted several narrations in this regard. He reports that Imam *Riḍā* (AS) said: "Do not consider anyone's supplication insignificant, for the prayer of a Jew or a Christian on your behalf may be answered, even though it may not be answered for them." (Kulaynī, 1986 AD/1407 AH: 4, 17)

This narration carries a profound message regarding the value of supplication and the need to avoid belittling others in their acts of prayer. It reflects divine wisdom in the answering of supplications and highlights the influence of intention and the circumstances of the one who prays. The narration implicitly indicates that the acceptance of prayer is not dependent solely on one's religion or sect; rather, it may depend on other factors such as sincerity, a state of oppression or vulnerability, spiritual condition, and even the subject of the supplication. In this sense, the perspective presented is human-centered and ethically oriented. The narration therefore invites reflection on the breadth of divine mercy, the significance of supplication, and the importance of avoiding superficial judgments in spiritual matters.

Ḥasan ibn Jahm narrates from Imam *Riḍā* (AS), who said: "Whenever you leave your house, whether for travel or otherwise, say: "In the name of God. I believe in God. I place my trust in God. Whatever God wills [comes to pass]. There is no power and no strength except through God." Then when the devils encounter him, they turn back, and the angels strike their faces and say: "What power do you have over him when he has mentioned the name of God, believed in Him, placed his trust in Him, and said: "Whatever God wills; there is no power nor strength except through God?" (Kulaynī, 1986 AD/1407 AH: 2, 544)

In another narration it is also reported: "Whoever recites *Āyat al - Kursī* before sleeping, by God's will he need not fear paralysis; and whoever recites it after every prayer will not be harmed by any creature with a poisonous sting. Whoever places "*Qul Huwa Allāhu Aḥad*" before himself as protection against every tyrant and oppressor, God will avert that person's evil from him. Let him recite it in front of him, behind him, to his right and to his left. When he does so, God will grant him good and repel evil from him. And he said: whenever you fear something, recite one hundred verses from anywhere in the Qur'an that you wish, then say three times: "O God, remove this affliction from me." (Kulaynī, 1986 AD/1407 AH: 2, 621)

Another narration likewise reports: "A similar tradition has been narrated from Imam *Kāẓim* (AS), except that he said: whoever recites this supplication three times in the morning and three times in the evening will fear neither Satan nor a ruler, nor leprosy nor vitiligo. He did not say seven times. *Abul Ḥasan* (AS) also said: "As for me, I recite it one hundred times." (Kulaynī, 1986 AD/1407 AH: 2, 531)

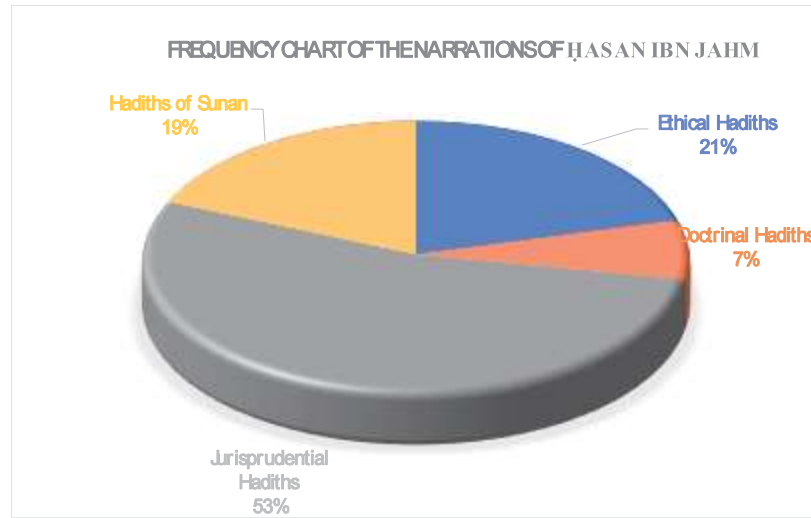


Chart 2. Frequency Chart of the Narrations of Ḥasan ibn Jaḥm

Conclusion

Following the examination of the personality of Ḥasan ibn Jaḥm in *Rijālī* works and the typology of his narrations in the Four Books using thematic analysis, the following results were obtained:

1. Ḥasan ibn Jaḥm is regarded as a trustworthy and eminent transmitter among the Imami traditionists. In the works of *Rijāl*, he is described with expressions such as "Trustworthy," "Hadith Scholars," "Distinguished Authority," and "Eminent." Moreover, the transmission of his narrations by members of the *Aṣḥāb al-Ijmāʿ*, such as *Ibn Abī ʿUmayr* and *Ṣafwān ibn Yaḥyā*, further confirms his reliability and precision in transmitting hadith.
2. Among the teachers of Ḥasan ibn Jaḥm, figures such as Ḥammād ibn ʿUthmān, ʿAbd Allāh ibn Bukayr, Thaʿlabah ibn Maymūn, and Dhurayḥ had the greatest influence on him. Among his most prominent students were Ḥasan ibn ʿAlī ibn Faḍḍāl, Muḥammad ibn

‘Abd al-Ḥamīd, ‘Alī ibn Asbāṭ, and Muḥammad ibn Khālid al-Barqī.

3. The thematic analysis of the narrations of Ḥasan ibn Jahm demonstrates the breadth and diversity of the subjects found in his hadiths. His narrations cover doctrinal, ethical, jurisprudential, and devotional fields, and despite their apparent simplicity, they contain considerable intellectual and epistemic depth.
4. Themes such as reason and ignorance, Imamate and authority, divine unity and attributes, self-purification, moral virtues, the etiquette of supplication and intimate prayer, rulings on acts of worship, bequests, marriage, *Zakāt* and charity, and social matters constitute some of the principal topics within his narrations.
5. This thematic range indicates that while he was closely connected to the hadith tradition of the Imams, he also played an active role in transmitting concepts and demonstrated a deep understanding of doctrinal and intellectual issues.
6. The typological study of his narrations in the Four Books shows that Ḥasan ibn Jahm was not only active in the transmission of juridical traditions but also played a significant role in conveying ethical and educational teachings.
7. The thematic and typological analysis of his hadiths indicates that this transmitter occupies an intergenerational position within the intellectual framework of Imami thought: on the one hand, he was influenced by the teachings of Imam Ṣādiq (AS) and Imam Kāẓim (AS), and on the other hand, he was among the early transmitters during the era of Imam Riḍā (AS), contributing to the development of the rational and ethical discourse of Shi‘ism.

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