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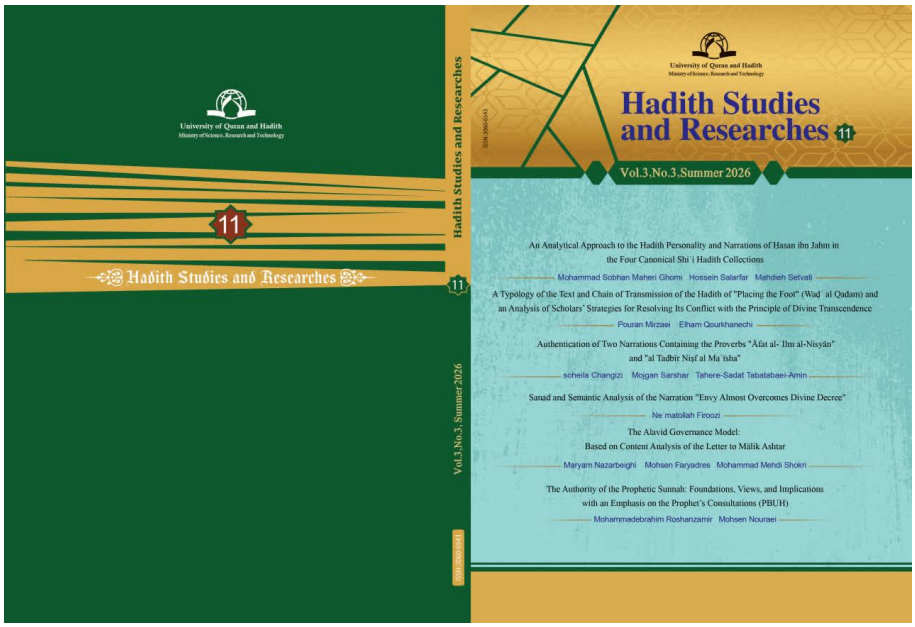


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An Analytical Approach to the Hadith Personality and Narrations of *Ḥasan ibn Jahm* in the Four Canonical Shiʿi Hadith Collections

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Abstract

Ḥasan ibn Jahm is regarded as one of the prominent and reliable companions of the two Imams, Imam *Kāẓim* (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 Shiʿi 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 Shiʿism.

Keywords: *Ḥasan ibn Jahm*, Four Canonical Shiʿi Hadith Collections, 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 Qurʾān 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.

Ḥasan ibn Jahm, one of the distinguished and reliable transmitters within Shiʿi 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 Shiʿi Hadith Collections (Khuʾī, 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 Shiʿi 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 Shiʿism and help identify the intellectual and educational currents associated with him. Despite the importance and distinguished position of *Ḥasan 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 *Ḥasan ibn Jahm* and to analyze the thematic content of his narrations in the Four Canonical Shiʿi Hadith Collections. The significance of this study lies in the fact that a systematic examination of his narrations may clarify the development

of theological, ethical, and jurisprudential concepts during the early centuries of Shiʿism 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 Shiʿi 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 Aʿyun ibn Sansan, known as *Abū*

Muḥammad 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 "*Masāʾil*" (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 Aʿyun*. *Zurāra ibn Aʿyun*, 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 Aʿyun*, was among the companions of Imam *Jaʿfar 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, Muḥammad*, and *Ḥusayn*. No descendants remained from *Muḥammad* and *Ḥusayn*. *Muḥammad ibn Ḥasan ibn Jahm* was a transmitter of hadith, and *ʿAlī ibn Ḥasan ibn Faḍḍāl* narrated from him through *ʿAbd Allāh ibn*

Maymūn Qaddāḥ 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‑Yaqẓān*), *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 (Khuʾī, 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) (Khuʾī, 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 Shiʿi hadith tradition. The Sankey diagram represents the transmission network surrounding *Ḥasan ibn Jahm* as reconstructed from the narrations recorded in the Four Canonical Shiʿi 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 ʿAlī*, 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 Isḥāq truthworthy (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 (Khuʾī, 1992 AD/1413 AH: 4, 318). He, who is among the trustworthy Muḥaddiths of the Imami School and one of the eminent Shiʿa scholars, lived in Kūfa until the year 183 AH (Shabistari, 1994 AD/1411 AH: 1, 112).

2-1-2. Ḥammād ibn ʿUthmān

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 Shahroudi, 1997 AD/1414 AH: 3, 257).

2-1-3. ʿAbd 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 Saʿd, n.d.: 6, 178; Ibn Abī Ḥātim, 1851 AD/1271 AH: 5, 68). He lived until the time of the ʿAbbāsid 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, Manṣūr ibn Yūnus al-Buruzaj, Ibrāhīm ibn Mahzam al-Asadī, Bukayr ibn Aʿyun, and Fuḍayl ibn Yasār." (Khuʾī, 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‑Tafsīr*," "*al‑Anbiyāʾ*," "*al‑Mubtadaʾ*," and "*al‑Ṭibb*" (Ibn Shahr Āshūb, 1960 AD/1380 AH: 33), as well as "*al‑Bishārāt*" and

"*al-Radd ʿalā al-Ghālīyah*" (Ṭūsī, 1999 AD/1420 AH: 123). Although he initially adhered to the *Fāṭḥī* 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. ʿAlī ibn Asbāṭ ibn Sālim

Known as *Abū al-Ḥasan al-Muqriʾ*, he was among the distinguished scholars and jurists of the Shiʿa, 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 *Fāṭḥī* tendency. A well-known correspondence occurred between him and *ʿAlī ibn Mahziyār* regarding this issue, after which they referred the matter to Imam *Jawād* (AS), leading to *ʿAlī 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-Dalāʾil*," "*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 *Kāẓim*, Imam *Riḍā*, and Imam *Jawād* (AS) (Khuʾī, 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 Shiʿi hadith. *Kashshī* identifies him as a disciple of *Yūnus ibn ʿAbd al-Raḥmān* and as one of the companions of Imam *Riḍā* (AS). Among his works are "*al-Nawādir*"

and "*Qaḍāyā Amīr al‑Muʾminīn*" (Najāshī, 1986 AD/1365 SH: 16). His son, *ʿAlī 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 (Khuʾī, 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).

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2-2-4. Muḥammad ibn Khālid 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‑Taʿbīr*," "*Yawm wa Laylah*," "*al‑Tafsīr*," "*Makkah wa al‑Madīnah*," "*Ḥurūb al‑Aws wa al‑Khazraj*," "*al‑ʿIlal*," "*fī ʿIlm al‑Bārī*," and "*al‑Khuṭab*," (Najāshī, 1986 AD/1365 SH: 335) as well as "*al‑Nawādir*" and "*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 ʿĀmilī, 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 ʿAlī ibn Faḍḍāl* with twenty‑eight narrations, *Muḥammad ibn ʿAbd al‑Ḥamīd* with twenty narrations, *ʿAlī ibn Asbāṭ* with five narrations, and *Muḥammad ibn Khālid 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 (Khuʾī, 1992 AD/1413 AH: 5, 282), the name of *Ḥasan ibn Jahm* appears in approximately seventy-four transmission chains

within the Four Canonical Shiʿi 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 Aʿyun: I said to Abū ʿAbdillah (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 (*Muwaththaq*)
		From Ḥasan ibn al-Jahm from Mansur from Abū Baṣīr from Abū 'Abdillah (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 (*Yaḥyā ibn Zakarīyyā*) (AS) used to weep and not laugh, while Jesus son of Mary (*'Īsā ibn Maryam*)	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 Asbāṭ: "What do you think for him, and Ibn Asbāṭ 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'tikaf*." (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 (*Ḥajj*)	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 *Ḥātim*, 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 *Ḥijr* [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 (*hadd*) 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 ʻAbdillah (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 ʻAbdillāh (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
		(Ṭūsī, 1986 AD/1407 AH: 3, 276)	
		From Ḥasan ibn al-Jahm from Abū ʻAli from al-Yasaʻ al-Qummī: "I said to Abū ʻAbdillāh (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." (Ṭūsī, 1986 AD/1407 AH: 3, 310)	Weak (*Da'if*)
	Alms	From Ḥasan ibn al-Jahm from ʻAbdullah ibn Bukayr from one who narrated it from Abū ʻAbdillāh (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." (Ṭūsī, 1970 AD/1390 AH: 2, 28)	Weak
	Ḥajj	From Ḥasan ibn al-Jahm: "I asked him about a man who missed the three days of fasting during Ḥajj. He said: Whoever misses the three days of fasting during Ḥajj, 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." (Ṭūsī, 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 Mālik ibn 'Utbah: "I asked some of those [Sunni jurists], meaning Abū Yūsuf and Abū Ḥanīfa, 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 ʻAbdillāh (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 ʻAbdillāh (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 Mihzam from a man who heard Abul Ḥasan (AS) say: "Whoever recites *Ayat al-Kursī* 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 *Qul Huwallāhu Aḥad* (Surah al-Ikhlāṣ) 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 *Ḥasan 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 *Ḥasan 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 Shiʿi 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 Shiʿi 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 *Ḥasan ibn Jahm* in the Shiʿi heritage. By the "Doctrinal Category" of *Ḥasan 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, *Ḥasan 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."

(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 *Ḥasan ibn Jahm* transmitted narrations. For example:

Bukayr ibn Aʿyun 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 Shiʿa 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-ʿUqūl*" reports two other manuscript variants: "*Ḥayr*," meaning heedlessness and forgetfulness, and "*Ḥīn*," 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: "*Ḥasan 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. *Ḥasan 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 Shiʿa, 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 *Ḥasan 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 *Ḥasan 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

Another category of *Ḥasan 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 *Dhurayḥ* 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 (*Shahādatayn*) 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 ʿĀmilī, 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 (Khūʾī, n.d.: 17, 142).

Ḥasan ibn Jahm narrates from *Abū ʿAlī*, from *Yasaʿ 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*,

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 ʿUthmān*, 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 Yuʿinhu*" (then he should assist him) (Ḥurr al‑ʿĀmilī, 1988 AD/1409 AH: 20, 146), and the other reads "*Fa Yalʿanhu*" (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 *Thaʿlabah 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 Shiʿa 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. *Ḥasan 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)

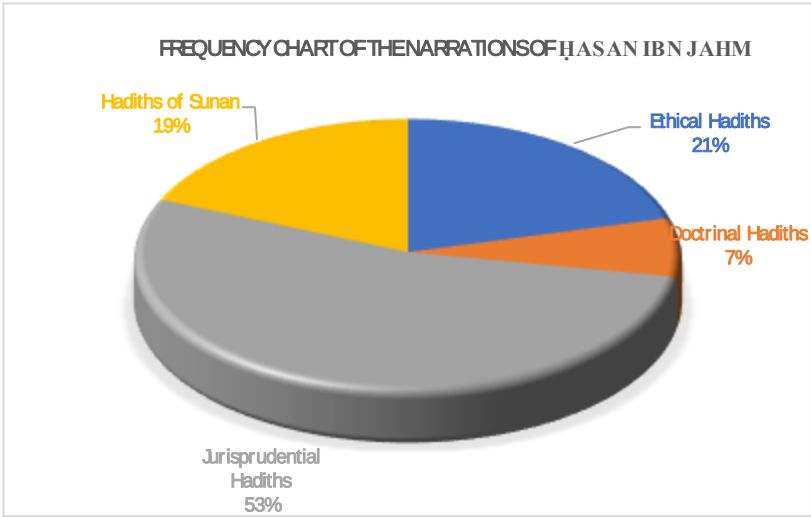


Chart 2. Frequency Chart of the Narrations of *Ḥasan ibn Jahm*

Conclusion

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

1. *Ḥasan ibn Jahm* 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 Jahm*, 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*

ʿAbd al-Ḥamīd, *ʿAlī 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 Shiʿism.

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A Typology of the Text and Chain of Transmission of the *Hadith* of "Placing the Foot" (*Waḍʿ al-Qadam*) and an Analysis of Scholars' Strategies for Resolving Its Conflict with the Principle of Divine Transcendence

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Abstract

The hadith of "Placing the Foot" is among the most challenging narrations in Sunni tradition, as its literal meaning appears incompatible with the principle of Divine Transcendence and negates the rejection of anthropomorphism and composition in the Divine Essence. The present study, using an analytical-critical approach, seeks a scholarly mechanism to resolve this apparent conflict with the foundations of transcendent monotheism. It examines the written origins, analyzes the text and chains

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of transmission, and explores the strategies scholars have employed to overcome the literal complications of this narration. This hadith has been recorded in Sunni sources since the third century AH in three different formats and four variations (extended, intermediate, abridged, and the alternative substitution of "*Jabbār*" for "*Rabb*"). However, it lacks an independent line of transmission in early Imami works, appearing only in later literature through critical or allegorical approaches. A comparison of versions reveals instability, summarization, textual corruption, and variations in key wording, all of which undermine the validity of its literal interpretation. In addressing the conflict between the literal meaning of the hadith and the foundations of transcendence, scholars have adopted two primary strategies: "Allegorical interpretation (interpreting "Foot" as metaphor, e.g., a position, a group, the people of Hell, or a manifestation of Divine Power) and total rejection (emphasizing its fabrication or irreconcilable conflict with definitive rational and scriptural foundations)." Ultimately, this article rejects the literalist (anthropomorphic) approach and offers solutions such as "Interpreting it as an allegorical expression" or "Metaphorical interpretation" to resolve the conflict between the literal text and rational principles. By critiquing both approaches and dismissing the literalist (anthropomorphism-centered) reading, the study concludes that resolving the conflict between the literal text and definitive religious principles is only possible through metaphorical or allegorical interpretation.

Keywords: Hadith of Placing the Foot, Transcendent Theology, Anthropomorphism, Resolving Strategies for Conflict, *Mushkil al-Hadith* (Problematic Traditions), *Ikhtilāf al-Hadith* (Differing Traditions).

Problem Statement

Among the narrations reporting the attributes of the Essence of God Almighty, there is a report in early Sunni sources that has drawn the attention of scholars because its literal meaning, regarding its incompatibility with the firm beliefs of Imamiyyah and the majority of Sunnis, appears invalid and blasphemous, making its literal usage unacceptable. This narration, known as the "Placing the Foot" report, literally states that Hell will not be filled and will continuously ask for more until the Almighty God places His foot therein, at which point it will be filled: "…It [Hell] will say, 'Is there any more?' until our Lord (Mighty and Majestic is He) places His foot therein; then it will be filled…" (Aḥmad ibn Ḥanbal, 2000 AD/1421 AH: 16, 3469)

The problem with this narration is that the possession of a "Foot" by God Almighty, especially in a way that fills Hell by occupying space, implies composition, and every composite being is created; yet, God Almighty is neither composite nor created. Therefore, the literal implication of the hadith is pure anthropomorphism, which contradicts rational proofs and must be rejected, unless it is interpreted allegorically and understood as a metaphorical expression (Sayyid Murtaḍā, 1988 AD/1409 AH: 171-172).

In reality, the aforementioned narration raises the initial question: how can this expression be understood without necessitating anthropomorphism, embodiment, localization, or composition regarding God? This question is not merely a verbal dispute; it pertains to the methodology of understanding scriptural texts concerning Divine Attributes and the relationship between the literal meaning of a narration

and the transcendent principles of Islamic theology.

The research hypothesis posits that since the hadith of "Placing the Foot" lacks validity in its literal implications due to textual instability, corruption, and variations in key wording, the only methodological approach to resolving this conflict (assuming the attribution of the narration to the impeccable Imam is accepted) is to interpret it through metaphorical and figurative meanings that are compatible with both the linguistic structure of the narration and the principles of Divine Transcendence. Thus, the core problem of this research, beyond the validation of the narration, is how to interpret it and find a scholarly mechanism to resolve the apparent conflict with the foundations of transcendent monotheism.

The necessity of addressing this issue lies in the fact that the present narration is reported in primary Sunni sources, including *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, and *Musnad Aḥmad*, with authentic chains of transmission, and it possesses scholarly weight according to Sunni hadith methodology. Therefore, a hasty acceptance or rejection of the narration, without a precise examination of its origin of issuance, various versions, linguistic implications, and metaphorical or hidden meanings, is indefensible from a methodological standpoint. Consequently, this topic sits at the intersection of hadith studies and transcendent theology, and its investigation is of serious importance for clarifying the boundaries between literal understanding, systematic interpretation, and critical analysis of narrative texts.

Relying on library research and an analytical-deductive method, this study examines the issue on several levels. First, it studies the

origin of the narration and the pathways of transmission in primary sources to clarify the hadith environment in which the report emerged and how it was recorded across various sources. Next, the different versions of the report are compared to determine the extent of their stability or textual instability. In the third step, the approaches scholars have adopted when facing this narration are analyzed.

The present study aims to demonstrate that although the narration in question appears to involve concepts of physicality and anthropomorphism on the surface, a reading can be presented through precise textual analysis and scholarly evidence that is compatible with both the linguistic structure of the narration and the principle of Divine Transcendence. In other words, the goal is not merely to defend or reject a narration, but to scientifically explain how to encounter problematic texts in the realm of Divine Attributes, texts whose understanding without simultaneous attention to linguistics, hadith studies, and theology could lead to incorrect conclusions.

Based on the above, the present study seeks to clarify that the intention behind the expression "Placing the Foot" in this narration is not the literal or physical meaning, which is incompatible with the principles of Divine Transcendence, but rather a metaphorical and interpretive meaning that is consistent with the linguistic structure of the report and rational foundations.

Accordingly, the primary research question is: What is the intended meaning of the expression "Placing the Foot" in the narration in question, and how can it be interpreted in a way that is compatible with the principles of Divine Transcendence as well as linguistic and hadith considerations?

1. Research Background

The research background indicates that the explanation of the "Placing the Foot" hadith is mainly scattered throughout classical hadith, exegetical, and theological works, and no independent or comprehensive examination has been conducted regarding it.

Among Sunnis, initial analyses were provided in authoritative hadith commentaries such as *Ibn Ḥajar al-ʿAsqalānī*'s "*Fatḥ al-Bārī*" (Ibn Ḥajar, 1994 AD/1415 AH: 13, 494) and *Nawawī*'s commentary on "*Ṣaḥīḥ Muslim*" (Nawawī, 1986 AD/1407 AH: 3, 85). While these works point to the differences in narrations and the "*Bi lā Kayf*" approach, they lack a methodical analysis of textual evolution and the strata of narrators. In Qur'anic exegesis, *Ṭabarī* addresses it in "*Jāmiʿ al-Bayān*" (Ṭabarī, 1991 AD/1412 AH: 11, 59).

Qurṭubī in "*al-Jāmiʿ li Aḥkām al-Qurʾān*" (Qurṭubī, 1984 AD/1405 AH: 17, 19) and *Ālūsī* in "*Rūḥ al-Maʿānī*" (1994 AD/1415 AH: 1, 145) have examined the narration within the framework of verses related to Hell and the attributes derived solely from scripture, yet a systematic analysis of the chains of transmission and the network of narrators is absent in their works. In the theological realm, *Ibn Taymīyyah* in "*Majmūʿ al-Fatāwā*" (Vol. 3, p. 295) and *Bayhaqī* in "*al-Asmāʾ wa al-Ṣifāt*" (1992 AD/1413 AH: 2, 190) have considered the literal meaning of the hadith consistent with the tenets of the *Salaf* (the pious predecessors) and emphasized an affirmative approach.

In the Imami tradition, the critique of the *hadith* follows a rationalist and transcendent approach; *Sayyid Murtaḍā* in "*Tanzīh al-Anbiyāʾ*" (1988 AD/1409 AH: 102), as well as later commentators

such as the authors of the commentary on "*al-Tawḥīd*" by *Ṣadūq*, *Allamah Ṭabāṭabāʾī* in "*al-Mīzān*," and *Mullā Ṣadrā*, have either interpreted it allegorically or rejected it. The outcome of these studies shows that a comprehensive research project that simultaneously investigates the three axes, the analysis of chains of transmission, textual evolution, and resolving strategies, has not yet been conducted; therefore, the current research aims to address this scholarly gap.

2. Analysis of Sources and the Origin of Issuance and Documentation of the Hadith

The oldest extant source that has recorded this narration is the "*Musnad*" of *Aḥmad ibn Ḥanbal* (Ibn Ḥanbal, n.d.: 2, 276, 507; 3, 229-230, 234, 279). The historical status of the "*Musnad*" of *Aḥmad* as one of the first comprehensive Sunni hadith collections gives it special significance in determining the written origin of the narration, for this work belongs to a period when the process of consolidating and compiling the hadith heritage was nearing completion, and many oral traditions prevalent in previous centuries were gathered into a compiled format for the first time. The recording of the narration at this historical juncture indicates that the *hadith* in question had already been present in the oral or narrative currents of the Sunnis, but its written form has been accessible at least since the third century AH.

A short time after *Aḥmad ibn Ḥanbal*, this narration was reflected in the most important Sunni hadith works. Its inclusion in the "*Ṣaḥīḥ*" of *Bukhārī* (Bukhārī, 1980 AD/1401 AH: 6, 47-48; 7, 224-225; 8, 167) and the "*Ṣaḥīḥ*" of *Muslim ibn Ḥajjāj* (Naysābūrī, n.d.: 8, 151-

152) solidified its place within the core body of the Sunni hadith tradition. These two sources are important because, in the Sunni epistemological system, the *Ṣaḥīḥayn* possess the highest degree of authority, and the narrations contained therein have served as the basis for numerous jurisprudential, theological, and exegetical citations. Furthermore, the narration in question was also reported in the *Sunan* of *Tirmidhī* (Tirmidhī, 1982 AD/1403 AH: 5, 65-66) and subsequently reflected in the fourth century AH in other works such as *Jāmiʿ al-Bayān* by *Ṭabarī* (Ṭabarī, 1991 AD/1412 AH: 26, 217-220) and *al-Ṣaḥīḥ* by *Ibn Ḥibbān* (Ibn Ḥibbān, 1993 AD/1414 AH: 1, 501-503). The continued reporting of this narration over more than a century, across various genres of hadith compilation, including *Musnad*, *Ṣaḥīḥ*, *Sunan*, and narrative exegesis, demonstrates that the *hadith* in question was not a marginal or infrequent report, but rather a part of the collection of narrations related to discussions on Divine Attributes within the Sunni tradition.

At the same time, an examination of the *hadith*'s background in Shīʿī sources presents a different picture. In early Imami hadith works, which were primarily compiled in the third and fourth centuries AH, no trace of this narration can be observed, neither as an authentic nor even as a weak report. This absence in primary Shīʿī hadith sources, which encompass a vast range of theological, exegetical, and doctrinal traditions, indicates that the narration in question was not present in Imami chains of transmission and was not transmitted through Shīʿī narrators. In other words, this *hadith* lacks an independent narrative origin in the Imami hadith tradition and is not recognized among Shīʿī

scholars as a tradition transmitted from the Imams (AS).

The only known reference to this narration in early Shīʿī works is found in the book *Tanzīh al-Anbiyāʾ* (Sayyid Murtaḍā, 1988 AD/1409 AH: 171-172). He reports the narration, not through an Imami chain of authority, but citing *Muḥammad ibn Jarīr Ṭabarī*, and then proceeds to analyze and critique it within the framework of Imami theological principles. The manner in which *Sayyid Murtaḍā* (d. 436 AH) engages with this narration demonstrates that he considered it part of the Sunni hadith heritage and evaluated its implications from the perspective of the principle of Divine Transcendence, rather than regarding it as an authentic hadith within the Shīʿī tradition. This mode of entry for the narration into Shīʿī theological literature confirms its external and non-native nature within this intellectual tradition.

Traces of this hadith in later periods appear in the works of scholars such as *Qāḍī Saʿīd Qummī* (d. 1103 AH). He deemed the literal meaning of this narration rejected and contrary to the beliefs of the people of truth (Qummī, n.d.: 2, 516). Later, *Mullā Ṣadrā* in "*Tafsīr al-Qurʾān al-Karīm*" (Mullā Ṣadrā, 1946 AD/1366 AH: 1, 157) and Allamah *Ṭabāṭabāʾī* in "*al-Mīzān*" (Ṭabāṭabāʾī, 1996 AD/1417 AH: 18, 529), by referencing this *hadith* and denying its literal meaning, have sought to interpret it allegorically.

Based on this, the written origin of the narration "Our Lord will place His foot therein" has been consistently formed and continued within the Sunni hadith tradition from the third century AH onwards, whereas it has no independent path of transmission in the Shīʿī hadith tradition.

3. Analysis of Narrative Variants and the Transmission of the Hadith

An examination of the reports (Table 1) and an analysis of the relationships between them in the "Placing the Foot" *hadith* show that this narration is transmitted in three distinct formats, long, medium, and short, resulting in four overall variants. This diversity in the reports indicates that the narration underwent a degree of textual evolution during the transmission process. A comparative analysis of these three formats reveals that the longer version contains more narrative elements, whereas the shorter versions gradually eliminate these elements, settling on the core of the narration: the issue of Hell being filled by the divine "Placing of the foot." From this perspective, it can be argued that the fourfold structure of the narration is the result of natural *hadith* transmission processes, such as summarization, transmission by meaning, and, at times, editorial interventions by the narrators.

The First Variant (Long Version): Reported from *Anas ibn Mālik* and *Abū Hurayrah*, this version discusses the disputation and complaint of Paradise and Hell, God Almighty's speech to them, and the consequences and manner in which they are filled. It attributes the filling of Hell to God Almighty placing His foot within it: "Paradise and Hell disputed. Paradise said, "O! Lord, why is it that only the poor and the lowly of people enter me?" And Hell said, "Why is it that only the tyrants and the arrogant enter me?" Then He said to Hell, "You are My punishment; I afflict with you whom I wish." And He said to Paradise, "You are My mercy; I show you to whom I wish, and for each of you is your filling. As for Paradise, God brings into being for

it what He wills. And as for Hell, they are cast into it, and it says, "Is there any more?" until He places His foot into it." (Ibn Ḥanbal, n.d.: 2, 276, 507; Bukhārī, 1980 AD/1401 AH: 6, 47-48; Naysābūrī, n.d.: 8, 151; Ṭabarī, 1991 AD/1412 AH: 26, 219)[1]

The Second Variant: This is a shorter version of the first, focusing only on the final part of the hadith. In addition to reporting Hell's demand for more and its filling with the Lord's foot, this variant points to the continued excess capacity of Paradise. This is to such an extent that God Almighty creates a new creation to inhabit the excess of Paradise: "Hell will continue to have people cast into it, and it will

1. It is worth noting that, in addition to the texts mentioned above; there is a narration from *Ibn ʿAbbās* regarding God Almighty placing His foot in Hell. This was excluded from the main analysis because it is *mawqūf* (a statement attributed to a Companion rather than a direct saying of the Prophet). The content of this narration differs slightly from the aforementioned versions and is not reported in any Sunni source other than *Ṭabarī*'s *Jāmiʿ al-Bayān*.

"*Muḥammad ibn Saʿd* narrated to me: My father narrated to me, saying: My uncle narrated to me, saying: My father narrated to me, from his father, from *Ibn ʿAbbās*, regarding the verse: "On the Day We will say to Hell, "Have you been filled?" and it will say, "Are there any more?" *Ibn ʿAbbās* said: "God, the King, Blessed and Exalted is He, has decreed His word: "I will surely fill Hell with jinn and mankind all together." When the people were resurrected and brought forth, and the enemies of God were driven to the Fire in groups, they began to thrust into Hell, group after group. Nothing was cast into Hell except that it vanished within it, and nothing could fill it. It [Hell] said: "Have You not sworn that You would fill me with jinn and mankind all together?" So He placed His foot upon it. When He placed His foot in it, it said: "Enough! Enough! For I am filled, and I have no more room." Nothing else could fill it until it felt the touch of that which was placed upon it, and it constricted when that which was placed upon it was placed. It became filled, to the extent that there was not the space of a needle left within it." (Ṭabarī, ibid: 26, 217)

say, "Is there any more?" until the Lord of Glory places His foot into it. Then its parts will draw together and it will say, "Enough, enough! By Your Might and Your Generosity." And there will still remain excess in Paradise until God, the Almighty and Majestic, creates for it a creation and settles them in the excess of Paradise." (Ibn Ḥanbal, n.d.: 3, 234; Bukhārī, 1980 AD/1401 AH: 8, 167; Naysābūrī, n.d.: 8, 152; Ṭabarī, 1991 AD/1412 AH: 26, 219)

The Third Variant, which is the shortest form of reporting this hadith, only refers to the fact that Hell is not filled except by the Almighty's foot being placed within it: "People will be cast into the Fire, and it will say, "Is there any more?" until He places His foot or His leg upon it, and it will say, "Enough, enough!" (Ibn Ḥanbal, n.d.: 3, 229-230)

The Fourth Variant differs in its implication from the previous three. In this narrative content, the term the "Compeller" has replaced the "Lord" and "God": "Hell will continue to say, "Have you been filled? And it says, Is there any more?" until the Compeller, Blessed and Exalted is He, places His foot into it, and it will say, "Enough, enough!" (Bazzaz, 1988: 13, 427; Ibn Khuzaymah, 1993 AD/1414 AH: 1, 207) This narrative content has been reported in all three forms, short, medium, and long (Thaʿlabī, 2001 AD/1422 AH: 9, 104; Ibn Fūrak, 1985: 125; Khaṭīb Baghdādī, 1996 AD/1417 AH: 5, 335).[1] At first glance, one might assume this substitution makes no

1. The transmission of the hadith using the term the "Compeller" has been frequently attributed in later sources to the *Musnad* of *Aḥmad ibn Ḥanbal*, *Ṣaḥīḥ al-Bukhārī*, and *Ṣaḥīḥ Muslim*, even though none of these sources contain this specific version. The traces of this *ḥadīth* in extant early sources up to the 5th century AH are found only in the references already cited in the body of this research.

difference in meaning, but this very difference has become a pretext for scholars to offer a different interpretation of this hadith, which will be explained in the remainder of the article.

The long version of the *hadith* (the report from *Anas ibn Mālik* and *Abū Hurayrah*) differs in its wording; even the various reports narrated from each of them have undergone transmission by meaning. While this transmission by meaning has not significantly affected the conveyance of the hadith's core message, its result is the manifestation of textual instability within this report. Some versions are accompanied by additions, omissions of words, or textual corruption (such as *Mutakabbirūn* vs. *Munkirūn*, *Yazwī* vs. *Yanzwī*, *Qaṭṭu Qaṭṭu* vs. *Qad Qad*, etc.). In some reports, the phrases of the hadith have been transposed, creating an inverted version of the similar hadith. Damages of this kind can also be observed in other reports, and by comparing the three types of reports, it is clearly evident that the second version is a summary of the first, and the third is a summary of the two previous versions, representing the common denominator of the other reports. Although, in the view of some, the shared part of the hadith is the original core and the other parts are storytelling fabricated by the narrators, by considering the occurrence of the phenomenon of summarization by narrators,[1] the opposite view is also possible: that the long version is the original, and the other versions are summaries thereof.

1. This perspective has been put forward by Orientalists (cf. Kariminiya, 2010 AD/1389 SH: 59).

Table 1

No.	Source	Chain of Transmission (*Isnād*)	Origin	Text of the Narration
1.	Musnad Aḥmad (d. 241)	Ubayd Allāh ibn ʿUmar al-Qawārīrī, from Ḥaramī ibn ʿUmārah, from Shuʿbah, from Qatādah, from Anas	Prophet	"…is cast into Hell, and it says: "Are there any more?' until He places His foot or leg upon it, and it says: "Enough, enough!"
		ʿAbd Allāh, from his father, from ʿAbd al-Wahhāb, from Saʿīd, from Qatādah, from Anas ibn Mālik		"Hell will continue to have [people] cast into it, and it will say: "Are there any more?" until the Lord of Might places His foot in it; then it will constrict, and it will say: "Enough, enough, by Your Might and Generosity!" There will still be space in Paradise until God creates for it a creation and settles them in the remainder of Paradise."
		ʿAbd Allāh, from his father, from Anas ibn Mālik		"Hell will continue to say: "Are there any more?" until the Lord of Might places His foot in it, then it will say: "Enough, enough, by Your Might," and it will constrict."
		ʿAbd Allāh, from his father, from Yazīd, from Hishām, from Muḥammad, from Abū Hurayrah		[Paradise and Hell dispute… for Hell, he says:] "…they will be cast into it, and it will say: "Are there any more?" until our Lord places His foot in it; then it will be filled, and it will constrict, and it will say: "Enough, enough!"
		ʿAbd Allāh, from his father, from ʿAbd al-Razzāq, from Maʿmar, from Ayyūb, from Ibn Sīrīn, from Abū Hurayrah		[Paradise and Hell dispute… for Hell, he says:] "…they will be cast into it, and it will say: "Are there any more?" until He places His foot in it."

No.	Source	Chain of Transmission (*Isnād*)	Origin	Text of the Narration
2.	Ṣaḥīḥ Bukhārī (d. 256)	ʿAbd Allāh ibn Abī al-Aswad, from Ḥaramī ibn ʿUmārah, from Shuʿbah, from Qatādah, from Anas		"…is cast into Hell, and it says: "Are there any more?" until He places His foot [in it], and it says: "Enough, enough!"
		Ādam, from Shaybān, from Qatādah, from Anas ibn Mālik		"Hell will continue to say: "Are there any more?" until the Lord of Might places His foot in it, and it will say: "Enough, enough, by Your Might," and it will constrict."
		Muḥammad ibn Mūsā al-Qaṭṭān, from Abū Sufyān al-Ḥimyarī (Saʿīd ibn Yaḥyā ibn Mahdī), from ʿAwf, from Muḥammad, from Abū Hurayrah (marfūʿ)		"Hell will be asked: "Are you filled?" and it will say: "Are there any more?" Then the Lord, Blessed and Exalted is He, will place His foot upon it, and it will say: "Enough, enough!"
		Khalīfah, from Yazīd ibn Zurayʿ, from Saʿīd, from Qatādah, from Anas (and from Muʿtamar, from his father, from Qatādah, from Anas)		"It will continue to be cast into it, and it will say: "Are there any more?" until the Lord of the Worlds places His foot in it, then it will constrict, then it will say: "Enough, enough, by Your Might and Generosity!" There will still be space in Paradise until God creates for it a creation…"
		ʿAbd Allāh ibn Muḥammad, from ʿAbd al-Razzāq, from Maʿmar, from Hammām, from Abū Hurayrah		[Paradise and Hell dispute…] "…Hell will not be filled until God, Blessed and Exalted is He, places His leg/foot in it, and it will say: "Enough, enough, enough!" Then it will be filled, and it will constrict…"
3.	Ṣaḥīḥ Muslim (d. 261)	Muḥammad ibn Rāfiʿ, from ʿAbd al-Razzāq, from Maʿmar, from Hammām ibn Munabbih, from Abū Hurayrah		[See above for meaning.]

No.	Source	Chain of Transmission (*Isnād*)	Origin	Text of the Narration
		ʿAbd ibn Ḥumayd, from Yūnus ibn Muḥammad, from Saʿīd, from Qatādah, from Anas ibn Mālik		"Hell will continue to have [people] cast into it, and it will say: "Are there any more?" until the Lord of Might places His foot in it; then it will constrict, and it will say: "Enough, enough, by Your Might and Generosity!"
		ʿAbd ibn Ḥumayd, from Yūnus ibn Muḥammad, from Shaybān, from Qatādah, from Anas ibn Mālik		"Hell will continue to say: "Are there any more?" until the Lord of Might, Blessed and Exalted is He, places His foot in it, and it will say: "Enough, enough, by Your Might," and it will constrict."
4.	Sunan al-Tirmidhī (d. 279)			
5.	Jāmiʿ al-Bayān (Ṭabarī) (d. 310)	Ibn ʿAbd al-Aʿlā, from Ibn Thawr, from Maʿmar, from Thawr, from Muḥammad ibn Sīrīn, from Abū Hurayrah		[Paradise and Hell dispute…] "…as for Hell, they will be cast into it, and it will say: "Are there any more?" until He places His foot in it; then it will be filled, and it will constrict, and it will say: "Enough, enough!"
		Ziyād ibn Ayyūb, from ʿAbd al-Wahhāb ibn ʿAṭāʾ al-Khaffāf, from Saʿīd, from Qatādah, from Anas		
		Ibn al-Muthannā, from ʿAbd al-Ṣamad, from Abān al-ʿAṭṭār, from Qatādah, from Anas[1]		"Hell will continue to say: "Are there any more?" until the Lord of the Worlds places His foot in it; then it

1. In the transmission of Anas, the phrase "As for Paradise, God, Mighty and Exalted is He, will create for it whatever He wills" is not included.

No.	Source	Chain of Transmission (*Isnād*)	Origin	Text of the Narration
		Bishr, from Yazīd, from Saʿīd, from Qatādah, from Anas[1]		will constrict, and it will say: "By Your Might, enough, enough!"…"
		Aḥmad ibn al-Miqdām al-ʿIjlī, from Muḥammad ibn ʿAbd al-Raḥmān al-Ṭufāwī, from Ayyūb, from Muḥammad, from Abū Hurayrah		"…He will cast into Hell, it will say: "Are there any more?" until He places His foot upon it; then it will be filled, and it will constrict, and it will say: "Enough, enough!"
6.	Ṣaḥīḥ Ibn Ḥibbān (d. 354)	Al-Ḥasan ibn Sufyān, from al-Qawārīrī, from Ḥaramī ibn ʿUmārah, from Shuʿbah, from Qatādah, from Anas ibn Mālik		"…is cast into Hell, and it says: "Are there any more?" until the Lord, Majestic and Exalted is He, places His foot in it; then it says: "Enough, enough!"
-	Musnad al-Bazzāz	Muḥammad ibn Maʿmar, from Ashʿath ibn ʿAbd Allāh, from Shuʿbah, from Qatādah, from Anas		"Hell will continue to say: "Are there any more?" until the Compeller (*al-Jabbār*), Blessed and Exalted is He, places His foot in it; then it will say: "Enough, enough!"
-	Al-Tawḥīd (Ibn Khuzaymah) (d. 311)	Muḥammad ibn Yaḥyā, from ʿUthmān ibn al-Haytham ibn Jahm, from ʿAwf, from Muḥammad, from Abū Hurayrah		"…they will be cast into it, and it will say: ʻAre there any more?" until the Compeller (*al-Jabbār*) places His foot in it; then it will be filled, and it will constrict, and it will say: "Enough, enough!"
-	Mushkil al-Ḥadīth (Ibn Fūrak) (d. 406)	Qatādah from Anas, and Ibn Sīrīn from Abū Hurayrah		"Hell will not be filled until the Compeller (*al-Jabbār*) places His foot in it; then it will say: "Enough, enough!"

1. Two chains of transmission narrate the text with slight variations, which likely points to a textual error occurring due to the similarity of the final narrators: "Hell will continue to have [people] cast into it, and it will say: "Are there any more?" until the Lord of the Worlds places His foot [in it], then it will constrict, and it will say: "Enough, enough, by Your Might and Generosity!" There will still be space in Paradise until God creates for it a creation and settles them in the remainder of Paradise."

No.	Source	Chain of Transmission (*Isnād*)	Origin	Text of the Narration
-	Al-Kashf wa al-Bayān (Thaʿlabī) (d. 427)	Al-Awzāʿī from Ḥassān ibn ʿAṭiyyah		[Note: Describes the narration of the Compeller, then refers to the view of Wahb ibn Munabbih regarding a creation called the "Foot" (*al-Qadam*), and defines the "Foot" (*al-rijl*) as a large group of people.]
-	Tārīkh Baghdād (Khaṭīb al-Baghdādī) (d. 463)	Muḥammad ibn al-Ḥusayn, from Abū Sahl Aḥmad ibn Muḥammad, from Muḥammad ibn al-Faḍl, from Abū Ḥafṣ al-Ṣaffār, from Muḥammad ibn Sawāʾ, from Saʿīd, from Qatādah, from Anas		"Hell will continue to have [people] cast into it, and it will say: "Are there any more?" until the Compeller (*al-Jabbār*) places His foot in it; then it will constrict, and it will say: "Enough, enough, enough!"

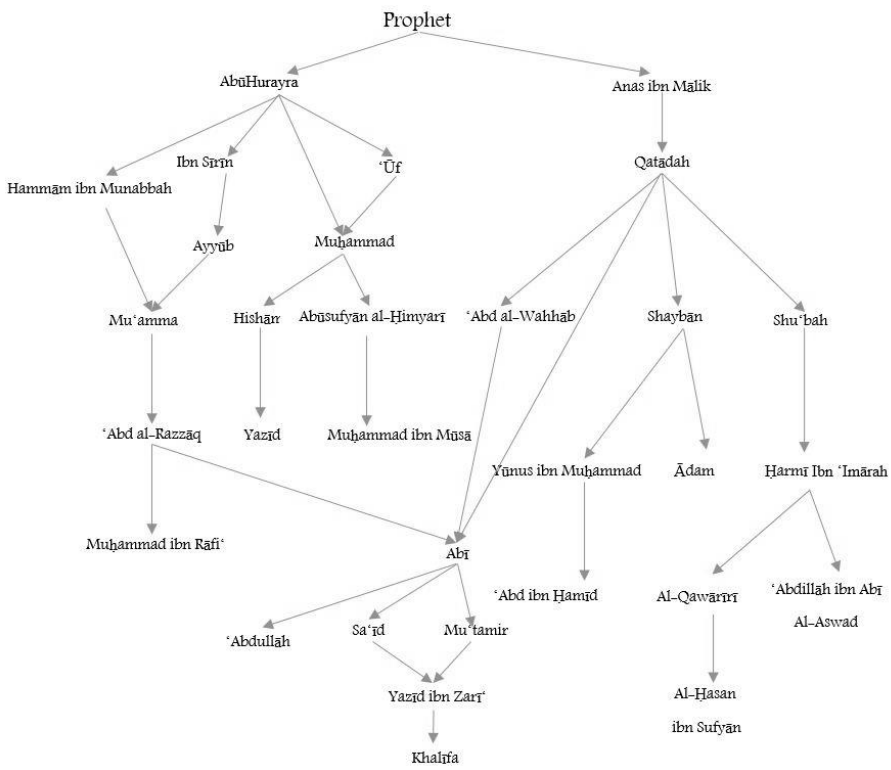
Along with the textual analysis, another approach is to examine the *hadith* by mapping its network of chains of transmission (Diagram 1). In fact, it is not the intention of this study to examine the individuals in each chain separately; rather, the criterion for evaluation is a collective view and the determination of the transmission status in terms of the number of narrators in each generation.

Studying the chain of narrators shows that this report has at least two narrators in various generations, and in this respect, it falls under the category of what is termed in hadith studies as *ʿAzīz* (Shahīd Thānī, n.d.: 63). This status indicates that the report has been transmitted through more than one path in each generation and does not rely on a single line of transmission. However, a closer examination of the chains shows that some narrators have played a pivotal role in transmitting the report.

In this regard, *Abū Hurayrah* is recognized as the "Primary Common Link" in the generation of the Companions, as a significant portion of the

paths of this *hadith* trace back to him. After him, in the generation of the Successors, *Qatādah* plays the role of the "Secondary Common Link," and the report spreads through his students. In the subsequent generations, narrators such as *Muḥammad, Shaybān, Ḥaramī ibn ʿImārah, ʿAbd al-Razzāq*, and finally *Aḥmad ibn Ḥanbal* have acted as "Secondary Common Links of Other Generations," playing a role in the transmission and stabilization of the report in hadith sources. Such a pattern in the chain network demonstrates that the report has passed through several main nodes during its transmission, and this fact has been influential in the formation and spread of its various versions.

Chart 1



4. Analysis of Scholarly Approaches to Resolution

In total, two main approaches have been adopted regarding this narration: the interpretive (allegorical) and the rejectionist (denial). The former is primarily promoted within Sunni circles, while the latter is more acceptable within the Shīʿī perspective. Of course, among Shīʿī scholars, only *Faḍl ibn Shādhān* and *Sayyid Murtaḍā* have cited this narration and explicitly rejected it, while also addressing its interpretive possibilities with a high degree of skepticism.

4-1. The Interpretive Approach

This narration has been interpreted through two different lenses. Some have focused on interpreting the word "Foot," which covers all versions of the narration (e.g., until the Lord places… / until God places…). Another group has taken the version "Until the Compeller places His foot…" as the primary text and attempted to solve the problem by interpreting the word "Compeller," a solution that does not effectively address the difficulties in the other versions.

A) Interpretation of "Foot"

1) Metaphor for "Position" and Allegory of Proximity

A number of Sunni hadith scholars have interpreted the "Placing of the Foot" as the "Position." Citing the usage of the word *Qadam* in Arabic to mean "Position," this group considers these examples as a way to approximate the meaning for the human mind, an allegory for proximity, rather than a statement of literal appearance (Ibn Ḥibbān, 1993 AD/1414 AH: 1, 503). In this view, God Almighty places a

"Position" of the disbelievers into the Fire to fill it, just as in the noble verse "That they have a firm footing with their Lord," (Yūnus: 2) where the intent of "The foot of truth" is "The position of truth" (Ṭabarī, 1991 AD/1412 AH: 11, 59; Ibn Ḥibbān, 1993 AD/1414 AH: 1, 501; Zamakhsharī, 1986 AD/1407 AH: 2, 327; Ibn al-Jawzī, 1992 AD/1413 AH: 17; Fakhr Rāzī, 1999 AD/1420 AH: 17, 185; Khalīfāt, n.d.: 100; Allamah Ṭabāṭabāʾī, 1995 AD/1374 SH: 10, 19).

2) Metaphor for the People of Hell and Paradise

Ibn Athīr, observing the context of other versions of the narration that use the word "Lord" instead of the "Compeller," argues that one cannot interpret the meaning of *al-Jabbār* as anything other than God Almighty. Instead, he posits that the intent of God's "Foot" regarding Hell refers to the people of the Fire, who are counted among the most wicked of creations in God's knowledge, and regarding Paradise, the intent refers to the believers who are the people of Paradise in God's knowledge (Ibn Athīr, 1985 AD/1364 SH: 1, 235; Ibn Manẓūr, 1993 AD/1414 AH: 4, 113).

3) Metaphor for "Group" or "Multitude":

Ibn Ḥazm interprets the "Foot of God Almighty" as the creatures whom God will create after the Resurrection and cast into Paradise or Hell. In his view, both foot and leg have been used in the Arabic language to mean "A Group."

Therefore, the hadith is meant to convey that God Almighty will place the group that He knows will fill Hell into it (Ibn Ḥazm Andalusī, 1995 AD/1416 AH: 2, 5).

However, this view has been rejected by some other Sunni scholars, who argue that in the Arabic language, *Qadam* and *Rijl* are not used to mean "A Group" (Ibn Qayyim Jawziyyah, 1997 AD/1418 AH: 43).

B) Interpretation of the "Compeller" (*al-Jabbār*)

1) Metaphor for Mediators or Keepers of Hell

Some identify the intent behind the mention of God Almighty as [His instrument], the Keeper of Hell (Ījī, 1996 AD/1417 AH: 3, 153-156). This interpretation has been criticized because it does not align with other reports, including the narration of Anas (…and as for the Fire, it will not be filled until God places His leg into it), which uses "God" rather than the "Compeller." (Ījī, 1996 AD/1417 AH: 3, 153-156).

2) Metaphor for the Rebellious

Some have identified the "Compeller" in this narration as the rebellious, the obstinate, and those who refuse to comply with their obligations (Ījī, 1996 AD/1417 AH: 3, 153-156). In support of their view, they cite the narration: "The Fire said: I have been entrusted with three: whoever sets up another god with God, every obstinate tyrant, and the image-makers." (Ibn Athīr, 1985 AD/1364 SH: 1, 235; Ibn Manẓūr, 1993 AD/1414 AH: 4, 113) This argument is subject to the same objection as the previous one.

3) Manifestation of God's Majesty and Omnipotence (*Jabarūt*)

Regarding the phrase "Until the Compeller places His foot into it," *Mullā Ṣadrā* states that the purpose of the narration is that when God's

wrath and command reach their completion in Hell, and the Fire reaches the extent God intended, it says, "Enough, enough!" He interprets "Foot" as a sign of the completion of the Divine decree in Hell. Allamah *Ṭabāṭabāʾī* also states that the apparent meaning of the hadith is the establishment of God's omnipotence over Hell; in his allegorical interpretation, he attributes the "Foot" to those who are destined for the Fire. That is, with the entry of the people of the Fire, Hell ceases its cry of "Is there any more?" Thus, in both of their views, "Placing the foot" signifies the full manifestation of God's wrath and will in Hell, not a physical foot, a moment when Hell reaches its ultimate limit and becomes still.

4) The Rejectionist Approach

Faḍl ibn Shādhān and Ayatollah *Khu'ī* consider this category of *traditions* to be fabricated lies, mostly derived from Jewish sources (Ibn Shādhān, 1971 AD/1351 SH: 16; Hāshimī Khu'ī, 1980 AD/1360 SH: 17, 244).

Sayyid Murtaḍā considers the apparent meaning of the hadith to be pure anthropomorphism that contradicts rational evidence and is in conflict with the definitive verses of the Qurʾān and authentic traditions. Therefore, it should be rejected unless it is interpreted metaphorically and allegorically, similar to the concept in the noble verse: "And your Lord comes, and the angels, rank upon rank." (Sayyid Murtaḍā, ibid*:* 1945 AD/1325 SH: 171-172)

However, the rejectionist aspect of the *hadith* is so much more prominent in his view that, contrary to his usual practice of suggesting multiple ways to interpret a hadith, he offers no interpretive angle that

would make the hadith acceptable. Instead, he only mentions some of the views held by Sunni scholars (such as it being a metaphor for the people of Hell, or the Keepers of the Fire, etc.) by attributing them to their proponents and using language that indicates distance, which primarily suggests their unacceptability[1] (Qazwīnī, 1999 AD/1420 AH: 145). In reality, *Sayyid Murtaḍā*'s approach is a combination of interpretation and rejection.

Among Sunni scholars, *Ibn Jawzī* also strongly denounced the use of such anthropomorphic descriptions regarding God, considering them reprehensible and ugly (Ibn Jawzī, 1992 AD/1413 AH: 120-121).

Conclusion

The main findings of this research can be summarized in the following axes:

Although this narration has been recorded in reliable early Sunni sources from the 3rd century AH onward and is classified as an "Aziz" hadith in terms of its chain of transmission, it lacks an independent transmission path in the Imami tradition. It has only appeared in later

1. "The literal meaning of the ḥadīth of the "Foot" implies pure anthropomorphism, so how can it be acceptable?" (Sayyid Murtaḍā, ibid: 171-172). Weaker criticisms of this narration are also found in the views of contemporary scholars, though they are of less significance. One group, by pointing to the complete version of the narration as transmitted by *Abū Hurayrah* (Paradise and Hell disputed; the Fire said: "I have been favored with the arrogant and the tyrannical," and Paradise said: "Why is it that only the weak among the people and the lowly enter me?" As for the Fire, it will not be filled until He places His foot into it, and it will say: "Enough, enough!"), argues that accepting this ḥadīth necessitates the belief that, God forbid, the Prophets, the Messengers, the Truthful, the martyrs, the righteous, and everyone who belongs to Paradise must be from the lowest strata of society. The invalidity of such a statement is self-evident (Qazwīnī, 1999 AD/1420 AH: 145).

works with a critical, non-native (imported) approach.

An analysis of the four types of narration (long, medium, short, and the variant replacing "Lord" with the "Compeller") reveals that the presence of textual instability, summarization, textual corruption, transposition of phrases, and changes in core terminology have cast serious doubt on the validity of the literal meaning of the narration, particularly the physical and sensory meaning of "Foot," making interpretation inevitable.

In addressing the conflict between the apparent meaning of the narration and the definitive principle of Divine Transcendence, two general strategies can be identified: "First, the interpretive approach, which seeks to apply the word "Foot" to metaphorical meanings such as position, a group, the people of Hell, or the manifestation of Divine wrath; this has been primarily pursued by Sunni scholars and some Shīʿī thinkers (such as *Mullā Ṣadrā* and Allamah *Ṭabāṭabāʾī*). Second, the rejectionist approach, which emphasizes the fabricated nature of the narration or its insoluble conflict with rational and transmitted definitive texts, manifests most notably in the work of Sayyid *Murtaḍā* and *Faḍl ibn Shādhān*."

The outcome of this analysis is that a literal, physical understanding of "Placing the foot" is incompatible with the definitive foundations of Divine Transcendence, rational necessity, and the *Muḥkam* verses of the Qurʾān. Assuming the attribution of the narration to an impeccable is accepted, only an allegorical or metaphorical reading can be justified. Therefore, the interpretive view (carrying "Foot" over to metaphorical meanings such as position,

group, or the manifestation of Divine wrath) is preferred over the rejectionist view, provided that the interpretation is based on valid rational and textual evidence and adheres to the rules of *Fiqh al-Hadith* (the science of understanding hadith). Thus, this *hadith* is not evidence for a physical attribute, but rather an example of a "Problematic Text" in the realm of "News-based Attributes," whose correct understanding requires the simultaneous application of the rules of *Fiqh al-Hadith*, principles of *Dirāyah*, and the theological foundations of transcendence.

The present study, while emphasizing the necessity of avoiding literalism when encountering texts concerning Divine attributes, suggests that future research should focus on a comparative study of interpretive methods in various intellectual traditions (Ash'arism, Maturidism, Salafism, and Imamism), as well as an analysis of the relationship between "Transmission-related Evidence" and "Semantic Rules" in resolving the conflict of problematic narrations. Furthermore, a critical re-reading of the principles of the authority of literal meanings in descriptive narrations, in light of a transcendental rationalism, is considered a necessary step in the methodology of understanding religious texts.

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Authentication of Two Narrations Containing the Proverbs "Āfat al-ʿIlm al-Nisyān" and "al-Tadbīr Niṣf al-Maʿīsha"

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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 Niṣf 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 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 Qurʾan:

"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-Quṣṣāṣ wa al-Mudhakkirīn*" and *Ibn Taymīyya* in "*Aḥādīth al-Quṣṣāṣ*," (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 ʿAbd al-Raḥmān al-Sakhāwī*

in "*al-Maqāṣid al-Ḥasana fī Bayān Kathīr min al-Aḥādith al-Mushtahirah ʿalā al-Alsinah*," (Sakhāvī, 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 ʿAlī ibn Ṭūlūn* in "*al-Shadhira fī al-Aḥādith al-Mushtahirah*," (ibn Ṭūlūn, 1952 AD/1372 SH) *Ismāʿīl ibn Muḥammad al-ʿAjlūnī* in "*Kashf al-Khafāʾ wa Mazīl al-Albās ʿammā Ishtahara minal Aḥādīth ʿalā al-Sunnah al-Nās*," (ʿAjlūnī, 1987 AD/1408 AH) and *Muḥammad Riḍwān Dāyah* in "*Muʿjam 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 ʿAbd Allāh ibn Muḥammad ibn Jaʿfar ibn Ḥayyān*, known as *Abū Shaykh Iṣfahānī* (d. 369 AH).

Some of these proverbs, recorded in "*al-Mustaṭraf fī Kull Fann Mustaẓraf*," (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*, (Thaʿālibī, 2003: 28) "*Nathr al-Durr fī al-Muḥāḍarāt*," (Ābī, 2003 AD/1424 AH: 3, 26) "*Majmaʿ 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-Muʾminīn ʿAlī* (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

folk culture, the present study continues the line of a previous work titled "Authentication of Two Narrations Containing the Proverbs "*al-Shaḥīḥu Aʿdharu min al-Ẓālim*" (The miser is more excusable than the oppressor) and "*al-Saʿīdu Man Wūʿiẓa 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 Maʿa al-Jamāʿa,*" (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," (Shuʿayrī, 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 Awsāṭuhā*) (Ibn Sallām, 1964 AD/1384 AH: 7, 103) widely known among Muslims; however, in Shīʿī canonical sources it appears only in "*Nawādir al-Kāfī*," and is absent from the six principal Sunnī collections, being classified as weak (ʿAjlūnī, 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:

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

and *"al-Tadbīr Niṣf al-Maʿīsha,"* all occurrences in Shīʿī 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 "*Majmaʿ 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-ʿUqūl* (4th century AH), *Makārim al-Akhlāq* (6th century AH), and *Kanz al-Fawāʾid* (449 AH)."

Narration 1, *al-Khiṣāl* (381 AH):

"*Abī ʿan Saʿd wa al-Ḥimyarī jamīʿan ʿan Hārūn ibn Muslim ʿan Masʿadah ibn Ṣadaqah ʿan Jaʿfar ibn Muḥammad ʿan Ābāʾihi* (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 ʿan Abīhi ʿan Ḥammād ibn ʿAmr ʿan al-Sariyy ibn Khālid ʿan Abī ʿAbd Allāh ʿan Ābāʾihi ʿan al-Nabī (PBUH) who said to ʿAlī* (AS): "O! ʿAlī! 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 AH: 74, 68)

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

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

"O! ʿAlī! 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 *Jaʿfar ibn Muḥammad*, from his father, from his grandfather, from *ʿAlī ibn Abī Ṭālib* (AS), from the Prophet (PBUH), that he said:

"O! ʿAlī, I enjoin upon you a counsel, so preserve it; and you shall remain in goodness so long as you preserve my counsel… O! ʿAlī, 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-Fawāʾid* (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-ʿIlm 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-Sarāʾir al-Ḥāwī li Taḥrīr al-Fatāwī* (598 AH)"with chains of transmission. It also appears, without Isnad, in "*al-Durr al-Naẓīm fī Manāqib al-Aʾimma 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-Sarāʾir"* 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 Manṣūr 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 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 ʿAlī ibn al-Ḥusayn ibn Bābawayh* narrated: *Anas ibn Muḥammad*, from his father, from *Jaʿfar ibn Muḥammad* (AS), from his father, from his grandfather, from *ʿAlī ibn Abī Ṭālib* (AS), from the Prophet (PBUH), which he said to him…
2) *Muḥammad ibn ʿAlī ibn al-Ḥusayn ibn Bābawayh* said: I have narrated it from *Muḥammad ibn ʿAlī 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 Khālid al-Khālidī* 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-Qaṭṭā*n narrated: *Ḥammād ibn ʿAmr* narrated from *Jaʿfar ibn Muḥammad* (AS), from his father, from his grandfather, from *ʿAlī ibn Abī Ṭālib* (AS), from the Prophet (PBUH), that he said to him… (Ibn Bābawayh, 1983 AD/1404 AH: 4, 352)

In "*Majmaʿ 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-Raqāʾiq* (181 AH) (Ibn Mubārak, 1999 AD/1420 AH: 1, 285);
- *Muṣannaf 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);
- *Iṣlāḥ 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 Ḍuʿafāʾ 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-Raqāʾiq,*" the earliest extant source for this proverb, it is attributed to *ʿAbd al-Raḥmān ibn Ziyād ibn Anʿam al-Ifrīqī.* In "*Muṣannaf 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 attributes it to *al-Zuhrī*, and another through *al-Aʿmash* to the Prophet

(PBUH). In *al-Tārīkh al-Kabīr*, it is attributed to *Ibn Masʿūd*; in "*Tārīkh Ibn Abī Khaythamah*," to *Fuḍayl ibn ʿIyāḍ Abū ʿAlī;* in "*al-Nafaqah ʿalā al-ʿIyāl*," to *Daghfal*; in "*Iṣlāḥ al-Māl*," to *Muʿāwiyah*; in "*al-ʿIqd al-Farīd*," to *Abū Ḍamḍam al-Nassābah al-Bakrī;* in "*al-Kāmil fī Ḍuʿafāʾ al-Rijāl*," through four routes to *ʿAbd Allāh ibn al-Mukhtār, al-Aʿmash, Ibn Anʿam al-Ifrīqī, ʿAlī (AS),* and the Prophet (PBUH); and in *Mashyakhat al-Ābnūsī*, through *al-Aʿmash*.

3-2. Examination of the Chains of Transmission of Narrations Containing the Phrase "*Āfat al-ʿIlm al-Nisyān*"

Examination of the narrators of these narrations in Shiʿi sources:

In "*Nukhbat al-Maqāl fī Tamyīz al-Isnad wa al-Rijāl*," *Ṣadūq*'s chain to *Ḥammād ibn ʿAmr (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; Hajiyani Dashti, n.d.: 400). In "*al-Mufīd min Muʿjam Rijāl al-Ḥadīth*," *Ḥammād ibn ʿAmr* is described as unknown, and *Ṣadūq*'s chain to him in the narration of the Prophet's testament to Amīr al-Muʾminīn (AS) is also considered weak (Jawāhirī, 2009 AD/1430 AH: 2, 195). *Yaḥyā ibn Maʿīn* described *Ḥammād ibn ʿAmr al-Naṣībī* as one who lies and corrupts hadith. *Jūzjānī* regarded him as a liar, and *Nasāʾī* considered him *Munkar al-Hadīth* (Ibn ʿAdī, 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-Iṣfahānī, 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 Ghaḍāʾirī,*" (Ibn Ghaḍāʾirī, 2001 AD/1422 AH: 93) *Muḥammad ibn Khālid 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 Ghaḍāʾirī* 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 Khālid 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-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)

al-Maḥāsin **Chain**	***al-Faqīh*** **Chain 1**	***al-Faqīh*** **Chain 2**	***al-Khiṣāl*** **Chain**	***al-Tawḥīd*** **Chain**
	Muḥammad b. ʿAlī b. al-Ḥusayn b. Bābawayh (381 AH)	Muḥammad b. ʿAlī b. al-Ḥusayn b. Bābawayh	Muḥammad b. ʿAlī b. al-Ḥusayn b. Bābawayh	Muḥammad b. ʿAlī b. al-Ḥusayn b. Bābawayh
	Muḥammad b. ʿAlī b. al-Shāh of Marw al-Rūd		ʿAlī b. al-Ḥusayn b. Bābawayh	Abū al-Ḥasan ʿAlī b. ʿAbd Allāh b. Aḥmad al-Iṣfahānī
Aḥmad b. Abī ʿAbd Allāh al-Barqī (280 AH)	Abū Ḥāmid Aḥmad b. Muḥammad b. Aḥmad b. al-Ḥusayn		Saʿd b. ʿAbd Allāh and ʿAbd Allāh b. Jaʿfar al-Ḥimyarī (300 AH)	Makī b. Aḥmad b. Saʿdawayh al-Bardhaʿī
	Abū Yazīd Aḥmad b. Khālid al-Khālidī		Hārūn b. Muslim	Abū Manṣūr Muḥammad b. al-Qāsim b. ʿAbd al-Raḥmān al-ʿAtakī
	Muḥammad b.		Masʿadah b.	Muḥammad

al-Maḥāsin **Chain**	***al-Faqīh*** **Chain 1**	***al-Faqīh*** **Chain 2**	***al-Khiṣāl*** **Chain**	***al-Tawḥīd*** **Chain**
	Aḥmad b. Ṣāliḥ al-Tamīmī		Ṣadaqah al-Rabaʿī	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. ʿAmr al-Naṣībī	Ḥammād b. ʿAmr al-Naṣībī	Anas b. Muḥammad Abū Mālik		
al-Sarī b. Khālid (185 AH)		his father (Muḥammad Abū Mālik)		
Abū ʿAbd Allāh (AS) (148 AH)	Jaʿfar b. Muḥammad (AS)	Jaʿfar b. Muḥammad (AS)	Jaʿfar b. Muḥammad (AS)	Jaʿfar 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)

al-Maḥāsin **Chain**	***al-Faqīh*** **Chain 1**	***al-Faqīh*** **Chain 2**	***al-Khiṣāl*** **Chain**	***al-Tawḥīd*** **Chain**
ʿAlī (AS)	ʿAlī (AS)	ʿAlī (AS)	ʿAlī (AS)	ʿAlī (AS)
the Prophet (PBUH)	the Prophet (PBUH)	the Prophet (PBUH)	the Prophet (PBUH)	the Prophet (PBUH)

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

The earliest source containing the phrase "*Āfat al-ʿIlm al-Nisyān*" is "*al-Zuhd wa al-Raqāʾiq*," composed in the late second century AH, where it is transmitted from *ʿAbd al-Raḥmān ibn Ziyād ibn Anʿum*. *Aḥmad ibn Ḥanbal*, *Tirmidhī*, *Nasāʾī*, *Dārquṭnī*, *Yaḥyā ibn Maʿīn*, *Abū Zurʿah*, and *Yaḥyā ibn Saʿīd al-Qaṭṭān* all considered *ʿAbd al-Raḥmān ibn Ziyād ibn Anʿum al-Ifrīqī* weak (Ibn Abī Ḥātim, 1951 AD/1271 AH: 5, 234).

In the chain through *Ziyād ibn Anʿum*, there appears *Rishdīn ibn Saʿd*, whom all *Rijāl* scholars, including *Bukhārī*, *Muslim*, *Abū Zurʿah*, *Abū Dāwūd*, *Abū Ḥātim*, and *Nasāʾī*, have declared weak (Nūrī et al., 1981 AD/1412 AH: 1, 245).

In the narrations transmitted in Sunni sources, *Ibn Abī Shaybah* in his "*Muṣannaf*" and *Dārimī* in his *Sunan* report the tradition through *Aʿmash*, even though *Aʿmash* did not hear (directly) from the Messenger of God (PBUH) (al-Mullā al-Qārī, n.d.: 402). In the report attributed to Ibn Masʿūd, there is a break in the chain, because *Qāsim ibn ʿAbd 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 S*huʿbah*'s hadiths; and *ʿUthmān 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 Isḥāq 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 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 ʿAsqalānī, 1905 AD/1326 AH: 123-124). *Dhahabī* includes him among those who are **weak** in hadith transmission. *Ibn Ḥajar* 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 ʿAsqalānī, 1985 AD/1406 AH: 245).

***al-Zuhd wa al-Raqāʾiq* (181 AH)**	***Muṣannaf Ibn Abī Shaybah* (235 AH)**	***Musnad al-Dārimī* (255 AH)**	***Muṣannaf Ibn Abī Shaybah* (235 AH)**	***Musnad al-Dārimī* (255 AH)**	***Musnad al-Dārimī* (255 AH)**	***Iṣlāḥ al-Māl* (281 AH)**
Ḥusayn b. Ḥasan Marwazī (246 AH)	Abū Bakr	Muḥammad b. Yūsuf al-Firyābī		ʿAbd Allāh b. Saʿīd	Muḥammad b. al-Mubārak	al-Ḥasan b. Ṣāliḥ
ʿAbd Allāh al-Mubārak (181 AH)	Wakīʿ b. al-Jarrāḥ (197 AH)	Sufyān al-Thawrī (161 AH)	Wakīʿ b. al-Jarrāḥ	Ḥammād b. Usāmah b. Zayd (200 AH)	al-Walīd	Yaʿqūb b. Isḥāq al-Ḥaḍramī

***al-Zuhd wa al-Raqāʾiq* (181 AH)**	***Muṣannaf Ibn Abī Shaybah* (235 AH)**	***Musnad al-Dārimī* (255 AH)**	***Muṣannaf Ibn Abī Shaybah* (235 AH)**	***Musnad al-Dārimī* (255 AH)**	***Musnad al-Dārimī* (255 AH)**	***Iṣlāḥ al-Māl* (281 AH)**
Rishdīn b. Saʿd (188 AH)	Abī al-ʿUmays (141 AH)	Ṭāriq b. ʿAbd al-Raḥmān al-Bajlī (150 AH)	al-Aʿmash (148 AH)	al-Aʿmash	al-Awzāʿī (157 AH)	Salām b. Sulaymān
ʿAbd al-Raḥmān b. Ziyād b. Anʿum al-Ifrīqī (156 AH)	al-Qāsim b. ʿAbd al-Raḥmān b. ʿAbd Allāh b. Masʿūd (116 AH)				al-Zuhrī (124 AH)	ʿAmrū b. ʿUtbah
		Ḥakīm b. Jābir b. Ṭāriq al-Aḥmasī (82 AH)				Muʿāwiyah

***al-Zuhd wa al-Raqāʾiq* (181 AH)**	***Muṣannaf Ibn Abī Shaybah* (235 AH)**	***Musnad al-Dārimī* (255 AH)**	***Muṣannaf Ibn Abī Shaybah* (235 AH)**	***Musnad al-Dārimī* (255 AH)**	***Musnad al-Dārimī* (255 AH)**	***Iṣlāḥ al-Māl* (281 AH)**
	ʿAbdullāh 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-ʿUqūl* (4th century AH), *Kanz al-Fawāʾid* (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), *Sarāʾir al-Ḥāwī li Taḥrīr al-Fatāwā* (d. 598 AH), and *al-Durr al-Naẓīm fī Manāqib al-Aʾimmah al-Lahāmīm* (7th century AH)." The *Isnad* for the narration in "*Faqīh* and *Sarāʾir*" 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 *Isnad*s in terms of connection and

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disconnection and an assessment of the narrators' trustworthiness revealed that none of these *Isnad*s 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-ʿUqūl*)." 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-ʿIlm al-Nisyān*" was found in the second century AH (*al-Zuhd and al-Raqāʾiq*), transmitted through *ʿAbdullāh ibn al-Mubārak* and *Rishdīn ibn Saʿd* from *ʿAbd al-Raḥmān ibn Ziyād ibn Anʿum al-Ifrīqī*. *Rijāl* critics consider both *Rishdīn ibn Saʿd* 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 *Aʿmash* from the Messenger of God (PBUH), in two other sources from *Ibn Masʿūd*, and in other sources from individuals other than the Prophet (PBUH). Regarding *Aʿmash*, 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 Shiʿi sources using the method of *Isnad* analysis, it was determined that the name *Ḥammād ibn ʿAmr al-Naṣībī* appears in the *Isnad*s of both *Maḥāsin*

and *Faqīh*, and he is considered the common link in these narrations. Given that the author of *Maḥāsin* 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 "*Āfat al-ʿIlm al-Nisyān*" 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,

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), 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-ʿAyṣh"

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-Aʾimma* (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) (Karājikī, 1989 AD/1410 AH: 2, 190);
- *al-Amālī* of *al-Ṭūsī* (460 AH) (Ṭūsī, 1993 AD/1414 AH: 614);

- *Majmūʿat 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 Maʿrifat al-Aʾimma* (692 AH) (Irbilī, 1984 AD/1405 AH: 2, 184).

In Sunni sources, the phrase "*al-Taqdīr Niṣf al-Kasb*" appears in *al-Bayān wa al-Tabyīn* (255 AH) as the earliest reference, attributed to *Ḥasan Baṣrī* (a non-infallible figure) (Jāḥiẓ, 2002 AD/1423 AH: 2, 65). Other sources include:

- "*al-Iqtiṣād Niṣf al-ʿAysh*" in *Juzʾ al-Baghawī* (371 AH) (Baghawī, 1986 AD/1407 AH: 40);
- *Amthāl al-Ḥadīth* (369 AH) (Iṣfahānī, 1987 AD/1408 AH: 128);
- *Baḥr al-Fawāʾid* (380 AH) with the phrase "al-Taqdīr Niṣf al-ʿAysh" (Kalābādhī, 1999 AD/1420 AH: 159);
- *al-Baṣāʾir wa al-Dhakhāʾir* (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-Awliyāʾ wa Ṭabaqāt al-Aṣfiyāʾ* (430 AH) (Aṣbahānī, 1974 AD/1394 AH: 3, 194) with the wording "*al-Tadbīr Niṣf al-ʿAysh*;"
- *Musnad al-Shihāb* (454 AH) (Quḍāʿī, 1986 AD/1407 AH: 1, 54);
- *Iḥyāʾ ʿUlūm al-Dīn* (505 AH) with the phrase "al-Tadbīr Niṣf al-Maʿīsha" (Ghazālī, n.d.: 3, 241);
- *al-Firdaws bi Maʾthūr 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-ʿAysh" (Ibn Ḥamdūn, 1996 AD/1417 AH: 1, 112);

The text of the narration in the earliest Shiʿi source (*Man Lā Yaḥḍuruh 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-ʿUqūl*, *al-Amālī*, and *Ḥilyat al-Awlīyāʾ*," 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-Muʾminīn (AS) taught his companions in a single session," the phrase "al-Taqdīr Niṣf al-ʿAysh" 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 Shuʿba 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 moderation and prudence in livelihood constitutes half of earning."

Abū ʿAbdullāh (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; Quḍāʿī, 1986 AD/1407 AH: 1, 54)

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

Among the transmitters of this narration in *al-Khiṣāl* is *Ḥasan ibn Rāshid*, the client of *Banī ʿAbbās*. *Ibn al-Ghaḍāʾirī* considers *Ḥasan ibn Rāshid* weak (Ibn Ghaḍāʾirī, 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 Ghaḍāʾirī* (Ibn Ghaḍāʾirī, 2001 AD/1380 SH: 86) and *Rijāl Ḥillī* (Ḥillī, 1981 AD/1402 AH: 248). In *Fihrist*, *Najāshī* describes *Muḥammad ibn ʿĪsā ibn ʿUbayd al-Yaqṭīnī*, another transmitter of the *Khiṣāl* chain, as weak and belonging to the exagerators (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).

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 Shāfiʿī scholar *Dārqutnī*, until during one gathering it became clear to *Dārqutnī* 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 Shiʿa (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 Ghaḍāʾirī*, refers to *Abū Mufaḍḍal* as "A fabricator, producer of many objectionable narrations" (*Waḍḍāʿ Kathīr al-Manākīr*). In his "*Kitāb al-Ḍuʿafāʾ*," he reports that he personally examined the books of *Abū Mufaḍḍal* and found chains without texts and texts without chains (Ibn Ghaḍāʾirī, 2001 AD/1380 SH: 99).

Ibrāhīm ibn Ḥafṣ ibn ʿUmar ibn al-ʿAskarī and *ʿUbayd ibn al-Haytham al-Anmāṭī*, other transmitters in this chain, are unknown

(Shahroodi, 1993 AD/1414 AH: 1, 140; 5, 171). The reliability of *Ḥusayn ibn ʿAlwān* 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-ʿAbbās 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). *ʿAlī 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 Muʿjam 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 *Kāẓim* (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 *ʿAlī ibn Ḥakam* (Najāshī, ibid: 407), *Ibn Abī ʿUmayr, 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 (Hajiyani Dashti, n.d.: 302). In "*Tartīb Khalāṣat al-Aqwāl fī Maʿrifat 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 'Īsā ibn 'Ubayd al-Yaqṭīnī (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)
Rajulan (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 Zurʿa* considered this narration invalid, and held *Mukhayyis* and *Ḥafṣ* to be unknown." (Ibn Abī Ḥātim, 2006 AD/1427 AH: 6, 99)

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

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

Dhahabī in "*Mīzān al‑Iʿtidāl*" (4, 85) and *Ibn Ḥajar ʿAsqalānī* 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‑Ḍaʿīfah*," 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 "*Marfūʿ*" from *ʿĀmir ibn ʿAbd Allāh ibn al‑Zubayr* from his father from Imam Alī (AS), and also through *ʿAlī ibn ʿĪsā al‑Kūfī* from *Khallād ibn ʿĪsā al‑ʿAbdī* from *Thābit* from *Anas* (Marfūʿ). *Ibn Lahīʿah* 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 Yaʿqūb ibn Isḥāq ibn Ibrāhīm al‑Mukharimmī* (d. 290 AH)." *Albānī* and *Dārqutnī* both consider him "Weak."

In "*Juzʾ al‑Baghawī*," the narrator "*Thābit al‑Bunānī*" transmits

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

Shuʿab al-Īmān (d. 458 AH)	Makārim al-Akhlaq by al-Ṭabarānī (d. 360 AH)	Ḥilyat al-Awliyāʾ wa Ṭabaqāt al-Aṣfiyāʾ (d. 430 AH)	Tārīkh Baghdād (d. 463 AH)	Baḥr al-Fawāʾid (d. 380 AH)	Juzʾ al-Baghawī Chain (d. 317 AH)
Isḥāq ibn Muḥammad ibn Isḥāq al-ʿAmmī	Hishām ibn ʿAmmār	Sulaymān ibn Aḥmad	Abū al-Ḥasan Yaʿqūb ibn Isḥāq ibn Ibrāhīm al-Mukharrimī	ʿAlī ibn Ḥarb al-Mawṣilī (227 AH)	ʿAbd Allāh ibn Muḥammad al-Baghawī
His father	Mukhayyis ibn Tamīm	Aḥmad ibn Zayd ibn al-Jarīsh (257 AH)	ʿAlī b. ʿĪsā al-Kūfī (233 AH)	Mūsā ibn Dāwūd al-Hāshimī	ʿAlī ibn ʿĪsā al-Mukharrimī
Yūnus ibn ʿUbayd (130 AH)	Ḥafṣ ibn ʿUmar	ʿAbbās ibn al-Faraj al-Riyāshī	Khallād ibn ʿĪsā al-ʿAbdī	Ibn Lahīʿa (174 AH)	Khallād ibn ʿĪsā al-Ṣaffār (220 AH)
al-Ḥasan al-Baṣrī (110 AH)	Ibrāhīm ibn ʿAbd Allāh ibn al-Zubayr	al-Aṣmaʿī (216 AH)	Thābit al-Banānī	Muḥammad ibn ʿAbd al-Raḥmān b. Nawfal (131 AH)	Thābit al-Banānī (127 AH)
Anas ibn Mālik	Nāfiʿ	Jaʿfar ibn Muḥammad (AS) (148 AH)	Anas ibn Mālik	ʿĀmir ibn ʿAbd Allāh ibn al-Zubayr (121 AH)	Anas ibn Mālik (91 AH)
—	Ibn ʿUmar (74 AH)	—	—	—	ʿAlī (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 "*Taḥrīr 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 Shi'a sources, the earliest appearance of the narration is in the 4th century (*al‑Khiṣāl, al‑Faqīh, Tuḥaf al‑ʿUqūl*), 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 Shi'a source for the phrase "*al‑Tadbīr Niṣf al‑ʿAysh*."

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	Shiʿa Sources	Sunni Sources	Common Link in the Chain of Narrators	Result of Examination
The affliction of knowledge is forgetfulness.	*al-Maḥāsin* (274 AH), *al-Khiṣāl* (381 AH), *Tuḥaf al-ʿUqūl* (4th c.), *Kanz al-Fawāʾid* (449 AH), *Makārim al-Akhlāq* (6th c.), *al-Tawḥīd*, *al-Faqīh*, *al-Sarāʾir*, *al-Durr al-Tanẓīm*	*al-Zuhd wa al-Raqāʾiq* (181 AH), *Muṣannaf Ibn Abī Shaybah* (235 AH), *Sunan al-Dārimī* (255 AH), *al-Tārīkh al-Kabīr* of al-Bukhārī (256 AH), *Tārīkh Ibn Abī Ḥaythamah* (279 AH), *al-ʿIqd al-Farīd* (328 AH), *al-Kāmil fī Ḍuʿafāʾ al-Rijāl* (365 AH)	Ḥammād b. ʿAmr 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 ʿAbd al-Raḥmān b. Ziyād b. Anʿam.
Prudent management is half of one's livelihood.	*Tuḥaf al-ʿUqūl* (4th c.), *al-Faqīh* (381 AH), *al-Khiṣāl* (381 AH), *Khaṣāʾiṣ al-Aʾimmah* (406 AH), *Nuzhat al-Nāẓir* (5th c.), *Kanz al-Fawāʾid* (449 AH), *Amālī al-Ṭūsī* (460 AH),	*al-Bayān wa al-Tabyīn* (255 AH), *Juzʾ al-Baghawī* (3rd–4th c.), *Amthāl al-Ḥadīth* (369 AH), *Baḥr al-Fawāʾid* (380 AH), *Makārim al-Akhlāq* of al-Ṭabarānī (360	Anas b. Mālik (d. 91 AH), Khallād b. ʿĪsā (d. 220 AH)	Weak chains; presence of unknown narrators and narrators accused of fabrication; a marfūʿ chain with a solitary route of transmission. The narration appears to have originated

Narration	Shiʿa Sources	Sunni Sources	Common Link in the Chain of Narrators	Result of Examination
	Majmūʿat Warrām (605 AH), *Sharḥ Nahj al-Balāghah* by Ibn Abī al-Ḥadīd (656 AH), *Kashf al-Ghummah* (692 AH)	AH), *al-Baṣāʾir wa al-Dhakhāʾir* (400 AH), *Nathr al-Durr* (421 AH), *Ḥilyat al-Awliyāʾ* (430 AH), *Musnad al-Shihāb* (454 AH), *Shuʿab al-Īmān* (458 AH), *Tārīkh Baghdād* (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-Raqāʾiq*, 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).

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 Shiʾa 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 Khālid 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-Raqāʾiq*," transmitted through *ʿAbd Allāh ibn al-Mubārak* and *Rishdīn ibn Saʿd* from *ʿAbd al-Raḥmān ibn Ziyād ibn Anʿum al-Ifrīqī* (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, Zuhrī*, 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 Mu*ḥammad ibn ʿĪsā ibn ʿUbayd al-Yaqṭīnī.* 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-Anmāṭī* are unknown. In another chain of *Amālī al-Ṭūsī*, *ʿAbbās 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-Fawāʾid*, *Thābit al-Bunānī* in *Juzʾ al-Baghawī*, and *Abū al-Ḥasan Yaʿqūb ibn Isḥāq 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 ʿĪsā al-Kūfī* from *Khallād ibn ʿĪsā al-ʿAbdī* from *Thābit* from Anas as a *Marfūʿ* but weak narration.

5. Dating these narrations in Shi'a 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 Niṣf 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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Sanad and Semantic Analysis of the Narration "Envy Almost Overcomes Divine Decree"

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Abstract

In hadith sources, envy is introduced as one of the moral vices and deadly afflictions of the heart, regarded as the origin of many individual and social corruptions. The narration "Envy almost overcomes divine decree" (*Kāda al-Ḥasadu an Yaghliba al-Qadara*) reflects the profound negative impact of this trait on human destiny within the order of creation. The present study, adopting an analytical approach, examines the chain of transmission and the semantic implications of this narration and a similar hadith reported in two early sources, namely "*ʿUyūn Akhbār al-Riḍā* (AS)" and "*Uṣūl al-Kāfī*." The findings of the *Sanad* analysis indicate that the narration reported

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by Shaykh *Ṣadūq* is considered weak due to the presence of narrators whose status is unknown or neglected. However, the narration in "*Kāfī*," through its chain of transmission and the key term *"Yaghliba,"* confirms the wording and meaning of the report. The semantic analysis also shows that the term *Qadar* (divine decree) in this narration does not refer to a deterministic and inevitable fate, but rather to conditional decrees that operate according to divine laws and the system of causes and effects. Within the framework of these divine laws, envy, by creating obstacles to the realization of favorable decrees and altering conditions and circumstances, can act as a barrier to the flow of divine mercy and ultimately lead human destiny toward ruin. Finally, by clarifying the threatening dimensions of envy, this study proposes approaches such as education based on trust in God and contentment, the institutionalization of gratitude, and avoidance of blameworthy social comparisons as means to preserve psychological and social security.

Keywords: Envy, *Yaghliba*, Divine Decree and Predestination, *ʿUyūn Akhbār al-Riḍā (AS)*, *Uṣūl al-Kāfī*, Sanad Analysis, Semantic Analysis.

Introduction

Envy is among the moral vices and destructive afflictions of the heart which, within the scope of religious texts, has been identified as the root of many social and individual corruptions. This trait not only disturbs the inner balance of the envious individual but also contributes to the disruption of social relations and the intensification

of interpersonal tensions. The Holy Qurʾan and the Ahl al-Bayt (AS), through serious warnings about the dangers of this spiritual disease, have counted it among the factors capable of directing human destiny toward destruction. Therefore, beyond being merely a simple behavioral trait, it is portrayed, at the level of causes and from the perspective of its human consequences, as a factor that appears to stand in opposition to divine will and the ontological laws governing existence.

Based on the statement of Imam *Riḍā* (AS) in the noble hadith "Envy almost overcomes divine decree," the destructive power of envy is described as being so great that it seems capable of prevailing over what is certain and operative within the cosmic order. Nevertheless, several fundamental questions arise concerning this narration, and answering them requires careful examination of both its chain of transmission and its meaning. First, the chain of transmission of this narration in early Shiʿi sources, including "*ʿUyūn Akhbār al-Riḍā (AS)"* and "*Uṣūl al-Kāfī*," contains differences that affect the scholarly credibility of each report. Second, 'What exactly is meant by *Qadar* in this narration?' 'Does it refer to a deterministic and inevitable fate, or to conditional decrees?' 'How can a moral and psychological trait exert influence upon, or even appear to prevail over, divine decree?'

A review of the research background indicates that previous studies have generally examined "Envy or divine decree and predestination" separately, and have been limited in establishing a clear and analytical relationship between these two concepts. What has largely remained overlooked is answering the fundamental question of how a behavioral

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and ethical trait can interact with a divine matter and appear to prevail over it or precede it. Therefore, the main issue of this study is the precise examination of the Sanad and semantic dimensions of the aforementioned narration and the clarification of how envy may influence divine decrees within the framework of the system of causes and effects.

1. Literature Review

Existing studies can be categorized into two main axes: "Envy and divine decree and predestination." In the first axis, research efforts have mainly focused on examining the roots, dimensions, and consequences of envy. Barazesh (2015 AD/1394 SH) and Sohrabifar (2007 AD/1386 SH) analyzed the conceptual dimensions of envy in their works. Likewise, Mousavi (2022 AD/1401 SH) and Khoshbakht (2015 AD/1394 SH) examined the philosophy behind the prohibition of envy and its psychological consequences in the Qurʾan and hadith. Furthermore, in interdisciplinary studies, an article analyzing the internal grounds of envy from the perspectives of Islam and psychology (2019 AD/1399 SH) attempted to explain the roots of this trait. Walizadeh et al., (2021 AD/1400 SH) also presented preventive strategies against envy based on Islamic sources; however, these strategies are largely educational and ethical in nature and do not address its ontological relationship with divine decree. Sadr Nabavi et al., (1983 AD/1362 SH), in a historical study, highlighted the destructive role of envy in historical events of early Islam.

In the second axis, studies have focused on the doctrinal and

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exegetical dimensions of divine decree and predestination. Works such as the book by Bistouni et al., (2007 AD/1386 SH), Baghban Khatibi (2022 AD/1401 SH), Sangiyan (2011 AD/1390 SH), and Sedighe Mousavi (2015 AD/1394 SH) have explained the position of divine decree in religious sources and its influence on lifestyle. Likewise, Wahhabpour et al., (2024 AD/1403 SH), with emphasis on *Tafsīr al-Mīzān*, have examined the concept of divine predestination.

Despite the fact that the aforementioned studies have each addressed, in one way or another, one of the two variables, "Envy or divine decree and predestination," they fall short in establishing a clear and analytical relationship between these two concepts. The existing literature is largely descriptive in nature and has generally examined envy as a moral illness and divine decree as a fixed divine matter in a separate manner. What has remained overlooked is answering the fundamental question of how a behavioral and ethical trait (envy) can interact with a deterministic and divine matter (divine decree and predestination) and, as stated in the noble narration "Envy almost precedes divine decree," even surpass it. Therefore, the principal gap lies in the absence of an analytical study that undertakes a deep examination of both the chain of transmission and the semantic dimensions of this narration, and clarifies the process through which envy may influence, alter, or even precede divine decree, an issue that has either been entirely neglected in previous studies or only mentioned in a general and passing manner.

2. Sanad Analysis

In order to evaluate the authenticity of the hadith reported in the noble

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book "*ʿUyūn Akhbār al-Riḍā (AS)*," the narrators mentioned in Shaykh *Ṣadūq*'s chain of transmission are examined in terms of their reliability:

"*Muḥammad ibn Aḥmad ibn al-Ḥusayn ibn Yūsuf al-Baghdādīyy* narrated to us, saying: *ʿAlī ibn Muḥammad ibn ʿUyaynah* narrated to us, saying: *Ḥasan ibn Sulaymān al-Malṭīyy* narrated to us, saying: *ʿAlī ibn Mūsā al-Riḍā* narrated to us, saying: My father *Mūsā ibn Jaʿfar* narrated to me from his father, from his forefathers, from *ʿAlī ibn Abī Ṭālib*, who said: The Messenger of God (PBUH) said: "Envy almost precedes divine decree." (Ibn Bābawayh, 1958 AD/1378 AH: 2, 132)

This chain up to the impeccable Imams (AS) includes several narrators whose biographical status will be examined as follows:

1) Muḥammad ibn Aḥmad ibn al-Ḥusayn ibn Yūsuf Baghdādī

The first narrator in the chain is Muḥammad ibn Aḥmad ibn Ḥusayn ibn Yūsuf Baghdādī, known as *Ibn Zurayq*. *Muʿjam Rijāl al-Ḥadīth* introduces him as one of the teachers and shaykhs of Shaykh *Ṣadūq* (Khu'ī, 1992 AD/1413 AH: 15, 340). Nevertheless, it should be noted that some scholars of *Rijāl* have not explicitly authenticated him and have merely mentioned his name among the teachers of *Ṣadūq*. Therefore, the mere fact that Shaykh *Ṣadūq* narrates from his teachers does not in itself constitute proof of the narrator's reliability (unless supported by additional evidence). *Ibn Zurayq* appears in *Ṣadūq*'s book *al-Amālī* in session 41, hadith 11, and is also mentioned as a narrator in the noble book *ʿUyūn Akhbār al-Riḍā (AS)*, in the second part, chapter 31, hadith 317 and the narrations following it.

2) ʿAlī ibn Muḥammad ibn ʿUyaynah

One of the Sanad-related difficulties in this chain is the presence of a narrator, such as *ʿAlī ibn Muḥammad ibn ʿUyaynah*, whose name does not appear in the biographical sources of *Rijāl*, or whose name is mentioned without any discussion of his personality or reliability (Rabbani, 2006 AD/1385 SH: 190; Delbari, 2016 AD/1395 SH: 340). Based on the available investigations in *Rijāl* sources, the name of this narrator could not be found in the classical biographical works. This may be due to several reasons: the narrator may not have been widely known, his narrations may have been few, or information about him may have existed in sources that are no longer available (such as some lost works from the early centuries). From the perspective of the science of *Rijāl*, a chain containing such narrators cannot independently serve as a basis for certainty or definitive legal reliance, because the primary condition for accepting a narration is the reliability of the narrator. Although some scholars may rely on such reports when supported by other corroborating indications, in precise juridical and analytical discourse, the presence of such a gap in the chain prevents the narration from attaining definitive authenticity or probative authority.

3) Ḥasan ibn Sulaymān Malṭīyy

According to hadith scholars, the name *Ḥasan ibn Sulaymān Malṭīyy* does not appear in the early classical books of *Rijāl* (Atarodi Qouchani, 1988 AD/1367 SH: 113). However, Muhammad Mahdi Najaf, a contemporary hadith researcher, in *Jāmiʿ li Ruwāt Aṣḥāb al-Imām*

al-Riḍā (AS), considers him among the narrators of Imam *Abul Ḥasan* (AS) and states that *Ḥusayn ibn Saʿīd* transmitted narrations from him. This narrator has reported a single hadith from Imam *Riḍā* (AS), which appears as hadith 75 in the book "Faith and Disbelief" in *Musnad al-Riḍā (AS)* (Najaf, 1986 AD/1407 AH: 1, 184).

Regarding acting upon the narration of a transmitter whose name does not appear in the books of *Rijāl*, or about whom no statement has been made concerning his methodology, beliefs, or character (a neglected narrator, *Muhmal*), there exists scholarly disagreement. *Ibn Dāwūd Ḥillī* held that it is permissible to act upon such narrations and therefore listed such narrators in the first section of his biographical work. In contrast, Allamah *Ḥillī* regarded neglect as an indication of weakness and did not act upon such reports (Mousavi Ameli, 1992 AD/1413 AH: 1, 182). Likewise, a narration in whose chain there is a narrator about whom no praise or criticism has been transmitted, rather, whose status has been explicitly described as unknown, is generally not considered reliable, because the explicit designation of "Unknown" is regarded as a form of criticism. Explicit statements by scholars concerning a narrator's unknown status lead to weakness; however, the mere absence of a narrator's name in *Rijāl* works does not automatically prove his weakness. For this reason, a jurist must investigate the likely sources and contexts in which information about the narrator may appear. This includes examining the layers of transmission chains, *Mashīkhāt*, permissions, hadith collections, biographies, historical works, and genealogical records in order to determine his reliability. Nevertheless, according to some jurists (Shahīd Thānī, n.d.: 7, 340; Mousavi Ameli,

1989 AD/1410 AH: 6, 83, 87, 52 and 77), mere ignorance of a narrator's status or his classification as *Muhmal* may itself be sufficient to render the narrator weak.

Based on the *Rijāl* evaluations and the analysis of the chain of transmission of the narration in the noble book "*ʿUyūn Akhbār al-Riḍā (AS),*" the Sanad is considered weak in terms of *Rijāl* credibility and does not meet the necessary conditions for independent and separate reliance. This assessment is based on the status of the narrators and the structure of the chain as follows:

1) Strength of the chain (beginning of the Sanad)

The chain begins with *Muḥammad ibn ʿAlī ibn al-Ḥusayn ibn Bābawayh al-Qummī (Shaykh Ṣadūq).* He is among the greatest Shiʿi hadith scholars and jurists and holds a highly esteemed position in the accurate transmission of hadith. His reliability and scholarly stature are unanimously acknowledged among *Rijāl* scholars.

2) Main weakness (unknown status of narrators)

After *Shaykh Ṣadūq*, the chain reaches *Muḥammad ibn Aḥmad ibn Ḥusayn ibn Yūsuf Baghdādī* (known as *Ibn Zurayq*). Although he is counted among the teachers of *Shaykh Ṣadūq*, no explicit authentication of him is found in the authoritative Shiʿi *Rijāl* sources, and his status remains ambiguous (*Muhmal*). This creates a break in the reliability of the chain.

Regarding the third narrator, *ʿAlī ibn Muḥammad ibn ʿUyaynah*, no authentication, weakening, or biographical information concerning his life and character has been found. The absence of his name in the

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authoritative *Rijāl* works places him among narrators whose status is unknown (*Majhūl al-Ḥāl* or *Majhūl al-ʿAyn*). The presence of such a narrator in the chain undermines its credibility and removes it from the level of reliable authority.

The fourth narrator, *al-Ḥasan ibn Sulaymān al-Malṭīyy*, is in a similar situation and has not been authenticated in the *Rijāl* sources.

Considering that the Sanad contains two neglected narrators (*Ibn Zurayq* and *Ḥasan ibn Sulaymān*) and one narrator whose status is completely unknown (*ʿAlī ibn Muḥammad ibn ʿUyaynah*), the chain is evaluated as **weak** according to the scholars of hadith methodology. The presence of an unknown narrator (explicit weakness) within the chain prevents this narration from being independently authoritative unless it is strengthened by additional evidence, such as agreement with other reliable sources or the widespread acceptance of the narration among scholars, an issue that will be discussed later.

Table 1. Sanad Analysis of the Narration "Envy Almost Precedes Divine Decree" (*ʿUy ūn*)

Row	Narrator	Rijālī Status	Final Result of Sanad
1	Muḥammad ibn ʿAlī ibn al Ḥusayn ibn Bābawayh (Shaykh Ṣadūq)	Reliable (*thiqa*) and highly esteemed	Weak The presence of two neglected narrators and one narrator of unknown status undermines its credibility.
2	Muḥammad ibn Aḥmad ibn Ḥusayn ibn Yūsuf Baghdādī (Ibn	Neglected (ambiguous)	

Row	Narrator	Rijālī Status	Final Result of Sanad
	Zurayq)		
3	ʿAlī ibn Muḥammad ibn ʿUyaynah	Unknown status	
4	Ḥasan ibn Sulaymān al-Malṭīyy	Neglected / unknown	

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3. Earlier Chain of the Hadith

In addition to the narration found in *ʿUyūn*, *Kulaynī* reports a hadith with a very similar theme in *Kāfī*, which chronologically and hierarchically precedes the work of *Shaykh Ṣadūq*:

"*ʿAlī ibn Ibrāhīm* from his father, from *al-Nawfalīyy*, from *al-Sukūnī*, from *Abū ʿAbd Allāh* (AS), who said: "The Messenger of God (PBUH) said: "Poverty almost becomes disbelief, and envy almost overcomes divine decree." (Kulaynī, 1986 AD/1407 AH: 2, 307)

This chain includes several narrators whose *Rijāl* evaluation is as follows:

1) ʿAlī ibn Ibrāhīm

He is considered one of the most important teachers of *Shaykh Kulaynī*. *Najāshī* describes him as "Reliable in hadith, precise, trustworthy, and possessing a sound doctrine." He transmitted numerous narrations and authored many books, demonstrating his mastery in the sciences of hadith and jurisprudence (Najāshī, 1945 AD/1365 SH: 260; Ṭūsī, 1999 AD/1420 AH: 266). Moreover, the

reliable chain that *Shaykh Ṭūsī* provides for transmitting the books of *ʿAlī ibn Ibrāhīm*, containing major scholars such as *Shaykh Ṣadūq* and *Shaykh Mufīd*, further confirms his scholarly credibility (Ṭūsī, 1999 AD/1420 AH: 266).

2) Ibrāhīm ibn Hāshim Qummī

Another narrator in the chain is *Ibrāhīm ibn Hāshim*, who holds an important position in the history of Shiʿi hadith. Both *Taqī al-Dīn Ḥillī* and *Najāshī* mention his Kufan origin and his later migration to the city of Qum (Ḥillī, 1922 AD/1342 AH: 20; Najāshī, 1945 AD/1365 AH: 16). Concerning his teachers, *Kashshī* considers him a student of *Yūnus ibn ʿAbd al-Raḥmān*, one of the companions of Imam *Riḍā* (AS). However, *Najāshī* remarks that "There is some consideration regarding *Kashshī*'s statement." Despite this difference, *Rijāl* scholars generally agree that *Ibrāhīm* played a fundamental role in the transmission and dissemination of the hadith of the Ahl al-Bayt (AS) (Ḥillī, 1922 AD/1342 AH: 20).

3) Ḥusayn ibn Zayd Nawfalī

Shaykh Ṭūsī, in his "*Fihrist*," refers to *Ḥusayn ibn Zayd Nawfalī* and confirms the existence of a book attributed to him. He records its transmission chain as follows: "A group of our companions transmitted it from *Abū al-Faḍl*, who narrated it from *Ibn Baṭṭa*, who in turn narrated it from *Aḥmad ibn Abī ʿAbd Allāh* (Ṭūsī, 1999 AD/1420 AH: 152). This report indicates that the works of *Nawfalī*

circulated among Shiʿi hadith scholars and that their transmission pathways were regarded as reliable. In some *Rijāl* manuscripts, an additional note appears clarifying his connection with the previous narrator in the chain, namely *al-Sukūnī*.

4) Ismāʿīl ibn Abī Ziyād Sukūnī

The final narrator in this chain is *Ismāʿīl ibn Abī Ziyād*, who is also known as *Shuʿayrī.* Both *Ṭūsī* and *Najāshī* refer to the existence of authored works by him, and *Ṭūsī* specifically mentions his "Large Book" and *al-Nawādir* (Ṭūsī, 1999 AD/1420 AH: 33; Najāshī, 1945 AD/1365 AH: 26). However, the religious affiliation and hadith reliability of *Sukūnī* has been a subject of debate among scholars of *Rijāl*. Allamah *Ḥillī* explicitly identifies him as belonging to the *ʿĀmma* (the Sunni community) (Ḥillī, 1981 AD/1402 AH: 199). In Sunni *Rijāl* sources as well, he has been subjected to some of the harshest criticisms. *Dārquṭnī* accused him of lying (Dhahabī, 1962 AD/1382 AH: 1, 250). The severity of this criticism reaches its peak in the statements of scholars such as *Ibn Ḥibbān* and *ʿAsqalānī*, who referred to him as a "Deceitful Shaykh." (Ibn Ḥibbān, 1975 AD/1396 AH: 1, 129; ʿAsqalānī, 1969 AD/1390 AH: 1, 406; ʿAsqalānī, 1985 AD/1406 AH:. 1, 107; Mizzī, 1979 AD/1400 AH: 3, 96; Ibn ʿAdī, 1997 AD/1418 AH: 1, 510)

Among Sunni scholars, the evaluation of this narrator is uncertain, meaning that some considered him reliable while others weakened him (ʿAsqalānī, 1996 AD/1417 AH: 1, 249). These criticisms,

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especially accusations such as narrating *Munkar al-Ḥadīth* and that "They accused him of lying," may stem from the Shiʿi content of his narrations, even if his Shiʿi affiliation was not explicitly mentioned (Nūrī, 1987 AD/1408 AH: 4, 160). However, this inference by *Ḥājī Nūrī* is based on the assumption that Sunni works do not refer to *Sukūnī*'s Shiʿism. A closer examination of Sunni sources, however, reveals indications of Shiʿi inclinations attributed to him (ʿAsqalānī, 1969 AD/1390 AH: 1, 408). In contrast, within Shiʿi sources the only accusation against *Sukūnī* is that he was a Sunni.

Considering the large number of narrations transmitted from him, if accusations such as being a liar had reasons other than his Shiʿism, Shiʿi *Rijāl* authorities such as *Najāshī* and *Ibn al-Ghaḍāʾirī*, who were known for their strictness regarding fabricators and liars, would certainly have mentioned them.

Based on the detailed examination of the status of the five narrators, the Sanad of the narration, in terms of both structure and *Rijāl* evaluation, is considered reliable and therefore acceptable as evidence.

1) The Imami and reliable section

The beginning of the chain consists of a series of trustworthy Shiʿi narrators. *Muḥammad ibn Yaʿqūb Kulaynī*, as the author and first narrator, occupies a highly esteemed position and is known for his exceptional precision in the science of hadith. After him come *ʿAlī ibn Ibrāhīm* and his father *Ibrāhīm ibn Hāshim*, both of whom are

endorsed by major *Rijāl* authorities such as al-Najāshī and *Shaykh Ṭūsī* and are recognized as reliable and trustworthy. Likewise, *Ḥusayn ibn Zayd Nawfalī*, despite minor differences of opinion, is regarded in this chain as an acceptable narrator whose works are considered reliable. These four narrators form a strong chain that ensures the reliability of the transmission of the hadith close to its original source.

2) The non-Imami (Sunni) section

The final narrator in the chain is *Ismāʿīl ibn Abī Ziyād Sukūnī*. According to explicit statements of *Rijāl* scholars, he belonged to the *ʿĀmma* (followers of the Sunni school). In Shiʿi hadith methodology, a narration whose narrator is a reliable non-Imami narrator) is not considered invalid; rather, it is placed in the category of reliable. This means that the hadith is considered reliable in terms of its issuance and the accuracy of its transmission, even though the narrator's doctrinal reliability as an Imami Shiʿi is not established. It should also be noted that there are many disagreements among earlier and later hadith scholars regarding this narrator.

Given that all the narrators in this chain are regarded as trustworthy and reliable in transmission, and none are subject to explicit criticism or *Rijāl* corruption, the Sanad is considered to possess a high degree of authenticity. The general authentication of the chain by hadith authorities and the confirmation of the narrators' works further strengthen the conclusion that the aforementioned narration is reliable and can be relied upon.

Table 2. Sanad Analysis of the Narration "*Kāda al-Ḥasad an Yaghliba al-Qadar*" (*Uṣūl al-Kāfī*)

Row	Narrator	Rijāl Status	Final Result of Sanad
1	Muḥammad ibn Yaʿqūb Kulaynī	Reliable and the most trustworthy	Reliable All the narrators in the chain are trustworthy and reliable in transmitting hadith (whether Imami or non-Imami). The presence of a Sunni narrator at the end of the chain lowers the classification from correct to reliable, but it does not invalidate its reliability.
2	ʿAlī ibn Ibrāhīm Qummī	Reliable and precise	
3	Ibrāhīm ibn Hāshim Qummī	Reliable; founder of Kufan hadith in Qum	
4	Ḥusayn ibn Zayd Nawfalī	Reliable / Acceptable	
5	Ismāʿīl ibn Abī Zīyād Sukūnī	Reliable Sunni narrator	

4. Examination of the Narrations and Hadith Sources in Later Works

A close review of hadith collections shows that this wording appears in Shiʿi sources with **two distinct verbs**: *"Yaghliba"* (to overpower) and *"Yasbiqa"* (to outstrip).

1) Sources for the hadith "*Kāda al-Ḥasadu an Yasbiqa al-Qadar*" (as transmitted from *ʿUyūn*)

Allamah *Majlisī*, in *Biḥār al-Anwār*, cites this narration in the chapter

on envy (Majlisī, 1982 AD/1403 AH: 70, 253), quoting it from *ʿUyūn Akhbār al-Riḍā ʿalayhi al-salām*. It is also transmitted in *Tafsīr Nūr al-Thaqalayn* (ʿArūsī Ḥuwayzī, 1994 AD/1415 AH: 5, 722) and in *Tafsīr Kanz al-Daqāʾiq wa Baḥr al-Gharāʾib* (Mashhadī, 1948 AD/1368 AH: 14, 550) under the commentary of the verse "And from the evil of the envier when he envies." (Surah al-Falaq)

2) Sources for the hadith "*Kāda al-Ḥasadu an Yasbiqa al-Qadar*" (as transmitted from *al-Kāfī*)

Biḥār al-Anwār (Majlisī, 1982 AD/1403 AH: 70, 246) also cites this narration in the chapter on envy. Furthermore, in the chapter *Faḍl al-Faqr wa al-Fuqarāʾ* (ibid: 69, 29), he quotes it from *al-Amālī* of *Shaykh Ṣadūq*. In addition, *Majlisī* in *Mirʾāt al-ʿUqūl*, *Fayḍ* in *al-Wāfī* and *Tafsīr al-Ṣāfī*, and *Ḥurr ʿĀmilī* in *Wasāʾil al-Shīʿa* transmit the narration using *Kāfī*'s chain (Majlisī, 1983 AD/1404 AH: 10, 165; Fayḍ Kāshānī, 1985 AD/1406 AH: 5, 860; Fayḍ Kāshānī, 1994 AD/1415 AH: 5, 396; Ḥurr ʿĀmilī, 1988 AD/1409 AH: 15, 366).

Additionally, *Allamah Baḥrānī* in *al-Burhān fī Tafsīr al-Qurʾan* (Baḥrānī, 1954 AD/1374 AH: 5, 812) and the author of *Safīnat al-Biḥār* (Qummī, 1993 AD/1414 AH: 2, 175), under the entry "Envy," report it from *Kāfī*.

5. Distinguishing Features of the Two Narrations

A comparative examination of the two reports (from *Kāfī* and *ʿUyūn*) reveals substantial differences in both the *Sanad* chain and the wording, which can lead to divergent interpretive outcomes:

1) Difference in the *Sanad*

The chain in *Kāfī* is: "ʿ*Alī ibn Ibrāhīm* from his father from *Nawfalī* from *Sukūnī* from *Abū ʿAbdillāh (Imām Ṣādiq).*

In this *Sanad*, the intermediary between Imam *Ṣādiq* (AS) and the Prophet (PBUH) is not mentioned; thus, the report is *Marfūʿ (Mursal)* from the Imam.

In contrast, the *ʿUyūn* version has a connected (*Musnad*) chain. Shaykh *Ṣadūq* transmits it with a long and "Sequential" *Sanad* from Imam *Riḍā* (AS), who reports it from his father *Mūsā ibn Jaʿfar*, from his forefathers, and finally from *Amīr al-Muʾminīn ʿAlī* (AS).

However, it must be emphasized that the *Musnad* nature of the *ʿUyūn* narration does not automatically grant it greater reliability than the *Kāfī* version. A weak Musnad report may be less reliable than a trustworthy *Mursal* one.

Therefore, a sound evaluation requires examining both the content and the narrators' status.

2) Difference in text and word of narration

The text in *Kāfī* has two sentences: *"Kāda al-Faqr an Yakūna Kufran, wa Kāda al-Ḥasad an Yaghliba al-Qadar."*

Here, in discussing envy, the verb "*Yaghliba*" (to overpower) is used; meaning envy nearly overcomes or overshadows divine decree.

But the *ʿUyūn* version reads: *"Kāda al-Ḥasad an Yasbiqa al-Qadar."*

This uses "*Yasbiqa*" (to get ahead of).

Thus, *Shaykh Ṣadūq's* wording portrays a warning about the rapid

impact of envy on human destiny and society, while *Kulaynī*'s version emphasizes its destructive force and dominance.

The preference of later hadith scholars for reporting the *Kāfī* version over others is explainable based on the principles of *Dirāyat al-Ḥadīth* and *Rijāl*: "Their preference stems from the stronger *Sanad* (reliable vs. weak) and the authoritative status of *Kāfī*."

Table 3. Comparative Analysis and Final Evaluation of the Two Narrations

Criterion	ʿ*Uyūn* Version (yasbiqa)	*Kāfī* Version (yaghliba)
Hadith wording	kāda al-Ḥasad an Yasbiqa al-Qadar	kāda al-Faqr an Yakūna Kufran wa Kāda al-Ḥasad an Yaghliba al-Qadar
Type of sanad	Musnad (connected)	Mursal (from Imam Ṣādiq without explicit intermediary to the Prophet)
Creditability of Sanad	Weak (due to unknown and unclassified narrators)	Reliable (all narrators reliable; final narrator is Sunni)
Later hadith scholars approach	Rarely cited with full Sanad; generally quoted without chain or as supporting evidence	Because of its stronger Sanad, it forms the basis of later juridical and exegetical reasoning

Criterion	*ʿUyūn* Version (yasbiqa)	*Kāfī* Version (yaghliba)
Reason for preference	—	(1) Stronger Sanad (reliable vs. weak) (2) The authoritative status and fame of *Kāfī* (3) The rigorous methodology of later scholars in rejecting weak reports

6. Semantic Analysis of the Hadith

A) Semantic study of the verb and root "*Kāda*"

The term "*Kāda*" in Arabic derives from a root meaning intention and determination, and in its verbal noun usage denotes attempting to do something or approaching its occurrence (Farrāhīdī, 1988 AD/1409 AH: 5, 395).

The verb fundamentally conveys the meaning of near-occurrence (*Muqāraba*), such that *"Kāda Yafʿalu"* indicates that the act is on the verge of happening, though it has not yet occurred (Rāghib, 1991 AD/1412 AH: 729; Dār al-Mashriq, 2000: 1255; Ṭurayḥī, 1955 AD/1375 AH: 3, 138).

Additionally, some have mentioned the meaning of will, especially in the Qur'anic phrase *"Akādu Ukh'fīhā,"* (Ṭāhā: 15) interpreted as being close to revealing the secrets of the Resurrection or intending to conceal them (Qarashī, 1992 AD/1371 SH: 6, 167).

B) Conceptual Analysis of Envy and Its Dimensions

In technical terminology, envy is defined as a blameworthy trait whose essence is the desire for the removal of another person's blessing, regardless of whether the envier wishes to possess that blessing for himself or not. This characteristic distinguishes envy from *Ghibṭah* (benign envy or emulation), which merely denotes the wish to possess a blessing similar to that of others (Ṭurayḥī, 1955 AD/1375 AH: 3, 36).

Rāghib and other scholars emphasize that envy is not always limited to an internal psychological state; it may also be accompanied by effort and attempts to eliminate the blessing of the envied person or to transfer it to oneself. This is reflected in the Qur'anic verse, "And from the evil of the envier when he envies," which alludes to the practical and harmful actions of the envier (Rāghib, 1991 AD/1412 AH: 234).

From an etymological perspective, some lexicographers such as *Ibn Aʿrābī* traced the root of envy to the meaning of "Scraping" or "Peeling," comparing it to a tick that gnaws at and sucks the heart, an analogy illustrating the destructive and painful impact of this trait upon the human being (Ibn Manẓūr, n.d.: 3, 148).

Mullā Ṣāliḥ Māzandarānī, in his commentary on *Kāfī* and citing "*al-Nihāyah*," emphasizes that envy, defined as wishing for the disappearance of a blessing, is inherently reprehensible and forbidden, except in rare and specific circumstances, such as when a blessing in the hands of a disbeliever or a corrupt person becomes a source of temptation and corruption (Māzandarānī, 2003 AD/1382 SH: 9, 299).

The striking dimension of the present narration lies in its second part, which addresses the relationship between envy and the cosmic order. The phrase *"Kāda al-Ḥasadu an Yaghliba al-Qadar"* expresses a form of hyperbole regarding the destructive influence of envy upon the ordained order of the universe. Envy often drives its possessor toward actions that contradict the divine laws governing existence.

In hadith sources, several interpretations have been proposed for the meaning of the "Precedence" or "Dominance" of envy over divine decree, each illuminating a particular aspect of this tension. *Rāwandī* (2010 AD/1431 AH: 220) outlines three principal interpretations:

1) Envy may lead to the removal of the envied person's blessing, as if it has overcome his destined portion, for example, when the envier disrupts the envied person's life by destroying his wealth.
2) Envy may unexpectedly result in an increase in the envied person's blessings, thereby overriding his initial decree, where the envier inadvertently becomes the cause of the envied person's elevation in status.
3) Envy may cause the loss of the envier's own blessings, negatively affecting his own destiny and ordained share (Kulaynī, 1967 AD/1387 SH: 5, 638).

C) The Semantic Framework and Usage of "*Qadar*"

The root (*q-d-r)* in the Qur'an and in Arabic lexicography carries a multi-layered meaning revolving around the notions of ability, measurement, and determination.

In its first sense, "*Qadar"* denotes capability or power to perform

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an action. When attributed to human beings, it signifies the possession of ability; when attributed to God, it implies the negation of incapacity and the affirmation of absolute power. An example is *"Qadīr*," one of the Divine Names, which signifies God's execution of matters according to wisdom without excess or deficiency (Rāghib, 1991 AD/1412 AH: 657; Qarashī, 1951 AD/1371 AH: 5, 246).

The term is also used in contrast to "*Basṭ"* (expansion), signifying restriction or scarcity. This meaning appears in the verse:

"He expands provision for whom He wills and restricts it," (al-Isrā': 30) which indicates the constriction of sustenance (Farāhīdī, 1978 AD/1409 AH: 5, 112).

The second and broader meaning of this root is determination and measurement, referring to God's determination of the quantity, timing, and qualities of things. Within this perspective, divine decree is of two types:

- A cosmic or ontological decree, referring to the creation of things according to their inherent nature and order (for example, the growth of a date palm from a date seed).
- The bestowal of capacity and potential upon created beings (Qarashī, 1951 AD/1371 AH: 5, 246; Rāghib, 1991 AD/1412 AH: 657).

This concept is reflected in numerous Qur'ānic verses such as: "Indeed, We created everything according to a measure (Qadar)," (al-Qamar: 49) and "So We determined [it], and excellent are We as determiners." (al-Mursalāt: 23)

These verses demonstrate the precise and wise order governing the universe.

Likewise, the verse "They did not appraise Allah with the appraisal due to Him" (al-Anʿām: 91; al-Zumar: 67) refers to humanity's failure to recognize the true greatness and perfection of the Divine Essence (Ibn Fāris, 1983 AD/1404 AH: 5, 62).

Types of Divine Decree (Definitive and Non-definitive): Definitive decree refers to matters recorded in the Preserved Tablet that cannot be altered by human beings, such as the time of death or place of birth (Irbilī, 1961 AD/1381 AH: 1, 349).

In contrast, changeable decree refers to matters that may be altered through human actions, such as health, wealth, and success in life. The narration: "Supplication repels the decree even after it has been firmly established," while the Imam clasped his fingers together (Kulaynī, 1986 AD/1407 AH: 2, 470), indicates that supplication can alter divine decree, particularly in cases where human beings employ positive actions alongside faith in God. The narration emphasizes that through supplication and effort, a person may exert a constructive influence upon his destiny.

D) Interpretation and Analysis of How Envy "Precedes" or "Overcomes" Divine Decree

Divine power is absolute; however, within the system of creation there exist divine laws (fixed laws of creation) that operate according to human actions and choices. A profound analysis of the hadith *"Kāda al-Ḥasadu an Yaghliba al-Qadar"* (envy almost overcomes divine decree) and the examination of how envy confronts divine determination reveals psychological, ethical, and theological dimensions.

This narration unveils a frightening reality regarding the destructive power of the trait of envy, which can create a barrier against the flow of divine mercy and decree. An important question arises in this context: from a rational and analytical perspective, how can envy precede or overcome divine decree? In answering this question, several important points should be considered.

1) Envy as a barrier to the movement of divine mercy

Divine decree unfolds through causes and conditions. God has decreed mercy and blessing yet envy acts like a barrier that prevents this blessing from reaching the envier (and sometimes even the envied person). When someone harbors envy, he is in fact opposing God's *Qadar*, which includes the distribution of sustenance and blessings among His servants.

This idea is clarified in the statement of Imam ʿAlī (AS): "The envier is angry with the divine decree." (Tamīmī Āmidī, 1989 AD/1410 AH: 1, 68)

The envier becomes resentful because God has granted a blessing to another person. This inner anger generates such a cloud of resentment and hostility that it obstructs the perception of truth and the reception of divine grace. Thus, envy "Precedes" decree in the sense that, before a good decree can be realized, it suffocates it at its inception.

In explaining the implication and deeper meaning of this narration, attention to the interpretations of major hadith scholars is instructive. *Fayḍ Kāshānī*, in explaining the phrase *"Kāda al-Ḥasadu an Yaghliba al-Qadar,"* writes:

"Perhaps what is meant by the dominance over decree is that which has been decreed of good for the envier and the envied."

In other words, the intended meaning may be the good destinies that God has recorded for parties, the envier and the envied, in the Preserved Tablet (Fayḍ Kāshānī, 1985 AD/1406 AH: 5, 860).

2) Envy as a preemptive destruction of the self

A sacred hadith states: "The envier is the enemy of My blessing…" (Daylamī, 1991 AD/1412 AH: 1, 129)

Through his envy, the envier effectively rises in opposition to God's blessing, because envy deprives him of the blessings of inner tranquility and sound reason. The precedence of envy over decree here means that a person, through his own choice, establishes upon himself a form of affliction and punishment that might not have been part of his destiny had he not made such a corrupt choice.

The envier burns himself with the fire within before the fire of destiny reaches him.

The Qur'an in several verses points to the destructive nature of envy and its effect on human destiny:

- Surah al-Baqarah: 109

"Many of the People of the Book wish that they could turn you back to disbelief after your faith, out of envy from themselves…"

This verse shows that envy can become so powerful that it attempts to alter the course of divine guidance and success that has been decreed, even though it ultimately results in harm to the enviers themselves.

- Surah al-Nisāʾ: 54

"Or do they envy people for what Allah has given them of His bounty?"

This verse also points to the root of envy; denial of divine grace bestowed upon others.

3) Change in the "Effective Cause" and the "Obstacle"

In Islamic philosophy, the realization of an event (such as a decree) depends on the presence of the necessary conditions and the absence of obstacles. Envy functions as a powerful obstacle. God's decree intends human well-being and happiness, yet envy, by generating intense psychological stress and even physical illness, weakens the body's immune system.

In this case, envy (an internal factor) overcomes and precedes the decree of health (an external factor).

The mentality of envy consumes a person's spiritual energies in the effort to destroy others. Instead of using his existential capacities for self-development, the envious person wastes them. As stated in the saying: "Hatred arises from the intensity of envy." (Tamīmī Āmidī, 1989 AD/1410 AH: 1, 413)

This intense inner turmoil removes a person from balance and places him on a path that conflicts with the law of spiritual and moral development, which itself is a divine principle governing human existence.

4) Confrontation with "Caution"

The noble hadith *"al-Qadar Yaghlibu al-Ḥadhar"* (divine decree

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overcomes precaution) (Tamīmī Āmidī, 1989 AD/1410 AH: 1, 56) appears at first glance to contradict the hadith under discussion, but in reality it complements it.

The statement that decree overcomes precaution means that no matter how much a person attempts to avoid worldly misfortunes, if a divine decree has been written for his destiny, there is no escape from it. However, in the hadith *"Kāda al-Ḥasadu…*," the discussion concerns overcoming a decree of goodness or mercy. Envy is so dangerous that even if a benevolent decree exists for a person, envy may destroy it. In other words, while divine decree prevails over human precaution, human envy may precede the divine decree of good intended for one and bring about its destruction.

Moreover, human history is filled with lessons showing how envious individuals attempted to alter the course of divine destiny and sometimes succeeded in bringing themselves, or their societies and environments, into serious crises, destruction, or ruin. Historical examples of envy include the killing of Abel by Cain and the story of the brothers of Joseph.

The divine decree had determined that Abel would be favored because his offering was accepted. Cain's envy dominated him to such an extent that he destroyed not only his brother but also his own righteousness. Envy preceded the divine decree, which included the continuation of a righteous lineage, and innocent blood was shed (al-Mā'idah: 27-31).

Likewise, the envy and hostility of the Umayyads toward the status and position of Imam ʿAlī (AS) and his descendants led them to

challenge the divine decree established through the system of *Wilāyah* and Imamate by means of wars and sedition (Kulaynī, 1986 AD/1407 AH: 1, 295). By allowing envy to precede truth, they stained history with blood; yet ultimately divine decree triumphed over falsehood, and the names of the envious remained in history as symbols of injustice.

Accordingly, the hadith *"Kāda al-Ḥasadu an Yaghliba al-Qadar"* serves as a warning to human beings that this vile trait can become a barrier against the benevolent decrees of God.

5) Envy as a Heart Disease with Material Manifestations

These narrations constitute a serious warning that envy is not merely an individual moral vice; it is also a factor capable of disturbing social harmony and placing a person in direct opposition to the divine will and decree.

Envy may manifest internally (through thoughts and mental imaginings) or externally (through attempts to eliminate the blessings of others). Internal envy is a hidden fire that burns the heart, whereas external envy leads to antisocial behavior and material destruction.

Its effects extend beyond the spiritual dimension and also appear in physical and bodily symptoms. Traditions describe the envier as suffering from constant sorrow, psychological distress, and even physical illnesses resulting from stress and inner anger (Tamīmī Āmidī, 1989 AD/1410 AH: 46, 54, 108; idem, 1946 AD/1366 AH: 300-301). In reality, envy places a person's existential capital at risk of ruin and destruction.

7. Analysis of Findings

The present study, through an analytical approach, examined the chain

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of transmission and the semantic implications of the narration *"Kāda al-Ḥasadu an Yaghliba al-Qadar"* in two early sources: "*ʿUyūn Akhbār al-Riḍā (AS)*" and "*Uṣūl al-Kāfī*."

From the perspective of transmission analysis, a detailed examination of the narrators indicates that the chain in *ʿUyūn* is weak in terms of *Rijāl* evaluation, due to the presence of narrators whose status is ambiguous, unknown, or lacking explicit authentication. In contrast, the chain of transmission in *Kāfī* enjoys a stronger status. Although the final narrator (*Sukūnī*) belongs to the Sunni tradition and his sectarian affiliation has been debated among *Rijāl* scholars, all the preceding narrators are trustworthy and reliable. Consequently, the chain of *Kāfī* may be classified as reliable and suitable for citation, which explains why later hadith scholars have relied more frequently upon this version.

The narration in *ʿUyūn* employs the verb "*Yasbiqa*" presenting a warning image of the rapid and preemptive negative impact of envy upon human destiny. By contrast, the narration in *Kāfī* uses the verb "*Yaghliba*" emphasizing the destructive and overpowering force of envy.

The findings indicate that the term *Qadar* here does not refer to an absolute, deterministic decree in which humans play no role. Rather, it refers to conditional decrees that unfold according to divine laws and the network of causes and effects.

Furthermore, the manner in which envy affects divine decree can be analyzed from four perspectives:

1) Envy as a barrier to divine mercy**.** God has decreed mercy and blessing, but the envier becomes angry at divine decree. This anger

forms a wall of resentment that blocks the reception of divine grace.

2) Envy as self-destructive precedence**.** The envier burns himself with the fire within before the calamities of destiny reach him.

3) Envy as a disruption of causal conditions**.** In Islamic philosophy, the realization of events depends on the presence of proper conditions and the absence of obstacles. Envy creates intense psychological stress and physical illness, weakening the immune system and thus overcoming the decree of health.

4) Complementarity with the hadith "*al-Qadar Yaghlibu al-Ḥadhar*." Although this hadith appears to contradict the narration under study, it actually complements it: "Divine decree prevails over human precaution, yet human envy may precede and destroy the divine decree of good intended for oneself."

Conclusion

The present study was conducted with the aim of analyzing the chain of transmission and the semantic implications of the narration "Envy almost overcomes divine decree." The findings indicate that envy, by creating obstacles in the path of the realization of benevolent decrees, can form a barrier against the flow of divine mercy and lead human destiny toward ruin. This does not imply a conflict between human will and the will of God; rather, it can be explained within the framework of the system of causes and conditions established in creation.

The root of this influence lies in the very nature and dimensions of envy. As a moral vice whose essence is the desire for the removal of

another person's blessing, envy wastes a person's existential energy and places him in opposition to the divine will. Therefore, envy is not merely a disease of the heart; it is also a factor capable of disturbing social harmony and diverting human beings from the path of perfection.

Education based on trust in God and contentment with divine decree, the institutionalization of gratitude for divine blessings, avoidance of blameworthy social comparisons, and strengthening belief in the just system of divine decree are among the strategies that can protect individuals from the harms of envy.

In conclusion, this study emphasizes that envy, as a moral and spiritual affliction, can have profound effects on human destiny; therefore, serious attention to its prompt treatment is essential on the path of spiritual development.

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The Alavid Governance Model:

Based on Content Analysis of the Letter to *Mālik Ashtar*

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Abstract

In the contemporary world, governance is a multidimensional concept that goes beyond the traditional administration of states and

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encompasses decision-making processes, accountability, social participation, and justice-orientation. The transformation of theoretical approaches in the field of governance and the emergence of new managerial models has intensified the need to revisit authentic religious texts in order to extract the foundations of just governance. Accordingly, the present study aims to explain the fundamental principles and values of governance in Alavid thought through a content analysis of Letter 53 of *Nahj al-Balāgha*, the directive of the Commander of the Faithful, Imam Ali (AS), to *Mālik Ashtar Nakha'ī*. The research method is qualitative and quantitative content analysis with an interdisciplinary and text-centered approach, focusing on the extraction of managerial, ethical, and theological concepts from the text of the letter. The findings indicate that the teachings of the Imam Ali (AS) in this letter can be explained in four main axes: "Core principles and values in governance, just and ethical management in dealing with the people, the role of God in supervising the conduct of rulers, attention to the military and defensive dimensions of governance." The content analysis of Letter 53 of *Nahj al-Balāgha* reveals that Imam Ali (AS) designed the structure of a governance system founded upon piety and efficiency; a structure in which the selection of officials based on merit, the protection of people's rights, and continuous accountability before God are regarded as central mechanisms.

Keywords: Imam Ali (AS), *Nahj al-Balāgha*, Governance, Ruler, Content Analysis.

Introduction

The establishment of government and the effective management of society are undeniable necessities in collective human life. In Islamic thought, the issue of governance is not merely concerned with maintaining order; rather, it provides a framework for the realization of social justice, public welfare, and the organization of a virtuous way of life. From this perspective, the teachings of Imam Ali in *Nahj al-Balāgha*, particularly Letter 53 addressed to *Mālik Ashtar*, constitute one of the richest texts upon which the principles and components of desirable governance can be redefined. The short-lived rule of Imam Ali (AS) was a concrete manifestation of these very principles and foundations; as he himself, at the beginning of his governance, spoke of fundamental transformations in the structure of administering society (Thawāqib, 2011 AD/1391 SH: 2).

Previous studies have often approached this letter in a descriptive or interpretive manner and have made fewer attempts to present a structured model based on systematically extracted concepts from the text, using a method such as qualitative content analysis. The main issue of the present research is that, despite the frequent emphasis on the comprehensiveness of the Letter to *Mālik Ashtar*, a methodological gap in extracting the Alavid model of governance is still observable. On the one hand, many existing studies have limited themselves to mentioning moral virtues or scattered managerial recommendations; on the other hand, the models that have been presented lack a clear classification based on the frequency and

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priority of the themes contained in the letter itself.

Accordingly, the following question arises: based on the content analysis of Letter 53 of *Nahj al-Balāgha*, ‘What are the main and subsidiary themes that constitute the Alavid model of governance, and with what level of emphasis (frequency of occurrence) does each appear in the text?’ The objective of this research is to systematically identify these themes, classify them, and present a model that, in addition to contributing to the development of the foundations of Islamic management studies, may serve as a basis for evaluating and reforming governance models in contemporary societies. The research method is directed content analysis aligned with interdisciplinary approaches in the field of Islamic humanities. It should be noted that this study focuses solely on the internal textual analysis of the letter, while the verification of its historical or documentary authenticity is left to other studies.

1. Literature Review

Nazarzadeh and colleagues, in a study titled "Critical Discourse Analysis of Distributive Justice in the Alavid Tradition with Emphasis on Letter 53 of *Nahj al-Balāgha*," analyzed the methods of resource distribution among different social groups by Imam Ali (AS) using the discourse analysis method, and proposed interpretations of the concept of justice and the methods of wealth distribution therein. This article employed discourse analysis, and its dominant perspective was limited to explaining the economic and financial aspects of Letter 53 of *Nahj al-Balāgha*.

Nazarzadeh et al., in a study titled "Good Governance: Balanced Ecology," examine the main concepts and characteristics of desirable governance by synthesizing various definitions of governance. The article considers good governance to be the result of establishing a balance between the two dimensions of efficiency and effectiveness, arguing that development is the outcome of a balanced and progressive increase in both efficiency and effectiveness. A descriptive method was used in conducting this research, and the dominant perspective is limited to examining governance within economic, political, and social domains.

Qaemi and Zolfaghari, in the article "Lexical Aspect and Its Role in Modality in Letter 53 of *Nahj al-Balāgha*," examine lexical aspect as a semantic feature and, based on it, explain the relationship between this multifaceted element and the viewpoint of Imam Ali (AS). The dominant perspective and the conclusions of this article are limited to educational issues. The analysis conducted in this study focuses solely on the qualitative aspects of verbs.

Ahmadi et al., in an article titled "Analysis of Linguistic Codes in Reading Letter 53 of *Nahj al-Balāgha* with Emphasis on a Semiotic Approach," conclude that the mentioned linguistic signs are the result of an interaction manifested in three dimensions: social, logical, and aesthetic. The principles governing the relationship between ruler and subjects are expressed through rhetorical forms such as metonymy, metaphor, allusion, and simile. The method of this research is descriptive-analytical, and the dominant perspective represents a branch of semiotics grounded in literary criticism.

Bahadori, in a study titled "Thematic Analysis of the Covenant of Imam Ali (AS) to *Mālik Ashtar*," conducted a thematic analysis with an emphasis on inter-thematic relations, focusing on the decomposition, explanation, and synthesis

2. Research Method

One of the important features of the content analysis method is its ability to reduce the volume of extensive information, systematically classify data, and extract main themes. In addition to helping organize data, this method provides an appropriate model for identifying the central theme (Abedi Jafari et al., 2010 AD/1390 SH: 151). Furthermore, content analysis is an effective tool for the systematic observation and interpretation of qualitative data and for transforming them into quantitative data, thereby enabling a more accurate and coherent understanding of the semantic structure of the text (Derakhsheh et al., 2014 AD/1394 SH: 53).

Among the capabilities of this method in Qur'anic studies is the possibility of distinguishing and classifying subjects, categorizing extracted themes, and arranging the categories constructed by the researcher alongside one another in order to depict the final results (Janipour, 2010 AD/1390 SH). To date, no comprehensive study on Letter 53 of *Nahj al-Balāgha* has systematically and scientifically extracted the themes contained in this letter across various fields. Therefore, the present study seeks to extract the themes of this letter and present their statistical frequency through charts and systematic tables based on quantitative indicators and frequency to those

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interested in the tradition of the Ahl al-Bayt (AS) and the Islamic community.

Descriptive analysis constitutes the final stage of the practical research process, in which the researcher analyzes the data. This stage is of great importance because all research findings become clear within it. Conclusion is an abstract and intellectual endeavor, yet one grounded in data analysis, in which the researcher's logic and argumentative strength hold a special position (Ezzati, 1997 AD/1376 SH: 249).

3. Content Analysis of Letter 53 of *Nahj al-Balāgha*

The qualitative content analysis method is a systematic approach to the study of texts aimed at uncovering the latent meanings within linguistic and written data. In this method, the unit of analysis is considered to be a "Meaningful sentence/clause"; that is, any independent statement containing a ruling, recommendation, prohibition, or ethical-managerial emphasis. Accordingly, phrases such as "The collection of its taxes" are not regarded as independent units by themselves; rather, the entire sentence containing the phrase (for example: "Let the collection of its taxes be carried out without causing harm to the workers") constitutes a single unit of analysis. This choice is made because the meaning of governance is formed within the context of the sentence, not merely at the lexical level.

Tracking Context in Coding: "In order to preserve semantic validity, each code was determined according to the context of the sentence and its argumentative position within the letter. For example,

the theme "Attention to the affairs of the people," where Imam Ali (AS) speaks of "Attending to the people's affairs" alongside "Jihad," carries the meaning of social supervision; however, in another passage concerning "Inspection of officials," it appears in the sense of institutionalizing accountability. Therefore, coding was conducted in a context-oriented manner, and identical codes appearing in different contexts were categorized separately whenever their meanings differed."

Process of Analysis (Distinction between Quantitative and Qualitative Sections): "This study employs directed qualitative content analysis, and the counting of frequencies is used solely to demonstrate the priority and emphasis of themes within the text. Accordingly, the qualitative section involved the discovery of the main themes (A, B, C, and D) and subsidiary themes from within the text through an inductive approach and without prior theoretical assumptions. At this stage, relational patterns among the themes, such as the connection between "Economic justice" and "Public oversight," were identified."

The quantitative section is limited only to calculating the absolute frequency of each theme throughout the letter, and no inferential statistics were employed, since the objective was not the testing of a statistical hypothesis but rather the identification of thematic priorities based on their natural recurrence within the text.

Results of the Coding: After multiple readings and examinations, the text of the letter led to the identification of four main themes:

A: Core principles and values in governance;

B: Just and ethical management in dealing with the people;

C: The role of God in supervising the conduct of rulers;

D: Attention to military and defensive matters.

Regarding the article's length limitations, only the initial section of the letter is presented as a coding sample, while the complete frequency table of the subsidiary themes has been included.

Row	Text of the Letter	Key Phrase	Sub-Theme	Main Theme	Code
1	In the Name of God, the Most Compassionate, the Most Merciful. This is what the servant of God, ʿAlī, the Commander of the Faithful, enjoined upon *Mālik ibn al-Ḥārith al-Ashtar* in his covenant when he appointed him over Egypt, for the collection of its revenues, the struggle against its enemies, the reform of its people, and the cultivation of its lands. He commanded him to fear God,	Collection of taxes	Attention to taxation	Just and ethical management toward the people	B1
		Reforming its people	Attention to people's affairs	Just and ethical management toward the people	B2
		Development of its lands	Development and prosperity of the state	Core principles and values in governance	A1
		Command to fear God	Command to fear God	The role of God in supervising the conduct of rulers	C1
		Prioritizing obedience to God	Giving priority to obedience to God	The role of God in supervising the conduct of rulers	C2
		Following divine obligations	Adherence to the commands of the Divine	The role of God in supervising	C3

Row	Text of the Letter	Key Phrase	Sub-Theme	Main Theme	Code
	to prefer obedience to Him, and to follow what He has commanded in His Book, His obligations and traditions, adherence to which brings happiness and neglect of which leads to ruin and misery. He urged him to support God, the Exalted, with his heart, his hand, and his tongue; for God, Glorified be His Name, has guaranteed victory to those who support Him and honor to those who honor Him. He ordered him to restrain his soul from desires and curb it in its passions; for indeed the soul incites toward evil except that upon which God	and traditions	Book	the conduct of rulers	
		Supporting God with heart, hand, and tongue	Supporting God through belief, action, and speech	The role of God in supervising the conduct of rulers	C4
		Restraining the self from desires	Self-discipline and control of desires	The role of God in supervising the conduct of rulers	C5
		Righteous deeds as the best provision	Encouragement to perform righteous deeds	The role of God in supervising the conduct of rulers	C6
		Restrain your soul	Control over one's desires	The role of God in supervising the conduct of rulers	C7

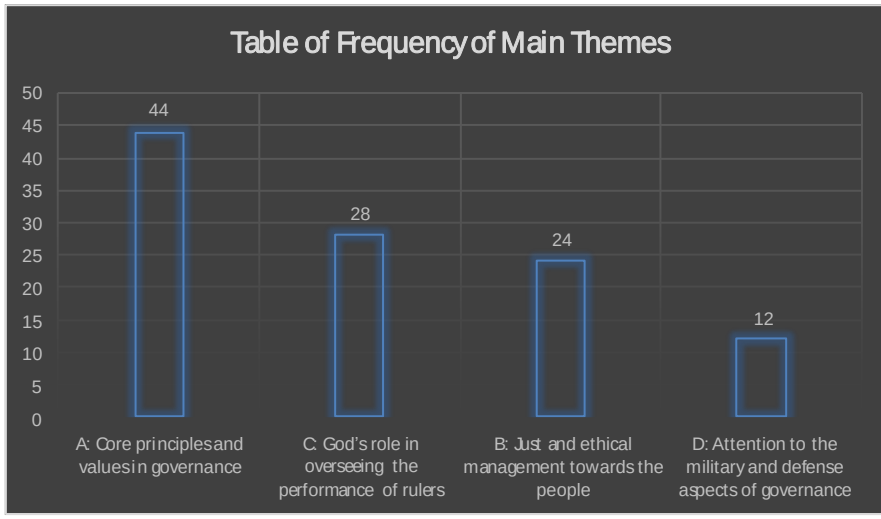
Row	Text of the Letter	Key Phrase	Sub-Theme	Main Theme	Code
	has mercy. Then know, O! *Mālik*, which I have sent you to lands over which many states have previously ruled, some with justice and others with tyranny. The people will observe your conduct in the same manner that you observed the conduct of rulers before you, and they will speak of you as you spoke of them. Verily, the righteousness of the virtuous is recognized by what God causes His servants to say about them. Therefore, let the most beloved of treasures to you be the treasure of righteous deeds. Master your desires and deny your soul what is				

Row	Text of the Letter	Key Phrase	Sub-Theme	Main Theme	Code
	unlawful for you, for self-denial is true justice toward oneself, whether the soul likes it or not.				
2	Instill in your heart mercy for the people, affection toward them, and kindness to them. Do not stand over them like a ravenous beast seeking to devour them, for they are of two kinds: either your brothers in religion or your equals in creation. They may slip into error, encounter weaknesses, or commit wrongs intentionally or unintentionally through their own hands. Therefore, grant them your pardon and	Have mercy toward the people	Compassion toward the people	Just and ethical management toward the people	B3
		Grant them your pardon and forgiveness	Forgiveness and leniency toward the people	Just and ethical management toward the people	B4
		God is above the one who appointed you	Recognition of God's ultimate authority	Core principles and values in governance	A2

Row	Text of the Letter	Key Phrase	Sub-Theme	Main Theme	Code
	forgiveness in the same measure that you would hope and desire God to grant you His pardon and forgiveness. For you are above them, and the one who has authority over you is above you, and God is above the one who appointed you. He has entrusted you with their affairs and tested you through them.				

Following the content analysis of the letter, the theme "Core Principles and Values in Governance" (indexed as A) attained the highest frequency with 44 occurrences. "The Role of God in Supervising the Conduct of Rulers" (indexed as C) followed with 28 occurrences, while "Just and Ethical Management toward the People" (indexed as B) appeared 25 times, and "Attention to Military and Defensive Affairs in Governance" (indexed as D) was identified with 12 occurrences. The table and chart illustrating the overall frequencies of the main themes are presented below.

3-1. Table of Main Theme Frequencies

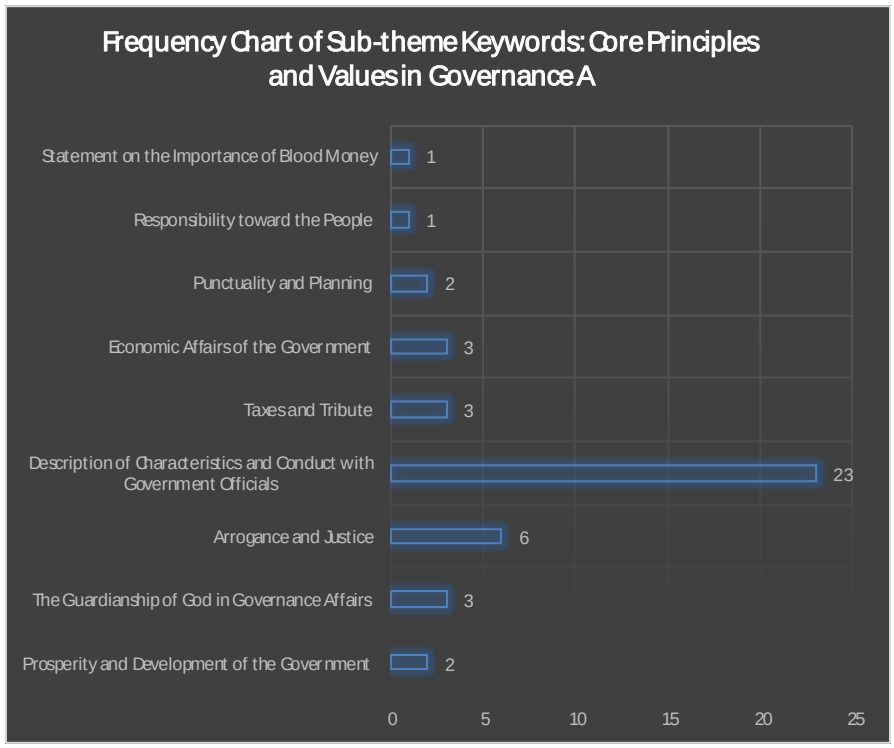


After extracting and evaluating the principal themes, the next step in the analytical process is the detailed examination of the subsidiary themes. These themes constitute the focal points of meaning and the contextual foundations for the formation of concepts within the text. A detailed analysis of the subsidiary themes enables deeper access to layers of meaning and facilitates the development of more qualitative interpretations. At this stage, keywords are of particular importance, as they carry the primary messages of the sentences and reflect the conceptual content of the text. Therefore, the first step in the analysis involves measuring and calculating the frequency of keywords in order to identify the semantic axes and the internal relationships among the principal and subsidiary themes.

3-2. Frequency Chart of Keywords Related to the Subsidiary Themes of Core Principles and Values in Governance (A)

Given the diverse range of keywords present in the text, the first step

in the analytical process involved the conceptual classification of the vocabulary. At this stage, similar or synonymous words were organized into coherent groups. Based on this classification, several principal categories of vocabulary were extracted and defined. In the subsequent stage, after the standardization and integration of related concepts, the frequency of each lexical group was calculated. The results of this analysis, which demonstrate the concentration and distribution of themes within the text, are presented in the chart below.



Discussion and Analysis:

As the keywords related to the characteristics and conduct toward government officials appear with the highest frequency, 23 occurrences,

within the theme of "Core Principles and Values in Governance," the associated themes and focal points connected to this subject likewise constitute the most frequent category in this section. The characteristics and treatment of government officials are expressed through statements such as warnings against consulting unsuitable individuals in government affairs, as well as recommendations concerning the selection of ministers, officials, and administrators, together with the qualities they should possess and the manner in which they should be treated. Careful and continuous attention to these characteristics can be highly effective in managerial affairs.

The issue of proper selection and appointment has been examined and emphasized at various levels within religious sources. More importantly, in sources addressing selection and appointment, comparative forms and, at times, intensive grammatical forms are frequently employed, indicating the superiority of the intended individual with respect to the prescribed qualities and criteria. In this letter as well, Imam Ali (AS) employs such comparative and emphatic linguistic forms in relation to the intended characteristics.

The study of managerial competencies reflects diverse classifications and approaches. Competencies may be categorized according to their nature, significance, interrelationships, and performance criteria. Within the existing literature on competency studies, various methods of classification relevant to proper selection and appointment can be identified. One such classification divides competencies into "Basic Competencies" and "Distinguishing Competencies." Basic competencies refer to the relevant knowledge

and skills and function as essential prerequisites necessary for carrying out activities. Distinguishing competencies, by contrast, are those capabilities that differentiate high performance from average performance. Accordingly, attitudes, values, self-concepts, and orientations grounded in successful selection may be regarded as distinguishing competencies (Kandula, 2013).

From a lexical perspective, the term "Manager" derives from the root meaning "Administration" and literally refers to one who directs or governs affairs. Terminologically, a manager is defined as an individual capable of coordinating and properly organizing the efforts and activities of people in order to achieve specific objectives (Ebrahimi, 2000 AD/1379 SH: 32).

Each dimension of a manager's personality and behavior should be derived from Islamic concepts and teachings. Islamic management has long been a concern for scholars seeking to present Islamic management theory in contrast to Western managerial theories and to demonstrate Islamic thought as the most comprehensive and precise form of scientific management in practice. In Islam, management is based upon a plan and program compatible with Islamic principles and directed toward objectives approved by Islam, foremost among them attaining nearness to God. Likewise, the methods and manner of dealing with individuals must conform to these same standards (Mesbah Yazdi, 2012 AD/1391 SH: 15).

In the interpretation of the verse "On the Day We shall call every people with their Imam; whoever is given his record in his right hand, such people will read their record, and they will not be wronged even

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to the extent of a thread," (al-Isrā': 71) reference is also made to the importance, necessity, and significant responsibility of leadership. This noble verse, on the one hand, points to a special divine blessing bestowed upon human beings and, on the other hand, reminds them of the heavy responsibility that accompanies this gift. At the beginning of the verse, the issue of leadership and its fundamental role in determining the destiny of human beings is proposed; meaning that on the "Day of Resurrection," every group of people will be called according to their Imam and leader. This Qur'anic expression reflects the profound connection between leadership and followership in worldly life, in such a way that the consequences of a person's conscious or misguided adherence to leaders will be fully manifested in the Hereafter. In fact, while explaining one of the essential factors in the path of human perfection and spiritual growth, this verse also serves as a clear warning to humanity to exercise the utmost care, insight, and moral responsibility in choosing their model and leader (Makarem Shirazi: 12, 201).

In *Tafsir al-Mīzān*, it is also stated that the word Imam originally derives from the root "*amm*," meaning "To lead" or "To be followed as a guide." According to Allamah *Ṭabāṭabā'ī*, God has designated a group of human beings with this title so that, by divine command, they may guide people along the path of guidance. Accordingly, every society or community has an Imam or leader whom its members follow on either the path of truth or the path of falsehood. In other words, in the Qur'anic perspective, the Imam is not merely a formal or outward position; rather, he represents the central axis shaping the

intellectual, moral, and behavioral orientation of the community. Thus, on the Day of Resurrection, any group that in worldly life was deprived of recognizing the true Imam will likewise be deprived of insight and guidance in the Hereafter (Ṭabāṭabā'ī, 2008 AD/1387 SH: 13, 227).

Describing the qualities required of individuals entrusted with responsibility is therefore a necessity, as it ensures proper selection and prevents the emergence of corruption and inefficiency. It also highlights the consequences of improper selection and the responsibility of individuals before God and society. Justice is the most important criterion emphasized by the Qur'an in determining the eligibility of individuals for governance and social responsibilities:

"And when you speak, be just, even if it concerns a close relative." (al-Anfāl: 152)

In *Tafsir al-Mīzān*, Allamah *Ṭabāṭabā'ī* explains that the mention of relatives and kin in the statement of Amir al-Mu'minin (AS) is intended to show that emotional and familial attachments, more than any other motive, tend to lead a person toward unjust partiality and unfair judgment. Therefore, one must exercise caution in speech and judgment, restraining the tongue from any statement that might bring undue harm or benefit to others. Affection, kinship, and other emotional motivations should not lead a person to distort the words of others, bear false witness, or issue unjust judgments, since such actions undermine justice in speech and harm the integrity of social order (Ṭabāṭabā'ī, 2008 AD/1387 SH: 7, 518).

In *Tafsir Nemooneh*, it is stated that one must uphold truth with

justice. Since, regardless of the precision exercised in weights and measures, slight deficiencies or excesses may still occur, matters that ordinary scales and instruments are incapable of detecting, the verse subsequently adds: "We do not burden any soul beyond its capacity." Furthermore, whenever one speaks in judgment, testimony, or any other matter, justice must be observed, and one must not deviate from the path of truth, even if the matter concerns one's own relatives (Makarem Shirazi, 6, 30).

Imam *Ṣādiq* (AS) also states in a tradition:

"Every person who assumes authority over the affairs of the people will be held accountable for it on the Day of Resurrection." (Kulaynī: 2, 186)

This luminous statement outlines the ethical and religious foundations of governance and demonstrates that responsibility and power should not be regarded as instruments of domination and rule; rather, they must always be accompanied by the principles of justice and accountability. The hadith clearly indicates that officials are accountable not only in the material world but also in the Hereafter for their conduct, and this itself constitutes an important ethical criterion in the selection and supervision of public officials.

Amir al-Mu'minin Ali (AS) states:

"The most deserving person for governance and leadership over the Muslim community is the one who possesses the greatest capability and administrative competence for it, and who are the most knowledgeable concerning God's commands regarding it." (*Nahj al-Balāghah*, Wisdom 42)

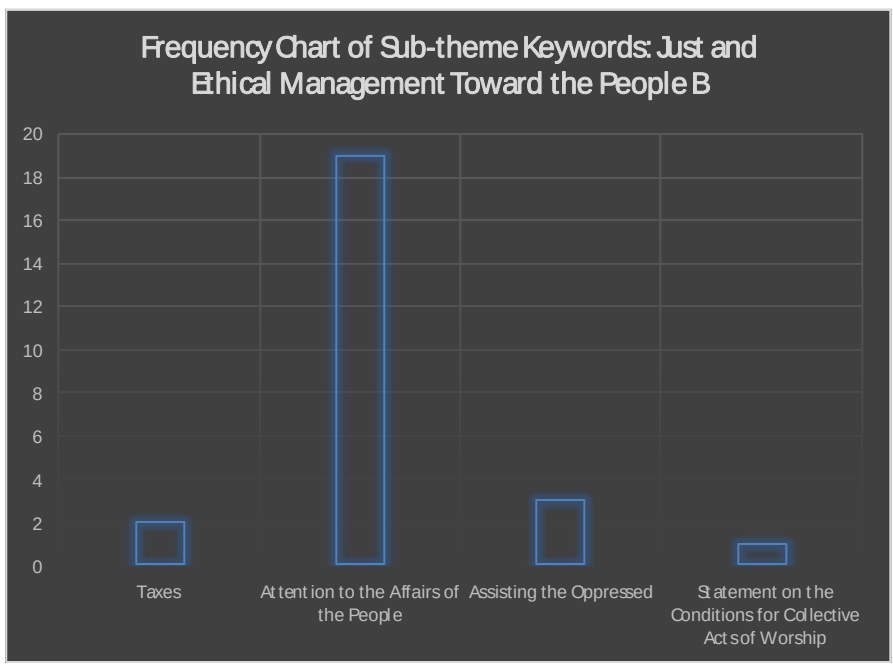
This statement concerning the qualifications required for assuming governance and responsibility presents a fundamental and essential criterion for selection, one based not merely on wealth or popularity, but on competence and sound administration in managing affairs. The foundation of a successful and justice-oriented government lies in practical qualifications and managerial capability. Capability refers to skill and competence, while prudence signifies wisdom and sound judgment in administration. The improper appointment of individuals to positions of responsibility can lead to corruption, oppression, and the stagnation of society.

Meritocracy is one of the fundamental principles of effective leadership. Contrary to the perception that leadership is merely confined to formal position or political power, managerial capability, planning skills, and decision-making abilities are determining factors in the effectiveness of leaders. This type of leadership goes beyond mere administration and leads to positive transformation and the advancement of both organizations and society. In this approach, a leader, in addition to possessing technical competence, must also be ethical, responsible, and accountable (Northouse, 2018).

The selection of government officials and officeholders based on the principles of meritocracy, accountability, justice, prudence, and commitment to service constitutes the most important asset of a healthy and successful government. Awareness of and adherence to these principles should always remain central in the selection of managers and officials so that just, transparent, and effective governance may be realized.

3-3. Frequency Chart of Keywords Related to the Subsidiary Themes of Just and Ethical Management toward the People (Theme B)

Words associated with attention to the affairs of the people, with 19 occurrences, have the highest frequency within the theme of just and ethical management toward the people. Likewise, the themes and focal points related to this subject also account for the highest frequency in this section. Following the theme of attention to people's affairs, taxation, assistance to the oppressed and disadvantaged, and the explanation of the conditions of collective acts of worship are among the other topics observable in the frequency table under the main theme of just and ethical management toward the people.



The term management is derived from the root "Manager," meaning leadership and guidance, which in Persian refers to

organizing, coordinating, and directing affairs (Dehkhoda, 2006 AD/1385 SH). Justice is also one of the fundamental philosophical, ethical, and social concepts, meaning fairness, adherence to rights, and equality in behavior and decision-making (Rawls, 1971). Justice in management refers to the fair allocation of resources and opportunities and equal treatment of all members of society. Ethics, meanwhile, refers to a set of principles and values that guide human behavior in relation to others and to society (Rest, 1986). In management, ethics implies adherence to principles such as integrity, transparency, responsibility, and respect for people's rights.

From this perspective, just and ethical management means exercising power and responsibility within a framework of fairness, respect for people's rights, and adherence to moral values in order to realize the public good (Ciulla, 2004). Responsibility and accountability lie at the core of management, rooted in the very concept of responsibility (Novicevic et al., 2013: 474).

Attention to the affairs of the people is considered one of the most fundamental principles of good governance and public administration. This principle is grounded not only in human and religious ethics but is also highly significant from the standpoint of managerial effectiveness. Managers and officials who pay attention to the needs, concerns, and welfare of the people create the conditions for public trust, increased civic participation, and the achievement of sustainable development within society (Denhardt, 2007). Moreover, attention to people's affairs and the accountability of officials contribute to the realization of democracy and good governance (Kaufmann et al., 2010).

Just management ensures that all members of society, especially vulnerable groups, benefit from equal opportunities and participate in decision-making processes. One of the most important steps in addressing people's affairs is gaining an accurate understanding of their needs and demands. Managers must gather sufficient and comprehensive information about people's problems and expectations through various tools such as surveys, public meetings, and complaint systems (Bryson, 2011).

Service to others, within the epistemological framework of Islam, is regarded as a prominent manifestation of righteous action, the realization of which gains meaning only through true faith and monotheistic understanding. This characteristic is not merely a social act, but rather an elevating spiritual and moral quality that plays a guiding role in the inner structure of the human being and directs the course of life toward purity, goodness, and divine satisfaction. Through this perspective, serving others leads to the purification of intention, spiritual growth, and liberation from self-interested motives, replacing selfishness with a spirit of cooperation and altruism. Thus, righteous action and service to humanity are considered the outward manifestation of faith within the social and ethical sphere. In other words, genuine faith is always revealed through sincere service to others.

Attention to the affairs of the people is one of the most fundamental duties of managers, government officials, and leaders of societies. This principle has been emphasized at various religious, ethical, and managerial levels. From the Islamic and Qur'anic perspective, caring for the people is presented not only as a human and social

responsibility, but also as a valuable act of worship and a means of attaining divine pleasure. In the field of public administration as well, such attention is regarded as a necessary condition for the legitimacy, effectiveness, and stability of systems of governance.

In reality, the impeccable Imams (AS), as the true interpreters of divine revelation, have demonstrated through practical examples the connection between Qur'anic knowledge, social administration, and divine ethics. They have shown that the true interpretation of the Qur'an acquires meaning only through the practical realization of its values in the conduct of rulers and administrators of society.

For the growth and perfection of human beings, one of the most important objectives of an Islamic government is to provide the necessary conditions for people to benefit from the right path of guidance. The first step on the path of servitude to God is finding the way toward correct guidance (Shabannia, 2010 AD/1389 SH).

In the Qur'anic perspective, a ruler or official is not merely a possessor of power; rather, he is a trustee of the people and a servant of society, someone who is obligated to organize the material and spiritual lives of the people in accordance with divine principles and to strive to resolve their problems. The first verse expressing this principle is:

"Indeed, Allah commands you to render trusts to whom they are due, and when you judge between people, to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is All-Hearing, All-Seeing." (al-Nisā': 58)

In this verse, the term "Trusts" does not refer merely to material

objects; rather, it encompasses all social and political responsibilities, including governance and the administration of public affairs. Allamah *Ṭabāṭabā'ī*, in *Tafsir al-Mīzān*, emphasizes that the position of governance itself is one of the divine trusts that must be entrusted to those qualified for it, that is, to individuals who are genuinely concerned for the people, possess a correct understanding of issues, and have the ability and prudence to resolve their problems (Ṭabāṭabā'ī, 2008 AD/1387 SH: 4, 356). From the Qur'anic perspective, those who use positions of authority for personal or factional interests are betrayers of divine trusts.

In the verse:

"O! David, indeed We have made you a vicegerent upon the earth; so judge between the people in truth and do not follow desire, lest it lead you astray from the path of Allah. Indeed, those who stray from the path of Allah will have a severe punishment because they forgot the Day of Reckoning." (Ṣād: 26)

God introduces Prophet David as His vicegerent on earth; more importantly, however, He defines the principal duty of this vicegerent as judging among the people according to truth and justice. The emphasis on the phrase "Between the people" points to the direct relationship between ruler and society and demonstrates that the foundation of governance in Islam, from the perspective of a responsible official, lies in attention to the people and their affairs (Makarem Shirazi: 19, 256).

God also identifies consultation in public affairs as one of the characteristics of a faithful society:

"And their affairs are conducted through consultation among themselves." (al-Shūrā: 38)

This verse establishes the principle of people-centeredness within the decision-making structure of governance. *Tafsir Nemooneh* interprets this part of the verse as a sign of responsibility, respect for the opinions and views of the people, and public participation in the administration of society (ibid: 18, 56).

Since serving the people is regarded as one of the highest manifestations of social worship and the embodiment of servitude in human relations, the Noble Prophet (PBUH) and the impeccable Imams (AS), as the most complete exemplars of human life, manifested these divine teachings in their conduct and way of life. By acting as devoted and benevolent servants toward the community, they demonstrated that sincere service to God's servants plays a fundamental role on the path of true devotion within the Islamic tradition. From this perspective, the Prophetic and Alavid model may be viewed as a roadmap for divine governance founded upon love, justice, and social responsibility.

Imam Ṣādiq (AS) also states:

"Whoever relieves a believer of one of the hardships of this world, Allah will relieve him of one of the hardships of the Day of Resurrection." (Kulaynī: 2, 346)

Rulers and officials, as representatives of the Islamic government and trustees of the people, are obligated to exert their utmost efforts to resolve the problems of society. This hadith reminds them of a divine and human responsibility: "That every effort made to alleviate the

hardships of the people is valuable in the sight of God and will be rewarded in the Hereafter. This statement represents one of the most ethical principles of empathy and service to others."

This narration also demonstrates the importance of addressing people's needs and paying attention to their difficulties. Imam *Ṣādiq* (AS) states:

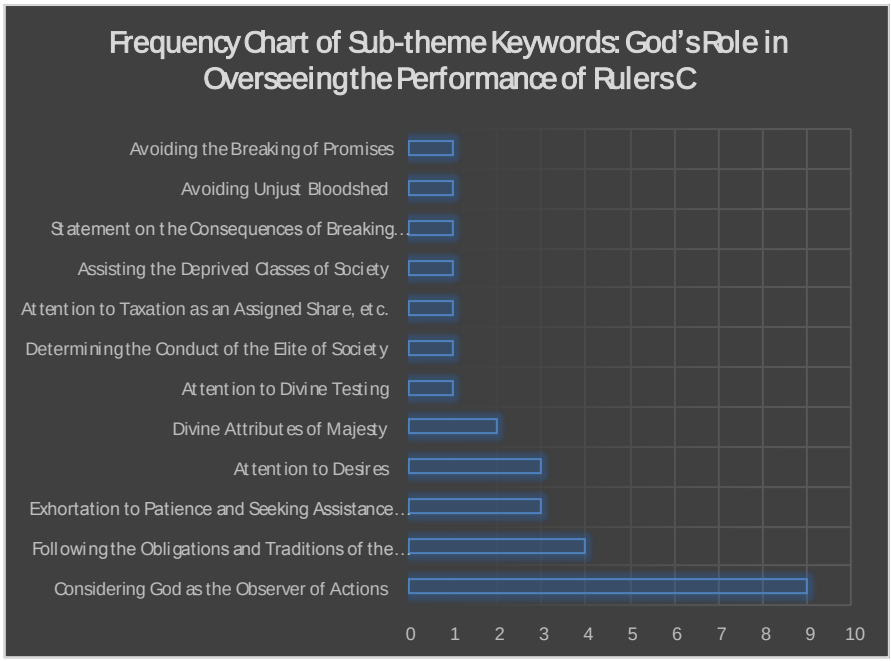
"There is no servant upon whom God increases His blessings except that the needs and demands of the people toward him also increase and intensify. Therefore, whoever does not strive to fulfill the needs of the people has undoubtedly exposed those blessings to decline and loss." (Kulaynī: 4, 37)

If an official who has been granted blessings remains indifferent to the needs of the people, or makes no effort to solve their problems and fulfill their needs, he has deviated from the proper use of those blessings. Such neglect is not only harmful to society, but also causes the divine blessings granted to that individual to diminish. This concept reflects, in a sense, the divine law of justice and accountability: "Blessings are trusts that must be used in the proper way."

Attention by officials to the affairs of the people is considered one of the most important factors in the progress and stability of any society. Officials who are attentive to the needs, problems, and demands of the people can gain public trust and create the conditions necessary for social, economic, and cultural development. Therefore, attention to public affairs must be institutionalized as a managerial strategy so that it can effectively fulfill its role in achieving social welfare and justice.

3-4. Frequency Chart of Keywords Related to the Subsidiary Themes of The Role of God in Supervising the Conduct of Rulers (Theme C)

The vocabulary associated with "Regarding God as the observer of actions," with 9 occurrences, has the highest frequency within the theme of "The role of God in supervising the conduct of rulers." Likewise, the subsidiary themes and focal points related to this concept account for the highest frequencies in this section. Other subsidiary themes and their frequencies are presented in the chart.



The word "Supervision" in Arabic conveys the meanings of insightfulness and discernment, while in the "Moein Dictionary" it is defined as inspection and examination. The terms "Supervision" and "Inspection" are repeated 143 times in *Nahj al-Balāgha*. Amir

al-Mu'minin Imam Ali (AS) referred to inspectors and supervisors as the "Eyes" of the Islamic system.

In today's managerial environment, with the increasing complexity of structures, insufficient oversight, and the spread of corruption, the need for a form of internal control is felt more strongly than ever. Divine supervision, if properly institutionalized, can serve as a powerful alternative to many costly and ineffective external control mechanisms. This form of supervision corresponds to what management psychology refers to as "Internal ethical control." (Kidder, 2009: 67)

In Islamic thought, the legitimacy of all forms of supervision derives from the fundamental principle of divine authority and sovereignty. Therefore, any supervision that is not based on divine permission and will lacks religious legitimacy. Within this framework, human supervision is considered legitimate only when it operates in continuity with and under the authority of God's will (Ra'i and Mortazaei, 2013 AD/1393 SH).

From the perspective of Islamic ontology, the human being is a creature who inherently possesses free will and freedom of choice. However, within the legislative and moral sphere, human beings are obligated to follow divine laws and commands. This connection between ontological freedom and religious obligation makes the necessity of supervision over human behavior evident.

According to revelatory teachings, the system of divine supervision is comprehensive and continuous, in which all human actions are

recorded, preserved, and accounted for, and no act falls outside the scope of divine knowledge. As religious sources explain, the structure of existence is arranged in such a way that every individual, at every moment, is under the supervision of God based on his or her inner beliefs and intentions (Mirza Aghaei; Hoveyda: 2018 AD/1397 SH).

In light of this perspective, the form of supervision derived from religious texts constitutes a comprehensive, just, and unified system that possesses both an internal, faith-based dimension and a social and managerial function. A believing individual is aware of the continuous divine presence and perceives it as the highest system of supervision within the self (Sarmadi, 2014 AD/1393 SH).

From another perspective, guidance and supervision of human beings play a crucial role in leading them toward perfection. Reaching such perfection becomes possible through guidance. In Islam, guidance, unlike in Western perspectives, is not based solely on the pursuit of profit; rather, it must address not only the material needs of human beings but also their spiritual needs. The Holy Qur'an is regarded as the primary source of guidance for humanity (Sayyid Javadein et al., 2019 AD/1398 SH).

One of the most important ethical and divine principles in Islamic management is the belief in God's constant supervision over human actions and intentions, especially those of officials and managers. In the religious worldview, no person in any position or status is hidden from divine observation. This belief not only forms a foundation for piety and responsible management but also serves as a guarantee for

the soundness of decisions and the protection of the rights of the community.

God the Exalted, before and above all others, supervises the actions and conduct of His servants. In the Holy Qur'an it is stated:

"And you are not engaged in any matter, nor do you recite any portion of the Qur'an, nor do you perform any deed, except that We are witnesses over you when you are engaged in it. And not even the weight of an atom on earth or in the heavens escapes your Lord, nor anything smaller or greater than that, but it is recorded in a clear Book." (Yūnus: 61)

In *Tafsir al-Mīzān*, it is explained that in the phrase "Nor do you recite from it any Qur'an," the pronoun "From it" apparently refers to God the Exalted. The meaning of the verse, therefore, is that O Prophet, you do not recite anything that bears the name of the Qur'an, that is, something revealed from God, except that God is a witness and observer over it. Although there are many witnesses and observers over human actions, God, beyond all of them, encompasses you completely. The divine dominion and complete encompassing of human actions represent a perfect and comprehensive knowledge that includes all deeds of all creatures (Ṭabāṭabā'ī, 2008 AD/1387 SH: 10, 126).

This divine supervision over the actions of all human beings, especially officials and rulers, provides the foundation for the implementation of justice and serves as a reminder that no oppression or wrongdoing, whether committed in private or in public, remains

hidden from God.

God has also appointed agents for human beings who record all their deeds and actions; this is referred to as the supervision of the angels. The Qur'an states:

"Not a word does a person utter except that with him is an observer, ready [to record]." (Qāf: 18)

According to *Tafsir Majma' al-Bayān*, a human being does not utter any word unless, at the very moment of speaking, a divine guardian is present alongside him to record and preserve his speech and actions. Therefore, no human act or statement remains hidden from the supervision of the Lord, and all human actions are continuously monitored and accurately recorded within the divine order (Ṭabrisī: 23, 256).

A person does not speak any word except that, at that same instant, the angels appointed as vigilant recorders are prepared to carry out their duty of recording it.

Another form of divine supervision is expressed through the supervision of one's bodily organs and limbs:

"On the Day when their tongues, their hands, and their feet will testify against them concerning what they used to do." (al-Nūr: 24)

In the Qur'anic explanation of the concept of testimony, the intended meaning is that the bodily organs of human beings will bear witness on the Day of Resurrection regarding the deeds they committed. Each organ, according to its specific function and role, will testify to the sin committed through it, in such a way that there

exists an intrinsic correspondence between the nature of the act and the instrument through which it was carried out. In reality, any action performed by a bodily organ renders that very organ responsible and a witness concerning the deed (Ṭabāṭabā'ī, 2008 AD/1387 SH: 15, 134).

Just as the bodily organs testify to evil and wrongful acts, human actions and decisions will not only be exposed in this world but will also be made fully manifest and judged before God, who is the ultimate upholder of truth and justice.

This verse serves as a serious warning and reminder, affirming the necessity of responsibility and careful vigilance in the conduct and performance of rulers. It draws their attention to the reality that divine supervision transcends every worldly form of oversight, and that no oppression or injustice can remain concealed from God.

Amir al-Mu'minin Imam Ali (AS) states:

"Indeed, commandment belongs only to God, and the offices entrusted to you are but a trust, for which you shall be held accountable." (Nahj al-Balāgha, Sermon 183)

Government belongs only to God, and your rule over the people is a trust placed upon your shoulders for which you are responsible and must give an account. With this statement, Imam Ali emphasizes that the ultimate and primary source of authority and sovereignty belongs solely to God the Exalted, and no one inherently possesses power. By referring to the concept of trust, he clarifies that social responsibilities and political authority are trusts that must be preserved with piety and carefulness, and that those entrusted with them will

ultimately be held accountable.

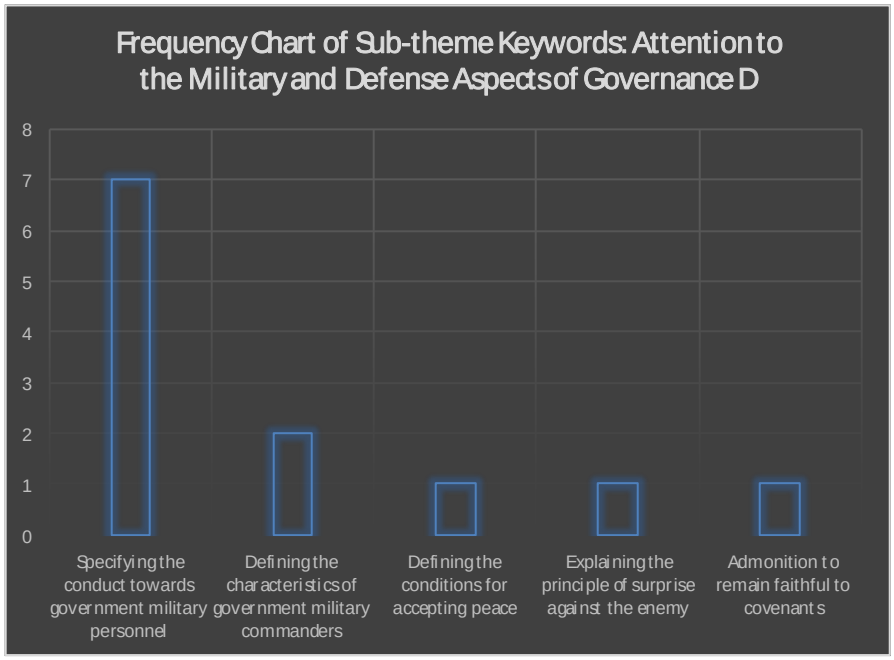
On the other hand, power, being a means for influence and control, can lead to corruption and oppression if it is not accompanied by divine supervision and a living moral conscience. Therefore, Alavid teachings, by emphasizing God's constant vigilance, create a strong barrier against the misuse of power. God's omniscience regarding all affairs is another manifestation of recognizing Him as the ultimate observer of human actions. The Alavid School strongly emphasizes supervision over those who serve as rulers and officials within the government.

In the ethics of Islamic management, belief in divine supervision plays a central role as an internal mechanism of control. Unlike systems that rely only on external supervision such as laws, media, or public scrutiny, in the Alavid tradition divine supervision is considered the most fundamental regulator of a manager's behavior. Such a belief compels a manager to act before the people in the same way he behaves in private.

3-5. Frequency Chart of Keywords Related to the Subsidiary Themes of Attention to Military and Defensive Matters in Governance (D)

Vocabulary related to the description of the proper conduct toward the government's military forces, with 7 occurrences, has the highest frequency within the theme of attention to military and defensive matters of governance. Likewise, the subsidiary themes and focal points associated with this subject also hold the highest frequency in this section. Other themes and their number of occurrences can be

observed in the frequency chart.



The manner of dealing with a government's military forces refers to the set of interactions, policies, managerial approaches, and decision-making processes that the government applies toward its armed forces.

The letters of Amir al-Mu'minin Imam Ali (AS) to military commanders reflect a profound perspective regarding the position, responsibilities, and proper treatment of the military within a government, one that both seeks internal structural reform within governance and emphasizes social justice.

One of the most fundamental principles of Islamic military management is meritocracy, which is manifested in the selection and promotion of commanders and managers. In management science, this

principle is also known as competency-based management.

The authentic Alavid perspective emphasizes continuous training and openness to reform. Despite their high level of specialization, military personnel require careful supervision, ongoing training, and professional feedback.

In the contemporary era, the term "Leadership" in the military sphere is often used in place of "Command." A military commander, in addition to providing overall direction for the organization, is also responsible for managing battlefield operations. At these two levels, strategy and tactics, the commander plays a crucial role.

In the areas of human resource management and public policy as well, fair and responsible interaction, along with the careful selection of subordinates, plays an important role in the effectiveness of performance. In reality, leadership and command are two elements that are inseparable and mutually dependent (Aghamohammadi, 2010 AD/1389 SH: 17).

A command style refers to the behavioral pattern displayed by a person when attempting to influence the activities of others. Sometimes leadership style is interpreted as the perception or interpretation that others have of a leader’s relatively stable patterns of behavior (Rezaeian, 2004 AD/1383 SH: 188).

Military forces, as the executive arms of security and authority within governments, play a fundamental role in stability, order, defense of borders, and the provision of internal security. The manner in which military personnel are treated not only directly affects their morale, efficiency, and organizational integrity, but also has broad

repercussions throughout society and the prevailing political structure. Therefore, the treatment of military forces must be regulated on the basis of religious, ethical, and managerial principles, along with accurate and fair evaluation.

The Holy Qur'an presents jihad as a comprehensive, genuine, and complete striving in the path of God:

"…And strive for the sake of God as is His due striving…" (al-Ḥajj: 78)

In *Tafsir al-Mīzān*, it is explained that the term *jihad* means exerting effort and striving to repel the enemy, and it is primarily used in the context of defense. However, the application of this term has, in some instances, been extended metaphorically. The true meaning of jihad is that one's struggle should be sincere in its essence and purely for the sake of God, such that human motivation becomes infused with a divine character (Ṭabāṭabā'ī, 2008 AD/1387 SH: 14, 582).

This jihad is not confined merely to the battlefield; rather, it includes any continuous effort to establish the religion and to realize divine values in individual and social life.

Within the military structures of governments, commanders play a key role in shaping and guiding the forces under their authority. Commanders are not only responsible for carrying out orders and achieving military objectives, but are also regarded as behavioral and motivational role models for their subordinates. Through their conduct and values, commanders shape the organizational culture. This culture influences the behavior of the forces and fosters cohesion and shared goals.

The importance of honesty and competence in the military and

governmental decisions of commanders is emphasized in this context. The Holy Qur'an states:

"So by mercy from Allah, you were gentle with them; and had you been harsh and hard-hearted, they would have dispersed from around you…" (Āli ʿImrān: 159)

In *Tafsīr al-Mīzān*, Allamah *Ṭabāṭabā'ī* explains that the Prophet Muhammad (PBUH), in his leadership, demonstrated mercy, kindness, and gentleness toward his companions. This gentleness not only preserved group cohesion but also caused the subordinates to remain loyally and affectionately by the side of their commander (Ṭabāṭabā'ī, 2008 AD/1387 SH: 3, 150).

From the perspective of Islamic management, any form of discrimination or personal favoritism in dealing with military personnel leads to weakened motivation, the emergence of organizational corruption, and a decline in defensive cohesion. Military management should not be limited merely to combat capability; rather, it must cultivate a spiritual and God-centered spirit among the forces.

Studies in military psychology have likewise shown that fair and humane treatment of military personnel increases their motivation, loyalty, and morale (Smith, 2015). Division within the military body not only weakens morale but also results in defeat on the battlefield. For this reason, commanders must encourage their forces toward proper obedience and discipline through the creation of coordination, unity, and order.

The military forces of a government are regarded as protectors of

religion, security, and social order. The Prophet Muhammad (PBUH) stated:

"The Imam is a shield behind whom people fight." (Kulaynī, ibid: 7, 132)

This means that the Imam or leader functions like a shield that protects the people and the nation against threats. The commanders and military forces of the government fulfill this defensive role and serve as the physical defenders against enemies.

Therefore, the selection of commanders is of great importance, because a commander exerts significant influence over the military community under his authority and, through the recognition of environmental opportunities and the choice of strategy, acts as a model of decision-making for subordinates. Effective strategies are considered competitive tools, whereas inappropriate strategies become major organizational weaknesses.

Security is the most fundamental need of society, and without it, social, cultural, and economic activities cannot properly develop. Ultimately, coordination and cooperation among the various military sectors and their subordinate units play a key role in strengthening defensive capability and supporting the social and political stability of the government.

Conclusion

The present study, through a qualitative content analysis of *Mālik Ashtar*'s covenant, identified and categorized four principal themes of Alavid governance. However, the fundamental point that goes beyond

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mere frequency counts is the manner in which these four pillars interact with one another to form an integrated system of governance.

Interactive Conceptual Map of Alavid Governance (Based on Letter 53):

According to the findings, the Alavid model of governance is not a collection of scattered recommendations, but rather a system composed of four interconnected layers:

1. Foundational Layer (C: Divine Supervision):

Belief in God's supervision and accountability before Him functions as the internal driving force. This layer elevates the other pillars from the level of "Secular Management" to the level of "Divine trust."

2. Normative Layer (A: Core Principles and Values):

This layer includes justice, meritocracy, consultation, and order. It establishes the value framework governing decision-making and the selection of officials.

3. Relational Layer (B: Just Management Toward the People):

This layer forms the link between the ruler and society. The people are not merely the subjects of administration; rather, they are the purpose and foundation of governance. This layer operates under the direct influence of Layer A (values) and Layer C (divine supervision).

4. Protective Layer (D: Military and Defensive Matters):

Although it has the lowest frequency, it constitutes the condition for the survival and authority of the governing system. This layer acts as the outer protective shell, safeguarding the entire system against

external threats.

Interactive System:

The Alavid model demonstrates that ideal governance is realized when:

- Divine supervision (C) serves as the ethical foundation of all actions;
- Core values (A) guide the relationship between the ruler and the people (B); and
- Military management (D) operates in service of the other layers rather than dominating them.

The covenant of *Mālik Ashtar* presents a model in which meaning (C), value (A), relationship (B), and power (D) are interconnected within a systemic chain. Neglecting any one of these elements disrupts the system; for example, reliance solely on military power (D) without divine supervision (C) leads to despotism.

Suggestion for Future Research:

Designing an Interpretive Structural Modeling (ISM) framework to analyze the interaction among these four layers and empirically testing it within Islamic organizations.

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The Authority of the Prophetic Sunnah: Foundations, Views, and Implications with an Emphasis on the Prophet's Consultations (PBUH)

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Abstract

The Prophetic Sunnah, after the Holy Qur'an, is the second authoritative source for deriving Islamic teachings; however, its scope and degree of authority have long been subjects of debate among Islamic scholars. In this regard, three main viewpoints can be identified: "The absolute authority of the Sunnah, the authority of the Sunnah in religious matters but not in non-religious affairs, and the differentiation of authority based on the Prophet's threefold roles,

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prophetic mission, judiciary, and governance." Using a descriptive-analytical method and a critical approach, this study seeks to present a rational explanation of the Prophet's consultations based on the theory of differentiating these roles. The findings indicate that consultation holds different positions in each of these three domains; in the context of the Prophet's mission, consultation has no place because the mission is sacred in nature; in the judicial role, consultation is clearly relevant, since judicial rulings are issued on the basis of hearing evidence and outward judgments, making consultation functional; but in the domain of governance and leadership, consultation differs from the previous two. Here, consultation represents the application of collective reasoning in non-revelatory matters and in the system of governance. Therefore, it is not merely educational or ceremonial but an effective and decisive element in decision-making. This analysis shows that the Prophet's consultations are not only compatible with his infallibility and exalted status, but also reflect the rational dimension of the Prophetic practice.

Keywords: Prophetic Practice, Authority of the Sunnah, Roles of the Prophet (PBUH), Consultation, Islamic Governance.

Statement of the Problem

Regarding the authority of the Prophetic Sunnah, that is, the authority of the Prophet's sayings, actions, and tacit approvals, different viewpoints have been proposed. Accepting any of these positions entails specific and unavoidable consequences for other fields of Islamic studies, such as theology and Qur'anic exegesis. Accordingly, beyond the evidence and methods used to establish each claim,

attention to the implications of the chosen view is also important. Those who consider all the Prophet's sayings, actions, and approvals authoritative in every matter must accept the inevitable consequence of this view, namely, the authority of the Sunnah in both religious and non-religious affairs. They are compelled to regard governmental and judicial rulings issued by the Prophet as unchangeable and to interpret his consultations with individuals as merely formal, serving only educational and pedagogical purposes.

By contrast, those who restrict the authority of the Prophet's words and actions to religious matters must likewise accept the implications of their view and treat governmental and judicial rulings, as well as any opinions expressed by the Prophet in non-religious affairs, as non-binding, going so far as to interpret the Prophet's consultations as arising from need and a search for the correct course.

However, the implications of the theory that differentiates the Prophet's three roles (mission, governance, judiciary, and leadership) differ from the two previous views and present fewer challenges. This research seeks to answer the following questions: 'What are the foundations of the authority of the Prophet's Sunnah, and how can these viewpoints be analyzed in light of their theoretical premises and implications?'

1. Literature Review

Numerous articles have been written on the authority of the Prophetic Sunnah and the Prophet's consultations. Heidari Khorasani (1998 AD/1377 SH), in the article "Consultation in the Prophet's Practice,"

argues that the Prophet's consultations were not merely an ethical virtue but a necessary and obligatory governmental method; despite not needing consultation, the Prophet consulted to teach this commendable practice. Soltani Renani (2009 AD/1388 SH), in "Consultation in the Prophetic Practice," maintains that the Prophet's consultations demonstrate that consultation in Islam is a rational matter requiring every Islamic ruler to consult and accept the superior opinion.

Roshanzamir (2012 AD/1391 SH), in "The Authority of the Sunnah from the Perspective of *Maḥmūd Abū Rayyah*," critiques *Abū Rayyah*'s view that the Prophet's statements in worldly affairs lack authority. Fatemeh Rezadad (2016 AD/1395 SH) argues that all of the Prophet's statements, even those related to human experience and skills, are not devoid of legislative implication and indicate one of the five legal rulings, though some indicate primary and others secondary rulings. Marzieh Balkhari (2017 AD/1396 SH), in "The Qurʾanists School and a Critique of Its Claim of the Non-Authority of the Sunnah," critiques the Qurʾanists' position and responds to their arguments such as the Prophet's Ijtihad, the possibility of deriving rulings directly from the Qurʾan, and denying the Sunnah's role in understanding Qurʾanic verses.

Mohammad Javad Arasta (2016 AD/1395 SH), in "Rational Grounds for the Necessity of Consultation in Islamic Governance with Reference to Imam Khomeini's Practice," uses rational arguments (the practice of rational agents, collective wisdom, prevention of religious despotism, and avoidance of individual error) to demonstrate that

consultation is obligatory for the Islamic ruler. Morteza Haeri (1927 AD/1306 SH), in "The Authority of the Prophet's Sunnah from the Perspective of the Qurʾān," holds that every statement of the Prophet, Qurʾanic or non-Qurʾanic, is divine instruction and authoritative. Vafa Hasanpour (2024 AD/1403 SH), in "Belief in the Revelatory Nature of the Prophetic Sunnah in the Works of Islamic Scholars," examines whether the Sunnah can be separated from revelation and concludes that Islamic scholars regard the Sunnah as revelatory.

None of these articles, nor discussions in books and other writings on the authority of the Sunnah and the Prophet's consultations, have fully examined the foundations of the Sunnah's authority, scholarly viewpoints, and their implications, particularly the Prophet's consultations, based on the differentiation of the Prophet's roles.

2. Foundations of the Authority of the Prophet's Sunnah (PBUH)

Regarding the authority of the Prophet's sayings, actions, and tacit approvals, three viewpoints exist:

2-1. First View: The Comprehensive Authority of All the Prophet's Words and Actions

Some scholars hold that the Prophet fully occupied the position of legislation, and that all aspects of his conduct, speech, silence, and approval, regardless of whether issued as Messenger, ruler, or judge, are authoritative; consequently, following them is obligatory for the community (Abū Zahw, 1958: 15; ʿAbd al-Khāliq, n.d.: 279-282; Salafi, 1999 AD/1420 AH: 293-330).

Some researchers, despite acknowledging the Prophet's human nature, consider all aspects of his conduct, even social customs such as dress, eating habits, and social etiquette, to fall within the sphere of legislation. They argue that if one attributes the Prophet's actions to human nature and prevailing Arab customs, this could lead to excluding some of his statements or approvals from legislation, which would ultimately undermine the authority of the Sunnah. Since no action is devoid of one of the five legal rulings, the Prophet's ordinary actions, if not indicating recommendation or obligation, at least indicate permissibility (Nasiri, 2007 AD/1386 SH: 115-117).

2-1-1. Implications of This View

Some implications include:

A) All of the Prophet's sayings, actions, and tacit approvals, even apparently ordinary behavior, are considered part of the Sunnah, making adherence obligatory.

B) Governmental and judicial rulings issued by the Prophet are not based on ordinary human considerations such as expediency or circumstantial evidence but on divine command, and therefore no one has the right to oppose them (Salafi, 1999 AD/1420 AH: 307).

C) Although the Messenger of God (PBUH) had no need for consultation, God nevertheless commanded him to consult with his companions, while guiding him and managing affairs in a way that made him independent of their opinions, so that believers after him would follow his example and adopt consultation as a model in their religious matters (cf. Ṭabarī, n.d.: 4, 101; Ālūsī, n.d.: 2, 318; Rāzī,

n.d.: 5, 126).

D) The Prophet (PBUH) not only had no need for consultation, but the full authority of all his sayings, actions, and indications would imply that he should not rely on the opinions of others. Given that his judgment is aligned with divine revelation, he would not be permitted to act on opposing views. Therefore, if he sometimes consulted others, it was not for decision-making but for other purposes such as honoring companions, persuading them, or similar aims.

2.1.1.1. Critique

A) The concern that acknowledging the influence of human nature and prevailing customs of the Prophet's time on some of his actions might lead to excluding certain sayings or approvals from the sphere of legislation, and thereby gradually undermining the authority of the Sunnah, is unfounded. The discussion concerns those ordinary sayings and actions for which there is no indication of revelatory origin; wherever such an indication exists, they are unquestionably authoritative. Many of the Prophet's sayings and actions have clear origins and are beyond doubt; only a small portion of the Sunnah may be open to uncertainty, which can be resolved through reflection. Even if some ambiguity remains, it does not affect the vast body of clear Prophetic teachings.

B) One cannot attribute matters to revelation merely out of concern about doubt arising in a small part of the Sunnah. Just as it is impermissible to deny any part of revelation without reliable evidence, it is equally impermissible to label something as

revelatory when there is no proof of its revelatory nature, especially since attributing ordinary Prophetic behavior to revelation may lead to undesirable consequences.

C) The Prophet (PBUH) not only consulted but also acted on the companions' opinions, even when they differed from his own. A prominent example is the consultation during the Battle of *Badr*, where he sought advice regarding whether to fight, the location of the battlefield, and the treatment of prisoners. After arriving near the first well, he asked: "Advise me regarding this location." *Ḥubāb ibn Mundhar* stood and argued that the place was unsuitable, adding that since no specific revelation had designated it and the matter was strategic, they should advance to the last well closer to the enemy and camp there. The Prophet responded: "Your opinion is correct." (Ibn Hishām, 1963 AD/1383 AH: 2, 257)

Other examples include his consultation in the Battle of the Trench (*Aḥzāb*) (Ibn Athīr, 1966 AD/1386 AH: 2, 179), regarding dealing with the Jews of Medina (*Banū Qurayẓah and Banū Naḍīr*) (Suyūṭī, 1983 AD/1404 AH: 2, 90), at *Ḥudaybīyyah* on various issues (Ibn Kathīr, 1998 AD/1419 AH: 2, 142), in the expedition of *Ṭā'if* (Ibn Athīr, 1966 AD/1386 AH: 3, 267), and in the expedition of *Tabūk* (Ḥalabī, 2001 AD/1380 SH: 3, 142).

During the Battle of *Uḥud*, the Prophet consulted whether to remain in Medina or go out to face the enemy; although he personally preferred staying, he accepted the companions' view to go out (Ibn Hishām, 1963 AD/1383 AH: 3, 26). The companions themselves followed this noble practice, consulting not only with the Prophet

but also with one another. The Imams of the Ahl al-Bayt likewise upheld this practice (Minqarī, 1962 AD/1382 AH: 92; Ḥurr ʻĀmilī, 1988 AD/1409 AH: 8, 428; Majlisī, 1982 AD/1403 AH: 75, 101; Ṣadūq, 1983 AD/1404 AH: 2, 77; Nūrī, 1987 AD/1408 AH: 8, 347) and encouraged Muslims to consult in their speech and conduct (Barqī, 1951 AD/1371 AH: 2, 600).

Historians have recorded dozens of instances of the Prophet's consultations in cultural, economic, political, social, and even personal and family matters. These examples show that consultation is not limited to governance but is a guiding principle across all aspects of social and individual life. Imam *Riḍā* (AS) said: "The Messenger of God used to consult his companions, then resolve upon what he intended." (Barqī, 1951 AD/1371 AH: 2, 601; Ḥurr ʻĀmilī, 1988 AD/1409 AH: 12, 44)[1]

D) If the Prophet's consultations were merely educational, without serious intent to act on them, this would imply that consultation was only a formal act, which is incompatible with the integrity of prophets. Such artificial behavior would not have escaped the companions' notice; once recognized; it would not only lose its educational value but could produce the opposite effect.

E) The Prophet acted upon these consultations even when they conflicted with his own view, and when outcomes were unfavorable, he did not reproach the companions.

F) If people had known the Prophet's view beforehand, they would not have expressed contrary opinions, especially since they

1. Prophet consulted with his companion, then definitely decided.

sometimes asked whether revelation had been sent on the matter and only gave their opinions once assured that no revelation had been revealed.

G) The claim that prophets and divine saints had no need for consultation even without revelation, because they possessed complete knowledge of all benefits and harms, lacks evidence; numerous Qurʾanic and hadith indications suggest otherwise.

2-2. Second View: Authority of the Prophet's Words and Actions in Religious Matters but Not in Worldly Affairs

Another group attributes two roles to the Prophet, prophetic mission and human nature, and assumes that his sayings and actions are revelatory and authoritative only in religious matters. In worldly affairs, however, his words and actions are neither revelatory nor authoritative; moreover, prophets' knowledge of worldly matters is considered comparable to, and sometimes less than, that of ordinary people. In other words, the Prophet's worldly behavior is not regarded as Sunnah at all.

Shāh Walī Allāh Dehlawī, discussing the types of the Prophet's knowledge, writes that what has been transmitted from the Prophet and recorded in hadith collections is of two kinds:

1) Matters whose manner of expression reflects the communication of the prophetic message, about which the Qurʾan says: "…Whatever the Messenger gives you, take it; and whatever he forbids you, refrain from it…" (al-Ḥashr: 7) Knowledge concerning the hereafter, the unseen realm, and similar matters is based on revelation, while legal

rulings and acts of worship are partly based on revelation and partly on the Prophet's Ijtihad. The Prophet's Ijtihad, however, is akin to revelation, since God corrects him if he errs and guides him back to the correct path.

2) Matters that are not of the type of conveying the prophetic message. Concerning these, the Prophet (PBUH) said: "I am only a human being; when I command you regarding your religion, and then take it; but when I command you based on my own opinion, I am only a human."

Likewise, in the story of pollinating the date palms, the Prophet said:

"I only expressed a conjecture; do not hold me accountable for conjecture. But when I relate something to you from God, then take it, for I do not lie about God."

Included in this category are matters the Prophet stated on the basis of experience, such as medical advice, the recommendation to acquire black horses with white markings on their foreheads (Adopt the black horse with a white blaze), ordinary and incidental actions, measures taken to achieve limited expediencies (such as commanding the preparation of an army, determining its banner and insignia), and specific judicial decisions based on evidence and oaths (Dehlawī, 2000 AD/1421 AH: 1, 240).

Mahmūd Abū Rayyah considers the Prophet's commands in religious matters to rank second after the Qur'an and the established practical Sunnah, but he does not regard the Prophet's commands in

worldly affairs as authoritative. His view may be summarized as follows:

1) The Prophet's commands in worldly matters reflect his personal opinion and are "Guiding Directives," not binding legislative commands. Since guiding directives do not require intention of seeking nearness to God, they are neither obligatory nor recommended; thus, no act can be deemed obligatory or recommended without specific evidence.
2) The Prophet (PBUH) is impeccable in religious matters and in receiving revelation, but not in worldly affairs.
3) In some non-religious matters, the Prophet believed something that was later shown to be otherwise, or he experienced doubt, for example, during the expedition of *Tabūk* he believed the slander of hypocrites; he affirmed certain statements of his wives; in the incident of *Ifk* (the Slander), he remained uncertain for a time until revelation clarified the truth; he advised against pollinating date palms, which led to crop damage; and other similar cases.
4) The Prophet himself acknowledged that people were more knowledgeable than he in certain worldly matters and that obedience to him in such matters was not obligatory; he admitted the possibility of error in matters related to worldly life.
5) In certain cases, such as selecting the campsite at the Battle of *Badr* or negotiating to give one-third of Medina's dates to some enemies, he accepted opinions contrary to his own (Abū Rayyah, n.d.: 16).

According to this view, the Prophet (PBUH), in worldly affairs,

like other human beings, required consultation in order to make decisions.

2-2-1. Critique

This view, which contradicts the position of many Sunni scholars and all scholars of the Ahl al-Bayt school, is primarily based on the narration of the "Pollination of the date palms," reported with slight variations in Sunni sources. In addition to weaknesses in its chain of transmission, its content itself clearly indicates its inaccuracy:

A) How can it be accepted that such a simple and obvious matter would remain hidden from an Arab who had dealt with date palms throughout his life?

B) Some have excused this by arguing that the Prophet resided in Mecca, where date palms were not prevalent, and thus he was unaware of pollination practices. This is unconvincing, since date palms did exist in Mecca to an extent sufficient for people to be familiar with their characteristics. Even if, hypothetically, we accept that the Prophet lacked such knowledge, could a wise ordinary person express a definitive opinion about something he did not understand? How much less conceivable would this be for the Prophet (PBUH), whose mission was to teach wisdom to humanity?

2.3. Third View: The Authority of the Prophet's Revelatory Words and Actions

Some scholars of the Ahl al-Bayt school, as well as some Sunni scholars, maintain that the Prophet (PBUH) possessed multiple roles: the role of messenger and intermediary of revelation, the role of leader

and ruler, and the role of judge. They argue that these distinct roles, which are the source of his sayings, actions, and approvals, render them diverse in nature, each with its own ruling: some are authoritative, others are not.

The fundamental difference between this view and the second theory lies in this: although proponents of this view, like those of the second, do not consider the Prophet's statements and actions in non-religious matters to be revelatory in the absence of evidence, they differ in that if there is evidence indicating revelatory origin, even in non-religious matters, they consider them authoritative. If no such evidence exists, they regard such statements as those of a wise and prudent human being whose knowledge of worldly affairs surpassed that of his contemporaries, or at least equaled the wise among them, and who never acted contrary to wisdom and expediency.

According to this view, the Prophet's consultations were limited to specific contexts; in such cases, he not only consulted but also committed himself to the outcome of consultation.

3. The View of Ahl al-Bayt Scholars on the Prophet's Distinct Roles

Shahīd Awwal (the First Martyr) writes that the Prophet's intervention in affairs sometimes occurred in his capacity as a conveyor and clarifier of God's ruling, this is the issuing of legal opinion; sometimes in his capacity as leader and ruler, such as in matters of jihad or management of the public treasury; and sometimes in his capacity as judge, such as resolving disputes between two parties on

the basis of testimony, oath, or confession (Makkī ʿĀmilī, n.d.: 1, 214; Delbari, 2007 AD/1386 SH: 113).

Mīrzā Nāʾīnī likewise classifies matters relating to social order, governance, and political administration into two categories:

1) Explicit and clearly designated legal rulings whose obligations are fully specified and unchangeable until the Day of Judgment, requiring obedience;
2) Matters whose rulings have not been specifically determined in the Sharīʿah; these are entrusted to considerations of public interest and to the discernment of the guardian jurist (or his general deputy) and may vary according to time and place. Even during the presence of the impeccable Imam (AS), rulings concerning such secondary matters were dependent on the judgment of the one vested with divine authority (Nāʾīnī, 1981 AD/1360 SH: 98; Delbari, 2007 AD/1386 SH: 113).

Boroujerdi also holds that commands and prohibitions issued by the Prophet (PBUH) and the Imams fall into two categories:

1) Commands and prohibitions issued in the exercise of authority and governance, similar to the directives of social leaders to their followers, such as commands in the battlefield and matters of worldly administration.
2) Commands and prohibitions issued in the capacity of conveying God's ruling, such as the command to perform prayer or ritual bathing, where the exercise of authority is not at issue; rather, like a jurist conveying God's ruling to a follower, they were transmitters of divine law (Boroujerdi, 1996 AD/1375 SH: 1, 97; Delbari, 2007

AD/1386 SH: 114).

Imam Khomeini, in discussing the principle of "No harm" (*Lā Ḍarar*), writes that the Prophet (PBUH) held multiple offices within the community: "The office of conveying religious rulings, the office of leadership and governance of society, and the office of adjudication. He further adds that in narrations, wherever the words "Judgment," "Commanded," and "Ruled" appear, they generally carry the meaning of a governmental ruling rather than a purely legal/religious ruling, except metaphorically." (Khomeini, 1993 AD/1414 AH: 109; Khomeini, 2006 AD/1385 SH: 1, 50-56; Montazeri, 1988 AD/1409 AH: 1, 463; Subhani, 1987 AD/1408 AH: 52; Delbari, 2007 AD/1386 SH: 114)

Based on this, he considers the hadith of "*Lā Ḍarar"* to be a sovereign or governmental ruling (Khomeini, 1993 AD/1414 AH: 86, 113; Subhani, 1987 AD/1408 AH: 51; Delbari, 2007 AD/1386 SH: 114). Elsewhere, he describes the Prophet as possessing three roles: "Prophethood and messengership, governance and management of people's affairs, and the position of judicial authority." (Khomeini, 2006 AD/1385 SH: 1, 50-51)

Ṣadr, in *Iqtiṣādunā*, writes: "The legislations by which the Prophet, as the guardian of authority, filled the 'area of discretionary space' are not permanent rulings, because such rulings were issued by the Messenger of God in his capacity as ruler and guardian of the Muslims, not in his capacity as a conveyor of divine law." (Ṣadr, 1987 AD/1408 AH: 401; Mehrizi, 1997 AD/1376 SH: 4, 42; Delbari, 2007 AD/1386 SH: 114)

Martyr Motahhari also considers the Prophet to have three roles: explaining divine rulings and instructions, judging, and general leadership of society (Motahhari, 2001 AD/1380 SH: 48).

4. The View of Sunni Scholars Regarding the Different Roles of the Prophet

Shaykh Maḥmūd Shaltūt, in a general classification, divides the Sunnah into two categories: "legislative and non-legislative." He regards non-legislative Sunnah as consisting of three types:

1) Matters related to ordinary human needs, such as eating, drinking, sleeping, walking, meeting others, and the like;
2) Matters related to personal or social experience and custom, such as reports concerning agriculture, medicine, or the length of clothing;
3) Matters dependent on human planning under specific circumstances, such as positioning military forces in battle, organizing ranks, ambush, retreat, and similar actions that depend on particular conditions and specialized skills.

These three categories do not constitute binding legal rulings requiring performance or avoidance; rather, they are human matters in which the Prophet's practice is not legislative or a source of legislation.

The fourth category is legislative Sunnah, which itself is divided into general and specific:

- General legislative Sunnah refers to what was issued by the Prophet as Messenger for the purpose of conveying revelation, such as explaining concise Qur'anic passages, specifying general texts, qualifying absolute statements, clarifying rulings on worship, lawful

and unlawful matters, beliefs, ethics, and related issues. This type of legislation continues universally until the Day of Resurrection.

- Specific legislative Sunnah refers to instructions issued by the Prophet as the leader and public head of the Muslim community, such as dispatching armies, distributing public treasury funds, collecting revenues, and generally anything related to governance and public administration for society's welfare. What the Prophet issued as a judge also falls under this category. Besides his roles as Messenger and leader, the Prophet was also a judge who adjudicated disputes based on evidence, oaths, or confessions (Shaltūt, 2000 AD/1421 AH: 499-500).

5. Characteristics of Instructions Arising from the Prophet's Different Roles

5-1. Characteristics of Instructions Stemming from the Role of Messengership

A) Instructions from this role are direct commands of God, and the Prophet's role is only to convey the revealed message to people; he has no personal input in them: "He does not speak from desire; it is nothing but revelation revealed." (al-Najm: 3-4) In such cases, obedience to the Prophet's words and actions is obligatory, and no one may object, whether they understand the wisdom behind them or not.

B) Error, meaning lack of correspondence with reality, has no place in this category.

C) These commandments are permanent and not restricted to a specific time or place; they remain valid as long as their subject and conditions remain, unless the Lawgiver explicitly states their temporariness or evidence indicates it.

D) The Prophet did not consult anyone about these instructions. Motahhari states that since the Prophet here is merely the conveyor of God's ruling, consultation about God's ruling is not possible. Did the Prophet ever consult his companions on how to perform the sunset prayer? Rather, when issues arose and people spoke to him about them, he would say: "This matter is not up to me; it is from God and cannot be otherwise." (Motahhari, 2001 AD/1380 SH: 47)

E) In implementing divine law, the Prophet showed no favoritism and did not heed recommendations. An example is his firmness in applying punishment to a woman from the *Banū Makhzūm* tribe who committed theft. People asked who would dare speak to the Prophet; only *Usāma ibn Zayd* did. The Prophet said: "Among the Children of Israel, if a noble person stole, they let him go, but if a weak person stole, they cut off his hand. By God, even if Fatimah had done so, I would cut off her hand." (Bukhārī, 1993 AD/1410 AH: 6, 127; similar in Muslim, 1991 AD/1412 AH: 3, 1316)

5-2. Characteristics of Instructions Stemming from the Role of Judgment and Adjudication

A) The obligation to obey the Prophet in judicial rulings stems from his being appointed by God to judge between people; disobeying is forbidden, but his judicial ruling is not itself a revealed divine

ruling. Motahhari explains that when the Prophet judges between people, his judgment is not revelation. Two people dispute, and the Prophet rules according to Islamic standards. It is not that Gabriel reveals which party is right, except in exceptional cases; generally, his judgments are based on outward evidence, as others judge, though at a higher level. The Prophet himself said he was commanded to judge based on appearances (Bukhārī, 1989 AD/1410 AH: 6, 127; similarly in Muslim, 1991 AD/1412 AH: 3, 1316).

B) The Prophet's judicial decisions were based on evidence, documentation, and outward proofs.

C) In this category, the possibility of error, non-correspondence with reality, exists. Although the Prophet was divinely appointed to judge and possessed superior ability in evaluating evidence, the outcomes of such judgments are not necessarily identical with God's decree, even if grounded in divine principles. Divine assistance is exceptional rather than the constant rule.

D) The durability of rulings arising from the Prophet's judicial function depends on whether the underlying evidence and indications are later proven erroneous.

E) Consultation in judicial matters, seeking testimony from witnesses, is inherent in judging on the basis of evidence. Motahhari reiterates that when the Prophet judged between people, his judgment was not revelation. Rather, a claimant and defendant appear, the claimant presents two just witnesses, and the Prophet rules accordingly. This is a judgment he issued, not something revealed to him (Motahhari, 2001 AD/1380 SH: 48).

It is clear that there is no necessary connection between holding the office of adjudication by divine command and the Prophet's judicial rulings being revelatory. The Prophet, by divine instruction, was responsible for judging among people and was obligated to rule on the basis of evidence and outward indications. In a report attributed to him, he said: "Indeed, I judge between you according to clear proofs and oaths, and some of you are more skilled than others in presenting arguments. So if I assign to someone something from his brother's property, in reality I have assigned him a piece of fire." (Kulaynī, 2009 AD/1429 AH: 14, 656) It is also reported that prophets judged on the basis of evidence and oaths (Kulaynī, 2009 AD/1429 AH: 14, 656-658).

Likewise, the judgments of the Ahl al-Bayt after the Prophet were based on the same principle. Interestingly, it sometimes became evident that these judgments did not correspond to reality. In a narration from Imam *Bāqir* (AS), it is reported that the Commander of the Faithful (Ali) judged a man guilty of theft based on the testimony of two witnesses and ordered his hand cut off. Later, the two witnesses brought another man and said that he was the real thief and that they had mistaken him for the first man. Ali ruled that the two witnesses must pay half the blood money and that their testimony against the second person would not be accepted (Kulaynī, 2009 AD/1429 AH: 14, 576). Thus, in the office of adjudication, consultation means using testimony and evidence to uncover the truth.

5-3. Characteristics of Instructions Arising from the Role of Authority and Governance

Another office of the Prophet was leadership of the Islamic

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community and administration of Muslim affairs. This position is distinct from the roles of messengership, prophethood and adjudication. Obedience to instructions stemming from this aspect of the Prophet is obligatory for all.

The characteristics of instructions arising from the Prophet's role as ruler and leader include:

A) Statements stemming from governance are based on Ijtihad and consideration of public welfare; the Prophet made decisions according to circumstances and the interests of the people.

B) In this category, the possibility of error, non-correspondence with reality, exists; others might reach conclusions different from those reached by the Prophet on the basis of available evidence. Although in matters concerning the welfare of the Muslim community the Prophet sometimes benefited from divine assistance, this is an exception rather than a constant rule.

C) Commandments arising from the Prophet's leadership role are subject to change and substitution. They endure as long as the specific temporal and spatial conditions under which they were issued remain, the determination of which lies with the ruler. For example, to encourage companions to participate in jihad, the Prophet issued a governmental ruling that whoever killed an enemy combatant could keep that person's personal belongings such as clothing and sword. Differences in the conditions for reviving barren land in Medina during the Prophet's time and in Iraq during the time of Ali, as well as Ali's taxation of horses, are cited as evidence supporting this claim.

Allamah *Ṭabāṭabā'ī* writes that regulations issued from the seat of

authority are enacted according to the needs of the time and are implemented accordingly. Their persistence or cessation depends on temporal circumstances and necessities, and they inevitably change with the advancement of civilization and shifts in interests and harms (Ṭabāṭabā'ī, n.d.: 181).

Most of the matters on which the Prophet consulted people concerned the administration and leadership of the Islamic community.

5-4. Characteristics of Statements and Actions Arising from the Prophet's Human Aspect

Undoubtedly, the Prophet's speech and actions were not limited to the three roles mentioned by Motahhari and others (ʿĀmilī, n.d.: 215; Fāḍil Miqdād, 1983 AD/1403 AH: 158; Qummī, n.d.: 493; Māmqānī, 2008 AD/1429 AH: 1, 68; Montazeri, 1988 AD/1409 AH: 1, 463; Qarāfī, 1997 AD/1418 AH: 1, 357). The Prophet also engaged in ordinary activities that could not be considered legislative. In other words, beyond the previously mentioned roles, the Prophet possessed a fourth dimension: his human aspect, something he repeatedly emphasized: "Say: I am only a human being like you, to whom revelation is given…" (al-Kahf: 110)

A review of the lives of prophets shows that in ordinary matters they lived like other human beings: "They slept, ate, interacted with people, worked, and had personal preferences and inclinations. Sometimes these ordinary behaviors took distinctive forms. Reports describe aspects of the Prophet Muhammad's manner of walking (cf. Ṭabāṭabā'ī, 2001 AD/1380 SH: 38), eating (ibid: 84), sitting (ibid:

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118), naming his mounts, weapons, and belongings (ibid: 170), performing household tasks (ibid: 104 and 114), liking certain foods or fruits (ibid: 118, 222, 226, 240 and 242), preferring particular colors (ibid: 114), disliking others (ibid: 178), avoiding some foods (ibid: 242), and how he mounted animals (Majlisī, 2009 AD/1430 AH: 20, 222), all of which indicate personal taste, preference, and individual character."

Therefore, ordinary statements and actions of the Prophet, without evidence indicating legislative intent, do not carry a specific normative meaning for the Muslim community. Some of the Prophet's sayings and actions stem from this human dimension.

Conclusion

After a comparative examination of the three main approaches concerning the authority of the Prophetic Sunnah and a historical-hadith analysis of the Prophet's consultations, this study shows that the theory distinguishing the Prophet's different roles provides a more coherent and rational framework for analyzing the authority of the Sunnah. Relying on this framework helps resolve certain apparent tensions in interpreting the Prophetic practice, such as the tension between the Prophet's revelatory knowledge and his consultation with companions.

The theory of absolute authority, by overlooking the diversity of the Prophet's roles, offers an unsatisfactory explanation of consultation and tends to treat it as merely formal, whereas historical evidence indicates that consultation was genuine and accepted by the

Prophet. Conversely, restricting authority only to purely religious matters weakens the status of the Sunnah and ignores valid indications in some non-ritual domains.

According to the third theory, consultation should not be interpreted in a single uniform way. Its nature, position, and purpose differ across the three roles of messengership, adjudication, and governance. In the role of messengership, due to its sacred and revelatory nature, there is no place for consultation; the Prophet is only the conveyor of revelation. In adjudication, consultation means hearing evidence and testimony, since fair judgment is based on outward indications. In governance, however, consultation is compatible with revelatory awareness and prophetic infallibility because it functions as a rational and effective mechanism in decision-making and wise governance. Numerous historical examples, including consultation during the battles of *Badr* and *Uḥud*, attest to this. In such cases, the Prophet did not merely consult symbolically but accepted advisory opinions, even when they differed from his initial view. This interpretation provides a more precise understanding of the Prophetic model and prevents reducing consultation to something merely pedagogical or symbolic.

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