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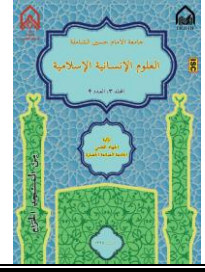
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كيفية التعرف على الأحاديث الصحيحة في تفسير القرآن الكريم

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تفسير القرآن الكريم، تفسير المأثور، حجية الأحاديث، اختلاف الأحاديث.

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الملخص

اختلف العلماء في بيان سعة حجية الروايات التفسيرية. إن بعض العلماء من خلال تحديد دائرة حجية الخبر وحصرها بالأخبار الموثوقة، لم يثبتوا الحجية لخبر الثقة إلا في الموارد الموجبة للموثوق. ومن هنا فإن هؤلاء لا يرون الحجية للخبر غير الموثوق، حتى في المسائل التعبدية. وأما الذين يقبلون أدلة التعبد بخبر الثقة، حتى إذا لم يوجب الوثوق الوجداني بمفاده. إلا إذا تنزل إلى حدود التهمة. فقد اختلفوا فيما بينهم بشأن سعة دائرة الحجية، منهم من يرى أن القضايا غير التعبدية. الأعم من التفسيرية والكلامية وغيرهما. لا يمكن إثباتها إلا بمسند قطعي مفيد للعلم التام والجازم. هناك من يذهب إلى الاعتقاد بأن سيرة العقلاء وغيرها من أدلة التعبد بخبر الثقة وأمثاله تمنح الاعتبار للروايات في المسائل التفسيرية، كما تمنحها للمسائل الفقهية التعبدية.

^١ قسم أصول الدين، كلية الشريعة، جامعة القرآن الكريم، السودان.

المدخل

على أساس نظرة التوسعة التعبدية⁽ⁱ⁾ لسيرة العقلاء في حجية الخبر . إلى اتباع المنى مورد التحقيق في هذه المقالة، وقال بأن حجية خبر الثقة تخصّ المجالات التعبدية، من قبيل: الفقه؛ لأن المسائل غير التعبدية . الأعمّ من التفسيرية والكلامية وغيرها . لا يمكن إثباتها إلاّ بالدليل المفيد للوثوق والاعتماد الوجداني . وإن هذا الوثوق الوجداني لا يحصل إلاّ بالأدلة الموجبة للقطع والاطمئنان أو الوثوق النوعي، وليس بالخبر الذي تعبدنا به أدلة التوسعة التعبدية . وعليه فإن الخبر الموجب للوثوق تثبت له الحجية في مجال الفقه، وفي مجال التفسير، وما إلى ذلك أيضاً . وبطبيعة الحال يمكن لحصول الوثوق بالصدور، أو إحراز عدم القرينة على إرادة المعنى المخالف للظاهر . الذي يمثّل الشرط في حجية الظهور .، في مختلف المسائل غير التعبدية، أن يكون مختلفاً، تبعاً لحجم أهميته وخطورته، بحيث قد لا يحصل الوثوق في بعض الموارد إلاّ بالخبر والدليل القطعي أو الذي يورث الاطمئنان والاعتماد، كما هو الحال في أغلب الموارد، حيث يحصل الوثوق والاعتماد الوجداني بخبر الثقة أو الموثق، بل وحتى بالخبر الحسن أحياناً، وبالتالي يصدق مفهوم الكشف والتفسير، بمعنى أنه يحصل مقدراً من الوضوح والانكشاف، الذي يصدق عليه مستى الكشف والتفسير والدلالة . وبعبارة أخرى: إن هذه النظرية تفصل بين الخبر موثوق الصدور وخبر الثقة في الحجية؛ لأنها تثبت الحجية للخبر مورد الوثوق دائماً، سواء في المسائل التفسيرية وغير التفسيرية، كما هو الحال بالنسبة إلى المسائل الفقهية، وأما إذا لم يكن خبر الثقة موثوق الصدور فلا تثبت له الحجية إلاّ في المسائل التعبدية، أي الفقهية، ولا تشمل ما هو أبعد من حدود الاعتبار والتعبد؛ لأن خبر الثقة إذا كان مفيداً لظنّ أدنى من المقدار الموجب للوثوق والاعتماد الوجداني فإن مفهوم التفسير . الذي هو لازمٌ لحصول مستى الكشف والانكشاف الوجداني . لن يكون متحققاً⁽ⁱⁱ⁾ . أجل، يمكن الالتزام بواسطة هذا المستند بالحكم التعبدية في الآيات الفقهية، والتعبد بمفادها في مقام العمل .

وحيث يعود الاختلاف بين أوجه النظر في سعة دائرة حجية الأحاديث التفسيرية بشكلٍ رئيس إلى اختلاف آرائهم في مباني حجية الحديث، وحجم اهتمامهم وتدقيقهم في ماهية ومفهوم التفسير، نعتقد هذا البحث لبيان حدود ومساحة حجية الروايات التفسيرية، والإجابة عن النقاط المهمة أو المثيرة للاختلاف، ضمن الفصول التالية:

ماهية التفسير وملاكات الحجية في مجال التفسير

الحجية مشتقة من مادة «حجّ»، بمعنى «قصد». و«الحجة» بمعنى الدليل المبيّن لـ «الحجّة»، بمعنى القصد الصحيح والمستقيم، أو الوجه والدليل الذي يقصد لإيضاح الحقيقة المطلوب. وقد تطلق «الحجة» أحياناً من باب التوسعة على كلّ دليل صائب وخاطئ يتمّ توظيفه والاستدلال به في إثبات أمرٍ ما⁽ⁱⁱⁱ⁾. وعليه فإن الحجّة في اللغة عبارة عن: كلّ ما يمكن التمسك به من أجل إثبات أمر، سواء مجرّد الاقتناع أو مجرّد إسكات الخصم. الحجية الأصولية تعني الدليل الذي يمكن الاعتماد عليه حتى إذا لم يستوجب الإحراز الوجداني (القطعي والاطمئنان) بمضمونه، ولكنّ الشارع يراه كافياً لإثبات التكليف والحكم الشرعي العملي، وحيث يكون الحكم الواقعي مغايراً لمفاد ذلك الدليل يعذر المكلف. وبحسب المصطلح فإنّ الحجية الأصولية^(iv) دليلٌ يشتمل على خصوصيتين، وهما:

أ. المنجزية وإثبات التكليف عند المطابقة مع الواقع.

ب. المعدّرية وعدم مؤاخذة المكلف عند عدم المطابقة مع الواقع^(v).

تعريف التفسير وماهية الحجّة التفسيرية

التفسير لغةً مشتقٌّ من مادةٍ «فسر»، بمعنى البيان وكشف الطبقة الخارجية عن صفحة الشيء المغطى (vi). ورغم أن «فسر» و«تفسير» بمعنى واحد، بيد أن هيئة باب التفعيل تدلُّ على التكثر والمبالغة في معنى الثلاثي المجرد (vii). وقد تمَّ تعريف التفسير في مصطلح المفسرين وعلماء الدين بعبارات وألفاظ متقاربة أو متشابهة، وهو عبارة عن: «كشف وبيان مراد المتكلم من الألفاظ والعبارات المشككة» (viii).

من الطبيعي أن هذا الكشف والتبيين والعناوين المرادفة له فرع حصول انكشاف المدلول والمراد للمفسر نفسه، بمعنى أنه يجب حصول المستوى العربي للوضوح والانكشاف والدلالة على المعنى لكي يتمَّ كشفه، أو تصدق عليه عناوين مرادفة أخرى، من قبيل: الإيضاح والدلالة والبيان والتبيين.

ماهية الحجية في التفسير

إن المراد من «الحجية» في التفسير هو المعنى اللغوي لها، والذي يشمل الحجّة الوجدانية والأصولية؛ لأن الأدلة التي يسوقها المفسر لإثبات مسائله. الأعم من الحجية الوجدانية والحجية الأصولية. تشتمل على المنجزية والمعدنية؛ كي يتمكن من فهم مفاد ومداليل الآيات برؤية واقعية، وأن ينقلها إلى الآخرين كما فهمها، ويمكن أيضاً من إحراز الوظائف العملية والتعبديّة الكامنة في دائرة الآيات الفقهية، بمعنى أن يضمن الحجية في الجهات التفسيرية، وفي الجهات التعبديّة أيضاً.

بالنظر إلى حرمة التفسير بالرأي (ix) فإن الإذعان بأيّ حكمٍ أو مسألة تفسيرية يجب إما أن تستند إلى حجة وجدانية، من قبيل: العلم والاطمئنان، أو إلى دليل قطعي قد اكتسب الحجية والاعتبار. وعليه فإن المستند التفسيري. سواء أكان مأخوذاً من دلالة ذات الآيات أو من السنّة أو من خلال المزج بينهما. إذا لم يكن قطعياً يجب أن يكون دليل اعتباره قطعياً (x). ولا يمكن إثبات المعنى بأقلّ من ذلك، ونسبته إلى كتاب الله تحت عنوان التفسير أو التأويل.

إن لمباني الحجية دوراً حاسماً في تحديد دائرة حجية الروايات التفسيرية. وإن المباني المطروحة في هذا الشأن عبارة عن:

أ. حكم العقل بضرورة العمل بالخبر، مع وجود العلم الإجمالي بالتكاليف الشرعية، وانسداد باب العلم التفصيلي بالتكاليف المذكورة.

ب. حجية الخبر من باب التعبّد الشرعي المحض.

ج. حجية الخبر من باب السيرة العقلانية.

د. حجية الخبر من باب التوسعة التعبديّة في سيرة العقلاء في حجية الخبر.

وفي ما يلي نبيّن القيمة العملية لهذه المباني، باختصار:

أ. **الانسداد والضرورة العقلية:** على الرغم من ذهاب بعض الأصوليين المتأخرين إلى القول بالانسداد، وقالوا. على هذا الأساس. بحجية مطلق الظن (xi)، إلا أن التحقيق العميق والمناقشات المتينة للشيخ الأنصاري (xii) في إبطال هذه النظرية جعل من القول بالانسداد الكبير نظريةً متروكة، لا يمكن العثور عليها إلا في متاحف النصوص الأصولية المتقدّمة (xiii).

ب. **الحجية التعبديّة المحضّة:** يبدو من ظاهر كلام بعض العلماء. ولا سيّما الأخباريين المتأخرين منهم.، والذين يكتفون في حجية الخبر بالاستدلال بالنصوص فقط، ثبوت الحجية للحديث من طريق التعبّد (xiv). وإن ضعف هذا الكلام أوضح من أن نحتاج معه إلى بيان المزيد من البحث التفصيلي في هذه العجالة؛ إذ إن الأمر الذي قامت عليه سيرة العقلاء، وساعدت عليه رؤية الشريعة، من الطبيعي أن يتمّ فيه الاكتفاء بمجرد الإمضاء المقرون بالإصلاح والتتيم.

ج. **حجية الخبر من باب السيرة:** إن جريان سيرة العقلاء (xv) في الاعتماد على خبر الواحد يُعدّ من البديهيات. والملاك في اعتبار الخبر في هذه السيرة هو حصول الوثوق والاعتماد العقلاني بصدق مفاد الخبر (xvi)، وما لم يتحقق مثل هذا الاعتماد لا يُعدّ الخبر معتبراً. وعلى هذا الأساس فإن اعتبار الخبر. نفيّاً

وإثباتاً. رهنً بتحقّق الوثوق والاعتماد، سواء أكان المخبر موضع ثقة أم لا. وعلى الرغم من التأكيد على اعتبار الأخبار العقلانية، نرى أن مساحة اعتبار الخبر في عرف العقلاء ينطوي على بعض العيوب، التي يمكن التغلّب عليها من خلال توسيع دائرة السيرة تعبّداً^(xvii).

د. الحجية من باب التوسعة التعبدية في سيرة العقلاء: سوف تأتي على بيان هذه النظرية في الأبحاث القادمة إن شاء الله^(xviii).

الأحاديث المعتمدة في الشريعة

يتمّ الاعتماد في مجال الشريعة إجمالاً على طائفتين من الأخبار والروايات، وهما:

أ. الروايات المشتملة على الحجية الوجدانية (القطعية أو الاطمئنانية).

ب. الروايات المشتملة على الحجية الاعتبارية أو الوضعية. كما تنقسم الروايات المشتملة على الحجية الاعتبارية بدورها إلى قسمين، وهما:

١. الروايات غير الوجدانية المشتملة على وثوق نوعي في سيرة العقلاء.

٢. الروايات التي تشملها التوسعة التعبدية في سيرة العقلاء، أي الروايات التي تعتبر في عرف العام لدى العقلاء حجة.

أما توضيح البحث فيمكن بيانه على النحو التالي:

الروايات المعتمدة في سيرة العقلاء

لا يتمّ الاعتماد في سيرة العقلاء على كلّ خبر، بل إن الاكتفاء به والتعويل عليه رهنً بتحقّق الوثوق والاعتماد عليه. ويتمّ ربط مستوى الوثوق اللازم دائماً بمقدار أهمية المورد وما يحيط به من المخاطر والتضحيات المحتملة. وعليه فإن نوعية الناس في عرف العامّ تعتمد إجمالاً على نوعين من الأخبار، وهما:

أ. الأخبار المشتملة على الحجية الوجدانية.

ب. الأخبار المفيدة للوثوق النوعي.

نعم، قد يتشدد الناس أو يتسامحون أحياناً بشكلٍ خاصّ في عرفهم، وفي حدود تواضعاتهم الخاصة، في ما يتعلق بقبول الخبر، كما يفعل ذلك المتشرعون في عرفهم الخاص تجاه طيفٍ من الأخبار التالية:

ج. الأحاديث المشمولة للتوسعة التعبدية في السيرة.

أ. الروايات المشتملة على الحجية الوجدانية^(xix)

وتنقسم هذه الروايات إلى قسمين:

١. الروايات المفيدة للعلم: حيث إنهم في بعض الأمور الاستثنائية والمهامة والخطيرة لا يعتمدون، ولا يرتّبون الآثار، إلا على الخبر المفيد للعلم والقطع واليقين،

أي الاعتقاد الجازم والتأمّ^(xx).

٢. الحديث المفيد للاطمئنان الشخصي: إنضم في الأمور الهامة . التي يكون مقدار أهميتها دون المرتبة العالية .، بالإضافة إلى العلم، يربّون الأثر على الاطمئنان الشخصي أيضاً. إلا أن هذا الاطمئنان الشخصي . بطبيعة الحال . إذا لم يكن قابلاً للانتقال إلى الآخرين، ولم يُحظَّ بقبول الآخرين، لا يُعدّ حجة من الناحية الأصولية، وإنما سيقف عند حدود القبول الشخصي فقط^(xxi). وإن تحقّق الاطمئنان الشخصي يتوقّف دائماً على أمور من قبيل: مقدار المصلحة، وأهمية العمل، وقوّة احتمال الخلاف، وحجم الضرر الاحتمالي المترتب على ذلك^(xxii).

الروايات المفيدة للوثوق النوعي

يتمّ الاستناد في عُرف العقلاء بالنسبة إلى عمدة الأمور الخارجة عن المسؤولية الشخصية البحتة . حيث يروّون أنفسهم مسؤولين تجاه إقناع الآخرين . بشكلٍ عامٍ على الخبر المفيد للوثوق والاعتماد بالنسبة إلى النوع المتعارف من الناس^(xxiii).

إن نقطة استناد العقلاء هنا تكمن في الوثوق بالخبر . وبعدّون وثاقة المخبر إحدى طرق تحقّق الوثوق بالخبر أيضاً. وبطبيعة الحال فإن تحقّق الاعتماد والوثوق العقلاني في مختلف الموارد ليس على وتيرة واحدة، إلا أنّهم بشكلٍ عام يعتمدون على الأخبار التالية:

١. روايات الصادقين والصالحين، وهو الأمر الذي ينطبق في دائرة البحث الروائي على الحديث الصحيح.

٢. روايات الموثوق بصدقهم، رغم اختلاف نحلّتهم الفكرية عن نحلّتنا. وهذا القسم ينطبق في دائرة البحث الروائي على الحديث الموثق.

٣. الخبر الحسّن، أي خبر الشخص الذي يعتبر من وجهة نظر العرف العام شخصاً صالحاً.

٤. الروايات الضعيفة التي يتمّ الاعتماد عليها من حيث وجود القرائن والشواهد؛ فإن عرف العقلاء في تعاطيه مع الأخبار الضعيفة لا يلجأ إلى التجاهل أو الإنكار رأساً، وإنما يعمل على التحقيق والفحص، وربما وجد في الأثناء شاهداً في تأييده وتصحيح الاستناد إليه وترتيب الأثر عليه، ويتمّ التعبير عن مثل هذا الخبر في الأصول بـ «الحجة بالتبَيّن»^(xxiv).

الروايات المشمولة للتوسعة التعبدية في السيرة

بالإضافة إلى أنواع الأخبار التي تقع مورداً للوثوق النوعي في السيرة، لو أن شخصاً تشدّد أو تساهل بشكلٍ خاص في اعتبار إحراز الخبر والاعتماد عليه في الأمور المتعلقة بمحدود مسؤولياته واختياراته الشخصية فإن العقل وعرف العقلاء سوف يحترم هذا الاعتبار في الدائرة والحدود المذكورة، ويطلب من أفراده رعاية ذلك، ويروى ذلك الخبر قابلاً للاحتجاج له وعليه. ومن هنا فإن نوع الناس يحترمون الشروط المعيّنة من قِبَل الحكام وأصحاب العمل وغيرهم في دائرة صلاحيتهم.

وحيث تعاني سيرة العقلاء من النقص في الاعتماد على الأخبار المعتمدة في العُرف العام؛ من أجل ضمان المطالب على أساس مبادئها الاعتبارية العامة، وضمن جميع المصالح المنشودة في مجال الشريعة، فإن الشارع المقدّس لم يكتفِ بمجرد إمضاء هذه السيرة فقط، وإنما بالإضافة إلى ذلك عمد . بالنظر إلى خصائص دائرة الشرع . إلى توسيع وتكميل حدود اعتبار الخبر، فحكم مثلاً بـ:

أ. الترجيح عند تعارض الخبرين^(xxv)، حتى يبرّح لا يفيد الوثوق بصدور أحد الطرفين، بمعنى أنه لا يفيد الوثوق بعدم صدور الطرف المقابل.

ب . التخيير^(xxvi) بين الخبرين المتعادلين، في غير موارد التخيير بين أحكام السنن.

ج . اعتبار خبر الثقة مع تنافيه مع المعارض غير المعتبر الذي يزيل الوثوق بصدور خبر الثقة أيضاً.

إن اعتبار هذه الأخبار غير معمول به في دائرة الحجية العقلانية، ولا شكَّ في أن الحكومة وحدها هي التي تمنح الاعتبار لهذه الأخبار من باب التوسعة التعبدية لدائرة الحجية^(xxvii).

ومن الجدير بالذكر أن موضوع التوسعة التعبدية للخبر لا يخصّ الأخبار المتعارضة فقط، بل يشمل كلّ خبر ينتفي الوثوق بصدوره لأيّ سببٍ من الأسباب^(xxviii)، ولكنه يُعدّ معتبراً في الشرع.

دائرة حجية الأحاديث التفسيرية

إن اختلاف الآراء حول دائرة حجية الخبر يعود بشكلٍ رئيس إلى الاختلاف في مباني حجية الخبر، ومقدار الأهمية والدقة في مفهوم وماهية التفسير؛ وذلك للأسباب التالية:

أ. طبقاً لمباني الانسداد والضرورة العقلية في حجية الخبر لن تكون للأحاديث التفسيرية غير الوجدانية حجية في التفسير، وإنما هي تنجز الحثية التعبدية والفقهية لآيات القرآن في حدود ودائرة الضرورة فقط؛ إذ إن التفسير . كما تقدّم . علم له حثية واقعية ومعرفية. ومن هنا فإن الدليل الذي لا يملك مستى الكشف الوجداني أو العرفي المقرّر في الشرع لا يمكن من خلاله تحصيل مراد المتكلم ودلالته على ذلك بوضوح، وإذا نال الاعتبار من باب الضرورة العقلية وجب الاكتفاء بحدود الضرورة في التمسك به.

ب . طبقاً لمباني التبعّد المحض تكون دائرة الحجية تابعةً لنوعية التبعّد بالخبر، الذي يتضح من خلال التأمل في بيان مقتضيات المباني الأخرى. وضعف هذا الوجه لا يجيز الوقوف عنده أكثر من ذلك^(xxix).

ج . طبقاً لسيرة العقلاء تعتبر جميع الأحاديث ذات الاعتبار والحجية العقلانية . سواء في الحثية التفسيرية (أي الحثية العلمية للتفسير) أو في الحثية التعبدية والعملية . معتبرة^(xxx). وبالالتفات إلى مفهوم وماهية التفسير لا يجدر التفصيل في دائرة حجية الخبر بين المسائل الفقهية والتفسيرية. وبطبيعة الحال لا بُدّ من الالتفات إلى أن الكثير من الأصوليين لا يلتفتون بشكلٍ تفصيلي إلى نظرية التوسعة التعبدية لسيرة العقلاء في حجية الخبر. ومن هنا فإنهم في حجية الخبر يتمسكون بدليل السيرة، ولكنهم من الناحية العملية يعملون في الفقه بخبر الثقة في ما يتجاوز الحجية العقلانية، بمعنى أنهم يعملون حتى بالخبر الموثوق بالصدور أيضاً. إن هؤلاء إذا كانوا يلتفتون بشكلٍ تفصيلي إلى حاقّ مبناهم العملي وجب عليهم التمسك بمقتضى المبني التعبدية للتوسعة.

د . مبنى التوسعة التعبدية: لقد تمّ بيان هذا المبنى ومقتضاه في دائرة حجية الخبر في الأبحاث المتقدمة. إن حجية الخبر على هذا المبنى تقوم على عنصرين، وهما:

١. التفصيل بين الأخبار العقلانية (أي موثوقة الصدور) . التي تثبت لها الحجية في المسائل العلمية وفي المسائل العملية البحتة أيضاً، وأخبار التوسعة التعبدية التي لا تثبت لها الحجية إلا في المسائل العملية فقط.

٢. القول بعدم تكافؤ القضايا عند الحاجة إلى قوة السند والدلالة. إن تحقّق الوثوق بالصدور أو تحقّق شرط حجية الظهور في جميع القضايا الكلامية ليس على وتيرة واحدة، بل هو تابعٌ لمقدار الأهمية ودرجة الخطورة.

نظرية حجية الأحاديث الموثوقة في المسائل العلمية والعملية

إن القائلين بهذا الرأي يستندون إلى النصوص التي تنهى عن اتباع الظنّ، ويروّون العلم وحده هو الجدير بالاتباع، فلا اعتبار للخبر الذي لا يوجد علمٌ بصدوره، رغم أن ظاهر مرادهم من العلم هو الأعمّ من العلم الحقيقي والعلم العربي، بمعنى الوثوق. والنتيجة هي أن هؤلاء ما لم يعلموا بصدور خبر الثقة لا يعتبرونه في المقولات العلمية والعملية والتعبديّة حجة. ومن هنا فإنّهم لا يروّون الخبر المفيد لأقلّ من العلم في التفسير والأحكام التعبديّة المستندة إلى الأحاديث التفسيرية وما إلى ذلك معتبراً.

وهذه هي النظرية المعروفة للسيد المرتضى وأتباعه. والجواب عنها سيّضح بأدنى تأملٍ في نقد النظرية التالية. إن القائلين بهذه النظرية يروّون حجية الأحاديث المعتبرة. الأعمّ من خبر الثقة والخبر الموثوق. في المسائل العلمية والعملية، ويعتقدون أن سيرة العقلاء في حجية الخبر لا تميّز بين الحيشة العلمية والحيشة العملية، وإن إمضاء هذه السيرة من قبل الشارع المطهّر يوجب إطلاق اعتبار الأخبار المعتبرة، دون فرق بين المسائل العلمية والمسائل العملية^(xxxix).

والإشكال الرئيس الذي يردّ على هذه النظرية هو أنها تقصر دائرة حجية الأخبار على الأخبار المعتبرة في سيرة العقلاء، ولا تدّعن لتعبديّ شرعي يتجاوزها، وتقصر عن الالتفات إلى اختلاف مباني حجية الأخبار العقلانية عن الأخبار المشمولة للتوسعة التعبديّة، بمعنى أنها تغفل عن ضرورة الفصل بين الأخبار العقلانية المعتبرة والأخبار المشمولة للتوسعة التعبديّة^(xxxix).

وكما سبق أن أشرنا فإنّ أغلب أنصار هذه النظرية إنما يتمسّكون بهذا الرأي على المستوى النظري فقط، وإلا فإنّهم على المستوى العملي يمنحون الاعتبار لحجية الأخبار في دائرةٍ تفوق حدود السيرة، ومن خلال الاستناد إلى الوجدان العلمي الارتكازي يعملون في موارد من قبيل: مقام التعارض بين الأخبار على ترجيح الطرف الراجح، ويعملون به، دون أن يكون لهم أدنى توقّفٍ على مقتضى السيرة في مقدار الرجحان، وإحراز الوثوق بصدوره، المستلزم للوثوق بعدم صدور أخبار الطرف المقابل. إن هؤلاء لو التفتوا بشكلٍ تفصيلي إلى حاقّ مبناهم العملي لوجب عليهم التمسّك بمقتضى المبنى التعبدي للتوسعة^(xxxix).

وفي الوقت نفسه فقد أدى عدم الفصل بين طائفتين من الأخبار العقلانية المعتبرة والأخبار المشمولة للتوسعة التعبديّة إلى تطرّف القائلين بالنظرية التالية.

نظرية التفصيل بين المسائل العلمية والمسائل العملية

يذهب أصحاب هذه النظرية إلى الاعتقاد بأن المسائل المرتبطة بمجال الكلام والمعارف والأمور الملحقة بما تحتاج إلى قطعٍ جازم، خلافاً للمسائل التعبديّة الفقهية، التي يكفي فيها مجرد الدليل التعبدي المعتبر. ومن هنا فإنّهم إنما يعتبرون الأحاديث المعتبرة غير المفيدة للقطع حجّةً في الدائرة الفقهية للآيات فقط، دون الدائرة العلمية. التفسيرية^(xxxix).

وفي هذه النظرية، بالإضافة إلى عدم الفصل بين طائفتين من الأخبار العقلانية والأخبار المشمولة للتوسعة التعبديّة، قد تمّ إغفال ثلاثة أمورٍ أخرى، وهي:

أ. إن عُزف العقلاء إنما يعتبر الأخبار العقلانية معتبرةً من باب الكشف والطريقة، لا من باب تعيين الوظيفة العملية. ومن هنا فإن هذا العرف يراعي مقداراً من الإحراز الضروري لتحقيق صدق مسعى الكشف، ويرى ذلك متوقفاً من وجهة نظره. وعلى الرغم من أن الأخبار العقلانية في الغالب لا تفيد كشفاً تاماً وقطعياً، بيّد أن تشكيكية مفهوم الكشف والانكشاف قد أدّى بعرف العقلاء إلى الاكتفاء بهذا المقدار من الكشف في إحراز مفاد ومدلول الكلام، واعتبار احتمال الخلاف غير جدير بالاهتمام. وإن الشارع بدوره من خلال تقرير هذه السيرة قد صحّح مثل هذا الكشف في التفسير الصحيح وتجنّب التفسير بالرأي.

ب. ليس هناك دليلٌ عقلي أو تعبدي يدلّ على أن كلّ مسألة كلامية تحتاج إلى اعتقادٍ جازم، ولا ماهية مفاهيم من قبيل: المعرفة، والإيمان، والاعتقاد، والتصديق، تقتضي القطع الجازم في جميع المسائل الكلامية وما شاكلها^(xxxix).

ج. أجل، إن تحقّق الوثوق بالصدور، أو تحقّق شرط حجية الظهور، لا يكون في جميع المسائل الكلامية على وتيرة واحدة، بل هو تابع لمقدار أهميتها وخطورتها. من هنا لا يحصل وثوق بالصدور، أو الوثوق بانتفاء القرينة على إرادة المعنى المخالف للظاهر. الذي يمثّل شرطاً في حجية الظهور، في بعض المسائل بأقل من المستند المفيد للقطع الجازم^(xxxvi).

تحقيق نظرية التفصيل بين الأخبار العقلانية وأخبار التوسعة التعبدية

حيث تقدّم توضيح هذه النظرية، سنكتفي هنا بذكر خلاصة لها. تقوم هذه النظرية على عنصرين:

أ. التفصيل بين الأخبار العقلانية (أي موثوقة الصدور). والتي تكون حجة في القضايا العملية والقضايا العلمية على السواء. وأخبار التوسعة التعبدية، التي لا تكون حجة إلا في القضايا العملية التعبدية فقط^(xxxvii).

ب. عدم تجانس القضايا في الحاجة إلى قوة السند والدلالة. وعلى الرغم من أننا في حجية الأخبار العقلانية لا نقول بالتفصيل بين الجهات العلمية والعملية، إلا أن تحقق الوثوق بالصدور، أو الوثوق بانتفاء القرينة على إرادة المعنى المخالف للظاهر. الذي يمثّل شرطاً في حجية الظهور، لا يكون في جميع القضايا الكلامية على وتيرة واحدة، بل هو تابع لأهميتها وخطورتها. من هنا قد لا يتحقّق الوثوق بالصدور، أو الوثوق بشرط حجية الظهور في بعض الموارد بأقل من المستند المفيد للقطع الجازم أو المورث للاطمئنان. وعليه فإن القول بـ «عدم تجانس القضايا...» لا يعطي تفصيلاً في دائرة حجية الأخبار العقلانية، إلا أن عدم التجانس هذا يفيد من الناحية العملية نوعاً من «النتيجة التفصيلية».

إن عدم صورية القول بنتيجة التفصيل، وإن كان يمثّل اعتقاداً واجباً، وبحاجة إلى الجزم واليقين، حتّى في المعارف الهامة ذات الدور المكثّف في السجيا والأفعال الدينية، بيّد أن الأدلة العقلية والنقلية والكافية والمفيدة للجزم والاطمئنان لا تغنيان عن القول بالنتيجة التفصيلية، إلا أن أصل «عدم تجانس القضايا في الحاجة إلى قوة السند والدلالة» يبقى في سائر المراتب المرتبطة بالأخبار العقلانية على حاله. ومن هنا فإن نظرية «نتيجة التفصيل» ليست مجرد نظرية محضة، وفاقدة للموضوعية، في الأحاديث التفسيرية.

دائرة حجية الأحاديث العقلانية المعتررة

اتّضح حتّى الآن أن سيرة العقلاء، والعرف العام لدى العقلاء، يتمّ الاعتماد فيه على الأخبار التالية:

١. الخبر الموجب للعلم.

٢. الخبر الموجب للاطمئنان الشخصي.

٣. الخبر المفيد للوثوق النوعي.

تقدّم الوجه في حجية الأخبار المفيدة للعلم والاطمئنان الشخصي في جميع قضايا وموارد تحقّق العلم والاطمئنان. كما أن الحديث موثوق الصدور، وهو المفيد للوثوق النوعي. والذي يشمل أكثر الأحاديث ذات الاعتبار العقلائي. يعتبر حجة في التفسير، دون أن يكون هناك فرق في ذلك بين الحيثية التفسيرية للآيات. وهي حيثية واقعية وعلمية. وبين الحيثية العملية التعبدية لها؛ إذ لا تمايز في عرف العقلاء في الاعتماد على خبر الواحد بين الأخبار ذات الثقل العلمي والأخبار ذات الثقل العملي، بمعنى أن العقلاء يربّون الآثار في كشف الحقائق وإدراك الأمور المرتبطة بدائرة الوجود والعدم، كما يربّون الآثار في مقام العمل والالتزام بالشؤون المرتبطة بالواجبات وعدم الواجبات أيضاً.

وبملاحظة تقرير سيرة العقلاء في حجية خبر الواحد في مجال الدين يتم اعتبار جميع هذه الأنواع في التفسير أيضاً. ولا فرق في صحة التمسك بها في التفسير بين الحثية الفقهية والتعبدية للآيات والحثية التفسيرية وكشف مفاد مدلولها^(xxxviii).

دائرة حجية أحاديث التوسعة التعبدية

إن الأحاديث المشمولة للتوسعة التعبدية، بمعنى خبر الثقة والأنواع الملحقه به. مما لم يتحقق الوثوق بصدوره، لا يكون إحراز وتحقق الوثوق التعبدي بصدور الخبر فيها قد بلغ حداً يصدق معه المسمى العربي للكشف والانكشاف والدلالة. وعليه لن يصدق عنوان التفسير. الذي هو كشف وبيان ودلالة الآية. على مثل هذه المستندات. ولكن؛ بسبب اعتبار هذه الأحاديث في الفقه وموارد تعبد الشرع المقدس، ستكون قابلة للاستناد في الحثية العملية المرتبطة بآيات القرآن أيضاً. إن هذا النوع من الروايات لن يكون معتبراً حتى في حثية تفسير الآيات الفقهية، وإنما يُعدّ في الحثية الفقهية والتعبدية للآيات الفقهية فقط. رغم أن كلا هذين القسمين من الأخبار (العقلانية؛ والتوسعة التعبدية) يحتاج في الحجية إلى ضمان الاعتبار من قبل الشرع المقدس، إلا أن سرّ التفصيل في حجية الأحاديث المعتبرة يكمن في النقاط الثلاث التالية:

أ. تعريف التفسير وماهيته الثبوتية والواقعية.

ب. وجود الحد الأدنى من مسمى الكشف والانكشاف والدلالة في الأخبار العقلانية المعتبرة.

ج. عدم وجود هذا المقدار من الإحراز والانكشاف الوجداني في أحاديث التوسعة التعبدية.

إن التفسير هو كشف المراد من الألفاظ والعبارات المشككة^(xxxix)، وإن كشف المفسر مراد القرآن فرع وضوحه وظهوره وبيانه للمفسر نفسه. وإن الأخبار العقلانية المعتبرة تنطوي على مقدار من الانكشاف والوضوح والظهور، بحيث يصدق عليها المسمى العربي للكشف والانكشاف والدلالة والتفسير، خلافاً لأحاديث التوسعة التعبدية، التي لا تصل قوة الاحتمال فيها؛ بسبب عدم الوثوق بصدورها، إلى الحد الذي يصدق معه المسمى العربي لكشف وانكشاف ودلالة الآيات في مورد التفسير^(xl)، وعليه لا نحصل على الماهية التكوينية للتفسير، وهي كشف وبيان ودلالة هذا النوع من الآيات بمثل هذه المستندات؛ فإن أدلة التعبد بالخبر تمنح الاعتبار للحثيات القابلة للتعبد، لا أن يتم ضمان نواقصها التكوينية بالتعبد الشرعي أيضاً. ومن هنا لن تكون قابلة للاستناد إلا في الحثية العملية والتعبدية من الآيات؛ إذ تدخل الحثية الفقهية والعملية في الآيات ضمن حدود الاعتبار التعبدي لهذه الأحاديث.

وبعبارة أخرى: إن القضايا التفسيرية على نوعين:

أ. القضايا التفسيرية ذات الحثية الثبوتية والموضوعية، من قبيل: الآيات ذات المضمون العقائدي والمعرفي والتاريخي والطبي وما إلى ذلك.

ب. القضايا التفسيرية ذات الحثية الإثباتية والتعبدية، من قبيل: الحثية العملية المرتبطة بالآيات الفقهية.

وفي الحثية الأولى. وهي حثية تفسيرية بالمعنى الدقيق للكلمة. يجب أن يكون مستند التفسير مقروناً بالعلم والقطع؛ ليتم إحراز دلالاته بشكل وجداني، أو أن يكون مستنداً إلى دليل يصدق عليه من الناحية العرفية مسمى الكشف والبيان والتفسير، بمعنى أن يكون انكشاف مضمون الآية في ضوئه بالمقدار الذي يصحّ معه عرفاً إطلاق البيان والدلالة، ويصدق عليه تعريف التفسير المتقدم، وهو: «كشف المراد عن اللفظ». إن الحديث التفسيري الذي يكون في دلالاته، وفي الوثوق بصدوره، على مرتبة يعتمد عليه في عرف العقلاء ينطوي على الحد اللازم من الوضوح والكشف والانكشاف؛ لأنهم يعدّون الخبر معتبراً من باب الكشف والطريقة، وليس من باب تحديد الوظيفة العملية^(xli). ومن هنا فإنهم يراعون مقدراً من الإحراز. اللازم لصدق مسمى الكشف، ويعتبر متوقفاً من وجهة نظرهم^(xlii).

مقدار قوّة السند والدلالة في الأخبار العقلانية والتعبديّة

إن ملاك الاعتماد على صدور الخبر جديراً بالتأمل من ناحيتين:

١. الاعتماد على الخبر العقلاني: إن الميزان في الاعتماد على الخبر - طبقاً لسيرة العقلاء - يقوم على الوثوق بصدور الخبر، كما أن الميزان في عدم الاعتماد على الخبر العقلاني هو عدم الوثوق بصدور الخبر، دون القطع أو الوثوق أو حتى الشكّ بخلافه؛ إذ عندما يكون مدار الحجية العقلانية في باب الخبر هو الوثوق بالصدور فإن حجية الخبر، نفيًا وإثباتًا، ويدّواً واستمراراً، تدور حول محور الوثوق بالصدور. كما يقول المحقّق النائي في هذا الشأن: «الميزان في الموهنية هو ارتفاع الوثوق بالصدور، كما أن الميزان في الجابرية هو وجوده»^(xliii).

بيدّ أن السيد الخوئي يقول في ذلك: «يعتبر في الخبر الموثوق به... أن يكون جامعاً لشرائط الحجية، ومنها: أن لا يكون الخبر مقطوع الكذب؛ فإن مقطوع الكذب لا يعقل أن يشمله دليل الحجية والتعبّد...؛ لأن الراوي مهما بلغت به الوثاقة فإن خبره غير مأمون من مخالفة الواقع... فلا بُدّ من التثبت بدليل الحجية في رفع هذا الاحتمال، وفرضه كالمعدوم. وأما القطع بالخلاف، وعدم مطابقة الخبر للواقع، فلا يعقل التعبّد بعدمه؛ لأن كاشفية القطع ذاتية، وحجيته ثابتة بحكم العقل الضروري. وإذن فلا بُدّ من اختصاص دليل الحجية بغير الخبر الذي يقطع بكذبه وبمخالفته للواقع»^(xliv).

إن هذا الكلام لا يخلو من المسامحة في التعبير؛ لأنه يكتفي في مقام بيان شرائط الحجية في الخبر بذكر القطع بالخلاف فقط، ولا يذكر سائر مراتب فقدان الوثوق بصدور الخبر.

٢. ملاك الاعتماد على خبر التوسعة التعبديّة: إن هذا المقدار من نظرية التوسعة التعبديّة لا يعني عدم القطع بالخلاف، بل عدم تحقّق التهمة، بمعنى وجود مسعى الإحراز من باب الوثوق النوعي بنوع الخبر.

ملاكات وشرائط الحجية في دلالة الخبر

إن المستند التفسيري، بالإضافة إلى الاشتغال على المقدار الموجب للوثوق بقوّة السند، يحتاج إلى دلالة بمقدارٍ قابل للاعتماد. وإن هذه الدلالة إما بالنصّ والصرحة؛ وإما بالظهور. إن دلالة الخبر إنما تكون قابلة للاعتماد إذا تمّ إحراز شرائط حجية دلالة كلّ من: النصّ؛ والظواهر.

إن شرائط دلالة الخبر عبارة عن:

١. عدم مخالفة نصوص وظواهر الحديث لليقينيّات: إذا كانت أمورٌ من قبيل: الأوليات والبدهيّات والمشاهدات والفطريات والمتواترات والحقائق الوحيانية، أو كلّ أمرٍ موجب للقطع الجازم، تخالف مضمون حديثٍ، بحيث لم يمكن الجمع بينهما بالجمع الدلالي، ستسقط عن مقام الاعتبار^(xlv).

٢. إحراز عدم إرادة معنى الخلاف: في الدلالة القائمة على الظهور لا يكون احتمال الخلاف منتفياً بالوجدان، ولكنّ لو أمكن إحراز عدم احتمال الخلاف بطريقةٍ من الطرق فإن الدلالة الظهريّة ستكون حجةً. وعلى هذا الأساس فإن المستند التفسيري، بالإضافة إلى السند المعتر، يحتاج إلى دلالة بمقدارٍ قابل للوثوق، وحيث لا يتنفي في الظواهر احتمال إرادة المعنى المخالف للظاهر من قبل المتكلّم فإن حجية هذه الظواهر ستكون مشروطةً بالبحث عن الاحتمالات المنافية للظهور؛ كي يتمّ إحراز تطابق المدلول التصوّري مع المدلول التصديقي، وتطابق الإرادة الاستعمالية مع الإرادة الجديّة.

إن الخصائص والشرائط الحاكمة على الكتاب والسنة، وبعض النصوص الأخرى^(xlvii)، تقتضي على الدوام ملاحظة القران المتصلة وغير المتصلة، وهذا يحتاج إلى البحث والتحقيق^(xlvii).

إن الفحص عن المخصّص وغيره من القرائن المنفصلة يجب أن يكون بمقدار يورث الاطمئنان الشخصي أو الوثوق النوعي بعدم وجود هذه القرائن. ومن الطبيعي أن يكون تحقّق الاطمئنان والوثوق في الموضوعات والموارد المختلفة تابعاً لمقدار القوّة التي يتطلّبها كلّ مورد بما يتناسب مع خصوصيات الموارد.

٣. **عدم الفصل بين الحجية والتفسير:** إذا كان في الآية . المشتبهة على أيّ مسألة اعتقادية هامة أو غير اعتقادية . ظهورٌ ودلالة من داخلها أو من حديث أو من خلال ضمتها إلى بعضهما، ولم نثر على قرائن على الخلاف، أمكن لنا القول: إن لهذه الآية مثل هذه الدلالة والظهور . بيّد أن احتمال الخلاف لا يكون منتفياً. ولكن بعد تحقّق شرائط الحجية من الاطمئنان الشخصي أو النوعي بانتفاء احتمال الخلاف لا يمكن القول بانكشاف مراد المتكلم. وبالتالي لا يمكن القول: إن تفسير هذه الآية كالتالي؛ لأن صدق وصحة إطلاق «التفسير» رهناً بصدق تعريفه، الذي هو وضوح وانكشاف مراد الله سبحانه وتعالى.

عدم التفصيل بين القضايا الكلامية وغير الكلامية

في ذات الوقت الذي يتم فيه التأكيد على عدم التناغم بين مختلف القضايا في اقتضاء قوّة السند والدلالة، لا بُدّ من التذكير بأن المراد من هذا الكلام ليس هو أن جميع المسائل الكلامية والأمر الملحقة بما تحتاج إلى دليلٍ قطعي، بل حتّى في الأمور الاعتقادية يجب أن يكون مستندنا التفسيري مشتملاً على مقدارٍ من قوّة السند والدلالة، بحيث يتحقّق الاعتقاد به. وكما مرّ توضيحه فإن تحقّق العقد القلبي بكلّ أمرٍ لا يحتاج إلى علمٍ جازم، بل هو تابعٌ لمقدار أهميته. ومن هنا يكون الاعتقاد قابلاً للتقسيم إلى: اعتقاد جازم؛ واعتقاد غير جازم (xlvi). وعلى هذا الأساس ففي أكثر المسائل الاعتقادية يمكن الاعتقاد من خلال الأدلة والمستندات الموجبة للاطمئنان أو الوثوق العادي العقلاني الذي يحصل به المستمى العرفي للوضوح والانكشاف . وهو الذي عليه مدار صدق التفسير . أيضاً. إن شرط حجية الظهور . وهو الفحص عن القرائن الدالة على إرادة المعنى المخالف للظاهر . يكون في العادة متناسباً مع أهمية المورد أيضاً، وهو يتحقّق بتحقّق هذا الوثوق والاطمئنان . وعلى فرض التنزّل عن الكلام السابق يمكن القول: إن الاعتقاد لا يساوق التفسير، وإنما في الحد الأدنى الأدنى لا نقبل الحاجة إلى العلم الجازم في خصوص التفسير؛ إذ بغضّ النظر عن إمكان وصحة أو عدم صحة الاعتقاد بمسألةٍ كلما حصلنا على وضوح وظهور ودلالة تحقّق المستمى العرفي من وضوح وانكشاف مراد المتكلم، وتحقق شرط حجية هذا الظهور أيضاً، لا نتنظر إحراز إمكان أو صحة الاعتقاد بتلك المسألة، في صحة إطلاق اسم التفسير عليه.

وعلى هذا الأساس فإن دعوى حاجة التفسير في القضايا الكلامية إلى أدلة تنفيذ العلم والقطع كلاماً مطلق لا يستند إلى دليل، وإن الأدلة التي يذكرها له أخصّ من المدعى. وقال الشيخ عبد الله جوادي الأملي، في النقطة الخامسة من مبحث (دور الروايات في فهم القرآن): «إن الروايات... على قسمين؛ فمنها ما يرتبط بآيات الأحكام، ومنها ما يرتبط بآيات المعارف... وفي المعارف... لا تكون ظواهر هذه الآيات حجةً. إن الرواية... إنما تكون حجةً إذا توفّرت على ثلاثة شروط، وهي:

أ. أن تكون قطعية السند...

ب. أن تكون جهة صدور الرواية لبيان المعارف الواقعية، لا أن تكون نابعة عن التقية وأمتالها.

ج. أن تكون دلالتها بالنصّ، وليس بمجرد الظاهر.

فإذا كانت الرواية غير مفيدة للجزم في هذه الشروط الثلاثة، في مثل اللوح والقلم... وأمثال ذلك، ممّا لا يكون الاعتقاد به شرطاً في تحقّق الإيمان، يمكن التعويل عليه بوصفه احتمالاً ظنيّاً، ويمكن إسناده بهذا المعيار إلى صاحب الشريعة. ولكن لا يمكن القول بأن هذا هو رأي الإسلام في هذه المسألة على نحو القطع واليقين؛ لأن أدلة حجية خبر الواحد ترتبط بالأحكام العملية التي يمكن الاعتماد عليها في الظنّ المعتبر» (xlix).

مما تقدّم يتّضح وجه التأمل في عبارته الأخيرة، أي القول باختصاص «أدلة حجية خبر الواحد بالأحكام العملية»؛ لأن من أهمّ هذه الأدلة هي السيرة، حيث إن عرف العقلاء لا يميّز في الحجية بين الأحكام العملية وغير العملية، والشارع أيّد هذه السيرة أيضاً. والاعتقاد بدوره أعمّ من الجزم. نعم، إن تحقّق الجزم بالمسائل الاعتقادية يحتاج إلى دليل مفيد للقطع، وهذا لا يختصّ بالآيات المعرفية، بل إن الجزم برأي الإسلام وبحكم الله تعالى بشأن الحكم الشرعي في المسائل الفقهية يحتاج إلى دليل وافٍ بالقطع الجازم، وما أن يحصل من حجيتنا العقلية المستمى العرفي للوضوح والانكشاف والدلالة. الموجبة لصحة إطلاق التفسير، و«بهذا المعيار يمكن إسناده إلى صاحب الشريعة»، يكون ذلك كافياً للحجية في التفسير، رغم أن الاعتقاد الجازم بمضمونه، أو القول: «إن رأي الإسلام في هذا الشأن هو هذا الأمر على نحو القطع واليقين»، يحتاج إلى مستند يفيد الجزم.

حاجة القضايا التاريخية إلى الوثوق النوعي

قد يذهب التصوّر ببعض إلى القول بأن المؤرخين في الاعتماد على القضايا التاريخية لا يشترطون الإسناد وسائر الشرائط المعتبرة في الفقه والكلام، وأنهم يعتمدون في الأبحاث التاريخية على الأخبار المرسلّة، بشرط عدم ظهور قرائن على خلافها. ولكن، دون أن نعمل على نفي أو إثبات هذه النسبة إلى عرف المؤرخين، لو سلّمنا وجود مثل هذه السيرة في عرف أصحاب التاريخ يجب القول: إن هذه السيرة فاقدة لشرائط الحجية في علم التفسير وسائر الوجوه التي تمس الحاجة إليها في الشريعة؛ لأن اعتبار هذه السيرة بحاجة إلى إثبات استمرارها بشكل ملموس، والاهتمام بها في عصر المعصومين^١؛ كي يكون سكوتهم وتأيدهم لها دليلاً على تقريرهم وإمضاءهم لمثل هذه السيرة، ولا شك في أن فقدان مثل هذا الشرط يساوي عدم اعتبار العرف المذكور.

والنتيجة هي أننا في القضايا التاريخية في القرآن نحتاج أيضاً إلى الخبر المشتمل على شرائط الاعتبار العقلاني، بمعنى أن يكون مورداً للوثوق. أجل، إن تحقّق الوثوق بالقضايا التاريخية أسهل من القضايا الاعتقادية والأمر الهامة من هذا القبيل.

بالنظر إلى موقع الكتاب والسنة، ونسبتهما إلى بعضهما، وخصائص كلّ واحدٍ منهما، هناك قواعد عامة حاکمة على التعارض فيما بينهما، وهي:

١. كلّ حديث يصدق عليه عنوان المخالفة للقرآن فهو ساقط عن الاعتبار.
٢. بالانتماء إلى أدلة اعتبار ظاهر ونصوص الكتاب والسنة، كلما حصل التناهي بين القرآن والحديث، بحيث أمكن الجمع بينهما، تمّ الجمع بينهما، كما في التعارض البدوي بين الروايتين.
٣. لو استحال الجمع العرفي في التعارض لا يمكن توفير مستند للتفسير من خلال الجمع العرفي. نعم، لو كان قابلاً للجمع العرفي فإنه ينظر باللحاظ الثبوتي للتفسير، ولكن لا يطلق عليه اسم التفسير؛ لعدم صدق كشف المراد عليه.
٤. إن عصمة المعصومين^٢، وتبعيتهم الكاملة لحكم الله تعالى في القرآن الكريم وغيره، يجعل مخالفة الخبر القطعي الصادر للقرآن أمراً غير معقول.

يمكن تصوّر التعارض بين نصّ أو ظاهر حديث قطعيّ الصادر أو غير قطعيّ الصادر مع نصّ أو ظاهر القرآن على ثمانية أنحاء، وهي:

أ. تعارض نصّ الحديث القطعي مع النصّ القرآني: بالنظر إلى عصمة المعصومين^٣ عن مخالفة القرآن يستحيل وقوع هذه الصورة.

ب. تعارض نصّ الحديث غير القطعي مع النصّ القرآني: إن الحديث المخالف للقرآن باطل، ويعتبر ساقطاً عن الاعتبار.

ج. تعارض نصّ الحديث القطعي مع الظاهر القرآني: في الظواهر القرآنية يتمّ التصرف في مفاد الآية، ويتم بذلك حملها على الحديث، بمعنى أن يتمّ تأويل الآية بحيث يمكن جمعها من الناحية العرفية مع نصّ الحديث؛ إذ لا يمكن التصرف في دلالة هذا الحدث، كما لا يمكن الحدّث في سنده أيضاً، في حين أن حجية ظاهر الآية مشروطٌ بالفحص وإحراز عدم القرينة على الخلاف، ومع وجود مثل هذا الحديث يكون شرط حجية ظاهر الآية مفقوداً.

د . تعارض نصّ الحديث غير القطعي مع الظاهر القرآني: يتمّ الجمع بين مفاد هذا الحديث ومفاد الآية من الناحية العرفية، ويتمّ تفسير الآية على هذا الأساس، سواءً بحمل ظاهر الآية على مفاد الحديث أو حمل الآية على تعدّد المعنى، والقول بأنّ الحديث متكفّل ببيان واحد من تلك المعاني، أو بحمل الحديث على التأويل والتفسير بالبطون، أو بجمع آخر من هذا القبيل.

هذا إذا أمكن الجمع العرفي بين مفاد الأحاديث ومفاد الآيات، وإلا سقط الخبر عن الاعتبار؛ بوصفه مخالفاً للكتاب.

أجل، لو لم يمكن الجمع التبرعي أيضاً كان الحديث قابلاً للطرح والإنكار، ثبوتاً وإثباتاً؛ ولكن لو أمكن الجمع التبرعي . وإن كان مستبعداً . سقط الحديث في مقام الإثبات عن الحجية، ولكنّه في مقام الإثبات لا يسوغ . بلحاظ احتمال صدوره وإنّ على ضعف . ردّه وإنكاره، بل قد لا يجوز في بعض الأحيان؛ إذ لا تقطع في الجمع التبرعي بعدم صدور وعدم إرادة ذلك المعنى التأويلي البعيد.

هـ . تعارض ظاهر الحديث القطعي مع النصّ القرآني: إن ظاهر الحديث . بالنحو الذي أشرنا إليه في المورد السابق . يمكن جمعه مع مفاد النصّ القرآني؛ إذ مع القطع بصدور الحديث فإن كلّ وجه من وجوه الجمع الأقرب الذي يمكن جمعه إلى جانب مفاد الآية سيكون عرفياً . نعم، إذا كانت هناك وجوه محتملة في مقام الجمع، ولم يتعيّن رجحان أحدها، فإنها في مقام الإثبات ستسقط عن الحجية؛ بلحاظ الإجمال بالعرض، ولكن لا يجوز ردّها وإنكارها في مقام الثبوت.

و . تعارض ظاهر الحديث غير القطعي مع النصّ القرآني: إن الحديث غير القطعي يكون في مثل هذه الموارد . من ناحية الاعتبار العقلاني . بحكم قطعي الصدور . وعليه فإن الحديث . بالتفصيل المذكور في الموارد المتقدمة . يحمل على المعنى الموافق للقرآن .

ز . تعارض ظاهر الحديث القطعي مع النصّ القرآني: تحمل الظواهر على النصوص.

ح . تعارض ظاهر الحديث غير القطعي مع الظاهر القرآني: عند إمكان الجمع العرفي يكون الحديث موثوق الصدور وغير القطعي بحكم قطعي الصدور . وعليه يكون ظاهر كلا الدليلين حجّة، ويمكن الجمع بينهما؛ إذ ما لم يتمّ إحراز وجود ما يمنع من حجّية ظهورهما سيكون ظهورهما حجّة . ومع إمكان الجمع بينهما لا يكون هناك ما يمنع من حجّية هذا الظهور، وسيمكن الجمع بينهما، كما يمكن الجمع بين الحديثين.

قد يتصوّر بعضهم أن الذي يحصل هنا هو حمل ظاهر القرآن على ظاهر الحديث؛ لأن الحديث من الناحية الشأنية حاكم، أي ناظر ومفسّر للآية، وإن ظهور الدليل الحاكم أقوى دائماً من ظهور الدليل المقابل؛ وذلك بسبب اتخاذ مقام المفسّر والنظر إليه . بيّد أن الأمر ليس كذلك؛ لأن الحديث إذا كان له شأن المفسّر الناظر للآية يجب أن يكون مبيّناً لها، ولازم ذلك إمكان الجمع العرفي . وعليه لا يمكن أن يكون لمثل هذا الحديث شأن المفسّر الناظر، بل سيكون في مقام الإثبات . بوصفه حديثاً مخالفاً للكتاب . ساقطاً عن الاعتبار . وأما حكم مقام الثبوت فيتضح مما تقدّم.

الفوائد المحتملة للأحاديث التفسيرية غير المتبرعة⁽¹⁾

إن من الفوارق الرئيسة بين الروايات التفسيرية وسائر أنواع الروايات الأخرى أن سائر الروايات الأخرى يجب أن تحتوي على دلالة كافية على مفادها، خلافاً للروايات التفسيرية التي تشتمل على نافذة لدلالة الآيات، إلى جانب النافذة الدلالية للألفاظ، ولا سيّما بالالتفات إلى أن الاستفادة من الآيات والروايات الخاصة بشأن رسول الله | وأهل البيت ^ أنه تبيان لكتاب هو في حدّ ذاته كما وصف نفسه: ﴿تَبَيَّنَا لِكُلِّ شَيْءٍ﴾ (النحل: ٨٩)، بمعنى أن شأنهم هو «تبيين» الكتاب للأمة، بحيث يتمكن كلّ واحد من أفراد هذه الأمة من الاستفادة منه بمقدار سعته وظرفيته، أي إنهم يعلمونهم السّير في أودية التفسير، لا أنهم يعملون على قيادتهم في طرق التفسير.

وعليه فإن الأصل في الحديث التفسيري أن يتمّ تفسير الآيات في ضوء بيان المعصومين ^، بحيث تنجلي معاني تلك الآيات للمخاطبين.

ومن هنا فإن موافقة وعدم موافقة الحديث للآية، والتناسب المفهومي، وارتباط المفترى والمفسر بمذنبين الأمرين، ولا سيما بالنسبة إلى الطلاب والمبتدئين الراغبين في التعرف على الأساليب التفسيرية لأهل البيت^١، من أوضح القرائن الموجبة لتقوية أو ضعف دلالة الحديث.

إن هذه الخصوصية تجعل الاستفادة من الأحاديث التفسيرية، وتميز الغث من السمين. من بعض الجهات⁽ⁱⁱ⁾، أسهل بالقياس إلى سائر أنواع الحديث الأخرى. ومن خلال هذه الرؤية نشير إلى بعض الفوائد المترتبة على الأحاديث التفسيرية غير المعتبرة:

أ. الاستناد إلى الأحاديث الضعيفة بعد التبين: ومن بينها ملاحظة موافقة ذلك الحديث للكتاب والسنة القطعية، أو تعاضد مضمونه مع الأحاديث الأخرى المتناغمة معه، ولا سيما إذا بلغت في المجموع حد الاستفاضة.

ب. كشف الحقائق التي يكون تصوُّرها موجِباً لتصديقها: قد يكون تصوُّر الحديث . الموجب لكشف الحقائق . مصحوباً بتصديقه، يُبَدِّدُ أن الناس أنفسهم يعجزون في الغالب عن إدراك تلك الحقائق⁽ⁱⁱⁱ⁾. فعلى سبيل المثال: قد تستند الآية في دلالتها على المعنى إلى بعض القرائن التي كانت متوقِّرة أثناء النزول، ثم خفيت هذه القرائن عن الأجيال اللاحقة، وإن إدراكنا وعثورنا على تلك القرينة يكشف لنا المعنى المذكور، بحيث يكفي أن يحظر في ذهن على مستوى التصوُّر للتصديق به.

ج . البارقة الأولى للاكتشافات القيِّمة: قد يكون الحديث بارقة لبداية كشف قيِّمة؛ إذ من الممكن أن تكون الأحاديث التي لم يثبت اعتبارها، ولا سيما الضعاف القوية . التي لا يكون احتمال صدورها عن المعصوم ضعيفاً جداً .، مشتملة على حقائق علمية. إن النظرة الثبوتية إلى القيمة الاحتمالية المترتبة على مفاد هذه الأحاديث، ومتابعة هذه الاحتمالات أو أخذها بنظر الاعتبار، قد يؤدِّي على المدى الطويل إلى الكشف عن حقائق قيِّمة للغاية.

د . ربّ حامل فقهٍ إلى مَنْ هو أفقه منه: قد يكون الحديث الصحيح أو غير الصحيح مشتملاً على مضمون شاذّ، أو يحتوي على مشكلة دلالية، ولا نستطيع العمل بمضمونه والاستفادة منه في مقام الإثبات، ولكنّ يجدر بنا أن نحتمل أن سمّو رفعة مفاد الحديث بحيث تجعله مشكلاً ويفوق المستوى الفكري لعامة الباحثين، ولكنّ يبقى هناك أملٌ أن يقع هذا الحديث في الحاضر أو المستقبل بأيدي أشخاص يتمكّنون من فكّ شيفرته، وبلوغ أعماقه وصحة معناه.

هـ . التطبيق في قسم الأحكام غير الإلزامية: ومن بين فوائدها تطبيقها في قسم الآيات الفقهية المتضمّنة للأحكام غير الإلزامية⁽ⁱⁱⁱⁱ⁾.

الهوامش

(i) سواء أكان القائلون بهذه النظرية يعتقدون في القضايا الكلامية بلزوم القطع أم لا.
(ii) وهكذا لو أن خبر الثقة في مورد لم يوجب حتّى الظن، بل أقصى ما يمكنه هو الوصول إلى الشكّ والتهمة، لن يحصل حتّى مسمى الإحراز، ولو من باب الوثوق النوعي بنوع الخبر، ولن يكون مشمولاً لأدلة الحجية التعددية لخبر الثقة أيضاً.
(iii) قيل في تعريف الحجية:

(كل قصد حج... ثمّ اختصّ بهذا الاسم القصد إلى البيت الحرام للنسك... ويمكن أن يكون الحجّة مشتقة من هذا؛ لأنها تقصد، أو بما يقصد الحقّ المطلوب، يقال: حاججت فلاناً فحججته، أي غلبته، وذلك الظفر يكون عند الخصومة). انظر: ابن فارس، معجم مقاييس اللغة: ٢٥٠.
(الحجّ: القصد أو السير إلى البيت خاصة... وإنما سمّيت (الحجّة) حجّة؛ لأنها تحج، أي تقصد؛ لأن القصد لها وإليها، وكذلك محجة الطريق هي المقصد والمسلك). انظر: محمد بن أحمد بن الأزهرى الهروي، تهذيب اللغة ١: ٧٤٤.
(أصل الحج: القصد للزيارة... والحجّة: الدلالة المبيّنة للمحجّة، أي: القصد المستقيم، والذي يقتضي صحّة أحد النقيضين...). انظر: الراغب الإصفهاني، المفردات: ١٠٧.

(iv) انظر: مصباح الأصول (تقريرات: محمد سرور واعظ الحسيني البهسودي) ٢: ٣٨، مكتبة الداوري، قم، ١٤١٢هـ؛ السيد منير السيد عدنان القطيفي، الرافد في علم الأصول: ١١٨، مطبعة مهر، ط ١، قم، ١٤١٤هـ؛ السيد محمد باقر الصدر، دروس في علم الأصول ٢: ٥٣، دار الكتاب اللبناني، ط ٢، ١٤٠٦هـ؛ السيد محسن الحكيم، حقائق الأصول ٢: ١٧٩، بصيرتي، قم، ١٤٠٨هـ.

(v) من الجدير بالذكر أن أهم المسائل الشرعية، بل الكثير من الأحكام الشرعية مما هي دون ذلك، قد وصلت إلى الأمة بالأدلة القطعية أو الموثرة للاطمئنان؛ لضمان رسوخ البنية العامة للشرعية، ولكن مع ذلك هناك الكثير من الأمور والأحكام التي تم الاكتفاء في إثباتها بالأدلة العقلانية المعتمدة، أو التعبديّة، أو الالتزام الإجمالي.

(vi) القسّر: الإبانة وكشف المغطّي، كما قاله ابن الأعرابي؛ أو كشف المعنى المعقول، كما في البصائر، كالتفسير... قال ابن القطّاع: (والتشديد أعم). انظر: محمد بن محمد مرتضى الحسيني الزبيدي (١٢٠٥هـ)، تاج العروس من جواهر القاموس ٧: ٢٤٩، تحقيق: علي شيري، دار الفكر، ط ١، بيروت، ١٤١٤هـ؛ ابن منظور الأفريقي، لسان العرب ٥: ٥٥، تصحيح: أمين محمد عبد الوهّاب ومحمد صادق العبيدي، دار إحياء التراث العربي، ط ١، بيروت، ١٤١٦هـ؛ الصاحب بن عباد (٣٢٦ - ٣٨٥هـ)، المحيط في اللغة ٨: ٣١١، تحقيق: محمد حسن آل ياسين، عالم الكتب، ط ١، بيروت، ١٤١٤هـ؛ الراغب الإصفهاني (٥٠٢هـ)، المفردات في غريب القرآن: ٣٨٠، نشر الكتاب، ط ٢، قم، ١٤٠٤هـ؛ محمد هادي معرفت، التفسير والمفسّرون في ثوبه القشيب ١: ١٣، جامعة العلوم الإسلامية، مشهد، ١٤٢٥هـ، نقلاً عن: الراغب الإصفهاني، التفسير (المقدمة): ٤٧.

(vii) وليس ذلك مجرد دلالة كثرة المباني على كثرة المعاني، بل إن باب التفعيل في الأساس قد وضع لهذا المعنى. انظر: أبو بشر عمرو سبويه، الكتاب ٢: ٢٨٢ - ٢٨٣، ٢٩٣، نشر أدب الحوزة، ط ١، قم، ١٤٠٤هـ؛ محمد الحسيني الزبيدي، تاج العروس من جواهر القاموس ٢: ٣٥١؛ ١٥: ٧٢٨؛ علي بن إسماعيل النحوي (٤٥٨هـ)، المخصص ٤، السفر ١٤: ٧٣، دار إحياء التراث العربي، بيروت؛ أحمد بن محمد بن علي المقرئ الفيومي، المصباح المنير في غريب الشرح الكبير للرافعي: ٣٥٩، دار الهجرة، ط ١، قم، ١٤٠٥هـ؛ أبو الفتح عثمان بن جني (٣٩٢هـ)، الخصائص ١: ٢٢٣، تحقيق: محمد علي النجار، دار الكتب المصرية، ط ١، القاهرة، ١٣٧٤هـ؛ أبو الفتح عثمان بن جني، المحتسب في تبين وجوه شواذّ القراءات ١: ٨١ - ٨٢، ١٩٤، القاهرة، ١٣٨٦هـ؛ الشيخ الرضي الإسترآبادي، المعروف بنجم الأئمة، شرح شافية ابن الحاجب ١: ٩٢ - ٩٣، ٩٩، ١٦٧، دار الكتب العلمية، بيروت، ١٣٩٥هـ.

(viii) انظر: أمين الدين الطبرسي، وابن الأعرابي، والراغب، و...: (التفسير كشف المراد عن اللفظ المشكل). انظر: أمين الدين أبو الفضل الطبرسي (٥٦٠هـ)، مجمع البيان لعلوم القرآن ١: ١٣ (الفن الثالث من المقدمة)، دار المعرفة، بيروت، ١٤٠٦هـ؛ انظر: ابن منظور الأفريقي، لسان العرب ٥: ٥٥؛ محمد هادي معرفت، التفسير والمفسّرون في ثوبه القشيب ١: ١٣، نقلاً عن: الراغب الإصفهاني، التفسير (المقدمة): ٤٧.

(كشف المراد عن اللفظ المشكل والتوكيد المغلق). انظر: محمد بن علي بن إبراهيم الأحسائي، المعروف بابن أبي جمهور (٨٨٠هـ)، حاشية عوالي الآلي العزيبية في الأحاديث الدينية ٤: ١٠٤، تحقيق: مجتبي العراقي، مطبعة سيد الشهداء، ط ١، قم، ١٤٠٣هـ.

(كشف المبهم ورفع القناع). انظر: الملا صالح المازندراني (١٠٨١هـ)، شرح أصول الكافي ٢: ١٢٥، مع تعليقة: الميرزا أبو الحسن الشعراي.

(كشف الغطاء ودفع الإبهام). انظر: الفروق اللغوية: ١٢٣.

(كشف المراد عن اللفظ المشكل وردّ أحد الاحتمالين إلى ما يطابق الظاهر). انظر: أبو عبد الله محمد بن بشار بن عبد الله الزركشي، البرهان في علوم القرآن ٢: ١٤٩، تحقيق: أبو الفضل إبراهيم، دار إحياء التراث العربي، ١٣٧٦هـ.

(التفسير: كشف القناع. ثمّ لو سلّم كون مطلق حمل اللفظ على معناه تفسيراً لكن الظاهر أن المراد بالرأي هو الاعتبار العقلي الظنيّ الراجع إلى الاستحسان، فلا يشمل حمل ظواهر الكتاب على معانيها اللغوية والعرفية). انظر: الشيخ مرتضى الأنصاري (١٢٨١هـ)، فرائد الأصول ١: ١٤٢، دار الاعتصام، ط ١، قم، ١٤١٦هـ.

(ix) بالالتفات إلى تعريف التفسير يأتي إطلاق هذا العنوان على التفسير بالرأي من باب المجاز والتسامح.

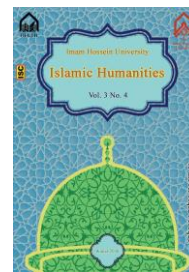
(x) انظر: السيد أبو القاسم الموسوي الخوئي، البيان في تفسير القرآن: ٣٩٧، مؤسسة إحياء آثار السيد الخوئي، قم: (التفسير هو إيضاح مراد الله تعالى من كتابه العزيز، فلا يجوز الاعتماد فيه على الظنون والاستحسان، ولا على شيء لم يثبت أنه حجّة من طريق العقل، أو من طريق الشرع... ولا بُدّ للمفسّر من أن يتبع الظواهر التي يفهمها العربي الصحيح، أو يتبع ما حكم به العقل الفطري الصحيح، فإنه حجّة من الداخل... أو يتبع ما ثبت عن المعصوم...).

(xi) انظر: الحسن بن زين الدين العاملي (١٠١١هـ)، معالم الدين وملاذّ المجتهدين: ١٩٢، مركز النشر التابع لمكتب الإعلام الإسلامي، قم؛ الميرزا أبو القاسم القمي (١٢٣١هـ)، قوانين الأصول: ٤٤٠، الطبعة الحجرية.

(xii) انظر: الشيخ مرتضى الأنصاري، فرائد الأصول ١: ٣٨٦، ٤٢٦.

- (xiii) وبطبيعة الحال فإن الشيخ الأنصاري في هذا المسعى إنما أبطل مجرد نظرية الانسداد الكبير فقط، والتي أدت إلى القول بحجية مطلق الظن، وأما القول بالانسداد الصغير فلا يزال هناك مَنْ يدافع عنه، وعليه يجب إما إثبات بطلانه، أو العمل على معالجة تبعات الالتزام به. (انظر: محمد إحساني لنكرودي، نظريته توسعه تعبدية سيره عقلا در حجيت خبر واحد، فصلية علوم حديث، العدد ٤٢).
- (xiv) انظر: المولى محمد أمين الإسترآبادي (١٠٣٣هـ)، الفوائد المدنية: ١٠٦، تحقيق: رحمة الله رحمتي آراكي، مؤسسة النشر الإسلامي، قم، ١٤٢٤هـ؛ محمد فاضل موحدي لنكراني، مدخل التفسير: ١٧٦، دفتر تبليغات إسلامي، قم، ١٤١٢هـ.
- (xv) انظر: الشيخ مرتضى الأنصاري، فرائد الأصول ١: ٢٤٦؛ الشيخ محمد كاظم الخراساني، كفاية الأصول: ٣٠٣، مؤسسة النشر الإسلامي، ط ١، قم، ١٤١٢هـ؛ السيد أبو القاسم الموسوي الخوئي، البيان في تفسير القرآن: ٢٩٨ - ٤٠٢.
- (xvi) انظر: الشيخ محمد تقي البروجردي، نماية الأفكار (تقارير درس الأغا ضياء الدين العراقي) ٢: ١٣٥، مؤسسة النشر الإسلامي، قم.
- (xvii) سنائي في الأبحاث القادمة على شرح نظرية التوسعة التعبدية، بيّد أننا ذكرنا تحقيق هذا المبنى في مقالةٍ أخرى لنا، تحت عنوان: (نظرية التوسعة التعبدية لسيرة العقلاء في حجية الخبر).
- (xviii) انظر للمزيد من التحقيق: محمد إحساني لنكرودي، نظريته توسعه تعبدية سيره عقلا در حجيت خبر واحد: ١٠١ - ١٠٢ (مصدر فارسي).
- (xix) حيث تخطى الروايات المشتبهة على الحجية الوجدانية بالاعتماد في سيرة العقلاء، فقد أدرجناها ضمن (طيف الأحاديث العقلانية)، إلا أن هذا القسم لا يحتاج إلى ضمان اعتبار من سيرة العقلاء؛ لأن حجيته ضرورية وعقلية.
- (xx) في دلالة هذا النوع من الروايات على الظهور يشترط في حجية ظواهر هذه الروايات الفحص عن القرائن على إرادة المعنى المخالف للظاهر، وإحراز تلك القرائن. وحده هذا الفحص هو حصول الاطمئنان والثوق بعدم وجود القرائن على الخلاف. وإن تحقّق هذا الاطمئنان في خصوص هذه الموارد يتوقّف من الناحية العملية على حصول الجزم بعدم وجود تلك القرائن المشار إليها. (انظر: المقالة نفسها، بحث ميزان قوت سند ودلالات در أخبار عقلائي وتعبدية) (مصدر فارسي).
- (xxi) وذلك لأن حجية الروايات المفيدة للقطع والاطمئنان وجدانية، وليست أصولية، بمعنى أنه عند تحلف القطع والاطمئنان عن الواقع لا يكون ذات القطع والاطمئنان عدراً له، ولن يكونا معذرين بحسب المصطلح، وبطبيعة الحال إذا لم يكن مقصراً في الخطأ الحاصل في مبادئ تحقق اليقين والاطمئنان لن يتوجّه إلى شخصه غير الآفات والمسؤوليات التكوينية والوضعية، ولن يكون بعد ذلك مستحقاً للعقاب والمؤاخذه. ويمكن تبرير معذرية المستضعفين من الناحية الفكرية على هذا الأساس أيضاً.
- (xxii) بالإضافة إلى الظهور العربي، وشمول روايات التشجيع على العلم بالنسبة إلى الاطمئنان، هناك بعض الروايات الخاصة التي تدلّ أيضاً على اعتبار الاطمئنان عند الشارح المقدّس أيضاً. (انظر: أبو العباس عبد الله بن جعفر الحميري القمي (٣٨١هـ)، قرب الإسناد: ١٣٥، تحقيق ونشر: مؤسسة آل البيت لإحياء التراث، ط ١، قم، ١٤١٣هـ؛ الحُرّ العاملي (١١٠٤هـ)، وسائل الشيعة إلى تحصيل مسائل الشريعة ٢٧: ١٢٧، ح ٢٣٥٠٢، مؤسسة آل البيت لإحياء التراث، ط ٢، قم، ١٤١٦هـ).
- (xxiii) تنقسم الأمانة المفيدة للوثوق النوعي أحياناً إلى: أ. الوثوق النوعي بشخص الخبر؛ ب. الوثوق النوعي بنوع الخبر. والمراد من الوثوق النوعي في طيف الروايات العقلانية هو ذات القسم (أ)؛ خلافاً لطيف الروايات المشمولة للتوسعة التعبدية الذي يمكنه أن يكون من القسم (ب). (انظر: محمد إحساني لنكرودي، نظريته توسعه تعبدية سيره عقلا در حجيت خبر واحد: ١٠١ - ١٠٢ (مصدر فارسي)).
- (xxiv) انظر: الميرزا أبو القاسم القمي، قوانين الأصول: ٤٣٤؛ السيد محمد باقر الصدر، دروس في علم الأصول ٢: ١٣٦.
- (xxv) في غير موارد الدوران بين المحذورين.
- (xxvi) المراد من ذلك هو التخيير الفقهي الظاهري أو التخيير الأصولي، بناءً على القول به. (انظر: وسائل الشيعة ٢٧: ١٠٨، ح ٣٣٣٨).
- (xxvii) إن الذي ذكرناه في هذه المقالة هو إجمال المطلب، وإن موضع بيان حدود وشروط دائرة التوسعة التعبدية هو علم الأصول، كما أن بيان الأدلة الإثباتية على أصل نظرية التوسعة التعبدية قد بحثناه في مقالةٍ مستقلة لنا. (انظر: محمد إحساني لنكرودي، نظريته توسعه تعبدية سيره عقلا در حجيت خبر واحد (مصدر فارسي)).
- (xxviii) إلا الخبر الذي بلغ حدّ التهمة، وفقد مسّى الإحراز، ولو من باب الوثوق النوعي بالخبر.
- (xxix) انظر: محمد فاضل موحدي لنكراني، مدخل التفسير: ١٧٥ - ١٧٦.
- (xxx) انظر: السيد أبو القاسم الموسوي الخوئي، البيان في تفسير القرآن: ٣٩٨ - ٤٠٢؛ محمد فاضل موحدي لنكراني، مدخل التفسير: ١٧٤ - ١٧٥.
- (xxxi) انظر: السيد أبو القاسم الموسوي الخوئي، البيان في تفسير القرآن: ٣٩٨ - ٤٠٢؛ محمد فاضل موحدي لنكراني، مدخل التفسير: ١٧٤ - ١٧٥.
- (xxxii) سنلاحظ قريباً كلام الخوئي وفاضل النكراني في الميل إلى هذه النظرية.
- (xxxiii) يضاف إلى ذلك أن عدم الالتفات التفصيلي إلى التوسعة التعبدية يؤدي بهم إلى الخلط العلمي والعملية، فإنهم إذا كانوا في بعض الموارد يعملون على أساس وجدانهم الارتكازي بمقتضى نظرية التوسعة التعبدية، إلا أنهم في الموارد الأخرى؛ حيث لا يلتفتون إلى وجود مثل هذه التوسعة في الشرع المقدّس، يحضرون أنفسهم ضمن حدود مقتضيات السيرة، ويحرمون أنفسهم من سعة الشريعة التعبدية ولوازمها.

- (xxxiv) انظر: عبد الله جوادى الأملي، قرآن در قرآن (القرآن في القرآن) ١: ٣٩٢، تنظيم وتحقيق: محمد بحراني، مركز نشر إسرائ، قم، ١٣٧٨هـ.ش؛ عبد الله جوادى الأملي، تسنيم در تفسير قرآن كريم ١: ١٥٦ . ١٥٩، تنظيم وتقويم: علي إسلامي، مركز نشر إسرائ، ط٢، قم، ١٣٧٩هـ.ش.
- (xxxv) كما سيأتي توضيحه في بحث (عدم التفصيل بين المسائل الكلامية وغير الكلامية).
- (xxxvi) سيأتي توضيحه في بيان معنى (نتيجة التفصيل) في البحث اللاحق، وفي بيان (عدم تناغم القضايا في قوة السند والدلالة).
- (xxxvii) كما سيأتي توضيح ذلك في بحث (حدود حجية روايات التوسعة التعبدية).
- (xxxviii) انظر: محمد فاضل موحدى لنكراني، مدخل التفسير: ١٧٤ . ١٧٥.
- (xxxix) (التفسير هو إيضاح مراد الله تعالى من كتابه العزيز). السيد أبو القاسم الخوئي، البيان في تفسير القرآن: ٣٧٩.
- (التفسير هو كشف المراد عن اللفظ المشكل). الطبرسي، مجمع البيان ١: ١٣، الفن الثالث من المقدمة. وانظر أيضاً: ابن منظور الإفريقي، لسان العرب ٥: ٥٥؛ هذه المقالة، مبحث (تعريف التفسير وماهية الحجج التفسيرية).
- (xl) إذ يقوم الافتراض في هذا النوع من الأخبار على عدم حصول الوثوق النوعي بصورها، وإلا فإنها سَعَدَ. مثل الأحاديث موثوقة الصدور. من الأخبار العقلانية المعتمدة أيضاً.
- (xli) بل يعدّون اتضاح الوظيفة العملية نتيجة لوضوح وانكشاف مراد المتكلم.
- (xlii) إن الحاجة إلى تقرير اعتبار العقلاء من قبل الشارع المقدّس. رغم توفّر مسعى الكشف والدلالة والتفسير. تأتي من جهة أن الانكشاف مفهوم ذو مراتب تشكّكية، وأن أغلب الأخبار المعتمدة عرفاً لا تفيد الكشف والانكشاف التام. وحيث يكفي عرف العقلاء في توافقه الارتكازي بهذا المقدار من الكشف فإن إضفاء هذه السيرة من قبل الشارع المقدّس يعني في الحقيقة تأكيد هذا المقدار من الانكشاف من قبل الله تعالى، وتجويز الاعتماد عليه في تفسير الآيات، والخروج من محذور التفسير بالرأي.
- (xliii) السيد أبو القاسم الموسوي الخوئي، أجود التقريرات (تقريرات دروس المحقّق النائيني) ٢: ١٦١، مطبعة العرفان، صيدا، ١٣٥٢هـ.
- (xliv) السيد أبو القاسم الخوئي، البيان في تفسير القرآن: ٣٩٩.
- (xlv) انظر: المصدر نفسه.
- (xlvii) من قبيل: قانون المكاتبات، وسائر النصوص من هذا القبيل.
- (xlviii) إن هذا الفحص عن احتمال الخلاف يقتصر في المحاورات العرفية على ملاحظة القرائن المتصلة الحالية والمقالية. ومن هنا فإن الظواهر الحاصلة من المحاورات العرفية لا تحتاج إلى تفسير؛ إذ بعد وضوح الكلام في المعنى الظاهر والقابل للأخذ لا يبقى هناك من نقابٍ وغشاوة على وجه الكلام؛ كي يكون بحاجة إلى إماطة وتفسير. نعم، إذا كانت هناك في المحاورات العرفية قرينة منفصلة على المعنى المخالف للظاهر فإن اعتبار ظهور الكلام المذكور سيكون ساقطاً.
- (xlviii) يقول ابن ميثم البحراني: (اليقين في عرف العلماء هو اعتقاد أن الشيء كذا، مع اعتقاد أنه لا يمكن أن لا يكون كذا، وهو أخصّ من العلم، الذي هو أخصّ من الاعتقاد الجازم المطابق، الذي هو أخصّ من الاعتقاد المطابق، الذي هو أخصّ من مطلق الاعتقاد). ابن ميثم البحراني، شرح مئة كلمة: ٥٣؛ وانظر أيضاً: الحدائق الناضرة ٩: ١٦٠.
- (xlix) انظر: عبد الله جوادى الأملي، قرآن در قرآن ١: ٣٩٢؛ وانظر أيضاً: عبد الله جوادى الأملي، تسنيم در تفسير قرآن كريم ١: ١٥٦ . ١٥٩ (مصدران فارسيان).
- (l) لقد بحثنا في الفوائد الإثباتية والثبوتية المترتبة على الأحاديث الضعيفة في مقالةٍ أخرى. (انظر: دو رويکرد ثبوتي وإثباتي در نقد حديث (مصدر فارسي))، وأما هنا فنكتفي بمجرد الإشارة إلى الفوائد المذكورة في مجال التفسير.
- (li) وبطبيعة الحال فإن الوصول إلى الأساليب التفسيرية لأهل البيت^ع عملية في غاية الصعوبة والتعقيد، وتحتاج إلى سنواتٍ طويلة من المعيشة في ضوئها، بحيث إن الغوص في محيط الأحاديث التفسيرية يُعَدُّ في حدّ ذاته من السهل الممتنع.
- (lii) انظر: ابن شهر آشوب (٥٨٨هـ)، مناقب آل أبي طالب ٣: ٥٢٦، تحقيق: جماعة من أساتذة النجف الأشرف، المطبعة الحيدرية، النجف الأشرف، ١٣٧٦هـ؛ محمد باقر المجلسي، بحار الأنوار ١٠: ٢٩٢، ح ١؛ ٥٠: ٣١١، ح ٦: (لأنه رجلٌ يفهم إذا سمع).
- (liii) انظر: (نظرية التوسعة التعبدية لسيرة العقلاء في حجية الخبر)، بحث (التسامح في أدلة السنن) و(أحاديث من بلغ).



Manufacturing Menace: Israel's Strategic Construction of Iran as an Existential Threat and Its Implications for Regional Politics

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Israel, Iran, existential threat, periphery doctrine, nuclear program, ballistic missiles, Oslo Accords, U.S.-Israel relations, threat construction, domestic politics

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ABSTRACT

This article examines Israel's strategic construction of Iran as an existential threat throughout the 1990s, arguing that this portrayal was not based on objective intelligence assessments but served instrumental political purposes. Through analysis of Israeli policy under Prime Ministers Rabin, Peres, and Netanyahu, the study demonstrates how the Iranian threat narrative was leveraged to advance domestic agendas, justify negotiations with the PLO, influence U.S. foreign policy, and resist concessions under the Oslo Accords. The article reveals a pattern of exaggeration and manipulation of intelligence regarding Iran's nuclear and missile capabilities, often contradicting Israel's own security establishment. It concludes that the demonization of Iran was a flexible political tool, periodically amplified or downplayed based on shifting Israeli strategic interests rather than empirical changes in Iranian capabilities or intentions.

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Introduction

The strategic construction of threats in international relations often serves political objectives beyond immediate security concerns. This dynamic is vividly illustrated in the case of Israel's portrayal of Iran as an existential threat during the 1990s, a period marked by complex geopolitical shifts in the Middle East. The article "Israel's Construction of Iran as an Existential Threat" by Gareth Porter offers an incisive analysis of how successive Israeli administrations instrumentalized the narrative of an Iranian nuclear and ballistic missile threat, not solely based on objective intelligence assessments but as a calculated policy tool to serve domestic political aims, manage foreign relations, and shape regional power balances. This introduction provides a critical context for understanding the interplay between political manipulation, warmongering tendencies of the Zionist regime, and the consequential rise of Iran's strategic posture in the Middle East.

Historically, Israeli security policy towards Iran was framed through the "periphery doctrine," which regarded Iran, along with other non-Arab regional actors, as potential allies against hostile Arab nationalist regimes backed by the Soviet Union. This doctrine, rooted in Israel's geopolitical isolation as a Jewish state surrounded by predominantly Arab nations, shaped Israeli strategy from the 1950s through much of the Cold War. Notably, under the Shah's regime, Iran was an important partner for Israel, with cooperation taking covert and overt forms, including arms deals and intelligence sharing. Even after the 1979 Islamic Revolution, Israel's security establishment initially assessed Iran as a lesser threat compared to Iraq, primarily due to Iran's

focus on the Iraq-Iran War and its limited ballistic missile and nuclear capabilities at the time. Throughout the late 1980s and early 1990s, Israeli intelligence agencies ranked threats in descending order starting with Palestinian militancy, Syria, Iraq, and only then Iran, which was seen as distant in both intention and capability to pose an immediate danger. This measured and pragmatic assessment stood in stark contrast to the alarmist rhetoric that would emerge over the subsequent decade.

The pivotal shift occurred in the early 1990s, particularly under the premiership of Yitzhak Rabin, who diverged sharply from the established "periphery doctrine" by explicitly designating Iran as Israel's primary security threat. This shift was not precipitated by sudden advances in Iranian military technology or nuclear progress but was rather a strategic repositioning designed to support domestic political objectives. Rabin's government faced significant internal challenges in advancing the Israeli-Palestinian peace process, particularly the Oslo Accords, against opposition factions skeptical or hostile to compromise. To galvanize public and political backing for the peace process, Rabin's administration magnified the Iranian threat, portraying Tehran as an irrational, fundamentalist regime bent on acquiring weapons of mass destruction and destabilizing the region. This portrayal not only served to rally nationalist sentiments but also functioned to delegitimize opponents of the peace initiatives by associating them with tacit support for Iran. The threat narrative extended into asserting that the nuclear and missile threat from Iran was imminent and existential, despite intelligence assessments acknowledging the long-term and uncertain nature of Iran's weapons programs.

The subsequent governments of Shimon Peres and Benjamin Netanyahu continued to evolve and manipulate this narrative, each for distinct but overlapping reasons. Peres reinforced the threat during the 1996 elections, employing it as a campaign tool to counteract Likud's criticisms and to portray himself as strong on security. Netanyahu's initial term exhibited a complex relationship with the Iran threat narrative; while initially downplaying it in line with intelligence assessments, his government later revitalized the rhetoric as a strategic lever to influence U.S. policymaking. Netanyahu utilized the perceived Iranian missile and nuclear threat to gain leverage over the Clinton administration, particularly concerning U.S. pressure to implement aspects of the Oslo II Accord involving Israeli withdrawals from occupied territories. By emphasizing the Iranian threat, Netanyahu sought to strengthen domestic political standing and expand Israeli freedom of action both domestically and internationally. This political exploitation was coupled with efforts to build U.S. congressional support for sanctions legislation targeting Iran's ballistic missile program, further solidifying the linkage between Israeli domestic politics and U.S. foreign policy.

The instrumentalization of the Iranian threat entailed significant exaggerations and misrepresentations of intelligence data. Claims regarding Russian technology transfers enabling Iran's missile development were often constructed on circumstantial evidence and inferences rather than verified facts, as later investigations revealed. These inflated claims fueled an environment conducive to aggressive rhetoric and the contemplation of preemptive military strikes

against Iranian nuclear and missile facilities. The cyclical pattern of threat inflation, subsequent partial policy reversals, and renewed escalation characterized Israeli policy through the 1990s, underscoring the political nature of the threat construction rather than a stable security assessment.

This manipulative threat environment also played a critical role in shaping the wider Middle Eastern geopolitical climate. Iran, confronted with relentless Israeli hostility and the looming possibility of military action, intensified its efforts to develop deterrent capabilities, particularly through missile advancements. Reformist voices within Iran sought diplomatic engagement and arms control discussions, but these overtures were largely overshadowed by Israel's sustained demonization campaign. The resultant adversarial dynamic entrenched mutual hostility, promoted regional polarization, and constrained potential avenues for peaceful conflict resolution, thereby exacerbating instability in a region already burdened by protracted conflicts.

Moreover, Israel's portrayal of Iran as an existential threat had pronounced implications for the Israeli-Palestinian peace process. By redirecting national and international attention toward a distant yet threatening adversary, Israeli political elites managed to justify continued settlement expansion and hardline security policies in the occupied territories. The Iranian threat narrative enabled Israeli leaders to frame Palestinian resistance as subordinate to a greater security imperative, thus undermining prospects for comprehensive peace initiatives. Furthermore, the alignment of this narrative with U.S. domestic political currents, including defense industry interests and congressional lobbying, entrenched a

policy feedback loop that prioritized confrontation over diplomacy.

In conclusion, the Israeli construction of Iran as an existential threat throughout the 1990s exemplifies the potent role of political narratives in international security policy. Rather than a direct reflection of evolving Iranian military capabilities, the threat portrayal was a deliberate and multifaceted strategic tool deployed by Israeli leaders to further domestic political goals, manipulate U.S. policy, and maintain regional dominance. This deployment of fear and hostility fundamentally reshaped Middle Eastern geopolitics, contributing to long-term patterns of conflict and confrontation that continue to reverberate. Understanding the origins, mechanisms, and consequences of this constructed narrative is essential for scholars and policymakers seeking to address the enduring tensions in the region and to explore pathways toward sustainable peace.

Literature Review

Israel's Construction of Iran as an Existential Threat: A Critical Analysis

The portrayal of Iran as an existential threat by the Israeli state represents a complex interplay of political strategy, domestic considerations, and shifting geopolitical realities rather than an objective assessment of Iranian capabilities or intentions. This analysis draws on scholarly research and historical evidence to unpack how Israel's depiction of Iran as a dire enemy has been instrumentalized to serve various Israeli domestic and foreign policy objectives, particularly in relation to U.S. support, the peace process with the Palestinians, and regional influence.

Historically, the Israeli view of Iran underwent a significant transformation in the 1990s. Prior to the 1979 Islamic Revolution, under the Shah, Iran was a key strategic ally within Israel's "periphery doctrine," a policy that sought alliances with non-Arab regional powers such as Iran and Turkey to counterbalance hostile Arab states (Porter, 2015). The Islamic Republic, initially, was not seen as a direct threat; on the contrary, Israeli policymakers and intelligence agencies considered Iran a potential ally against Iraq during the protracted Iran-Iraq war (Porter, 2015).

The shift towards framing Iran as a principal threat was largely catalyzed under Prime Minister Yitzhak Rabin starting in 1993. This timing coincided with the Oslo peace process and Rabin's strategic imperative to justify direct negotiations with the Palestine Liberation Organization (PLO). By overstating the Iranian threat, Rabin aimed to rally domestic support for the peace process by refocusing public attention on Iran as a more distant and dangerous adversary, thus sidelining contentious Palestinian issues (Porter, 2015). Rabin's rhetoric of an imminent nuclear threat from Iran, despite intelligence assessments suggesting Iran was years away from such capabilities, served to mobilize political capital both within Israel and with the United States (Porter, 2015).

The Israeli construction of the Iranian threat intensified under subsequent leaders, notably Benjamin Netanyahu during his first premiership (1996–1999). Netanyahu adeptly used the alleged Iranian missile and nuclear programs as leverage in U.S. politics, particularly to influence congressional legislation aimed at curtailing Russian assistance to Iran's ballistic missile development—an area in which Israeli

intelligence claims have since been questioned or disproved (Porter, 2015). This strategic use of the Iranian threat not only aimed at limiting Iran's regional power but also at bolstering Netanyahu's position against U.S. pressure to implement agreements related to the Israeli-Palestinian peace process, specifically the Oslo II accords (Porter, 2015).

Importantly, Israeli intelligence expert assessments in the 1990s often contradicted the government's alarmist narrative. For example, Mossad chiefs and military intelligence consistently viewed Iran's nuclear program as embryonic and its missile capabilities as limited, with no immediate capacity to threaten Israel directly (Porter, 2015). These assessments align with the broader "periphery doctrine" perspective, which envisaged the possibility of shifting alliances with Iran contingent on regional dynamics (Porter, 2015).

The distinguishing feature of Israel's Iran policy during this period was its oscillation between demonization for political utility and moments of pragmatism or attempted accommodation. Netanyahu's government reversed its hostile posture in 1998 when diplomatic arrangements with the U.S. and Russia on sanctions were largely achieved, and even suggested that Israel did not currently view Iran as an enemy (Porter, 2015). Yet, as political contexts evolved—especially linked to Palestinian peace negotiations and U.S.-Iran diplomatic overtures—the hardline rhetoric and militarized posturing resumed, entrenching Iran as a perpetual existential threat in Israeli discourse (Porter, 2015).

The repercussions of this constructed narrative have been profound. By framing

Iran primarily as an ideological, nuclear-armed fanatic bent on Israel's destruction, Israeli policymakers helped shape international views that have supported escalated sanctions, military threats, and political isolation of Iran. This has arguably contributed to the intensification of mutual hostility and diminished prospects for regional détente (Porter, 2015).

In conclusion, the demonization of Iran by Israel in the 1990s was less about an immediate military threat and more about domestic political manipulation, leveraging U.S. alliances, and shaping regional geopolitical perceptions. This strategic narrative construction has reinforced enduring mistrust and conflict dynamics that continue to shape Middle Eastern security policies. Understanding this history is essential for critically analyzing current and future Israeli-Iranian relations and for exploring pathways to sustainable peace in the region.

Research Methodology

Research Methodology for Analyzing Israel's Construction of Iran as an Existential Threat

This research investigates the strategic portrayal of Iran as an existential threat by Israeli political leadership during the 1990s, focusing on how this narrative served multiple domestic and international political objectives. The methodology combines qualitative content analysis of primary and secondary sources with a historical-political analytical framework to critically assess the motives, rhetoric, and consequences of Israel's Iran policy.

Research Design

The study adopts a qualitative research design grounded in interpretive historical

analysis. It systematically examines textual data from archival government statements, intelligence reports, political speeches, media coverage, and scholarly literature to trace the evolution of Israel's threat narrative concerning Iran. The research seeks to contextualize Israel's rhetoric within broader geopolitical shifts, such as post-Cold War regional reconfigurations, U.S.-Israel relations, and the Israeli-Palestinian peace process.

Data Collection

Primary sources include official speeches and policy documents of key Israeli leaders, notably Prime Ministers Yitzhak Rabin, Shimon Peres, and Benjamin Netanyahu, as well as public statements from Israeli defense and intelligence officials. These are supplemented by contemporaneous news articles from major international and Israeli media outlets, providing insight into public discourse and policy framing. The study also incorporates declassified intelligence assessments and legislative records—particularly regarding U.S. congressional actions on Iranian missile proliferation and sanctions legislation—to analyze the interface of Israeli strategy with American foreign policy.

Secondary sources comprise academic journal articles, expert analyses, biographies, and investigative journalism, including the work of Gareth Porter and other Middle East scholars. These sources offer critical perspectives on the reliability of intelligence claims, the domestic political context in Israel, and the impact of Israeli lobbying in U.S. politics.

Analytical Approach

Data are subjected to thematic content analysis to identify recurring motifs, strategic narratives, and shifts in rhetoric about Iran. The analysis differentiates between official intelligence appraisals and political messaging to discern instances of exaggeration, misrepresentation, or instrumentalization of the Iranian threat. Attention is given to temporal variations aligning with electoral cycles, peace negotiations, and U.S. policy changes, illustrating the strategic deployment of fear rhetoric.

This methodological approach also employs process tracing to chart how Israel's threat construction correlated with, and potentially influenced, shifts in U.S. policy, especially regarding sanctions and military posturing. By comparing multiple sources and contrasting official statements with intelligence evaluations, the study highlights discrepancies and underlying motivations.

Ethical Considerations

The research maintains academic rigor through careful source verification and critical evaluation of the biases inherent in political and media discourses. It refrains from normative judgments while emphasizing the importance of transparency in intelligence and political communication.

Limitations

As the study relies on available public records and secondary analyses, certain classified or undisclosed diplomatic communications may remain inaccessible, possibly limiting full transparency of strategic intentions. The analysis acknowledges potential biases in sources linked to political agendas but mitigates these

through triangulation across diverse materials.

Methodology

This multi-source qualitative research method, combining content analysis and process tracing within historical and political frameworks, enables a nuanced understanding of how Israel's framing of Iran as an existential threat was constructed, manipulated, and operationalized for strategic ends. It provides a foundation for exploring the enduring implications of this narrative on regional security dynamics and international relations.

Findings

article "Israel's Construction of Iran as an Existential Threat" reveals multiple findings related to the strategic use of threat narratives by Israeli leadership in the 1990s, the political manipulation underlying these narratives, and the consequent impacts on regional security and diplomacy. The findings demonstrate how Israel's depiction of Iran as an imminent, irrational, nuclear-armed existential threat was both a political instrument and a catalyst for long-term antagonism, contributing to persistent regional instability.

Strategic Narrative Construction as Political Instrument

One of the key findings is that the Israeli portrayal of Iran as a dire existential threat was not primarily based on objective intelligence assessments or sudden changes in Iranian capabilities. Instead, it was a calculated narrative constructed to serve specific domestic and foreign policy objectives. During the 1990s, Israeli leaders, beginning with Prime Minister Yitzhak Rabin in 1993, deliberately amplified the perceived

Iranian threat to mobilize political support for the Oslo peace process and to position Israel advantageously in Israeli-Palestinian negotiations. This instrumental use of the threat narrative continued through subsequent administrations, including those of Shimon Peres and Benjamin Netanyahu.

Shift from Periphery Doctrine and Pre-Existing Intelligence Assessments

Porter's research uncovers a dramatic departure from Israel's longstanding "periphery doctrine," which had framed Iran, under the Shah and even after the 1979 revolution, as a potential regional ally against common Arab adversaries, notably Iraq. Israeli intelligence during the early 1990s did not rank Iran high among security threats, often placing it below Palestinian militancy, Syria, and Iraq. The Iranian nuclear program was still nascent, and Iranian missile capabilities were assessed as limited and not immediately threatening to Israel. These intelligence evaluations contrasted starkly with the public rhetoric of imminent Iranian nuclear and ballistic missile threats promulgated by Israeli political leaders.

Domestic Political Utility in Israeli Context

The article demonstrates that Israel's inflation of the Iranian threat was intertwined with electoral politics and internal power struggles. Rabin and Peres used the specter of an Iranian threat to justify controversial policy decisions, specifically the Israeli-Palestinian peace negotiations. The narrative fostered public support by framing peace as necessary to confront the broader and more dangerous threat posed by Iran's alleged nuclear ambitions. Conversely, Netanyahu initially distanced himself from the Iran alarmism, reflecting his opposition to the Oslo process, but later reinstated and

magnified the threat narrative to counter U.S. diplomatic pressures regarding Israeli settlement expansion and compliance with Oslo II. Netanyahu's exploitation of the Iranian threat provided leverage over U.S. policymaking and enabled Israel to sidestep commitments in the peace process.

Instrumentalization of U.S. Legislative and Policy Process

A critical finding concerns Israel's strategic engagement with the U.S. political system to reinforce its narrative on Iran. Israeli officials systematically linked the Iranian missile and nuclear threat to U.S. national security concerns, supporting congressional sanctions legislation such as the Iran Missile Proliferation Sanctions Act of 1997. Such efforts were supported by Israeli lobbying groups within the U.S. and aligned with the interests of American defense contractors and the missile defense lobby, which influenced congressional deliberations. This approach not only heightened U.S.-Iran tensions but also constrained U.S. diplomatic flexibility in managing the Israeli-Palestinian peace process, thereby securing Israel's geopolitical interests.

Discrepancies and Misrepresentations in Intelligence Claims

Porter identifies significant discrepancies between Israeli political rhetoric and the underlying intelligence. Assertions about Iran's possession or near possession of long-range ballistic missiles capable of reaching Israel, as well as imminent nuclear weapons development, were often inflated or based on questionable evidence. Notably, claims about Russian technology transfers enabling Iran's missile program were later shown to be exaggerated or false, founded more on inferred threats than verified facts. These

misrepresentations, consciously or unconsciously, fueled an escalating cycle of fear and threat perception.

Cycles of Escalation and Temporary Reversals

The article finds that Israeli policy toward Iran during the 1990s was marked by cycles of aggressive rhetoric, threats of preemptive military action, and opportunistic reversals toward conciliatory tones. For example, Netanyahu's government initially escalated threats and military posturing against Iran, only to reverse course following diplomatic agreements and intelligence reassessments suggesting that Iran lacked immediate capabilities posing a direct threat. Although brief, these reversals underscored the political instrumentalization of threat narratives and reflected reactive policy shifts rather than strategic rapprochement. Nonetheless, the cumulative effect was a hardened Israeli stance that framed Iran as a perpetual adversary in subsequent decades.

Impact on Iran-Israel and Regional Relations

findings suggest that Israel's construction of an existential Iranian threat contributed to a self-fulfilling dynamic in which Iran responded by intensifying its military programs, particularly missile capabilities, to establish credible deterrence against Israel. The mutual demonization entrenched hostility, undermining prospects for diplomatic engagement. Attempts by Iranian reformist leaders to initiate arms control talks and reduce tensions were not reciprocated sincerely by Israel, which was preoccupied with isolating Iran and maintaining U.S. support for its regional aims. This dynamic has had lasting effects on Middle Eastern geopolitics, exacerbating conflict patterns

and complicating efforts toward peace and stability.

The Role of Ideology and Symbolism

The findings also highlight how ideology and symbolic framing played a pivotal role in shaping Israel's public threat discourse. Iranian leadership was consistently portrayed not just as a geopolitical adversary but as an ideological fanatic committed to Israel's destruction, amplifying existential fears beyond empirical threat assessments. This symbolic construction served to unify Israeli public opinion behind hardline security policies and justified exceptional measures, including threats of preemptive strikes .

Conclusion

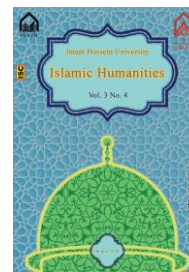
comprehensive examination elucidates the complex and multifaceted nature of Israel's construction of Iran as an existential threat during the 1990s. It reveals how political manipulation, intelligence misrepresentation, and strategic leveraging of U.S. relations contributed to a polarized and militarized regional environment. Far from simply reacting to a genuine security challenge, Israeli leadership harnessed the Iranian threat narrative to advance domestic political agendas and shape international policy in ways that reinforced hostility and constrained diplomatic options. Understanding this constructed narrative is crucial for scholars and policymakers aiming to address the enduring tensions between Israel and Iran and to explore alternative pathways toward regional peace.

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Comparative Analysis of the Components of Social Capital in the Modern and Islamic Paradigms

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social capital; modernity; Transcendent Philosophy; Mullā Ṣadrā; comparative analysis

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ABSTRACT

This study aims to conduct a comparative analysis of the concept of social capital within two fundamental epistemic frameworks—modernity and Islamic Transcendent Philosophy. Using a descriptive-analytical method grounded in comparative inquiry; it examines the concept and components of social capital in these two intellectual paradigms. The data were organized across three domains: conceptual analysis, ontology, and anthropology. The conceptual comparison of social capital shows that, in modern thought, social capital is primarily defined as a collective resource or asset that emerges through enduring networks of relations among individuals. By contrast, although no exact conceptual equivalent for the term social capital is employed in Transcendent Philosophy, social relations in this philosophical tradition possess a meaning and value that extend far beyond merely worldly functions. From the perspective of Sadrian philosophy, trust, cohesion, and social participation may be understood as extensions of the existential reality of the human being; in this sense, relations among human beings are not merely conventional arrangements or instruments for the exchange of interests, but rather have their roots in the shared nature and primordial disposition of humanity. The differences between modernity and Transcendent Philosophy at the level of philosophical foundations exert a direct influence on the understanding of social capital. The modern worldview is based on autonomous rationality and the separation of the material sphere from the spiritual realm. Finally, the anthropological comparison—that is, the foundations related to human nature—shows that each of the two approaches' understanding of human nature and the ultimate purpose of life plays a decisive role in the interpretation of social capital. Influenced by humanism and Enlightenment individualism, modern anthropology views the human being as an autonomous and rational agent who forms society as an instrument or contract for securing personal interests.

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Introduction

Social capital is one of the most consequential concepts in contemporary social sciences and plays a pivotal role in explaining the quality of human relations and the dynamics of social development. Yet, the vast majority of the literature on this concept has been articulated within the framework of modern Western theories, with comparatively little attention devoted to its resonance in other intellectual traditions. The central question guiding this study is how the concept of social capital can be examined comparatively within two distinct paradigms—one emerging from Western modernity and the other rooted in Islamic Transcendent Philosophy. More specifically, what points of convergence and divergence can be identified between the theoretical foundations of social capital in modern thought and the philosophical principles of Transcendent Philosophy (the Sadrian school), and how might such a comparison deepen our understanding of the issue? This question is significant because social capital is not merely a sociological construct; rather, it functions as a conceptual bridge between the individual and collective spheres and may provide the groundwork for the formation of other forms of human and cultural capital (Putnam, 2000). Accordingly, the absence of

comparative research between modern and Islamic perspectives in this field constitutes a theoretical gap that the present study seeks to address. The significance of the topic can be understood at both theoretical and practical levels. At the theoretical level, a comparative inquiry into social capital in modernity and Transcendent Philosophy contributes to the expansion of interdisciplinary knowledge. In Western political science and sociology, the concept refers to trust-based ties and networks, along with reciprocal norms that facilitate the attainment of collective goals (Daloiz, 1399). Putnam defines social capital as the connections among individuals, including social networks and the norms of reciprocity and trust that emerge from them (Putnam, 2000), while Fukuyama likewise emphasizes elements such as trust and cooperation grounded in shared norms (Fukuyama, 1995). By contrast, within the Islamic tradition—and especially in the aftermath of the Islamic Revolution in Iran—the importance of social capital has been more explicitly foregrounded through a religious framework. In a religious society, collective solidarity and mutual trust are regarded as essential conditions for growth and progress, and the institutionalization of religious values in social governance can reinforce the components of social capital

(Zarei, 1398). A comparative reading of these two perspectives opens up the possibility of formulating alternative, locally grounded theoretical foundations in response to dominant Western theories.

A brief review of the literature shows that the concept of social capital has been formulated by numerous theorists in recent decades. Although the origins of the term can be traced back to the early twentieth century, its theoretical consolidation took place through the works produced in the late twentieth century. Pierre Bourdieu defines social capital as the aggregate of actual or potential resources linked to possession of a durable network of institutionalized relationships of mutual acquaintance and recognition, emphasizing the resources embedded in relational networks (Bourdieu, 1986). James Coleman highlights the role of social capital in facilitating collective action through norms and trust, while Robert Putnam, through works such as *Bowling Alone*, connects the concept of social capital to civic participation and democracy. Accordingly, in modern thought, social capital is understood as an intangible form of social wealth that, through networks, mutual trust, and norms of cooperation, contributes to the formation of the common good and the development of society (Putnam, 2000;

Bourdieu, 1986; Coleman, 1988). The concept of social capital has acquired such significance that some scholars regard it as a foundational driver of sustainable human and economic development, while its erosion or absence is seen as a major source of various social harms (Fuchs & Offe, 2002). In contrast to the empirical orientation through which social capital is commonly theorized within the modern paradigm, a different and more profound perspective can be found in the Islamic philosophical tradition, particularly in Transcendent Philosophy. This school of thought, developed by Şadr al-Dīn Shirazi (Mullā Şadrā-) during the Safavid era, emerged through the synthesis of several major intellectual currents, including Peripatetic and Illuminationist philosophy, Islamic mysticism, and theological principles. Transcendent Philosophy is not merely a philosophical system in the narrow sense; rather, it presents a comprehensive vision of both the human being and the world, one that remains intellectually alive and influential within Iranian thought and the broader Islamic intellectual tradition. Although most of Mullā Şadrā's writings are devoted to ontological and theological concerns, the social implications embedded in his thought should not be overlooked.

In Ṣadrā's view, the moral and inward development of the human being lays the groundwork for positive transformation in society. He holds that a healthy society emerges from within individuals who have cultivated themselves. For this reason, he regards individual morality as a foundation for the formation of social trust and cohesion. From this perspective, social capital is something far more than institutions or social contracts; rather, it is a reflection of virtue, religiosity, and moral rationality, which becomes manifest in the everyday conduct of members of society. Accordingly, Transcendent Philosophy helps us understand social capital not merely at the level of external relations, but within the very process of human existential growth (Lekzaei, 1387). Recent studies indicate that the religious concepts related to social capital in Mullā Ṣadrā's thought—such as trust, cohesion, and norms arising from divine teachings—although rooted in individual morality, display a form of social functioning remarkably similar to the components recognized in Western theories of social capital once they enter the social sphere. This resemblance suggests that Islamic philosophy, and Transcendent Philosophy in particular, possesses considerable potential for engaging in dialogue with modern social

theories and may play an important role in deepening our understanding of contemporary concepts.

This study seeks to present a comparative account of social capital from two different perspectives: one grounded in theories of modernity and the other rooted in Transcendent Philosophy. To this end, the conceptualization of social capital in modern thought has been placed alongside the ideas of Mullā Ṣadrā and contemporary commentators on his philosophy, so that, through this comparison, the points of convergence and divergence between these two intellectual paradigms may become clearer. The study addresses the issue from two angles. On the one hand, it seeks to better understand the social capacities of Sadrian philosophy and to derive concepts from it that are aligned with social capital; on the other hand, it offers a critical reading of the dominant theories of social capital in the modern world, revisiting them from the standpoint of Islamic philosophy. It is hoped that this research may take a step toward the indigenization of social capital theory and establish a meaningful connection between the Islamic philosophical tradition and contemporary social concerns.

Conceptual Framework and Theoretical Foundations

In the modern literature, social capital refers to the resources embedded in social networks that are formed through trust, shared norms, and voluntary cooperation among individuals, thereby enhancing social cohesion and institutional effectiveness (Putnam, 2000). From the perspective of theorists such as Bourdieu, Coleman, and Putnam, this concept has multiple dimensions, each of which has been approached from a particular angle—whether power, function, or civic virtue (Bourdieu, 1986; Coleman, 1988). By contrast, Mullā Ṣadrā's Transcendent Philosophy, drawing on principles such as the primacy of existence, substantial motion, and the unity of intellect and love, offers a different framework for understanding society and human relations. In this framework, human society is not merely the product of mental conventions or material needs, but possesses an existential foundation and a teleological orientation. Social bonds, in this view, are manifestations of the ontological degrees of human beings and the context of their spiritual journey (Motahhari, 1398; Javadi Amoli, 1388). Within such a context, social capital may be understood as a set of moral virtues, inward religious commitments, and faith-based

cohesion that serves a dual function: on the one hand, it makes social order and cohesion possible; on the other, it creates the conditions for the spiritual growth and individual perfection of members of society (Parsania and Jafarzadeh, 1399).

1. Theoretical Foundations of Social Capital in the Modern Paradigm

James Coleman was among the first thinkers to revisit the conceptualization of social capital and to operationalize it with greater precision in the social sciences. In his analysis of this phenomenon, rather than focusing on its intrinsic nature, essence, or inner content, he emphasizes its functions, uses, and practical effects within the context of social structure. From Coleman's perspective, social capital is part of the social structure that enables social actors to access the resources they need and to secure their desired interests. This dimension of social structure comprises three fundamental and constitutive elements. The first is obligations and expectations, which arise on the basis of trust and the reliability of the social environment. The second is information networks and channels of knowledge transmission, which make the flow of data possible within the social structure and serve as the foundation for social action and

rational decision-making. The third is a normative-sanctioning system that, through effective and efficient mechanisms of enforcement, encourages and reinforces certain forms of desirable social behavior while preventing the emergence of unwanted or deviant conduct. Coleman maintains that social capital is built upon these functions and practical effects, and that it may manifest itself in the three forms outlined above (Coleman, 1377). In Coleman's view, social capital is not a single, unified entity; rather, it encompasses a variety of different phenomena that share two common characteristics: first, all of them constitute aspects of social structure, and second, they facilitate certain actions of individuals within that structure (Abdollahi, 1385, p. 180). He further maintains that, as a component of social structure, social capital is productive in much the same way as other forms of capital, since it enables actors to achieve goals that might otherwise remain unattainable in its absence (Field, 2008).

Social capital is broadly understood as the set of norms, obligations, reciprocal relationships, and forms of trust embedded within social relations, social structures, and the institutional hierarchies of society, through which individuals are enabled to pursue both collective and personal

objectives (Coleman, 1990, p. 134). Coleman identifies several factors that contribute to the formation and expansion of social capital, among which mutual assistance and ideology occupy a central position. The act of seeking and providing assistance among individuals strengthens social ties and consequently increases the stock of social capital. By contrast, conditions such as material abundance, extensive welfare provisions, or excessive dependence on governmental support may reduce individuals' need for one another and thereby weaken social capital. Ideological orientations likewise play a significant role in this process. Beliefs centered on mutual support, altruistic action, and acting for the benefit of others contribute directly to the development of social capital. In this regard, religious beliefs that emphasize the moral necessity of helping others and promoting the common good constitute an important foundation for the formation and reinforcement of social capital.

From Coleman's perspective, information is an important form of social capital, representing a potential capacity that constitutes an intrinsic and inseparable feature of social relations. The significance of information lies in the fact that it provides the foundation for action; however, acquiring it

entails costs. At the very least, obtaining information requires attention, and attention is always limited. One of the means through which information can be acquired is through social relations, and the information obtained in this way facilitates action.

Norms: if there are strong and effective norms within social groups that require individuals to set aside personal interests and act in the interest of the collective, social capital will emerge. Alongside his attention to the benefits of social capital, Coleman also considers its costs. He argues that social capital, while facilitating certain forms of action, also imposes constraints on others. From his perspective, the norms prevailing within one domain may reduce innovation in that domain. Coleman maintains that social capital is defined by its function; in his view, it is not a single entity but rather a variety of different things that share two common characteristics: all of them constitute aspects of social structure, and they facilitate certain actions of individuals within that structure. Social capital is productive capital and makes the achievement of specific goals possible (Coleman, 1998).

Wendy Stone

In her approach to measuring social capital, Wendy Stone limits the concept to two dimensions: the structure of relationships and the quality of relationships. The relevant elements include the type of relationships (formal and informal), the size of the relational network (broad or limited), and the internal and external structure of relationships. In the Family project, Social Capital and Citizenship in Australia, one of the most comprehensive conceptual frameworks for measuring social capital was developed (Stone, 2001). Based on this framework, social capital is understood as a multidimensional concept that includes networks, trust, and norms, and places emphasis on both the quality of social relations and the structure of those relations.

Pamela Paxton

From Paxton's perspective, social capital consists of objective and subjective, or affective, bonds among members of society. She considers social capital to comprise two important components that reflect the traditional distinction between structure and content in social theory, as well as the quantitative and qualitative dimensions of social capital. Taking these two components into account, she conceptualizes social capital in terms of mutual connections among

individuals, as well as mutual trust, norms, and positive emotions (Ghaffari, 1389).

Robert Putnam

According to Robert Putnam (1383), physical capital refers to tools and equipment, while human capital refers to education and training that enhance an individual's productive capacities. In comparison with these two forms of capital, social capital refers to features of social organization—such as networks, norms, and social trust—that facilitate cooperation and collective action for mutual benefit. Putnam likewise conceptualizes social capital in terms of three principal components: networks, norms, and trust. He defines social capital as the networks, norms, and forms of trust that make cooperation and collaboration for mutual advantage more attainable (Fawzul, 2006). Putnam argues that although bonding social capital is useful for preserving existing social arrangements within groups, bridging social capital is more desirable for social advancement and broader development. His principal concern lies in understanding the ways in which social capital influences political regimes and democratic institutions. From Putnam's perspective, social capital consists of concepts such as trust, norms, and networks that foster effective interaction and

participation among members of a community and ultimately secure their mutual interests. He extends the concept of social capital beyond the individual level and is particularly interested in how social capital functions at regional and national levels, as well as in its effects on democratic institutions and, ultimately, economic development. Accordingly, he defines social capital through three core elements—networks, norms of reciprocity, and trust—as fundamental characteristics of social organization (Tavassoli, 1384, p. 14).

Francis Fukuyama

Fukuyama (1999) defines social capital in civil society as the set of norms that permits cooperative behavior among members of a group. He argues that the strength and effectiveness of social capital within a society depend on the extent to which individuals adhere to shared norms and values, as well as on their capacity to set aside personal interests in favor of the common good and collective well-being. From Fukuyama's perspective, social capital consists of a set of informal values and norms shared among members of a group within which cooperation and collaboration are possible. Accordingly, trust, shared values, and common norms constitute the principal

foundations of social capital (Ketabi et al., 1383). In his discussions, Fukuyama also examines the factors that influence the stock of social capital within a society. He maintains that these factors are determined not merely by internal group solidarity, but more importantly by the manner in which groups relate to those outside their own boundaries. Strong moral bonds within a group may, in certain cases, reduce trust toward outsiders and weaken effective cooperation with them. Beyond the role of the state, Fukuyama identifies two additional social factors that significantly shape social capital. The first is religion. Religion continues to be one of the most important sources of culture and is likely to remain so in the future; however, sectarianism may simultaneously exert a particular influence on the accumulation of social capital. The second influential factor in developing societies is globalization (Fukuyama, 1999). Within modernity, social capital is generally understood as a network of social relations, mutual trust, and shared norms that facilitate cooperation and coordination in society (Putnam, 2000). This concept is grounded in instrumental rationality and individualism, where social relations are largely shaped by contracts and individual interests (Giddens, 1991).

2. Theoretical Foundations of Social Capital in the Islamic Paradigm (Transcendent Philosophy)

Transcendent Philosophy, as one of the major schools of Islamic philosophy, approaches society and human relations from a more fundamental and spiritual perspective. Based on the framework, the human being possesses both material and spiritual dimensions, and social life is not defined solely on the basis of worldly interests; rather, it is rooted in divine human nature and oriented toward spiritual perfection (Javadi Amoli, 1388). In Mullā Ṣadrā's philosophical system, society is not merely an aggregation of individuals, but a reality endowed with an independent and spiritual identity. From this perspective, society constitutes a context for human perfection and a sphere in which the existential degrees of individuals are manifested through their relations with one another. Based on the framework, social capital is understood not only as a means of establishing social order, but also as a path toward the spiritual elevation and inner refinement of human beings (Motahhari, 1398). According to Martyr Motahhari, society is a real and substantive composite in which individuals, through association and union, acquire a new identity; while retaining their individuality, they become part of a

higher-order whole (Parsania, 1388). This social whole possesses its own distinctive character and culture and can shape the path toward either the felicity or the misery of its members (Motahhari, 1398). According to Martyr Motahhari, society constitutes a real and organic whole in which human beings, through association and social integration, acquire a new identity; while preserving their individuality, they simultaneously become part of a higher and more comprehensive order (Parsania, 1388). This social whole possesses its own distinctive character and cultural identity and is capable of guiding its members toward either human flourishing or decline (Motahhari, 1398). In Transcendent Philosophy, social relations are deeply intertwined with concepts such as compassion, fraternity, benevolent regard toward others, justice, and cooperation. Based on this philosophical perspective, many social concepts are discussed under the category of *i'tibāriyyāt*—that is, conventional and relational constructs that arise from the social and practical dimensions of human existence. From the perspective of Allāmah Ṭabāṭabā'ī and Mullā Ṣadrā, *i'tibāriyyāt* are matters that have no objective basis in external reality, but are posited by the human practical intellect in order to facilitate social life (Tabataba'i, 1363). For example,

concepts such as ownership, law, justice, and even social covenants are regarded as such constructs, introduced for the purpose of securing order and collective welfare. Within this framework, social capital can be understood as a set of positive *i'tibāriyyāt* governing relations among individuals—such as trust, benevolent regard, fidelity to commitments, self-sacrifice, and cooperation. Although these constructs take shape in the form of mental and customary conventions, they are rooted in fundamental human needs and in the human inclination toward social life (Parsania and Jafarzadeh, 1399). In other words, from the perspective of Transcendent Philosophy, the stronger ethical values and human virtues become within a society, the richer and more enduring its social capital will be, since social bonds are formed on the basis of compassion, faith, and fairness rather than merely on utilitarian or interest-based contracts. In addition to these philosophical foundations, Islamic religious teachings—which occupy an important place in Transcendent Philosophy—also play a central role in the formation of social capital. The Qur'an instructs believers to “hold firmly together to the rope of God and do not become divided” (Qur'an 3:103), and likewise emphasizes cooperation in righteousness and piety (“And

cooperate in righteousness and piety” (Qur’an 5:2). These teachings, which have been extensively interpreted by Muslim philosophers and exegetes, indicate that, from an Islamic perspective, social cohesion and mutual trust are not only desirable but even morally imperative, as they preserve the vitality and flourishing of society (Javadi Amoli, 1388). Ayatollah Javadi Amoli further maintains that a society founded upon faith and spirituality acquires an organic unity among its members, enabling moral virtues such as trustworthiness, truthfulness, and mutual care to flourish within it (Javadi Amoli, 1388). In such a society, social capital serves not only material welfare, but also the pursuit of nearness to God and ultimate spiritual fulfillment. For instance, Hamid Parsania (1398) argues that the Islamic principle of enjoining good and forbidding evil may be understood as a mechanism that strengthens mutual responsibility and collective moral oversight, thereby enhancing social trust and cohesion and safeguarding social capital. Accordingly, in the framework of Transcendent Philosophy, social capital is not merely a set of mutually beneficial relations; rather, it represents the manifestation of morality and spirituality within the social sphere. The more deeply human relations are infused with spiritual

insight and religious values, the more profound and enduring the resulting social capital becomes. This perspective offers a critical complement to the modern understanding of social capital. While acknowledging the importance of social structures and civil institutions, it maintains that the animating spirit governing these structures must be grounded in wisdom and virtue if genuine and lasting social capital is to emerge.

Components of Social Capital in the Islamic Paradigm (Transcendent Philosophy)

1. The Theory of Substantial Motion

In Mullā Ṣadrā’s thought, being is in a constant state of motion. This motion is neither superficial nor merely external; rather, it proceeds from within the very substance of things. In other words, it is not only the color or form of things that changes, but the things themselves that undergo continuous transformation. This doctrine, known as the theory of Substantial Motion, teaches that permanence is not a characteristic of the material world; what truly exists is perpetual becoming (Ṣadr al-Dīn Shirazi, 1380). The human being likewise exists within this universal flow of being; however, through consciousness, free

will, and intentional choice, human beings possess the capacity to determine the direction of their own becoming. According to Mullā Ṣadrā, the human soul is material and bodily in its origin, yet throughout the course of life—and through experience, knowledge, and spiritual wayfaring—it can gradually attain an immaterial and spiritual mode of existence. This is the principle expressed in his well-known formulation, “corporeal in origination and spiritual in subsistence” (*jismāniyyat al-ḥudūth wa rūḥāniyyat al-baqāʾ*), which he emphasizes in *al-Asfār*. From this perspective, the human being is not a closed or fixed entity, but rather an open and dynamic project capable of self-formation (Motahhari, 1384). From the Sadrian perspective, the human being, through the process of Substantial Motion, moves closer to higher degrees of perfection with every stage of spiritual development. Yet this perfection is not merely individual or inward in nature; it also carries profound social consequences. A spiritually developed human being is characterized by existential expansiveness, moral refinement, and a readiness to live harmoniously with others. Such a person, while striving for individual transcendence, simultaneously contributes to the improvement of social relations. It is at this point that the concept of social capital

emerges as a sphere in which the outcomes of Substantial Motion become manifest. Each time an individual advances along the path of perfection and acquires virtues such as honesty, trustworthiness, compassion, and altruism, the quality of human relations is correspondingly elevated. In the Sadrian tradition, individual perfection therefore leads directly to the strengthening of social capital. Put differently, if each individual is imagined as a node within the social network, Substantial Motion enables that node to become more enlightened, more effective, and more ethically grounded. The cumulative result of this individual transformation appears collectively in the form of greater trust, stronger social cohesion, and broader participation. In this sense, the theory of Substantial Motion may be understood as a philosophical foundation for the cultivation of social capital in contemporary Islamic society. One of the key dimensions of Substantial Motion is its teleological orientation. Mullā Ṣadrā explicitly maintains that the movement of the human being within the order of existence is neither aimless nor accidental; rather, it is directed toward a transcendent end—namely, nearness to God. For this reason, Substantial Motion requires guidance, and within the Sadrian system this guidance is provided through religion and

ethics (Şadr al-Dīn Shirazi, 1380). Within this perspective, the Sharia is understood not as a rigid body of legal injunctions, but as a comprehensive order that regulates the existential movement of the human being and provides an appropriate ground for the emergence of moral virtues. When the Sharia governs social life, the conditions for the spiritual and ethical growth of individuals become more conducive, and as a consequence, social capital is able to flourish within that framework (Javadi Amoli, 1393). Accordingly, on the basis of the theory of Substantial Motion in Transcendent Philosophy, no human or social condition is regarded as final or immutable. In light of this perspective, the Muslim human being is understood as a dynamic and transformative being, constantly moving toward perfection while simultaneously influencing the surrounding social world. From this standpoint, social capital in an Islamic society is not merely the outcome of social policies or institutional planning; rather, it emerges from the cultivation of individuals who have embarked upon the path of self-development and spiritual refinement. The relationship between these two concepts reveals that social capital in a religious society can only be realized through the moral, spiritual, and intellectual growth of its

members. Transcendent Philosophy, therefore, may provide an indigenous and value-oriented foundation for the analysis and strengthening of social capital in the Islamic world. A society whose members are engaged in the process of Substantial Motion will be characterized by trust, social cohesion, participation, and solidarity—and this is precisely the kind of society envisioned in the Islamic ideal of the virtuous community.

2. Rationality and Social Capital in Transcendent Philosophy

In Sadrian philosophy, reason (‘aql) occupies a station beyond the realms of matter and imagination; it is a level of being that exerts influence upon lower ontological planes while remaining unaffected by them. In other words, although reason acts as the governing and directing principle of the lower realms, it retains its independence and stability in the face of their influences (Şadr al-Dīn Shirazi, 1981). In Islamic philosophy—particularly in the thought of Mullā Şadrā—reason must be understood in relation to the broader hierarchy of human existence. Within this intellectual framework, the human being is not merely a material body, but a multi-layered reality. The first level is the material dimension, which includes the physical body

and corporeal faculties. The second is the imaginal realm, encompassing the faculty of imagination and the capacity for mental representation. Beyond these, however, lies the higher faculty of reason, through which the human being is able to apprehend universal concepts and the fundamental truths of existence. In this sense, reason is not merely an instrument of thought; rather, it represents the elevated and perfected dimension of human existence itself (Şadr al-Dīn Shirazi, 1981). In Transcendent Philosophy, there exists a fundamental principle known as “corporeal in origination and spiritual in subsistence” (jismāniyyat al-ḥudūth wa rūḥāniyyat al-baqā’), which clearly explains the developmental trajectory of the human being. According to this principle, human existence begins at the material level and gradually advances, through the intermediate stages of imagination and the imaginal realm, toward a higher mode of being—namely, the intellect. As long as the individual has not attained this rational stage, his or her character remains largely influenced by the body, environmental conditions, and external factors such as culture, history, and geography. In other words, changes in bodily or environmental circumstances may alter one’s beliefs, moral dispositions, and even

patterns of behavior (Hasanzadeh Amoli, 1371). However, once the individual reaches the stage of intellectual maturity—where reason, as the highest ontological faculty, becomes fully actualized within the human being—personal characteristics acquire stability and coherence. The reason for this is that, unlike the body and the faculty of imagination, the intellect is not subject to external fluctuations and transformations. Consequently, a person whose rational faculty has attained actuality remains inwardly stable in the face of external change, and his or her character reaches a degree of firmness that is no longer disrupted by every shifting condition of the surrounding environment (Şadr al-Dīn Shirazi, *al-Asfār al-Arba‘a*, vol. 3, p.461). In contrast to the conception of reason advanced in many modern theories—where it is primarily understood as an instrument for calculation and utility-based decision-making—reason in Transcendent Philosophy occupies a far deeper and more comprehensive position. Within the Sadrian intellectual framework, reason is not employed merely for the organization of everyday material affairs; rather, it serves as the principal guide directing the existential journey of the human being toward perfection. From this perspective, reason is not simply a

managerial or instrumental faculty, but a transformative power that guides human beings toward meaning, ethical coexistence, and authentic participation in social life. With such an understanding of rationality, social capital in the Sadrian perspective acquires a significance that extends far beyond contractual ties or interest-driven relations. Here, social capital emerges from within the very process of the soul's growth and perfection, while concepts such as trust, participation, and social cohesion are understood as fruits arising from practical reason. In Sadrian philosophy, practical reason is the faculty through which good is distinguished from evil and human relations are ordered on the basis of morality and justice (Motahhari, 1398). Accordingly, every social action within this framework carries not only an ethical dimension, but also an ontological significance. For example, when an individual participates in charitable or benevolent activities, such an act is not motivated merely by self-interest or utility; rather, it represents the manifestation of a particular stage of inner growth and spiritual wayfaring. In some respects, this perspective may be compared to Habermas's theory of communicative rationality; yet the fundamental difference lies in its deeper metaphysical foundations. In Transcendent

Philosophy, rationality is not concerned solely with establishing communication, but with the existential becoming of the human being itself—the movement from mere being toward becoming within the horizon of existential perfection. In Transcendent Philosophy, rationality occupies a foundational and multi-layered position. Through an integrative approach that brings together reason, mystical unveiling, and revelation, Mullā Ṣadrā understands reason not merely as an instrument of conceptual analysis, but as a path toward the apprehension of different degrees of being. Within this philosophical system, reason unfolds through four stages: the material intellect (al-ʿaql al-hayūlānī), the potential intellect (al-ʿaql bi'l-malaka), the actual intellect (al-ʿaql bi'l-fiʿl), and the acquired intellect (al-ʿaql al-mustafād). These stages reflect a substantial movement from the potentiality of intellect to its actuality within the human soul. Unlike the instrumental conception of reason found in many modern theories, reason in Sadrian philosophy is concerned not only with inference and decision-making, but also with guiding the existential journey of the soul toward perfection. From this perspective, rationality in Transcendent Philosophy is not merely a faculty for managing worldly affairs; rather,

it is an existential and elevating force that leads the human being toward authentic participation, ethical coexistence, and cooperation within the broader horizon of meaning and being.

Substantial Being (*Asālat al-Wujūd*) and Social Capital in Transcendent Philosophy On the basis of the ontological and anthropological principles of Sadrian philosophy, whenever a group of individuals engaged in social interaction share common beliefs, interests, attachments, and values, this condition may indicate a form of unity at the inner level of their existence. Consequently, such a society can no longer be regarded as a merely conventional or nominal aggregation; rather, it possesses a collective “spirit” that constitutes the very source of its ontological reality (Parsania, 1391). Transcendent Philosophy emphasizes that human beings, in addition to their material and bodily dimension—which differentiates them from one another—possess a non-material dimension governed by the laws of the immaterial realm. According to this perspective, in non-material worlds—whether at the level of the imaginal realm (*‘ālam al-mithāl* or *barzakh*) or at the level of pure

intellects—human souls are capable of attaining a kind of existential unity. Such unity, from the standpoint of reason, is not only possible but is also fully demonstrable and coherent within the Sadrian philosophical system (Parsania, 1388). Mullā Ṣadrā, particularly in *al-Asfār al-Arba‘a*, offers a meticulous analysis of this issue and formulates it as a fundamental principle. Critiquing earlier Peripatetic philosophers—most notably Ibn Sīnā—who denied the unity of the knower and the known (*ittiḥād al-‘āqil wa’l-ma‘qūl*) in the realm of cognition, he argues that any genuine act of knowledge necessarily entails the existential presence of the known within the knower. In the process of cognition, the human soul encounters the immaterial form of the known within itself and, in a sense, becomes identical with it. In this way, the knower and the known-in-as-much-as-it-is-known become united in existence, and the duality between them is removed. Mullā Ṣadrā extends this principle beyond intellectual cognition to the levels of imaginative and sensory perception as well, since, in his view, even sensible and imaginal forms are immaterial in nature. Accordingly, through every act of perception, the

human soul undergoes an inner existential elevation toward a higher ontological level (Kalantari, 1386). On this basis, the principle of the unity of knower and known becomes one of the central pillars of epistemology in Transcendent Philosophy, according to which the levels of knowledge correspond to nothing other than the degrees of the soul's existential expansion (Shajari, 1391). The more a human being learns, reflects, or engages in imaginative contemplation of a subject, the more their existential reality is, in effect, expanded, and the more intimately they become united with the truth of that object in the imaginal and intellectual realms. According to Allāmah Ṭabāṭabā'ī, in the process of cognition the soul attains a new degree of existential expansion and actualizes the reality of the known within its own being. Accordingly, sensory, imaginal, and intellectual perception differ only in the intensity of abstraction, not in the fundamental existential unity between the soul and the object of perception (Kalantari, 1386). From this perspective, all domains of human consciousness—from particular sensory perceptions to intellectual and intuitive apprehensions—are

manifestations of the soul's existential connection with a single immaterial reality. One of the profound implications of this foundation is that both love and genuine knowledge bring about a similar form of ontological unity. When a person comes to know something or develops love toward it, an existential unity is, in fact, established between the soul and the imaginal or intellectual dimension of the object. Mullā Ṣadrā traces the origin of love to the longing for unity, arguing that true union is only fully realized in the realm of immaterial beings, where two existents may genuinely become one. Loving a beloved, therefore, signifies encountering its perfected form within the mirror of the lover's soul. Since the true beloved cannot be a corporeal entity—because matter itself constitutes a veil that prevents real union—the lover's soul is compelled to ascend toward the imaginal and intellectual realms in order to attain union with the beloved. It is at this level that the unity between lover and beloved is actualized, and the lover's soul is transformed into an imaginal form of the beloved. In this way, the more a human being's knowledge and love of a given reality increase, the more their existence becomes united with that

reality. This unity does not, however, imply the negation of individual identities in the empirical world; rather, it signifies the sharing and convergence of souls within higher ontological horizons. For instance, two individuals who come to know a single truth or who direct their devotion toward one sacred reality are, at the level of intellect and imagination, united in relation to that shared truth, and a form of existential unity is established between their souls. At the apex of this developmental journey, the human being may become united with the Active Intellect (the governing angel of the cosmos), thereby witnessing the totality of existence within the mirror of their own being. In such a station, as Sadrian philosophers express, the Perfect Human functions as the spirit of the world, while all multiplicities become like the body of that universal soul (Shajari, 1391). Although this highest station is reserved for saints and perfected human beings, the very possibility of the union of souls within the imaginal and intellectual realms applies to all human beings. In other words, within the perspective of Transcendent Philosophy, human identities become interconnected at supra-material levels of existence, giving

rise to a form of quasi-mystical unity among souls. Knowledge and affection constitute the two principal forces underlying this existential bond, enabling the boundaries of isolated individuality to be transcended within the intelligible and imaginal worlds. Accordingly, the existential union of souls in immaterial realms is not an unfamiliar or irrational notion, but rather a reality that can be understood through philosophical principles such as the unity of the knower and the known. This truth may be clearly demonstrated through the teachings of Mullā Ṣadrā in *al-Asfār*, as well as through the interpretations and elaborations of thinkers such as Allāmah Ṭabāṭabā'ī and Martyr Motahhari. In harmony with these philosophers of Transcendent Wisdom, it may be said that whenever the human soul ascends beyond the material realm and, through true knowledge or divine love, comes into contact with an immaterial reality, an existential union between the human being and that reality is brought into being. As a consequence of such union, human souls converge within the realm of unity and transcend the multiplicities of outward appearance. This profound philosophical perspective clearly

illustrates why, in Islamic philosophy, genuine knowledge and sincere affection serve to connect human beings both to one another and to the higher realms of existence, thereby establishing among them a deep spiritual unity (Şadr al-Dīn Shirazi, 1981).

Research Methodology

This study adopts a descriptive–analytical approach. Comparative research is recognized as a methodological approach within the social sciences and is widely employed in cross-cultural and comparative studies aimed at examining similarities and differences across societies, cultures, or intellectual traditions (Latifnejad, 2022; Esser, 2017). In its simplest form, comparative research involves examining a subject, phenomenon, or case from multiple perspectives and dimensions in order to gain deeper insight into one or all of the cases under comparison (Tim, 2012). One of the most influential frameworks employed in comparative analysis is the model proposed by George F. Bereday, which consists of four stages: description, interpretation, juxtaposition, and comparison. The Bereday model proceeds as follows: Description Stage: gathering and organizing relevant elements on the basis of available evidence

and data, taking systematic notes, and preparing sufficient findings concerning the subject under investigation. Interpretation Stage: examining and analyzing the descriptive data collected during the first stage in order to uncover their underlying meanings and implications. Juxtaposition Stage: arranging and organizing the findings of the previous stage for comparative analysis, with the aim of constructing a coherent framework through which similarities and differences may be placed alongside one another. Comparison Stage: analyzing and comparing the research problem in light of the identified similarities and differences, and ultimately providing answers to the research questions on that basis (Bereday, 1996).

Comparative Analysis of Modernity and Transcendent Philosophy

This section undertakes a comparative examination of the concept of social capital within two distinct intellectual frameworks: the paradigm of modernity and Transcendent Philosophy. In modern social sciences, social capital generally refers to networks of social relations, mutual trust, and norms of cooperation that facilitate collective action (Putnam, 2000). In Transcendent Philosophy,

however, social relations are understood through a deeper and more ontological perspective rooted in a theologically grounded conception of the human being. Within this philosophical framework, the bonds that connect individuals are not regarded merely as material instruments for the pursuit of worldly interests; rather, they are understood as real and substantial dimensions of human nature itself. In other words, modernity and Transcendent Philosophy approach the concept of social capital on the basis of distinct conceptual, philosophical, and anthropological presuppositions. These foundational differences have led to divergent understandings of both the nature and the function of social capital within each worldview. The following discussion therefore analyzes these differences across three interrelated domains: the conceptual, the philosophical, and the anthropological.

Conceptual Comparison of Social Capital:

In modern thought, social capital is primarily understood as a collective resource or asset that emerges through enduring networks of social relations among individuals. For instance, Bourdieu defines social capital as “the aggregate of the actual or potential resources” linked to membership in a durable

network of relationships (Bourdieu, 1986:248). Coleman likewise regards it as a factor that enables social actors to achieve their goals within the social structure (Coleman, 1988). Putnam, in turn, defines social capital as “social networks and the norms of reciprocity and trustworthiness that arise from them” (Putnam, 2000). These definitions indicate that, within the modern framework, social capital possesses a largely functional and instrumental character; that is, it is conceived as a set of relationships and norms that facilitate access to resources—whether material or immaterial—and enable cooperation (Coleman, 1988; Bourdieu, 1986; Putnam, 2000). By contrast, although no exact conceptual equivalent to the term “social capital” appears in Transcendent Philosophy, social relations, on the basis of Sadrian metaphysics, possess a meaning and value that transcend merely worldly or utilitarian functions. From the perspective of Transcendent Philosophy, trust, social cohesion, and participation may be understood as extensions of the existential reality of the human being. In this sense, relationships among individuals are not viewed merely as conventional constructs or instruments for the exchange of interests; rather, they are rooted in the shared nature and primordial disposition (*fiṭra*) of humanity

itself. Accordingly, within the framework of Transcendent Philosophy, one may speak of a concept analogous to social capital that points toward the spiritual and ethical values governing social relations. Although such values may be expressed in modern discourse through notions such as trust and cooperation, in the Sadrian worldview these norms are understood as manifestations of an existential and perfection-seeking reality within the human being (Khani, 1395).

Philosophical Comparison (Ontological Foundations):

The differences between modernity and Transcendent Philosophy at the level of philosophical foundations exert a direct influence on their respective understandings of social capital. The modern worldview is grounded in autonomous rationality and in the separation of the material sphere from the spiritual realm; consequently, concepts such as social capital are generally interpreted within a secular and empirical framework. In other words, within modern thought, society and social phenomena are treated as autonomous realities that can be understood without reference to metaphysics or the sacred (Khani, 1395). Whether within positivist or interpretive approaches, many modern social theories explain trust and

social cohesion through empirical mechanisms—such as social contracts, mutual interests, or the historical evolution of institutions—while minimizing the role of overarching worldviews or transcendent ends. By contrast, Transcendent Philosophy, through its affirmation of the primacy of existence (*aṣālat al-wujūd*) and its integration of all levels of reality within this foundational principle, advances a unified and ontological understanding of society and human relations. From Mullā Ṣadrā's perspective, reality is not confined to sensible and material beings; rather, it encompasses spiritual dimensions and multiple degrees of existence that, despite their distinctions, remain united through an ontological interconnectedness. By the same logic, human society and interpersonal relations are not regarded merely as mental constructs or purely social conventions, but as modes of existence grounded in the very reality of the human being (Parsania, 1391). As Khani (1395) explains, the relationship between real beings—namely human individuals endowed with both spiritual and bodily identity—and conventional entities, such as social structures and institutions created by human beings, resembles the relationship between the soul and the body (Khani, 1395). This implies that society and its institutions,

although constructed by human beings and therefore conventional in nature, nevertheless possess an existential rootedness through their union with the reality of the human being—that is, with the collective soul or shared human *fiṭra*. Consequently, they constitute realities that remain inherently connected to and dependent upon human existence itself. From the perspective of Transcendent Philosophy, therefore, social capital—understood as trust, solidarity, and positive interpersonal norms—is not merely an instrument for maintaining social order, but rather a manifestation of the existential reality of the human being within the social sphere. Such a philosophical approach implies that strengthening social capital cannot be reduced simply to reinforcing civil institutions or legal frameworks; rather, it must be understood as the cultivation of the existential dimension of the human being in communal life. By contrast, modern social and political philosophy frequently frames the relationship between the individual and society—or between structure and agency—in oppositional terms, often reducing the reality of society to one side of the dichotomy. Transcendent Philosophy, however, affirms a unity-in-multiplicity between the individual and society, while avoiding the reduction of either to the other

(Parsania, 1391). This fundamental ontological distinction demonstrates that, within the framework of Transcendent Philosophy, social capital is interpreted on the basis of objective existential realities and ultimate ends, whereas in modernity it is generally regarded as a human construct designed to facilitate collective life.

Anthropological Comparison (Foundations Concerning Human Nature):

The understanding each framework offers of human nature and the ultimate purpose of life plays a decisive role in shaping its conception of social capital. Modern anthropology, influenced by the humanism and individualism of the Enlightenment era, views the human being as an autonomous and rational agent who forms society as an instrument or contractual arrangement for securing personal interests. For example, within the modern liberal tradition, individuals are assumed to pursue their own self-interest by nature, and social cooperation emerges only insofar as it serves mutual benefit. Within this framework, social trust is likewise understood either as the outcome of rational calculations concerning the costs and benefits of participation with others or as the result of the institutionalization of beneficial

behavioral habits (Coleman, 1988). Even within more collectivist modern approaches—such as Durkheimian theory—although society is regarded as a reality in its own right, human beings are still fundamentally conceived as worldly entities lacking an end beyond material life, and social solidarity is interpreted primarily as a functional mechanism for maintaining social cohesion rather than as part of humanity's spiritual perfection. By contrast, the anthropology of Transcendent Philosophy is founded upon the dual-dimensional nature of the human being—corporeal in origination yet spiritual in subsistence (jismāniyyat al-ḥudūth wa rūḥāniyyat al-baqā')—as well as upon the soul's substantial movement toward perfection (Mullā Ṣadrā, 1386). On this basis, the human being is understood as a creature endowed with a divine primordial nature (fiṭra) and the capacity for perfection. Human beings are not only dependent upon social relations at the material level for survival—reflecting the notion of the human as naturally social (madanī bi'l-ṭab') emphasized by both Islamic philosophers and Aristotle—but also require social interaction for spiritual growth and the actualization of their human potentialities (Jawadi Amoli, 1393). In other words, within Sadrian anthropology, the social dimension of the

human being is an extension of the spiritual dimension. Trust in others and social cooperation are therefore not merely functional behaviors; rather, they are rooted in the divine nature of the human being, which inclines the person toward goodwill, justice, and benevolence in relation to others. Such a perspective leads to an understanding of phenomena such as social capital that extends beyond their observable social functions and includes spiritual and identity-forming dimensions as well. In this framework, social trust and cohesion ultimately contribute to the actualization of the spiritual perfections of both individuals and communities. For example, when values such as altruism, honesty, and trustworthiness prevail within a society, a high level of social capital—manifested in trust and solidarity emerges. This not only contributes to the material development of society but also strengthens among its members a shared sense of meaning and common destiny (Parsania, 1391). Such a condition may be understood as the manifestation of a collective unity grounded in fiṭra—a unity in which both the individual and society move together along a shared path of perfection. By contrast, if anthropology is reduced solely to the material dimension—as has occurred in certain modern schools of thought—social

capital likewise becomes merely contractual in nature and reducible to utilitarian interactions. Under such conditions, in the absence of external supervision or immediate self-interest, it may rapidly disintegrate. From this perspective, one of the principal strengths of the approach offered by Transcendent Philosophy lies in its recognition of enduring inner ethical foundations for trust and cooperation—foundations capable of sustaining social capital even under difficult circumstances, because individuals regard virtuous conduct and trustworthiness as inherently valuable through the dictates of conscience and primordial human nature, rather than merely as instruments of temporary advantage. Ultimately, the foregoing discussion demonstrates how the paradigms of modernity and Transcendent Philosophy lead to fundamentally different conceptions of social capital. Within the modern paradigm, social capital is treated as a measurable social variable, the growth of which is associated with improvements in civic participation, public trust, and the efficiency of governance (Putnam, 2000). In other words, within the modern paradigm, social capital is understood as a product of the particular historical conditions of modern societies and is therefore regarded as something that can be

strengthened through secular policy-making and institutional design. By contrast, within the paradigm of Transcendent Philosophy, social capital constitutes a dimension of the perfection of both the human being and society. From this perspective, social trust and cohesion are not merely the outcomes of external factors such as political or economic structures—but are rooted in the inner transformation of individuals and communities. The more the members of a society advance along the path of ethical refinement and the cultivation of virtue, the deeper and more enduring the resulting social capital becomes. Accordingly, in Transcendent Philosophy, social capital is not merely a social instrument, but rather the manifestation of transcendent values within the sphere of communal life. This fundamental distinction leads the theories and policies emerging from each paradigm to envision markedly different trajectories for society. In summary, modernity emphasizes the construction of appropriate institutions for generating trust, whereas Transcendent Philosophy insists upon the cultivation of virtuous human beings as the true foundation of lasting trust and social solidarity. A profound understanding of these conceptual and foundational differences can significantly enrich social analysis and open

new horizons for social theorization. Indeed, some contemporary studies have suggested that, by drawing inspiration from Transcendent Philosophy, it may be possible to formulate a new conceptual framework for the social sciences—and particularly for the theory of social capital—within the context of a modern Islamic civilization (Basiti & Ashiri, 1399).

Conclusion

The comparative analysis undertaken in this study demonstrates that the conceptualization of social capital is fundamentally dependent upon the intellectual and philosophical framework within which it is formulated. Within the paradigm of modernity, social capital is primarily conceived as an instrument for the attainment of collective goals: a network of social relations and reciprocal trust that enhances the efficiency of the social system and can therefore be measured, managed, and strategically reinforced. By contrast, within the framework of Transcendent Philosophy, social capital is understood as a spiritual and existential inheritance that reflects the degree to which human virtues have become actualized within society. This perspective emphasizes that the flourishing of genuine social capital depends upon the ethical and spiritual elevation of human beings and

cannot be produced solely through external institutional arrangements. Accordingly, one of the central findings of this study is that social capital is not a one-dimensional concept. On the one hand, it possesses a structural and functional dimension; on the other hand, it contains a value-laden and existential dimension—an aspect that is particularly foregrounded within Transcendent Philosophy. The integration of these two dimensions can provide a more comprehensive understanding of social capital and reveal that preserving and strengthening it within society requires attention not only to the external organization of social life, but equally to the inner development of the human being (Khani, 1395). The final analysis further reveals that both modernity and Transcendent Philosophy possess distinctive strengths and limitations in explaining social capital. The modern approach, through its empirical methods and objective indicators, has successfully demonstrated the practical significance of social networks and trust in political and economic development, while also drawing the attention of policymakers to the importance of social capital. At the same time, however, because of its secular anthropological foundations, this approach has at times proven incapable of adequately

explaining the ethical and spiritual roots of trust. Consequently, the decline of social capital in modern societies—such as the erosion of civic participation, which Putnam famously described through the metaphor of “bowling alone”—has often been attributed merely to external or surface-level causes. By contrast, Transcendent Philosophy, through its holistic vision, elucidates the profound relationship between individual ethics, spirituality, and social life. It explains why social bonds within a faith-based society tend to be more enduring and meaningful: namely because such bonds are understood as extensions of the human being’s relationship with transcendent reality itself (Jawadi Amoli, 1393). Nevertheless, despite its philosophical depth, the approach of Transcendent Philosophy has not yet been developed or operationalized in the domain of social theory to the same extent as the modern paradigm, and therefore remains in need of conceptual translation into the field of applied social sciences (Basiti & Ashiri, 1399).

Practical Recommendations for Cultural Policy-Making

In light of the findings of this study, several policy-oriented recommendations can be proposed for strengthening social capital.

First, the reinforcement of spiritual and ethical values should be regarded as a fundamental infrastructure for the development of social capital. In other words, programs such as civic participation training, life-skills education, or anti-corruption initiatives will be more effective when they are meaningfully integrated with the moral and philosophical teachings of society. For instance, the capacities of religious and educational institutions can be utilized to promote, in a practical and lived manner, concepts such as trust, mutual respect, justice, and altruism—values that are also strongly emphasized in religious texts. Such an approach leads to the formation of culturally grounded social capital, which is far more sustainable than purely bureaucratically engineered forms of social capital. Second, the design of civil institutions and social legislation should be based on indigenous indicators and contextual cultural foundations. Given that social capital is deeply influenced by underlying intellectual and philosophical frameworks, policy-making should avoid uncritical imitation of secular Western models. Instead, institutional design should emerge from the cultural, ethical, and philosophical realities of the society in question, ensuring greater coherence between

social structures and the values that sustain them. For example, institutions such as the extended family structure or the mosque as a focal point of local community life in Islamic culture perform functions that can be mobilized as sources for strengthening social capital. Policies that facilitate family-oriented and community-based interactions around mosques and cultural centers hold a distinctive place within the framework of Transcendent Philosophy, as these settings constitute natural and spiritual networks for the transmission of trust and mutual support. Third, social justice—as a key pillar of social capital, particularly from the ethical standpoint of Transcendent Philosophy—must be placed at the forefront of governance objectives. A review of existing studies indicates that injustice and inequality can weaken public trust and ultimately undermine social cohesion. Conversely, the greater the perception of justice and human dignity within a society, the stronger the tendency of individuals toward cooperation and sincere participation (Putnam, 2000). Accordingly, inspired by Transcendent Philosophy, which grounds justice in ontological truths and in the inherent dignity of the human being, justice must be strengthened across all domains—economic, judicial, and cultural—in order to reinforce

the foundations of social capital. It appears that the strengthening of social capital requires the simultaneous participation of the state, civil institutions, and the public. The comparative analysis of modernity and Transcendent Philosophy in relation to social capital has demonstrated that a profound understanding of social phenomena and the formulation of effective strategies is not possible without attending to their underlying philosophical and anthropological foundations. Every society constructs its social capital within the framework of its own values and belief systems. Therefore, for societies that possess a rich intellectual and religious heritage, relying exclusively on imported models may not yield meaningful or sustainable outcomes (Parsania, 1391; Basiti & Ashiri, 1399). From a broader perspective, it may be hoped that through the continuation of such research and intellectual dialogue, the future of social sciences will offer a more comprehensive account of human and social capital, ultimately contributing to the formation of a new Islamic civilization grounded in Islamic philosophical foundations.

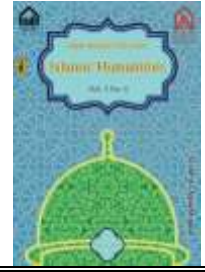
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The Geostrategic Implications of the Abraham Accords on Regional Power Dynamics: A Comprehensive Analysis through the Lens of Balance of Threat Theory

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Abraham Accords, Balance of Threat Theory, Middle East Geopolitics, Regional Normalization, Security Architecture, Iran Containment, Strategic Realignment, Stephen Walt

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ABSTRACT

This comprehensive study examines the profound transformation in Middle Eastern geopolitics following the normalization agreements between Israel and several Arab states, known as the Abraham Accords. Through an extensive application of Stephen Walt's Balance of Threat theory, this research analyzes the complex interplay of security concerns, economic interests, and strategic calculations that have driven this historic realignment. The study employs a mixed-methods approach, combining qualitative analysis of official documents, policy statements, and elite interviews with quantitative data on arms transfers, economic cooperation, and diplomatic engagements. Our findings reveal that the Accords represent a fundamental shift in regional alliance structures, moving from ideological confrontation to pragmatic cooperation based on shared threat perceptions. The research demonstrates how the growing influence of Iran and its proxy networks, coupled with changing US engagement in the region, has created conditions for this unprecedented alignment. The study further investigates the implications for regional stability, the Palestinian question, and the broader balance of power in the Middle East. The analysis concludes that while the Accords have created new opportunities for economic cooperation and security coordination, they have also intensified regional polarization and created new security dilemmas that may perpetuate cycles of conflict.

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Introduction: The New Middle Eastern Strategic Landscape

The Middle East is undergoing one of the most significant geopolitical transformations since the collapse of the Ottoman Empire. The signing of the Abraham Accords in ۲۰۲۰ represents a paradigm shift in regional relations, fundamentally altering the dynamics that have characterized Arab-Israeli interactions for over seven decades. This research paper provides a comprehensive examination of this transformation through the theoretical framework of Stephen Walt's Balance of Threat theory, offering a nuanced understanding of the strategic calculations underlying these normalization agreements.

The traditional Arab-Israeli conflict, long considered the central fault line in Middle Eastern politics, has been increasingly overshadowed by a new strategic competition between a coalition of status quo powers and revisionist actors led by Iran. This shift has created unusual alignments, with former adversaries finding common cause against perceived shared threats. The Abraham Accords, involving the United Arab Emirates, Bahrain, Sudan, and Morocco, signify the most dramatic manifestation of this realignment.

This study argues that the normalization agreements cannot be understood merely as bilateral diplomatic breakthroughs but must be analyzed as components of a broader regional security architecture aimed at containing Iranian influence and addressing shared security concerns. The research

employs a multi-dimensional analysis, examining military, economic, and diplomatic aspects of the Accords while considering their impact on regional stability and the future of conflict resolution in the Middle East.

The significance of this research lies in its timely examination of a rapidly evolving strategic landscape. By applying Walt's theoretical framework to recent developments, the study contributes to both academic understanding and policy-relevant analysis of Middle Eastern security dynamics. The paper is structured to provide a comprehensive overview of the historical context, theoretical foundations, empirical evidence, and future implications of this strategic shift.

Theoretical Framework: Balance of Threat in the Middle Eastern Context

Stephen Walt's Balance of Threat theory provides a robust framework for understanding alliance formation in international politics. Unlike traditional balance of power theory, which focuses primarily on material capabilities, Walt's approach emphasizes that states balance against threats rather than against power alone. The theory identifies four key components that determine threat perception: aggregate power, geographic proximity, offensive capabilities, and aggressive intentions.

In the Middle Eastern context, these components manifest in unique ways. Iran's

aggregate power derives not only from its conventional military capabilities but also from its network of proxy forces across the region, its missile program, and its ability to leverage sectarian affiliations. Geographic proximity makes the threat particularly acute for Gulf Arab states, while Israel perceives Iran's nuclear program and its support for anti-Israeli militant groups as existential threats.

The offensive capabilities of Iran and its allies, demonstrated through missile attacks on Saudi oil facilities, Houthi drone strikes against UAE targets, and Hezbollah's military buildup in Lebanon, have significantly heightened threat perceptions among potential balancing states. Meanwhile, Iranian leaders' rhetoric and regional activities are interpreted as evidence of aggressive intentions, further driving the balancing behavior witnessed in the Abraham Accords.

This theoretical framework helps explain why states that historically opposed Israel now view it as a potential partner. The shared perception of the Iranian threat has overcome ideological differences and historical grievances, creating conditions for strategic cooperation that would have been unthinkable just a decade ago.

Literature Review: Evolving Scholarship on Middle Eastern Alliances

The academic literature on Middle Eastern alliance dynamics has evolved significantly over the past two decades. Traditional

scholarship focused predominantly on the Arab-Israeli conflict, oil politics, and great power competition. However, the ۲۰۰۳ Iraq War, the ۲۰۱۱ Arab uprisings, and the growing regional influence of Iran have prompted a re-evaluation of established paradigms.

Early works by scholars such as Fouad Ajami and Bernard Lewis emphasized the role of ideology and historical memory in shaping regional alignments. More recent scholarship, including works by F. Gregory Gause and Marc Lynch, has highlighted the pragmatic nature of Arab foreign policies and the importance of regime survival considerations. The emerging literature on the Abraham Accords, while still limited, has tended to focus on either the diplomatic breakthrough aspect or the implications for the Palestinian question.

This study contributes to the literature by providing a comprehensive theoretical framework that integrates security studies, international relations theory, and area studies expertise. It builds on the work of scholars who have applied realist theories to Middle Eastern politics while adding empirical depth through detailed case studies and original analysis of recent developments.

The research also addresses gaps in the existing literature by examining the economic dimensions of the Accords, the role of emerging technologies in shaping security cooperation, and the long-term implications for regional governance structures. By bringing together perspectives from scholars across the Muslim world, the study offers

diverse viewpoints on this significant geopolitical development.

Historical Context: From Conflict to Cautious Cooperation

The path to the Abraham Accords has been long and曲折, marked by failed peace initiatives, periodic wars, and gradual confidence-building measures. The historical context is essential for understanding the significance of the current normalization agreements and the strategic calculations underlying them.

The period following the ۱۹۷۹ Iranian Revolution marked a crucial turning point in regional alignments. Iran's transition from a key US ally under the Shah to an Islamic republic committed to exporting its revolution created new threat perceptions among both Arab states and Israel. The Iran-Iraq War (۱۹۷۸-۱۹۸۰) further entrenched these divisions, with most Arab states supporting Iraq against the revolutionary Iranian regime.

The ۱۹۹۰s witnessed tentative steps toward Arab-Israeli reconciliation through the Madrid Conference (۱۹۹۱) and the Oslo Accords (۱۹۹۳). However, the collapse of the peace process in ۲۰۰۰ and the subsequent Second Intifada halted this progress. The ۲۰۰۶ Lebanon War between Israel and Hezbollah demonstrated Iran's growing proxy capabilities, while the ۲۰۱۱ Arab uprisings created power vacuums that Iran and its allies sought to exploit.

Throughout this period, unofficial security cooperation between Israel and certain Arab states gradually increased, particularly regarding intelligence sharing on common threats. The joint opposition to the Iran nuclear deal (JCPOA) in ۲۰۱۵ further aligned Israeli and Gulf Arab interests. The Abraham Accords thus represent the formalization of cooperation that had been developing covertly for years.

Case Studies: Diverse Motivations for Normalization

۲.۱ United Arab Emirates: Strategic Vision and Economic Diversification

The UAE's decision to normalize relations with Israel reflects a calculated strategy based on multiple considerations. As a global trading hub with ambitious economic diversification plans, the UAE sees technological cooperation with Israel as crucial for its post-oil future. The agreement has already yielded significant partnerships in artificial intelligence, financial technology, healthcare, and renewable energy.

Security considerations were equally important. The UAE faces direct threats from Iranian-backed Houthi forces in Yemen, who have launched missile and drone attacks against Emirati territory. Normalization with Israel provides access to advanced missile defense systems and intelligence capabilities that enhance the UAE's security posture. The F-۳۵ fighter jet deal, though complicated by

US concerns about maintaining Israel's Qualitative Military Edge, symbolizes the strategic depth of this new partnership.

The UAE's approach also reflects its broader foreign policy doctrine of pragmatic engagement and conflict resolution. By establishing formal relations with Israel, the UAE positions itself as a forward-looking regional leader capable of shaping rather than simply responding to regional developments.

٥,٢ Bahrain: Regional Dynamics and Domestic Considerations

Bahrain's normalization decision must be understood in the context of its special relationship with Saudi Arabia and its domestic political situation. As a close ally of Saudi Arabia, Bahrain's foreign policy often aligns with Riyadh's strategic calculations. The Saudi tacit approval of normalization, despite not formally joining the Accords itself, was likely a determining factor.

Domestically, Bahrain's Sunni-led government faces challenges from a Shia-majority population, which it perceives as potentially susceptible to Iranian influence. By aligning more closely with the US-Israeli axis, Bahrain seeks to strengthen its security guarantees and deter Iranian interference in its internal affairs. The establishment of the US Navy's Fifth Fleet headquarters in Bahrain already provides significant security assurance, and normalization with Israel enhances this protective umbrella.

Economic factors also played a role, as Bahrain seeks to attract investment and develop sectors where Israel has expertise, particularly in technology and innovation. The recent economic challenges facing Bahrain have increased the urgency of finding new economic partners and opportunities.

٥,٣ Sudan: Transition and International Rehabilitation

Sudan's inclusion in the Abraham Accords represents a unique case driven largely by the transitional government's desire for international legitimacy and economic relief. Following the ouster of Omar al-Bashir in ٢٠١٩, Sudan's new leadership sought to break from its pariah status and integrate into the international community.

The US offer to remove Sudan from the State Sponsors of Terrorism list in exchange for normalization with Israel provided a clear incentive for the cash-strapped government. This removal unlocked access to international financial institutions and debt relief, crucial for Sudan's economic recovery. The decision also aligned with the military's interest in improving relations with Western powers.

However, Sudan's normalization has faced significant domestic opposition, reflecting the continued popularity of the Palestinian cause among the Sudanese public. The fragile nature of Sudan's political transition adds uncertainty to the long-term sustainability of this agreement.

◦,ξ Morocco: Historical Ties and Western Sahara Recognition

Morocco's normalization agreement included a unique dimension: US recognition of Moroccan sovereignty over Western Sahara. This linkage illustrates the pragmatic deal-making underlying the Accords and the Trump administration's willingness to use diplomatic tools to achieve multiple objectives.

For Morocco, normalization provided international validation of its position on Western Sahara, a longstanding foreign policy priority. The agreement also strengthens Morocco's relationship with the United States and Israel, both important sources of security cooperation and economic investment. Morocco's existing Jewish community and historical ties with Israeli Jews of Moroccan descent provided a cultural foundation for normalization.

The economic components of the agreement include direct flights, economic cooperation agreements, and potential Israeli investment in Moroccan infrastructure and technology sectors. Like other signatories, Morocco balances these practical benefits against domestic sentiment sympathetic to the Palestinian cause.

Regional Implications: Shifting Security Architectures

The Abraham Accords have fundamentally altered the regional security architecture in several significant ways. First, they have created a de facto alliance system stretching from North Africa to the Gulf, with Israel as a central component. This alignment enhances intelligence sharing, military coordination, and diplomatic cooperation among participants.

Second, the Accords have institutionalized a strategic division between status quo powers aligned with the US and revisionist actors led by Iran. This bipolar structure replaces the more complex multipolar system that characterized the region following the Arab uprisings. The clarity of this division may reduce miscalculation but also increases the risk of direct confrontation between the blocs.

Third, the Accords have marginalised traditional Arab leadership institutions like the Arab League, where consensus-based decision-making has often hindered decisive action. Instead, smaller groupings of like-minded states are increasingly driving regional initiatives, reflecting a broader trend toward flexible unilateralism in Middle Eastern diplomacy.

The security implications extend beyond the immediate participants. Non-signatory states like Saudi Arabia, while not formally joining the Accords, have benefited from the strengthened anti-Iran coalition. Meanwhile, Iran and its allies have responded by deepening their own coordination and enhancing their asymmetric capabilities.

The Palestinian Question: Marginalization or Opportunity?

One of the most controversial aspects of the Abraham Accords is their impact on the Palestinian cause. Critics argue that the agreements have further marginalized the Palestinians by allowing Arab states to normalize relations with Israel without securing meaningful concessions on Palestinian rights or statehood.

The UAE has positioned its normalization as benefiting Palestinians by preventing Israeli annexation of parts of the West Bank, though this claim is disputed. The practical effect has been to reduce Arab leverage over Israel regarding the Palestinian issue, as Israel can now maintain relations with Arab states while continuing occupation and settlement expansion.

However, some analysts suggest that the new alignment could create opportunities for more pragmatic approaches to conflict resolution. By integrating Israel more fully into the region, the theory goes, Arab states may gain greater influence over Israeli policy in the long term. The economic development projects envisioned under the Accords could also include Palestinian territories, though this remains speculative.

The Palestinian leadership's response has been uniformly negative, viewing the Accords as a betrayal of longstanding Arab consensus. The fragmentation of Arab unity

on this issue represents a significant setback for Palestinian diplomatic efforts and may force a reevaluation of their strategy.

Economic Dimensions: Beyond Security Cooperation

While security concerns drove the Abraham Accords, economic cooperation has emerged as a significant component of the new relationships. The complementary economies of Israel and the Gulf states create natural opportunities for partnership in multiple sectors.

In technology and innovation, Israeli startups have found eager partners in Gulf sovereign wealth funds and investment companies. Joint ventures in artificial intelligence, cybersecurity, fintech, and agricultural technology are proliferating. The UAE's "Projects of the 2030" initiative, which outlines economic priorities for the next decade, explicitly identifies partnership with Israel as a key component.

Energy cooperation represents another promising area. Israel's natural gas exports to Jordan and Egypt could be expanded to include Gulf partners, creating integrated regional energy markets. Cooperation on renewable energy, particularly solar power, aligns with both Israeli expertise and Gulf investment in energy transition.

Tourism and people-to-people exchanges have grown rapidly, with direct flights facilitating business travel, medical tourism,

and religious pilgrimage. The establishment of joint business councils and academic partnerships further institutionalizes these economic ties.

However, significant challenges remain, including regulatory differences, political risk, and the ongoing conflict with Palestinians which continues to affect international perception of these relationships.

International Reactions: Global Implications of Regional Alignment

The Abraham Accords have elicited varied responses from international powers, reflecting competing interests and strategic calculations. The United States, under both the Trump and Biden administrations, has strongly supported the agreements as enhancing regional stability and advancing US interests.

European reactions have been more mixed. While welcoming reduced Arab-Israeli tensions, European governments have expressed concern about the impact on the Palestinian cause and the potential for increased regional polarization. The EU continues to advocate for a two-state solution based on pre-1967 borders, a position increasingly at odds with the new regional reality.

Russia and China have viewed the Accords with suspicion, seeing them as reinforcing US influence in the region. Both powers have

sought to maintain relationships with all regional actors, including Iran, and may attempt to mediate between the competing blocs.

For other regions with Muslim majorities, particularly in Asia and Africa, the Accords have prompted reevaluation of their own positions on Arab-Israeli relations. The pragmatic approach of Gulf states has provided diplomatic cover for other Muslim-majority countries considering closer ties with Israel.

Theoretical Reassessment: Balance of Threat in Practice

The implementation of the Abraham Accords provides an excellent case study for assessing and potentially refining Balance of Threat theory. Several observations emerge from this case that contribute to theoretical discussions in international relations.

First, the case demonstrates that threat perception can indeed overcome ideological differences and historical enmities when the perceived threat reaches a certain threshold. The fact that Arab states have normalized relations with Israel despite the ongoing Palestinian conflict underscores the primacy of threat perception in alliance formation.

Second, the case highlights the importance of external powers in facilitating balancing behavior. US diplomacy and security guarantees were crucial enablers of the Accords, suggesting that balance of threat

dynamics operate within broader hierarchical international structures.

Third, the economic dimensions of the Accords suggest that Walt's framework might be enhanced by greater consideration of economic interdependence as both a motivation for and constraint on balancing behavior. The commercial aspects of the new relationships cannot be fully explained by threat perception alone.

Finally, the case illustrates how balancing behavior can itself alter threat perceptions, potentially creating security dilemmas. Iran's response to the Accords has included enhanced military preparations and closer coordination with allies, which may in turn increase threat perceptions among Accords signatories, creating an action-reaction cycle.

Future Scenarios: Pathways for Regional Development

Looking forward, several scenarios could unfold based on the new regional dynamics established by the Abraham Accords. In an optimistic scenario, the economic and security cooperation fostered by the Accords could create sufficient interdependence and trust to facilitate broader conflict resolution, including movement toward Israeli-Palestinian peace.

A pessimistic scenario would see the regional division hardening into a cold war-like standoff, with occasional hot conflicts between the blocs. In this scenario, the

Accords would contribute to regional polarization rather than stability.

A more likely middle scenario involves continued pragmatic cooperation on specific issues alongside ongoing competition in others. The regional architecture may evolve toward issue-based alignments rather than comprehensive alliances, with states cooperating on economic matters while competing for influence in other domains.

The future of the Accords also depends on internal developments within key states. Leadership changes, particularly in Israel and the United States, could alter the commitment to implementing the agreements. Domestic opposition in Arab signatory states, while currently manageable, could grow if the economic benefits fail to materialize or if Israeli policies toward Palestinians become more aggressive.

Conclusion: The New Normal in Middle Eastern Politics

The Abraham Accords represent a watershed moment in Middle Eastern politics, signaling the emergence of a new regional order based on pragmatic security and economic calculations rather than ideological solidarity. This transformation has been driven primarily by shared threat perceptions regarding Iran's regional ambitions, perfectly illustrating Stephen Walt's Balance of Threat theory in action.

While the Accords offer potential benefits in terms of economic cooperation and enhanced security coordination, they also create new challenges and risks. The marginalization of the Palestinian issue, the potential for regional bipolarization, and the action-reaction dynamics with Iran suggest that the Accords may have traded one set of conflicts for another.

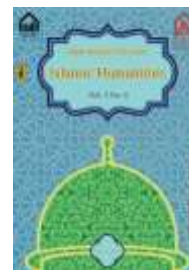
The long-term sustainability of the new alignments will depend on their ability to deliver tangible benefits to participating populations, manage relations with non-signatory states, and navigate the complex interplay of regional and great power competitions. What is clear is that the Middle East has entered a new era where traditional animosities are being re-evaluated in light of emerging threats and opportunities.

Future research should continue to monitor the implementation of the Accords, their impact on regional governance structures, and their interaction with other significant trends, including climate change, water scarcity, and demographic shifts. The Abraham Accords have opened a new chapter in Middle Eastern international relations, one that will likely be characterized by both unprecedented cooperation and novel forms of conflict.

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Toward a Theory of the Guiding Intelligence Apparatus: Principles, Organizational Foundations, and Empirical Evidence

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Guidance-Based Intelligence, System Fitra-Centered Approach, Human Dignity Principle, Guidance Orientation / Guidance-Based Approach, Sustainable Security

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ABSTRACT

The theory of the “Guiding Intelligence Apparatus” reflects several decades of direct operational responsibility within the intelligence institutions of the Islamic Republic, particularly during the first decade after the Revolution—a period in which, despite the absence of professional structures, this nascent apparatus successfully neutralized complex and well-supported subversive movements through an approach grounded in human dignity, innate disposition (fitrah), and guidance. An analysis of this experience demonstrates that its effectiveness did not stem from conventional coercive intelligence models, but rather from prioritizing the reform of beliefs and orientations, the completion of moral and rational justification (itmām-i-hujjah), and the reconstruction of the adversary’s inner disposition before resorting to hard measures. As a result, this model—empirically tested in numerous cases against ideological, separatist, and insurgent groups—offers a uniquely indigenous, ethics-based framework for transforming opponents into constructive social capacities and establishing durable security.

Moreover, comparative study shows that this guiding approach reduces the social and political costs of confrontation, mitigates hostility, and enables the engagement of opponents at the deepest layers of personality—beliefs, orientations, and existential attitudes—rather than merely modifying external behaviors. The stability of its outcomes across multiple security domains underlines its adaptability to emerging threats and confirms its conceptual robustness. Therefore, articulating and disseminating this theory not only fills a major gap in Islamic security thought but also provides a scientifically grounded basis for training future intelligence professionals and for presenting a credible Islamic-Iranian paradigm to societies seeking humane and principled security models.

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Introduction

The victory of the Islamic Revolution occurred at a moment when the security apparatus of the previous regime had collapsed, leaving the newly established government confronted with the most extensive constellation of opposition forces in modern Iranian history. Armed separatist groups, Marxist and leftist guerrilla organizations supported by Eastern and Western blocs, remnants of the Pahlavi-era intelligence networks, coup plotters, dual-position actors within the Provisional Government, and various organized counterrevolutionary factions all emerged simultaneously. Considering their scale, diversity, and the external intelligence and media backing they enjoyed, classical security logic would predict that such threats should have toppled a nascent state within months.

Yet, in an unprecedented experience, the Islamic Republic not only survived but rapidly neutralized major counterrevolutionary networks and diffused numerous complex crises—despite lacking conventional security structures. The intelligence forces of the first revolutionary decade—young, inexperienced, and untrained in Western security doctrines—relied instead on faith, innate moral intuition, human dignity, and practices derived from religious understanding. Through this, they operationalized an approach in which guidance preceded elimination, persuasion preceded coercion, moral admonition preceded punitive measures, attraction superseded exclusion, and reform took precedence over suppression.

This indigenous model, organically born from the lived experience of the Revolution

and here termed the “Guidance-Oriented Intelligence Model,” successfully managed highly complex security threats with minimal cost and maximum sustainability. The experience of that decade demonstrated that guidance-orientation is not a security weakness; rather, it constitutes a source of strategic effectiveness, since many security threats are human, cognitive, and thus reformable. Scriptural foundations reinforce this approach: the inherent dignity of humankind (Qur’an, 17:70), the imperative of calling toward truth with wisdom and sound reasoning (Qur’an, 16:125), and the principle that coercive force is the “last remedy” rather than the first resort (Nahj al-Balāgha, sermon 168).

Over time, however, as formal structures consolidated, the country’s intelligence apparatus gradually drifted away from this original model. The influx of translated Western texts and the ascendancy of coercive, control-oriented paradigms marginalized guidance-based, ethical, and innate approaches. Consequently, certain dimensions of effectiveness declined, operational costs increased, and the system became entangled with relatively minor threats—a clear symptom of theoretical and operational dislocation from the Revolution’s founding model.

Meanwhile, examinations of Western security literature reveal that Western paradigms themselves have increasingly faced crises born of “hard security” logic. Some Researches explicitly demonstrate that Western security approaches are structured around the weaponization of information and the intensification of hostility rather than human reform (Ventre, 2016). Likewise, emerging research on cognitive warfare and propaganda (Jatmiko, 2023) shows that

Western security institutions, relying on deception and mental manipulation, frequently reproduce rather than resolve crises. Even those Western studies that speak of “interaction” or “learning”—such as Lundvall (1992) and Edquist (2005)—ultimately pursue the optimization of capitalist systems rather than the guidance or moral elevation of the human being, and thus remain fundamentally incompatible with a theocentric, guidance-oriented worldview.

Accordingly, the central problem of this research is not the design of a new model, for the model in question has already been realized in practice during the first decade of the Revolution and has proven its effectiveness. The actual problem is as follows: How can the guidance-oriented intelligence model of the Revolution’s first decade—already realized, indigenous, and empirically effective—be systematically extracted, conceptually articulated, and theoretically reconstructed so that it may serve as the strategic foundation of the Islamic government’s intelligence apparatus under contemporary complex conditions?

The significance of this problem arises, first, from the urgent need to restore practical effectiveness within the intelligence apparatus through a scholarly return to the Revolution’s authentic model, and second, from the broader intellectual necessity within Islamic security studies for a coherent, indigenous theory grounded in scriptural principles and revolutionary experience. For these reasons, the theoretical reconstruction of the “Guidance-Oriented Intelligence System” is not a discretionary choice but a strategic and civilizational imperative for the future of the Islamic Republic.

Literature Review

What Is The Theory?

In the social sciences, a *theory* is understood as a systematic and structured set of concepts and propositions that explains and predicts a social phenomenon (Bacharach, 1989). A theory provides an analytical framework through which researchers identify causal mechanisms, organize observations, and generate coherent interpretations of empirical reality (Chijioke, 2021). It also guides the research process by shaping questions, structuring methods, and giving coherence to data analysis; without a theory, scientific inquiry lacks conceptual clarity, analytical direction, and the capacity for generalization (Schutt, 2019). Methodological literature emphasizes that a theory is not merely a collection of definitions or isolated findings, but a coherent explanatory system that clarifies the “how” and “why” behind observed patterns and reveals the underlying order within social reality (LibreTexts, 2022, July 28). Theory further functions as a benchmark for evaluating the validity of scientific explanations, since a claim becomes scientifically meaningful only when embedded within a logically consistent, testable theoretical structure (Social Science Research, 2021). Thus, theory serves not only as an analytical tool, but also as the fundamental foundation upon which research questions, hypotheses, and analytical pathways are constructed.

What Is The Intelligence Apparatus?

In international scholarship, an intelligence apparatus is generally understood as a specialized institution within the structure of the state, responsible for providing strategic analysis, identifying threats, assessing opportunities, and generating security-

relevant insight required for national decision-making. Within this perspective, such an apparatus functions as part of the state's machinery for ensuring national security and preventing strategic surprise, often covering domains such as domestic security, foreign threats, military developments, emerging risks, and transnational networks (DCAF, 2015). In many systems it is described as the “eyes and ears” of the state, tasked with monitoring environmental trends and presenting an accurate picture of present and future conditions to policymakers (Saferworld, 2022). From this angle, the intelligence apparatus is fundamentally an instrument of situational understanding—an institutional mechanism enabling the state to base its decisions on a correct reading of reality. More strategic definitions describe it as covert state activity aimed at understanding, influencing, or defending against threats in order to achieve positional advantage, a definition reflected in several dominant models of security analysis (Macpherson & Hastedt, 2023).

Although this constitutes the prevailing global framework, differing national experiences and epistemological foundations have produced diverse interpretations of what an intelligence apparatus is. The dominant Western paradigm tends to conceptualize the intelligence apparatus as an institution for managing threats, controlling behavior, achieving cognitive superiority, and, where deemed necessary, eliminating sources of risk. Under this approach, the primary function of the apparatus is to disrupt the adversary's decision-cycle and secure dominance within the cognitive or operational environment, as extensively discussed in theories of cognitive warfare and perceptual conflict (Libicki, 1995; U.S. DoD,

2014; Claverie & Du Cluzel, 2020). Within this logic, the human being is viewed primarily as a threat actor, and the mission of the apparatus is defined in terms of control, neutralization, or removal of that actor.

The post-revolutionary Iranian experience—particularly during the first decade—articulates a fundamentally different conception. In this experience, the intelligence apparatus is not an institution designed to dominate the human being or regulate his behavior; rather, it is a mechanism for guiding, reforming, and re-orienting the human being toward the path of innate moral truth. This apparatus sees the individual not as a “security target” in the conventional sense, but as an invitee—a person possessing inherent dignity who can, through affection, explanation, dialogue, admonition, and gradual transformation of orientation, be brought back to the correct path (Invitee vs Target). Its aim is not merely the production of security, but the cultivation of stability grounded in justice, human growth, and social rectification. Accordingly, its core operational mechanism is the removal of threat through guidance, rather than the elimination of the threatening actor. This approach was vividly demonstrated throughout numerous real cases during the first decade of the Islamic Revolution, in which many adversaries and problematic individuals, after undergoing a guidance-centered engagement, not only ceased to pose danger but became valuable contributors to national stability. This indigenous model rests on the premise that human-origin threats often arise from cognitive distortion, analytical error, or manipulation, and can therefore be transformed through corrective orientation and reconstruction of understanding. From this standpoint, the intelligence apparatus within the Islamic

revolutionary framework is more than a security institution; it is a civilizational institution whose mission is to secure society through the elevation and refinement of the human being rather than through his suppression or containment. Although this conception diverges sharply from dominant global models, it was not merely theorized but empirically validated during the early revolutionary decade.

Dominant Theories In Intelligence Apparatus

In global security studies, dominant theories concerning the intelligence apparatus are largely built upon power-centered and threat-centered logics. The realist tradition—still the governing framework behind many Western intelligence institutions—portrays the state as operating in an anarchic environment where survival depends on gaining advantage over others. Within this logic, the intelligence apparatus is defined as the state's primary tool for countering threats, preventing strategic surprise, and maintaining superiority, with its mission centered on controlling, deterring, or, when necessary, removing the threat (Waltz, 1979). This view has profoundly shaped modern security thinking and continues to serve as the intellectual foundation of most conventional intelligence structures.

Alongside realism, a second cluster of theories highlights the role of manipulating perception and engineering the adversary's decision-making. These theories argue that superiority emerges not merely from material capability but from disrupting cognitive processes, altering interpretations, and inducing analytical error in the adversary. The extensive literature on cognitive warfare—particularly within institutions such as NATO and the U.S. Department of

Defense—frames the human mind as the primary battlespace and requires the intelligence apparatus to shape narratives, influence interpretive frameworks, and dominate the adversary's cognitive environment (Claverie & Du Cluzel, 2020; U.S. DoD, 2014). In this paradigm, the human being is reduced to an operational domain subject to influence and manipulation.

A third major perspective is the theory of covert statecraft, which conceptualizes the intelligence apparatus as an instrument for advancing national interests outside formal diplomatic channels. This approach emphasizes clandestine operations, infiltration, covert networks, strategic disruption, and targeted interventions designed to alter the balance of power in the state's favor (Lowenthal, 2017). Within this framework, the intelligence apparatus acts not merely as an analyst but as an active shaper of the competitive environment, tasked with recalibrating external realities through covert action.

In contrast to these three frameworks—each of which ultimately centers on control, management, or elimination of threats—the post-revolutionary Iranian experience, particularly during the first decade, articulated a fundamentally different model. In this experience, the intelligence apparatus operated not as a tool for domination but as a mechanism for guiding and reforming the human being. The practical record of that period—shaped by several decades of field responsibility carried by revolutionary cadres—demonstrated that many human-driven threats could be resolved not through pressure or suppression but through cognitive restoration, moral engagement, affection, admonition, and granting individuals a

genuine path back to truth. Archival accounts and field testimonies from that decade show that numerous members of hostile groups, after undergoing a guidance-centered process, not only ceased to pose danger but became loyal contributors to national stability. This empirically validated approach, preceding any formal theorization, revealed that the human being is not inherently a “threat actor” and that an intelligence apparatus can function as a structure of reform, transformation, and moral elevation—something unaccounted for in the dominant global theories. This foundational divergence between prevailing paradigms and the revolutionary experience provides the basis for the research gap that the next section will address.

Research Gap

The international literature in intelligence studies—both in its classical foundations and contemporary developments—largely rests on paradigms that conceptualize the human being as an object of operation and the intelligence apparatus as an instrument for control, manipulation, or elimination of perceived threats. In these paradigms, intelligence work is defined through logics of power, superiority, behavioral control, and cognitive dominance. Classical works such as Foucault’s *Discipline and Punish* (1977) portray modern intelligence and surveillance structures as mechanisms of discipline, while Schmitt’s *The Concept of the Political* (2007) frames politics itself around the friend–enemy distinction, making the intelligence apparatus a tool for managing the “enemy.” Newer approaches—reflected in works on cognitive warfare (Claverie & Du Cluzel, 2020), perception management, and narrative warfare—further emphasize intervention in human cognition, disruption of analytical

processes, and shaping of adversarial decision-making cycles. In all these frameworks, the human being appears primarily as a target rather than a transformable moral subject.

However, historical evidence from the early years of the Islamic Revolution presents an alternative model altogether—one almost entirely absent from international scholarship. In that formative decade, the intelligence apparatus operated not on the basis of coercion, but on a guidance-centered logic grounded in human dignity, moral persuasion, cognitive correction, and the revival of innate orientation. Threats were frequently resolved not through suppression but through deep reasoning, moral engagement, affection, admonition, and the provision of a genuine path for return. Numerous archival accounts demonstrate that individuals deeply embedded in hostile groups underwent transformative cognitive and moral change and subsequently shifted from being active threats to constructive contributors. This historical corpus indicates that the Iranian revolutionary model of intelligence functioned on an anthropological rather than coercive foundation—a phenomenon that current Western-derived theories are fundamentally unable to conceptualize.

Even the most recent streams in intelligence discourse—such as theories of cognitive intelligence, perception management, and behavioral control—continue to rely on assumptions that treat the human mind as a battlespace and human cognition as an object of engineering, rather than a field of moral transformation. This orientation is evident in influential works such as Nye’s *Soft Power* (2004), Libicki’s *Information Warfare* (1995), and NATO’s and the U.S. Department

of Defense's doctrinal texts on cognitive and perceptual operations (NATO Innovation Hub, 2020; U.S. DoD, 2014). Because these frameworks presuppose manipulation, dominance, and behavioral shaping, they are theoretically incapable of explaining an intelligence model designed to remove threats through guidance, persuasion, and reconstruction of orientation.

Thus, the central research gap in intelligence studies is the absence of a coherent, scientifically grounded theory capable of explaining the guidance-based, human-centered, and transformation-oriented intelligence model demonstrated in the early Islamic Revolution. Existing theories neither capture its anthropological foundations nor account for its demonstrable effectiveness in converting adversaries, resolving threats ethically, and stabilizing the socio-political environment without relying on coercive force. This gap signals a critical need for a new theoretical framework rooted in lived historical practice, informed by Islamic-revolutionary anthropology, and capable of offering a credible alternative to the dominance-oriented paradigms that currently shape global intelligence discourse.

Methodology

This study adopts the Participatory Action Research (PAR) approach, a methodological framework grounded in the integration of action, lived experience, and continuous reflection. In this approach, the researcher does not stand as an external observer but as an active participant whose engagement in the field becomes a primary source of knowledge. PAR, as described in the classical literature, is a cyclical method involving participation, observation, reflection, and iterative refinement, allowing the researcher

to uncover processes that can only be understood within the dynamics of real practice, human interaction, and decision-making (Reason & Bradbury, 2008). This approach is particularly suited to domains in which the phenomenon under study is not fully accessible from the outside and requires internal presence within processes, interactions, and field logic—a characteristic strongly applicable to intelligence studies (Kemmis, McTaggart & Nixon, 2014).

In the context of this research, the choice of PAR is justified by the nature of the subject itself. The internal logic and operational mechanisms of a guidance-oriented intelligence apparatus cannot be adequately captured through documents, secondary data, or retrospective interviews alone. Much of this logic is embedded within practical experience, human encounters, cycles of analysis and decision-making, and the ways in which behavioral change unfolds in real interactions. PAR enables the researcher to analyze these dynamics not from a distance, but from within the field, drawing on lived participation to reveal the often-invisible processes that shape the functioning of such an apparatus.

The researcher's background makes this approach both valid and necessary. With several decades of direct involvement in the intelligence field—particularly during the formative first decade after the Islamic Revolution—the researcher has participated in authentic cycles of analysis, guidance of adversarial actors, threat resolution, cognitive and moral engagement with individuals, and real-time decision-making. These extensive experiences satisfy the central requirement noted in the methodological literature: that for PAR to be credible, the researcher must be a

practitioner–observer embedded in the real context of action (McIntyre, 2007). Since the guidance-oriented intelligence model is fundamentally rooted in human encounters, moral persuasion, correction of orientations, and deep cognitive transformation, only a method that emerges from direct practice can accurately capture its inner workings.

Thus, Participatory Action Research is not merely an appropriate methodological choice; it is the only approach capable of elucidating the inner logic of a guidance-based intelligence system through field-derived, experience-grounded analysis. Other methods—such as documentary research or secondary analysis—are inherently incapable of revealing the depth, subtlety, and human-centered processes that define this model. In this sense, PAR is less an optional technique than a methodological necessity dictated by the essence of the phenomenon under study, which can only be meaningfully understood through direct engagement and reflective practice (Stringer, 2014).

Findings

Based on the systematic refinement of the theory and the analysis of historical, cognitive, ethical, and field-based evidence, a set of foundational propositions emerges that constitutes the conceptual architecture of the Guidance-Oriented Intelligence Organization. These propositions articulate the fundamental divergence of this model from dominant intelligence paradigms, demonstrating that the proposed framework operates not through fear, coercive dominance, or psychological manipulation, but through a synthesis of innate human orientation, moral guidance, dignity, rationality, and principled force. In the subsequent sections, each proposition will be examined through five evidentiary lenses—sociological, jurisprudential–theological, historical (Islamic), philosophical–logical, and psychological. The present section outlines only the distilled theoretical form of these propositions.

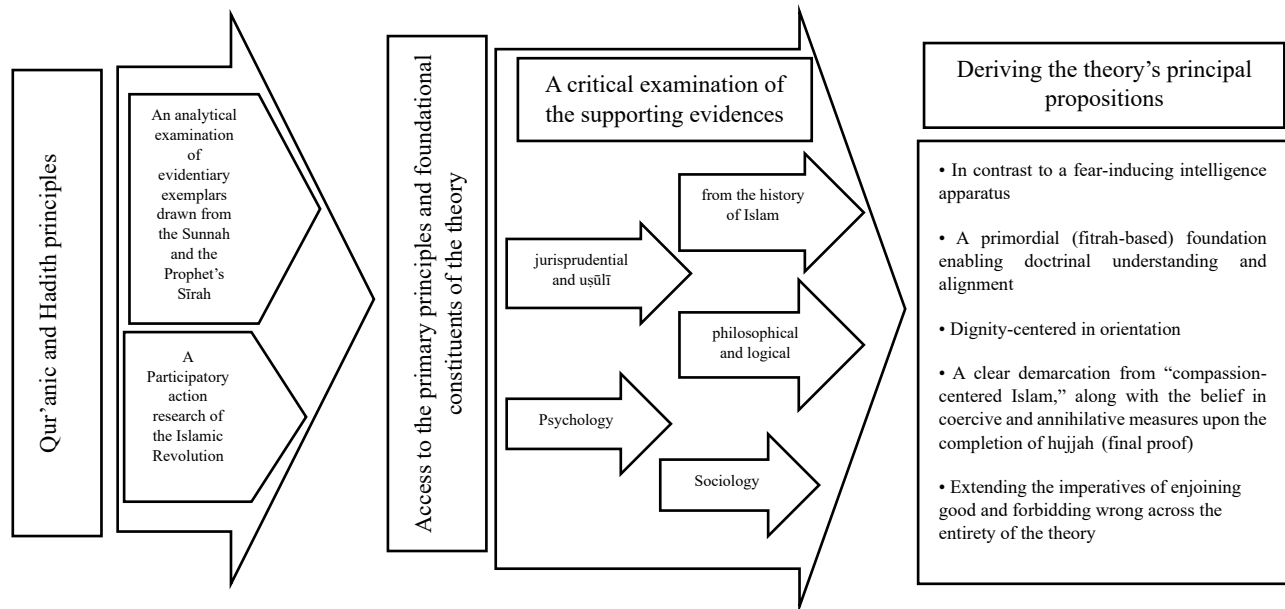


Figure 1. Steps for refining the Guiding Intelligence Organization Theory (IOT)

The first proposition establishes a structural contrast with the global paradigm of the fear-inducing intelligence organization—a model deeply rooted in international intelligence literature that defines intelligence services as institutions of intimidation, control, coercion, and elimination of human threats. In contrast, the guidance-oriented model posits that an intelligence organization, in its authentic and elevated form, is a guidance-centered, human-understanding, ethically grounded institution whose principal mission is to remove threats through guidance rather than through manufactured fear or domination.

The second proposition rests on the innate disposition of the human being (*fiṭrah*) and the possibility of cognitive, ethical, and doctrinal transformation. According to this view, the human—even in the state of antagonism—is capable of return, reorientation, and constructive participation in social security, provided that pathways of guidance, moral engagement, persuasion, and intellectual clarity are genuinely opened to him. This establishes the conceptual distinction between a “rectifiable human threat” and an “irreconcilable ideological hostility.”

The third proposition emphasizes the centrality of human dignity within the intelligence function. Here, intelligence practice—even in adversarial encounters—must be structured around the inviolable worth of the human being, respect for agency, adherence to moral constraints, and

avoidance of degradation or violence lacking ethical and principled justification. This forms the anthropological infrastructure of all processes of guidance, assessment, engagement, and judgment.

The fourth proposition delineates a clear boundary between this theory and the discourse of a naïve, sentimentalist “Rahmani Islam⁴.” While the guidance-oriented model stresses compassion, persuasion, and rectification, it simultaneously affirms that once intellectual clarity, removal of doubt, and full moral proof (*itmam al-hujjah*) have been established, coercive or even annihilative action against an active, destructive threat becomes legitimate and necessary. Thus, guidance orientation does not imply leniency toward organized hostility; rather, it is premised on a principled balance between mercy and firmness.

The fifth proposition asserts that the normative architecture of enjoining the good and forbidding the wrong—in its deep, rational, and tiered form—applies comprehensively to the structure, functions, and internal logic of the intelligence organization. This reconceptualizes intelligence work as a mission of “societal guidance” and “rectification of deviant currents” through persuasion, moral reasoning, intellectual clarification, and removal of the social and cognitive conditions of deviation.

⁴ The notion of “Rahmani Islam” as promoted in certain periods reflected a fundamentally flawed and selective reading of the religion. It emerged from a Western-inclined, reductive understanding of Islam, emphasizing softness and moral relativism while disregarding the faith’s integral components of justice, duty, moral boundaries, and principled resistance. Such an approach—shaped by intellectual dependence

on liberal humanism—stood in clear tension with the Qur’anic framework, Prophetic teachings, and the historical reality of Islam’s civilizational identity. Ultimately, this interpretation functioned less as an authentic religious perspective and more as a conceptual deviation rooted in Westernized misreadings of the tradition.

Finally, the sixth proposition highlights the central role of a morally elevated, patient, disciplined, and intellectually capable intelligence officer. In this model, intelligence work cannot be executed by technocratic operators alone; it requires individuals with ethical maturity, cognitive depth, emotional restraint, social understanding, and the psychological resilience necessary for the transformative human engagements that define the guidance-oriented approach. Here, the intelligence officer is not merely an institutional functionary but a transformative human agent.

Discussion

The empirical findings of this research reveal a striking paradox at the heart of contemporary intelligence practice: despite possessing extensive technical capabilities, advanced surveillance tools, and unprecedented data access, the modern intelligence apparatus has become increasingly entangled in prolonged cycles of instability, social tension, and crisis reproduction. This paradox becomes clearer through comparative analysis with earlier historical experiences. The field-based evidence shows that the actors involved in recent episodes of unrest did not possess ideological coherence, a structured political theory, or long-term strategic planning. Nevertheless, their fragmented activities managed to generate societal disruption for extended periods.

This outcome suggests that the primary challenge lies not in the sophistication of the adversary but in the system's decreasing ability to convert informational awareness into sustainable crisis management. In earlier periods—particularly during the first decade

after the Revolution—the intelligence apparatus demonstrated the capacity to neutralize ideologically rooted, externally supported, and organizationally disciplined adversarial movements before they escalated into widespread crises. The contrast with contemporary conditions raises a critical analytical question: Why has an apparatus that once managed complex, deeply entrenched opposition with limited resources become strained by far less organized and cognitively shallow threats?

The answer cannot be reduced to global transformations, technological shifts, or changes in media ecosystems. Many of the tools available to adversarial actors today are equally accessible to the intelligence apparatus itself. Instead, the core difference lies in the transformation of the underlying logic of intelligence engagement. Over time, the apparatus transitioned from a model grounded in guidance, persuasion, clarification, and reintegration toward an approach increasingly defined by technical control, reactive management, and mechanized intervention.

Historical field evidence indicates that the successes of the early model were not primarily the result of technical superiority, but of deep social understanding, human interaction, moral engagement, and efforts to address the cognitive and ethical roots of deviant trajectories. The more recent overemphasis on tools, data, and control—without a guiding theoretical framework—has resulted in high informational awareness but low strategic outcomes. As a result, despite possessing extensive capabilities, the apparatus often struggles to terminate crises or prevent their recurrence, indicating a systemic imbalance between technical capacity and conceptual orientation.

This analysis supports the broader theoretical argument advanced in this study: intelligence effectiveness is not a simple function of resources or technological sophistication. Instead, it reflects the governing epistemology of the apparatus—its model of human nature, its operational logic, and its conceptual framework for managing threats. When that framework becomes misaligned with the anthropological and normative foundations of the system, the apparatus may accumulate resources while simultaneously diminishing its ability to produce sustainable security.

The findings therefore reinforce the need for a systematic reconstruction of the guidance-oriented intelligence model as a conceptual, methodological, and organizational paradigm. Such reconstruction is not merely a return to historical practice but a strategic necessity for restoring coherence, reducing operational costs, and ensuring that intelligence work remains grounded in principled, human-centered, and effective modes of engagement.

Conclusion

This research demonstrates that the early post-revolutionary model of a guidance-oriented intelligence apparatus constitutes a coherent, empirically validated, and theoretically distinct paradigm with enduring relevance for contemporary conditions. The comparative evidence shows that this model—built on human dignity, cognitive clarification, moral engagement, and the possibility of transformation—was able to convert minimal material resources into significant and lasting security outcomes. Its success originated not from coercive dominance or technical control but from a foundational logic that viewed the human

being as a rectifiable moral subject rather than a fixed security threat.

In contrast, the gradual shift toward a control-based, technically driven, and reactive operational logic has produced an environment in which vast informational capabilities no longer guarantee sustainable results. The apparatus's increasing difficulty in managing relatively minor, fragmented, and cognitively shallow adversarial activity indicates a structural gap between its technical strengths and its conceptual foundations. This gap manifests as reduced effectiveness, heightened operational costs, and a recurring pattern of unresolved or self-reproducing crises.

The central conclusion of this study is that the intelligence apparatus has transitioned from a period in which minimal resources produced maximal strategic outcomes to a period in which maximal resources no longer ensure durable stability. This transformation is not primarily a reflection of deficiencies in skill or technology but of a conceptual and epistemological drift away from the guidance-centered logic that once defined its identity.

Accordingly, the strategic remedy for this drift does not lie in expanding budgets, acquiring additional tools, or multiplying organizational structures. Instead, it requires the deliberate reconstruction of the theoretical, ethical, and operational logic of guidance-based intelligence practice. Only by re-establishing this indigenous and empirically tested framework—rooted in cognitive correction, moral reasoning, human dignity, and structured guidance—can the apparatus restore its capacity to transform threats, stabilize the social environment, and achieve sustainable security outcomes.

The reconstruction of this model is therefore both a scholarly necessity and a strategic imperative. It provides an opportunity to articulate a distinct Islamic-Iranian paradigm of intelligence grounded not in coercive power but in human transformation and moral rectification. By systematizing its principles, clarifying its conceptual architecture, and integrating it into training and institutional design, this model can serve as the foundation for a modern intelligence apparatus capable of responding effectively to contemporary complexities while remaining faithful to its normative and civilizational origins.

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Holy Qur'an

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Characteristics of an Ideal Islamic Student in the School of Imam Sadiq (AS)

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ABSTRACT

Given the numerous cultural and social challenges threatening contemporary societies, the training of committed and capable students stands as a primary concern for higher education systems in Islamic communities, particularly the Islamic Republic of Iran. Drawing on religious teachings and the conduct of the Infallibles, especially Imam Sadiq (AS), can provide a comprehensive framework for defining the characteristics of an ideal student. This study, employing a descriptive-analytical approach, examines the scientific, ethical, and behavioral traits of an ideal student based on the conduct and narrations of Imam Sadiq (AS). Findings indicate that components such as deep religious understanding, specialization, humility, intellectual generosity, and religious zeal play a key role in nurturing such students. The integration of knowledge and practice, a foundational principle in Imam Sadiq's (AS) conduct, and jihad of clarification as a tool for transmitting Islamic teachings, are emphasized. This research highlights the need to address contemporary challenges, including the impact of new technologies and virtual spaces on student training. Future studies are recommended to comparatively analyze the traits of an ideal student in Islamic and non-Islamic educational systems and evaluate the role of modern technologies.

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Introduction:

In Islamic societies, nurturing students who possess both profound knowledge and moral virtues is a fundamental concern for higher education systems. The rapid cultural, social, and scientific transformations in the modern world have amplified this importance. A major challenge in today's educational systems is the excessive focus on purely academic training, often neglecting moral and behavioral development. This has led to the production of graduates who are academically skilled yet morally and behaviorally vulnerable. Consequently, developing a comprehensive model for the holistic training of students across intellectual, ethical, and behavioral dimensions is an undeniable necessity.

In this context, the conduct and narrations of Imam Sadiq (AS), the founder of the Shi'a intellectual school, offer an effective and inspiring model. He trained students who excelled in all aspects of personality. In the current era, facing challenges such as the decline of moral values, rising individualism, and diminishing social commitments, nurturing students with social responsibility and adherence to Islamic human ethics can guide educational systems. From a religious perspective, an ideal student not only pursues academic growth but also serves as an ethical and social role model in society.

Such students can stand resilient against religious doubts and cultural assaults, acting as informed advocates for promoting Islamic teachings. Imam Sadiq (AS) trained disciples who, beyond acquiring knowledge, were dedicated to propagating and defending human and religious values. Examining his conduct in this domain can provide a practical framework for training today's

student generation. This paper seeks to address the question: What are the characteristics of an ideal student in an Islamic higher education system based on the conduct and narrations of Imam Sadiq (AS)? It aims to identify and extract the traits of an ideal student from Imam Sadiq's (AS) conduct while offering practical solutions for implementing these traits in today's higher education systems. Using a descriptive-analytical method and relying on religious and historical sources, this study endeavors to design a model for training ideal students in Islamic universities.

Background Research:

The research background reveals numerous studies on religious education, covering various perspectives. However, a systematic and structured examination of the traits of an ideal student based on the conduct and narrations of Imam Sadiq (AS) has received limited attention. Key sources include:

- **Books:** Notable works such as *Foundations of Islamic Education and Curriculum Planning Based on Sadra's Philosophy* by Jamilah Sādāt 'Alam al-Hudā (2005) and *Islamic Theory of Education* (2009) by the same author focus on broad principles of religious education but lack specific attention to the ideal student. Other relevant books include *Moral Education Curriculum in Higher Education* by Parvīn Şamadī, and *The Ideal Professor in the Intellectual Framework of the Supreme Leader* by Aḥmad Rezā Basīj, which complement the study indirectly.
- **Articles:** Recent articles, such as *The Importance of Religious Education*

in Islam by Kāyḍī and Zāreī Jelīānī (2023) and *Challenges of Religious Education in the Present Era* by Asadī (2023), address general aspects of religious training but do not emphasize the conduct of the Infallibles.

- **Theses:** Studies like *The Role of Family in Religious Education* by Moslemī (2020) and *Predicting Academic Performance Based on Personality Traits of Female Students* (2021) from Imam Sadiq University cover related topics but lack a narrational basis tied to Imam Sadiq (AS).

Thus, while the literature provides a foundation for religious education, the specific focus on the ideal student based on Imam Sadiq’s (AS) conduct remains underexplored.

Innovation of the Current Study:

This study offers innovative content by focusing on the conduct and narrations of Imam Sadiq (AS), systematically categorizing the traits of an ideal student into scientific, ethical, and behavioral dimensions. It leverages authentic narrational sources such as *Al-Kāfi*, *Al-Amālī*, and *Ṣifāt al-Shī‘ah*, while addressing contemporary educational issues. The use of a descriptive-analytical method and examples from the Imam’s distinguished students provides a practical model for modern educational systems.

Table 1. Review of Research Background in the Field of Religious Education for the Young Generation

Row	Type of Source	Work Details	Author / Year	Main Axis and Content	Relevance to the Current Study
1	Book	Foundations of Islamic Education and Curriculum Planning Based on Sadra's Philosophy	Jamilah Sādāt ‘Alam al-Hudā (2005)	Explanation of broad foundations and principles of Islamic education	Theoretical review; lacks focus on the ideal student
2	Book	Islamic Theory of Education	Jamilah Sādāt ‘Alam al-Hudā (2009)	Presentation of a comprehensive Islamic education theory	Provides a foundation for religious education; does not address Imam Sadiq’s (AS) conduct
3	Book	Moral Education Curriculum in Higher Education	Parvīn Ṣamadī	Elaboration of ethical and religious principles in higher education	Relevant to the university context; lacks focus on the ideal student
4	Book	Religious Education in Schools: Foundations for Designing Secondary Curriculum	Parvīn Ṣamadī	Examination of foundations for designing religious education in schools	Applicable to lower levels; lacks specific focus on the ideal student
5	Book	The Ideal Professor in the Intellectual Framework of the Supreme Leader	Aḥmad Rezā Basīj	Definition of traits of an ideal professor in the Islamic system	Complementary for outlining the ideal student training model
6	Book	Children of the Sky	Mortezā Shāhson	Exploration of youth training with a cultural and educational perspective	Foundation for religious training of youth

Row	Type of Source	Work Details	Author / Year	Main Axis and Content	Relevance to the Current Study
7	Book	Ideal Associations : The Supreme Leader's Recommendations to Student Associations	Collective Authors	Recommendations and guidance for student associations	Relevant to the traits of the ideal student
8	Article	The Importance of Religious Education in Islam	Kāyḏī & Zāreī Jelīānī (2023)	Explanation of the necessity of religious education in Islamic society	Theoretical basis for the study's necessity
9	Article	Challenges of Religious Education in the Present Era	Asadī (2023)	Analysis of obstacles and solutions for enhancing the religious education	Highlights existing barriers; lacks emphasis on the conduct of the Infallibles
10	Article	Foundations of Youth Religious Education from the Leader's Perspective	Khodād ādī et al. (2024)	Role of teachers and strengthening religious identity per the Leader's view	Closely related to the study; focuses on the Leader's perspective
11	Article	The Role of Monotheistic Beliefs in Youth Religious Training	Khawāj epūr (2024)	Emphasis on the importance of monotheistic beliefs	Addresses the belief aspect of religious training
12	Article	Potentials of Virtual Spaces in Youth Religious Training	Anonymous (2021)	Analysis of virtual space impacts on religious training	Considers new cultural contexts
13	Thesis	The Role of Family in Religious Education	Moslem ī (2020), University of Tehran	Analysis of the family's role in children's	Institutional review; indirectly related to

Row	Type of Source	Work Details	Author / Year	Main Axis and Content	Relevance to the Current Study
				religious education	the ideal student
14	Thesis	Predicting Academic Performance Based on Personality Traits of Female Students	Imam Sadiq University (2021)	Examination of personality and educational traits of students	Covers some training components; lacks a narrational basis

Scientific Characteristics

The scientific stage in training an ideal student is designed to strengthen their intellectual and cognitive foundation. After establishing ethical foundations, the student should pursue deep and dynamic understanding of religious teachings through *tafaqquh* (deep religious comprehension).

Tafaqquh (Deep Understanding of Religion):

Tafaqquh, defined as a profound, systematic, and action-oriented grasp of Islamic teachings, is considered one of the most fundamental traits of an ideal student in the educational school of Imam Sadiq (AS). In this approach, the student transcends mere knowledge of rulings to attain a level of religious insight capable of analyzing emerging issues and addressing contemporary intellectual and cultural challenges, relying on rational principles and divine teachings. The Qur'an underscores the unparalleled significance of *tafaqquh* in religion. God states in Surah At-Tawbah, verse 122: "And it is not for the believers to go forth [to battle] all at once... [but some should remain behind] to devote themselves to the religion and warn their people..." This verse clearly indicates that *tafaqquh* in

religion is not merely an alternative to military jihad but a complement to it.

Imam Sadiq (AS) emphasized this verse, stating: "Devote yourselves to the religion, for whoever among you does not do so is like a Bedouin" (Barqi, Vol. 1, p. 229). In his conduct, training scholars well-versed in religion was a primary goal of education. He expressed this with strong language: "I wish the whips were on the heads of my companions until they devote themselves to understanding what is lawful and unlawful" (Ibid., Vol. 1, p. 358). In another narration, Imam Sadiq (AS) outlined three essential pillars of human perfection: "A person cannot be upright except through three qualities: devotion to the religion, good management of livelihood, and patience in adversity" (Collective Authors, p. 318).

Numerous narrations highlight the benefits and blessings of *tafaqquh* in religion. One wisdom states: "Whoever devotes themselves to the religion becomes great" (Laythi, p. 454). Imam Sadiq (AS) also emphasized the status of religious scholars, saying: "On the Day of Resurrection, the ink of the scholars will be weighed against the blood of the martyrs, and the ink of the scholars will outweigh" (Ibid.). He frequently warned against ignorance of religion: "One who acts without insight is like a traveler on the wrong path; the faster they go, the further they stray" (Ibn Idris, Vol. 3, p. 644).

Imam Sadiq's (AS) view of *tafaqquh* extended beyond jurisprudence to encompass ethical, doctrinal, and practical epistemology. In his school, *tafaqquh* was not merely a personal virtue but a social duty, a line of intellectual defense, and ultimately a cornerstone of Islamic education. Applying this principle in Islamic higher education can

foster students who are scientifically, morally, and socially responsible, aligning with the standards of the Islamic Revolution. Research-based education and specialized research programs in higher education can be framed within this concept.

Specialization:

As the founder of the Shi'a intellectual school, Imam Sadiq (AS) presented a remarkable model of specialization in training his students. By identifying the talents and abilities of his disciples, he nurtured each in a specific field—such as jurisprudence, hadith, theology, exegesis, or literary sciences—to effectively defend religious knowledge and address societal intellectual needs. A study on the characteristics of Imam Sadiq's (AS) educational system identifies specialization as a key pillar, focusing on training students in diverse scientific branches suited to their capabilities (Jan Ahmadi et al., 2012). This approach expanded Islamic knowledge and produced individuals skilled in specialized fields, equipped with reasoning, critical thinking, and scientific debate abilities. This model remains highly relevant in today's educational landscape, especially given society's complex scientific, cultural, and social challenges, which demand specialized, thoughtful, and committed graduates (Davudi, 2023).

Contemporary studies also emphasize the need for specialization, suggesting that educational systems, inspired by Imam Sadiq's (AS) conduct, should shift from general, superficial education to creating environments that identify talents and guide students toward society's needed specialties. Such an approach enhances academic quality and strengthens analytical skills, social

responsibility, and precise responses to real-world issues (Fazaeli, 2021). In summary, specialization in Imam Sadiq's (AS) school offers a dynamic and effective model for training graduates who succeed individually and play a significant role in addressing societal challenges and advancing scientific and cultural goals. Specialized and super-specialized disciplines, as well as the division of theoretical and practical sciences in today's higher education, can be defined within this framework.

Discipleship Training (*Shāgerdparvarī*):

In Imam Sadiq's (AS) school, discipleship training went beyond transmitting memorized knowledge, aiming to nurture well-rounded individuals capable of defending religious truths and training a new generation of students. A notable example is the Imam's debate with an Egyptian heretic, where he used logical arguments and targeted questions to guide the opponent toward deep reflection and acceptance of Islam's truth (Kulayni, 1988, Vol. 1, pp. 73–74). Following this debate, the heretic converted and joined the Imam's students, later trained under Hisham ibn Hakam—a distinguished disciple who became an influential teacher in Sham and Egypt (Ibid.). This example demonstrates that discipleship in Imam Sadiq's (AS) school was not limited to theoretical education but focused on nurturing a generation of knowledgeable, argumentative, and capable transmitters of knowledge.

This training method offers a practical model for today's educational systems. Enhancing reasoning skills, critical thinking, and providing an ethical and spiritual environment for academic growth are principles that can be adopted. In an era facing intellectual, cultural, and doctrinal

challenges, employing creative, critical, and profound educational methods is essential (Ilahi Qamshei, 2021). Research also indicates that discipleship in Imam Sadiq's (AS) school was based on systematic educational and ethical principles, with training in specialized fields, debate skills, rational defense, and critical analysis being integral components (Hayyat Panah & Pivanji Baladi, 2021). This approach not only fosters individual growth but also elevates society's intellectual and cultural capital, addressing contemporary religious and cultural challenges.

Scientific Dialogues:

Imam Sadiq's (AS) students excelled not only in mastering religious sciences but also in scientific dialogues and intellectual debates. A prominent example is Hisham ibn Hakam's debate with Burayha, a leading Christian scholar, detailed in *Al-Tawhid* by Shaykh Saduq. Using logical arguments and precise questions, Hisham exposed contradictions in Christian beliefs, clarifying the truth of Islam and the principle of Imamate (Saduq, n.d., pp. 272–275). For instance, he asked, “Does the Son (Christ) know what is with the Father (God)? And does the Father know what is with the Son?”—driving Burayha into an argumentative dead end and forcing him to acknowledge his inability to defend his beliefs. In another narration from *Al-Kafi*, Hisham debated a Shamite, using foundational questions about divine guidance and the necessity of an Imam to convince him that without divine leadership, society falls into discord and error. Questions like “Is God more compassionate to people than they are to themselves?” and “Has He not appointed someone to resolve disputes?” guided the debate, leading the individual to accept Imam

Sadiq's (AS) Imamate (Kulayni, 1988, Vol. 1, pp. 170–171).

These examples illustrate that Imam Sadiq's (AS) students, proficient in debate techniques and logical reasoning, not only elucidated religious truths but also significantly advanced the intellectual standing of the Ahl al-Bayt (AS) school across the Islamic world. This model can inspire today's educational systems. By leveraging opportunities like free-thought forums, critique sessions, and scientific debates, contemporary students and researchers can enhance their dialogue, debate, and critical thinking skills, enabling them to counter societal doubts and defend religious and scientific values. In a world facing widespread intellectual challenges, systematic training in dialogue and debate can produce graduates with specialized knowledge and the ability to rationally, ethically, and scientifically defend religious beliefs. A study in the *Journal of Religious Sciences* confirms that teaching critical theory analysis significantly boosts students' analytical and critical thinking abilities (Ahmadi, 2020). These skills not only benefit individual growth but also elevate the scientific, cultural, and doctrinal levels of society.

Knowledge Production:

In Imam Sadiq's (AS) educational school, knowledge production and scholarly writing held a distinguished position. Prominent students like Hisham ibn Hakam, Zurarah ibn A'yan, and Aban ibn Taghlib were not only active in learning and transmitting knowledge but also authored books and treatises in fields such as jurisprudence, hadith, theology, exegesis, and even empirical sciences, leaving a lasting intellectual legacy for the Islamic world. For

example, Hisham ibn Hakam wrote works like *Kitab al-Imamah* and *Kitab al-Tawhid*, playing a key role in elucidating Shi'a doctrinal foundations and spreading Ahl al-Bayt (AS) teachings (Tusi, n.d., p. 494). Similarly, Aban ibn Taghlib authored *Al-Gharib fi al-Qur'an* (Ibid., p. 45), and Zurarah ibn A'yan wrote *Kitab al-Istita'ah wa al-Jabr* (Ibid., p. 210), addressing contemporary intellectual and doctrinal issues.

This evidence shows that Imam Sadiq's (AS) students were not merely consumers of knowledge but active producers, deepening and expanding Islamic teachings while responding to societal intellectual needs. This model remains relevant today for higher education and research institutions. Facing emerging scientific and cultural challenges, emulating this conduct can steer researchers and students toward original knowledge production and impactful writing, enabling them to address societal needs and contribute to national scientific progress. A well-known narration from Imam Sadiq (AS) states: "Write and spread your knowledge among your brethren; if you pass away, bequeath your books to your children, for a time will come when people will find solace only in their books" (Kulayni, 1988, Vol. 1, p. 52). This narration frames writing and disseminating knowledge as a religious and social duty for scholars. Contemporary sources, such as Dr. Ali Shariati's *Science and Life*, also argue that science is not just an individual tool but a social responsibility, with societal growth dependent on widespread scientific awareness (Shariati, 2016, Vol. 1, p. 24).

Thus, knowledge production and scholarly writing not only preserve and transmit knowledge but also address intellectual and

doctrinal issues, enhance national scientific levels, and strengthen cultural identity. Higher education systems should establish conducive environments for research, writing, and publication, guiding students toward active participation in knowledge production to foster societal dynamism and growth.

Heart Illumination (*Ishraq-e Qalbī*):

The previously outlined traits of ideal students pertain to acquired sciences. However, a student in Imam Sadiq’s (AS) school could also benefit from the intuitive and luminous knowledge of the Infallible Imams (AS), potentially receiving divine confirmations that lead to answers not previously studied or taught. The question arises: How can this be achieved? The answer lies in strengthening complete devotion to the Infallibles (AS). By fully submitting to their guidance and aligning their will with the Imam’s (AS), with divine assistance, a student gradually becomes attuned to the Imam (AS). This attunement yields effects, such as receiving correct answers intuitively when needed. A practical example is Hisham ibn Hakam’s debate with Amr ibn Ubayd. Amr, a respected scholar, held discussions in Basra’s mosque, attracting large audiences. During a session, Imam Sadiq (AS) asked the young Hisham to recount his debate with Amr. Hisham described how he decisively overcame Amr, delighting the Imam. When asked who taught him these arguments, Hisham replied, “They flowed from my tongue.” The Imam affirmed this, swearing that these truths were written in the scriptures of Abraham and Moses (Kulayni, 1988).

In today’s educational systems, attention to this dimension of training can complement specialized education, nurturing graduates

with scientific ability, spiritual insight, and moral depth. Philosophically, the teachings of the Illuminationist school, founded by Shihab al-Din Suhrawardi, emphasize self-purification and luminous understanding. This aligns with Imam Sadiq’s (AS) teachings on heart illumination and spiritual journey, underscoring the importance of spiritual training alongside academic education (*Philosophy of Illumination*, p. 114). Overall, *ishraq-e qalbī* in Imam Sadiq’s (AS) school represents a transcendent dimension of education, fostering spiritual growth, moral refinement, and inner insight alongside knowledge. Incorporating this aspect in modern educational systems can cultivate committed, thoughtful, and socially responsible individuals.

Table 2: Scientific Characteristics of an Ideal Student in Imam Sadiq’s (AS) School

Stage/Characteristic	Description	Theoretical Basis and Evidence	Application in Higher Education
<i>Tafaqquh</i> in Religion	A deep, systematic, and action-oriented understanding of Islamic teachings, beyond mere rulings, aimed at analyzing emerging issues and addressing contemporary challenges.	- Quran: Surah At-Tawbah, 122: "...to devote themselves to the religion..." - Narration of Imam Sadiq (AS): "Devote yourselves to the religion, for whoever among you does not do so is like a Bedouin" (Barqi, Vol. 1, p. 229) - Narration: "A person cannot be upright except through three qualities:	- Designing research-based educational programs - Enhancing skills to analyze and respond to doubts - Training students with deep religious insight and social responsibility

Stage/Characteristic	Description	Theoretical Basis and Evidence	Application in Higher Education
		devotion to the religion..."	
Specialization	Training students in specialized fields (jurisprudence, hadith, theology, exegesis) tailored to individual talents, emphasizing reasoning and critical thinking.	- Conduct of Imam Sadiq (AS): Training specialized students in various sciences (Jan Ahmadi et al., 2012) - Emphasis on talent identification and targeted guidance (Fazaeli, 2021)	- Creating platforms to identify talents - Guiding students toward society's needed specialties - Strengthening reasoning and scientific debate skills
Discipleship Training	Nurturing well-rounded individuals capable of defending religion and training new generations, with a focus on logical reasoning and critical thinking.	- Imam Sadiq's (AS) debate with an Egyptian heretic (Kulayni, 1988, Vol. 1, pp. 73–74) - Training Hisham ibn Hakam as a student and teacher (Ibid.)	- Enhancing reasoning and critical thinking skills - Creating ethical and spiritual educational environments - Promoting free-thought forums and debates
Scientific Dialogues	Students' proficiency in debates and scientific dialogues, using logical reasoning to elucidate religious truths and defend the Ahl al-Bayt (AS) school.	- Hisham ibn Hakam's debate with Burayha (Saduq, n.d., pp. 272–275) - Debate with a Shamite (Kulayni, 1988, Vol. 1, pp. 170–171)	- Systematic training in debate and critique skills - Hosting scientific sessions and free-thought forums - Strengthening rational and ethical defense of beliefs
Knowledge Production	Producing and disseminating	- Works of Hisham ibn Hakam	- Encouraging research

Stage/Characteristic	Description	Theoretical Basis and Evidence	Application in Higher Education
	g scholarly works in jurisprudence, hadith, theology, and exegesis to address societal needs and expand Islamic knowledge.	(<i>Kitab al-Imamah</i>) and Zurarah ibn A'yan (<i>Kitab al-Istita'ah</i>) (Tusi, n.d.) - Narration: "Write and spread your knowledge among your brethren..." (Kulayni, 1988, Vol. 1, p. 52)	and scholarly writing - Establishing research platforms in universities - Training researchers to address contemporary challenges
Heart Illumination	Gaining spiritual insight and intuitive knowledge through complete devotion to the Infallibles (AS), leading to inner revelations.	- Hisham ibn Hakam's debate with Amr ibn Ubayd and intuitive responses (Kulayni, 1988) - Alignment with Suhrawardi's Illuminationist philosophy (<i>Philosophy of Illumination</i> , p. 114)	- Focusing on spiritual and moral training alongside academic education - Nurturing students with spiritual insight and social commitment

Moral Characteristics

In the school of Imam Sadiq (AS), moral characteristics form the foundation of training students with intellectual and spiritual growth, marking the starting point of their journey toward knowledge and action. In this school, knowledge and morality are complementary pillars, neither achieving perfection without the other. From Imam Sadiq's (AS) perspective, knowledge unaccompanied by morality is not only incomplete but can sometimes be harmful. He emphasized this in numerous narrations, particularly in *Al-Kafi*, urging students to uphold moral virtues such as patience (*hilm*),

dignity (*waqar*), humility, and intellectual generosity while warning against arrogance and self-superiority (Kulayni, Vol. 1, p. 36). He stated, "Knowledge must be paired with patience and dignity," and cautioned that "a scholar who acts with arrogance nullifies his truths with his falsehoods." This highlights the inseparable link between knowledge and morality in Islamic education. These virtues are not only addressed in hadith collections like *Al-Kafi*, *Tahdhib al-Ahkam*, and *Al-Istibsar* but are also fundamentally emphasized in works attributed to Imam Sadiq (AS), such as *Tawhid Mufaddal* and *Ahliljah* (Islamic Encyclopedia, 2023, Vol. 9, p. 270).

In the present context, integrating morality with knowledge, especially in training higher education students, is an undeniable necessity. An ideal student must embody Islamic ethics alongside academic expertise to serve as a societal role model and contribute to strengthening the cultural and moral foundations of society (Haideri, 2019, Vol. 12, No. 4, pp. 75–90).

Humility Toward the Teacher

In Imam Sadiq's (AS) educational framework, respect for the teacher holds a lofty position. A prime example is Hamran ibn A'yan, an outstanding student who excelled in scientific debates while displaying profound humility in the Imam's presence. During a debate between Hamran and a Shamite, Imam Sadiq (AS) remarked, "If you overcome Hamran, you overcome us too." Ultimately, the Shamite acknowledged Hamran's intellectual prowess (Barqi, Vol. 1, p. 232; Kashshi, Vol. 2, p. 555). In another instance, Hamran remained silent in the Imam's presence. When asked why, he explained, "I have sworn not to speak in your

presence without permission," to which the Imam smiled and granted him leave to speak (Ibn Babawayh, *Al-Nas*, p. 213). This behavior reflects the ultimate respect and humility a student should show toward their teacher, a foundational ethical principle in the Ahl al-Bayt (AS) school.

In today's educational systems, adhering to these ethical and academic principles fosters a healthy, respectful, and dynamic learning environment. Respecting teachers, actively listening, and maintaining decorum in academic interactions pave the way for nurturing a generation of responsible, humble, and professionally ethical individuals.

Intellectual Generosity

Intellectual generosity is a prominent trait among scholars in Imam Sadiq's (AS) school, repeatedly emphasized in the Qur'an and Ahl al-Bayt (AS) narrations. The Qur'an states: "And they spend of that with which We have provided them" (Al-Baqarah: 3), with a hadith interpretation adding: "Of that which We have taught them, they inform others" (Qummi, Vol. 1, p. 30)—indicating that sharing knowledge is a form of charity. The Infallible Imams (AS) condemned intellectual stinginess, viewing it as a cause of injustice, corruption, and even mistrust in divine grace (Ibn Shu'bah Harrani, p. 202; Sayyid Razi, p. 543; Halwani, p. 13). Some scholars may withhold knowledge to claim exclusive credit, whereas in Imam Sadiq's (AS) school, knowledge gains meaning and endures through dissemination and transmission (Kulayni, Vol. 1, p. 41).

Prominent students exemplified this principle. Zurarah ibn A'yan shared Ahl al-Bayt (AS) teachings with others, earning the Imam's endorsement as a reliable hadith

narrator (Kashshi, p. 136). Hisham ibn Hakam applied these teachings in debates to guide others (Amili, Vol. 1, p. 100). Mu'min al-Taq, another distinguished student, was praised by Imam Sadiq (AS) for his extensive theological efforts (Kashshi, p. 186). Jabir ibn Hayyan, through his scientific writings in fields like chemistry, made a significant contribution to future generations (Ibn Nadim, p. 499). These examples demonstrate that in Imam Sadiq's (AS) school, disseminating knowledge is a moral and social duty, while intellectual stinginess is rejected. Today, this can inspire students and researchers to advance science and societal knowledge through collaborative and generous spirits.

Averting Calamities (*Balāgardānī*)

Averting calamities is a fundamental concept in Islamic training, prominently featured in Imam Sadiq's (AS) school. This principle suggests that the presence of faithful and pious individuals can deter divine afflictions and promote societal stability and security. The Qur'an indicates that the presence of a prophet or divine saint among people prevents divine punishment: "And never would Allah have punished them while you were among them" (Al-Anfal: 33). Another verse links piety and faith to salvation from calamities: "Allah will surely save those who fear Him" (Aal-E-Imran: 141). From an Islamic training perspective, calamities are not merely divine punishments but sometimes tools for purification, refinement, and spiritual growth. Imam Sadiq (AS) described calamities as manifestations of divine mercy, sent to strengthen the believer's soul (Dilami, p. 277). The Qur'an affirms this: "And We will surely test you with something of fear and hunger and a loss

of wealth..." (Al-Baqarah: 155), emphasizing trials as a means to elevate a believer's faith.

Narrations suggest that the presence of righteous individuals has both individual and collective impacts. A hadith in *Al-Kafi* states that the residence of seven believers in a region can prevent calamities (Kulayni, Vol. 2, p. 247). According to Bahrani's *Tafsir*, a single righteous person can ward off calamities from thousands of neighbors (Bahrani, Vol. 1, p. 513). Imam Sadiq (AS) trained students who excelled in knowledge and piety, their presence in society reinforcing faith and serving as a barrier against deviations and innovations. Jamil ibn Darraj noted that such individuals deter calamities from communities (Kashshi, p. 137). Thus, training faithful, pious, and knowledgeable individuals not only fosters personal spiritual growth but also yields social benefits. Societies with such individuals enjoy peace, security, cultural stability, and resilience against crises, laying the foundation for an ethical and resistant community that progresses toward excellence.

Table 3: Moral Characteristics of an Ideal Student in Imam Sadiq's (AS) School

Moral Characteristic	Description	Theoretical Basis and Evidence	Application in Higher Education
Integration of Knowledge and Morality	Knowledge without morality is incomplete and potentially harmful; an ideal student must embody virtues like patience, dignity, humility, and intellectual generosity	- Narration of Imam Sadiq (AS): "Knowledge must be paired with patience and dignity" (Kulayni, Vol. 1, p. 36) - Warning: "A scholar who acts with arrogance nullifies his truths with his	- Incorporating professional ethics into curricula - Promoting a culture of humility and patience in universities - Nurturing students as moral and

Moral Characteristic	Description	Theoretical Basis and Evidence	Application in Higher Education
	while avoiding arrogance.	falsehoods" - Sources: <i>Al-Kafi, Tawhid Mufaddal, Ahliljah</i> (Islamic Encyclopedia, 2023, Vol. 9, p. 270)	social role models
Humility Toward the Teacher	Respect and humility toward the teacher, a core ethical principle, facilitate effective learning and spiritual growth.	- Behavior of Hamran ibn A'yan toward Imam Sadiq (AS) (Barqi, Vol. 1, p. 232; Kashshi, Vol. 2, p. 555) - Hamran's response: "I have sworn not to speak in your presence without permission" (Ibn Babawayh, <i>Al-Nas</i> , p. 213)	- Strengthening a culture of respect for teachers in universities - Creating a respectful and dynamic educational environment - Teaching scientific and professional etiquette to students
Intellectual Generosity	Sharing knowledge as a moral and social duty, in contrast to condemned intellectual stinginess; prominent students expanded religious teachings by disseminating knowledge.	- Qur'an: "And they spend of that with which We have provided them" (Al-Baqarah: 3) and interpretation: "Of that which We have taught them, they inform others" (Qummi, Vol. 1, p. 30) - Condemnation of stinginess (Ibn Shu'bah Harrani, p. 202; Kulayni, Vol. 1, p. 41) - Examples: Zurarah ibn A'yan, Hisham ibn Hakam, Jabir ibn Hayyan (Kashshi, p.	- Encouraging publication of articles and works - Establishing knowledge-sharing platforms (seminars, workshops) - Promoting scientific collaboration among students and teachers

Moral Characteristic	Description	Theoretical Basis and Evidence	Application in Higher Education
		136; Ibn Nadim, p. 499)	
Averting Calamities	The presence of righteous and pious students deters calamities and ensures societal stability and security, with both individual and collective effects.	- Qur'an: "And never would Allah have punished them while you were among them" (Al-Anfal: 33) - Narration: Residence of seven believers prevents calamities (Kulayni, Vol. 2, p. 247) - Bahrani's <i>Tafsir</i> : A righteous person wards off calamities from thousands (Bahrani, Vol. 1, p. 513)	- Training committed and pious students - Enhancing social responsibility in educational programs - Nurturing individuals resilient to societal harms

Behavioral Characteristics

The students of Imam Sadiq (AS) were not only distinguished in the realm of knowledge but also possessed lofty behavioral traits, which can be considered the pillars of comprehensive education in his school. These traits include "acting upon knowledge," "following the teacher," "dedication to propagation," "religious zeal," and "precision in behavior and speech."

Acting Upon Knowledge

The significance of acting upon knowledge is evident in religious teachings. Knowledge is regarded as the root of all virtues, while ignorance is the source of all evils (Amedi, p. 48). Crucially, knowledge must be paired with action. Without action, knowledge not only lacks progress but can also be detrimental to the individual. A person once

asked Imam Zayn al-Abidin (AS) a question, only to repeat it shortly afterward. The Imam (AS) responded, "If knowledge is not acted upon, it only increases the scholar's disbelief and distance from the divine essence" (Ibn Fahd, p. 74). Religious texts also censure scholars who fail to act upon their knowledge (Laythi, p. 481). Similarly, action without knowledge is condemned; a worshiper lacking knowledge is likened to a donkey at a mill, whose efforts yield no benefit (Mufid, p. 245). Thus, students of this school should excel not only in knowledge but also in practice.

A prominent example is Muhammad ibn Muslim, who was a pioneer in both knowledge and action. He was one of four individuals praised for their faith and learning as "those of humility" (Kashshi, p. 170) and narrated over thirty thousand hadiths from Imam Baqir (AS) and sixteen thousand from Imam Sadiq (AS) (Ibn Shahrashub, Vol. 4, p. 195). As a jurist and devout worshiper, Muhammad ibn Muslim was trusted by Imam Sadiq (AS) in religious matters, often recommended as a source of guidance when other students faced difficulties. Contemporary research also underscores the link between knowledge and action as a key principle in religious training and personal development, fostering balance and stability in character (e.g., Husayni, M. (2018). "The Role of Action in Realizing Knowledge in Islamic Education," *Islamic Educational Sciences Journal*, No. 23, pp. 54–70). Therefore, universities modeled after Imam Sadiq (AS) should provide platforms for students to excel in both knowledge and practice, contributing to the formation of a virtuous and committed society.

Following the Teacher and Close Association

Following the teacher and maintaining close scholarly association with them is a foundational principle in Imam Sadiq's (AS) educational system, rooted in Qur'anic tradition and the practice of the Ahl al-Bayt (AS). The Qur'an narrates the story of Moses and Khidr (AS) in Surah Al-Kahf: "May I follow you so that you may teach me some of the guidance you have been taught?" (Al-Kahf: 66), highlighting the necessity of following those with knowledge for growth and guidance. Surah Yusuf states, "And above every learned person is one more knowing" (Yusuf: 76), underscoring the ongoing need to learn from insightful scholars for intellectual and spiritual development. Hadiths from the Ahl al-Bayt (AS) also emphasize this. Imam Ali (AS), in a conversation with Kumayl ibn Ziyad, categorized people into three groups: the divinely learned, learners striving for truth, and the aimless who follow any voice (Razi, *Wisdom* 147), stressing the importance of following a committed scholar.

Imam Sadiq (AS) said, "The sweetness of this world and the hereafter is for two: a scholar followed by others and a student who understands well and strives to preserve truths" (Kulayni, Vol. 1, p. 33). This underscores the role of mindful adherence and careful preservation of the teacher's teachings as prerequisites for scholarly and moral growth. Among Imam Sadiq's (AS) distinguished students, Hisham ibn Hakam exemplified continuous scholarly association, accompanying the Imam even during Hajj to benefit from his knowledge (Kulayni, Vol. 1, p. 72). Hamran ibn A'yan, though occasionally absent on trips, was held in special regard, with the Imam inquiring about his well-being (Ahmadi Miyanji, Vol. 3, p. 277). This attention reflects the

esteemed position of loyal students in Imam Sadiq's (AS) educational framework.

Today, these teachings remain relevant for the academic community, especially students. Learning from insightful teachers goes beyond acquiring knowledge; it cultivates commitment, humility, responsibility, and participation in producing and promoting science. This approach guides students to high scholarly ranks while leading them to peaks of morality and spirituality, positioning them for social and cultural impact.

Dedication to Propagation

Propagation of religion in Islamic literature is not merely an individual duty but a divine and social mission entrusted to all Muslims, particularly scholars and intellectuals. The Prophet (PBUH&HP) and the Ahl al-Bayt (AS) played a pivotal role in elucidating religious teachings and guiding humanity. God commands in the Qur'an: "O Messenger, convey what has been revealed to you from your Lord, and if you do not, then you have not conveyed His message" (Al-Ma'idah: 67; 'Ayyashi, Vol. 1, p. 331), underscoring the foundational role of propagation in fulfilling prophetic duty. Propagation is not only a divine responsibility but also a manifestation of a believer's moral commitment and social duty. The Prophet (PBUH&HP) said, "If Allah guides one person through you, it is better for you than all that the sun shines upon" (Ibn Ash'ath, p. 77), illuminating the profound value of guiding others and saving them from misguidance.

This duty is closely tied to the concept of "jihad of clarification," which involves elucidating religious truths, countering intellectual deviations, and defending Islamic beliefs with awareness. In the modern era,

this jihad is a vital need for religious societies facing the influx of syncretic ideas, distortions, and emerging doubts. A striking example is Hisham ibn Hakam, a distinguished student of Imam Sadiq (AS), who, with a deep understanding of scholarly jihad, fearlessly traveled to Basra. There, he engaged Amr ibn Ubayd, a prominent Mu'tazilite figure, in a scholarly assembly, skillfully questioning, analyzing arguments, and staunchly defending the Imam's teachings (Ibn Babawayh, Vol. 1, p. 207). This debate serves as a practical model of rational and effective propagation in intellectual and doctrinal arenas.

Strategically, promoting Islamic teachings as a form of jihad of clarification deepens individual faith and enhances a religious society's ability to address doubts and intellectual threats. Such propagation must be accompanied by wisdom, insight, and a precise understanding of contemporary intellectual needs. Imam Sadiq (AS) called his students to this mission, saying, "You are associated with us, so be an adornment to us, not a source of disgrace" (Ibn Babawayh, p. 400). This exhortation invites effective propagation through worthy behavior, speech, and lifestyle. Overall, dedication to propagation in Imam Sadiq's (AS) school is not just a religious act but a method to protect the faith, expand the culture of the Ahl al-Bayt (AS), and train generations of faithful, aware, and responsible individuals.

Religious Zeal

In Islamic teachings, individuals are categorized by their adherence to faith and beliefs into three groups: those whose religiosity is merely superficial or nominal; those with incomplete and shaky faith; and those with firm belief who steadfastly defend

their religion. The third group, motivated by divine inspiration, stands against any deviation from the path of the Ahl al-Bayt (AS).

A shining example of this religious zeal is Hisham ibn Hakam. Upon learning that someone was leading people astray from the true path of the Ahl al-Bayt (AS) through intellectual circles, he courageously traveled to Basra to defend the faith and confront deviant ideas (Kulayni, Vol. 1, p. 170). His action was not merely scholarly but a vivid expression of religious zeal and responsibility toward truth. Imam Sadiq (AS) emphasized the importance of supporting the religion in training his students, viewing it as a divine favor granted only to sincere and prepared individuals. In a supplication to Yunus ibn Abd al-Rahman, he prayed, "Make us among those who support Your religion" (Tusi, Vol. 1, p. 411). This support has levels: spiritual support through firm belief, verbal support through expression, propagation, and defense of the faith, and practical support through active engagement in upholding values. The highest level is comprehensive support of the religion through divine knowledge and alignment with an Infallible Imam, as exemplified by Hisham ibn Hakam, whom Imam Sadiq (AS) proudly described as "our supporter with his heart, tongue, and hand" (Arbli, Vol. 2, p. 174). Thus, religious zeal is not a fleeting emotion but a knowledgeable and behavioral stance rooted in understanding, faith, and responsibility. Paired with dedication to propagation, it safeguards religious principles, strengthens societal belief structures, and guides future generations toward steadfast faith and sound doctrine.

Precision in Behavior and Speech

In Islamic training, precision in learning and understanding religious and scientific principles is highly significant. Students do not learn uniformly; some excel in analysis, others in memory, and some grasp concepts more quickly. Those with experience in this field recognize the diversity of talents and abilities. For instance, reviewing class notes reveals varying levels of detail—some students jot down key points, while others meticulously record details, dates, and session numbers, indicating a deeper understanding of the material.

Students in the Ahl al-Bayt (AS) school, especially under Imam Sadiq (AS), were diligent and committed in their learning. Hisham ibn Hakam, for example, provided detailed accounts of his debate with Amr ibn Ubayd, describing his journey to Basra, the crowd in the mosque, and Amr's attire with precision (Kulayni, Vol. 1, p. 170). Another instance is the encounter with an Egyptian skeptic in Imam Sadiq's (AS) presence. The man bumped into the Imam during tawaf, prompting the Imam to engage him with challenging questions, ultimately leading to his conversion (Huwizi, Vol. 4, p. 369). Yunus ibn Ya'qub also exemplified precision, narrating events so vividly that listeners felt present at the Imam's gatherings (Mufid, Vol. 2, p. 194).

Imam Sadiq (AS) likened people to gold and silver mines, tasking teachers with identifying and guiding each individual correctly (Tabarsi, 1385 AH, p. 260). Notably, Martyr Mutahhari, though not a contemporary of Imam Sadiq (AS), benefited greatly from his teachings. After Mutahhari's martyrdom, Allameh Tabatabai eulogized him, saying, "He absorbed everything that was said in its entirety" (Tabatabai, cited in *Sparks from the Sun*; republished by Hawzah

News Agency, 2023). In sum, precision in behavior and speech not only enhances mastery of knowledge but also fosters spiritual and moral growth, transforming students into positive societal role models.

Table 4: Behavioral Characteristics of the Ideal Student in the School of Imam Sadiq (AS)

Behavioral Characteristic	Description	Theoretical Foundations and Evidence	Application in Higher Education System
Application of Knowledge	Knowledge without action is incomplete and harmful; the ideal student must lead in applying knowledge to achieve spiritual and social perfection, reflecting the qualities of the Level 1 (Devout Scholar and Mujahid) and Level 2 (Committed Scholar) students.	- Hadith of Imam Zayn al-Abidin (AS): "If knowledge is not acted upon, it only increases the owner's disbelief and distance from the Divine Essence" (Ibn Fahd, n.d., p. 74) - Condemnation of the scholar without action (Laythi, n.d., p. 481) - Example: Muhammad ibn Muslim, a jurist and devout worshiper (Kashi, n.d., p. 170)	- Creating practical platforms for applying knowledge (e.g., practical projects, internships) - Promoting a culture of commitment to action alongside theoretical education - Fostering students committed to social responsibilities
Obedience to the Teacher	Conscious obedience and scholarly companionship with the teacher foster scientific and moral growth, guiding the student toward perfection, a hallmark of Level 1 and	- Quran: "Shall I follow you on condition that you teach me from what you have been taught of guidance?" (Kahf: 66) - Hadith of Imam Sadiq (AS): "The	- Strengthening a culture of respect and obedience to professors - Establishing mentorship programs for student guidance - Promoting humility and

	Level 2 students.	sweetness of life is for the scholar and the loyal student" (Kulayni, 1407 AH, Vol. 1, p. 33) - Example: Hisham ibn Hakam and Hamran ibn A'yun (Kulayni, 1407 AH, Vol. 1, p. 72)	responsibility in academic interactions
Commitment to Propagation	Propagating religion as a divine and social duty, aimed at elucidating religious teachings and defending faith against doubts, is a key trait of the ideal student, particularly at Levels 1 and 2.	- Quran: "O Messenger, proclaim what has been revealed to you..." (Ma'ida: 67) - Hadith of the Prophet (PBUH): "Guiding one person is better than everything" (Ibn Ash'ath, n.d., p. 77) - Example: Hisham ibn Hakam's debate with Amr ibn Ubayd (Ibn Babawayh, 1362 SH, Vol. 1, p. 207)	- Teaching propagation skills and intellectual jihad (explanation) - Organizing free discussion forums and debates - Training students to address contemporary doubts
Religious Zeal	A sense of responsibility to defend religion and counter deviations, driven by firm faith and divine motivation, is a prominent feature of the ideal student, especially at Level 1.	- Prayer of Imam Sadiq (AS): "Make us among those who champion Your religion" (Tusi, 1414 AH, Vol. 1, p. 411) - Hadith about Hisham ibn Hakam: "Our supporter with his heart, tongue, and hand" (Erbeli, 1426 AH, Vol. 2, p. 174)	- Fostering a sense of religious responsibility in students - Teaching skills for rational defense of religious values - Promoting a culture of supporting religion in educational programs

<p>Precision in Behavior and Speech</p>	<p>Precision in learning, recording details, and conscious behavior reflect a deep understanding and commitment to scientific and religious principles, a trait evident across Levels 1, 2, and 3.</p>	<p>- Example: Hisham ibn Hakam's precision in narrating his debate with Amr ibn Ubayd (Kulayni, 1407 AH, Vol. 1, p. 170) - Example: Yunus ibn Ya'qub's accurate narration (Mufid, n.d., Vol. 2, p. 194) - Hadith: "People are like mines of gold and silver" (Tabarsi, 1385 AH, p. 260)</p>	<p>- Teaching skills for precision and attention to detail in learning - Encouraging accurate recording and deep analysis of academic content - Fostering students with committed and meticulous personalities</p>
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characteristics, encompassing humility before the teacher, scientific generosity, and social problem-solving; and third, **behavioral characteristics**, comprising the application of knowledge, obedience and companionship with the teacher, commitment to propagation, religious zeal, and precision in behavior and speech. These dimensions not only contribute to the personal development of students but also lead to the organization and reinforcement of society's ethical and cultural foundations.

The findings of this research further indicate that knowledge acquisition without the support of human and ethical values cannot contribute to cultural development or the establishment of a true civilization; rather, it may be detrimental to cultural norms and values. Moreover, higher education can effectively address cultural and social challenges only when both professors and students act upon beneficial knowledge and reflect these teachings in their individual and social behaviors.

Modeling the educational approach of Imam Sadiq (AS) in training ideal students can provide an effective framework for designing impactful educational programs in today's universities, thereby enhancing the quality of religious and ethical education. It is recommended that future studies explore a comparative analysis of the characteristics of ideal students in Islamic and non-Islamic educational systems, as well as the roles of professors and the university environment in fostering ideal students, alongside the impact of modern technologies on this process. Such research could significantly contribute to improving Islamic educational systems and strengthening the role of ideal students in social and cultural transformations.

Conclusion

The examination of the characteristics of an ideal student within the framework of Islamic higher education, with an emphasis on the teachings and narrations of Imam Sadiq (AS), demonstrates that nurturing students with exemplary scientific, moral, and behavioral attributes is a fundamental necessity for contemporary Islamic societies. Given the existing ethical and cultural challenges, fostering such students can play a significant role in strengthening the cultural and moral foundations of society. This study categorizes the characteristics of an ideal student into three main dimensions: first, **scientific characteristics**, including deep understanding of religion, specialization, mentorship, engagement in scientific dialogues, knowledge production, and heartfelt enlightenment; second, **moral**

These characteristics and levels of student development are illustrated in the final table, which categorizes students into four levels: **Ideal Student (Level 1: Devout Scholar and Mujahid)**, **Committed Scholar (Level 2)**, **Pious Learner (Level 3)**, and **Beginner Learner**, providing a comprehensive depiction of the qualities and educational strategies associated with each level.

Table 5: "Classification of Educational Levels and Characteristics of Students in the Context of Islamic Higher Education"

Educational Level	Scientific Characteristics	Moral Characteristics	Behavioral Characteristics	Quranic and Hadith Foundations	Educational Strategies in Higher Education
Ideal Student (Level 1: Devout Scholar and Mujahid)	Deep understanding of religion, distinguished specialization, continuous knowledge production, heartfelt enlightenment in receiving knowledge	Complete patience and dignity, selfless scientific generosity, social problem-solving, profound humility before the teacher	Full application of knowledge, absolute obedience to the teacher, zealous commitment to propagation, resolute religious zeal, utmost precision in behavior and speech	- Quran: "So that they may gain understanding in religion" (Tawbah: 122) - Hadith: "Seek understanding in religion, for whoever among you does not seek understanding is a Bedouin" (Barqi, Vol. 1, p. 229) - Hadith: "Our supporters	- Designing advanced research and specialized courses - Strengthening platforms for free thought and debate - Creating opportunities for knowledge dissemination

				r with his heart, tongue, and hand" (Erbeli, Vol. 2, p. 174)	and religious propagation - Teaching spirituality and self-purification alongside specialization
				Application of knowledge with high commitment, consciousness of obedience to the teacher, propagation with wisdom, balanced religious zeal, high precision in behavior	- Guiding students toward specialized fields needed by society - Teaching rational propagation and debate skills - Strengthening professional ethics and social responsibility - Encouraging the authorship of scientific works
Committed Scholar (Level 2)	Understanding of religion with a focus on contemporary issues, specialization in needed fields, purposeful knowledge production	High patience and humility, conditional scientific generosity, positive social impact, respect toward the teacher		what We have provided for them" (Baqarah: 3) - Hadith: "Write and spread your knowledge among your brothers" (Kulayni, Vol. 1, p. 52) - Example: Zurara ibn A'yun (Kashi, p. 136)	
Pious Learner (Level 3)	Initial understanding of religious	Basic humility and respect, limited		- Quran: "Shall I follow you on condition	- Creating general education

	knowledge, developing specialization, limited participation in knowledge production	scientific generosity, moderate social impact	at level, partial obedience to the teacher, limited commitment to propagation, basic religious zeal, moderate precision in behavior	n that you teach me from what you have been taught of guidance?" (Kahf: 66) - Hadith: "The sweetness of life is for the scholar and the loyal student" (Kulayni, Vol. 1, p. 33)	onal courses emphasizing ethics - Strengthening basic debate and propagation skills - Encouraging accurate learning and application of initial knowledge
Beginner Learner	Basic awareness of religious knowledge, lack of specialization, no participation in knowledge production	Adherence to minimal ethical manners, no scientific generosity, negligible social impact	Limited application of knowledge, weak obedience to the teacher, no commitment to propagation, weak religious zeal, low precision in behavior	- Quran: "And above every possessor of knowledge is one more knowledgeable" (Yusuf: 76) - Hadith: Condemnation of the scholar without action (Laythi, p. 481)	- Teaching foundational religious and ethical concepts - Fostering motivation for learning and obedience to teachers - Creating educational environments for initial growth
Uncommitted Student	Lack of awareness or disregard	Lack of moral virtues, scientific	No application of knowledge	- Quran: "And We will surely	- Behavioral reform

	d for religious knowledge, indifference to specialization, avoidance of knowledge production	ctingines, no social impact	ge, disregard for obedience to the teacher, indifference to propagation, absence of religious zeal, carelessness in behavior	test you with something of fear..." (Baqarah: 155) - Hadith: "The one who acts without insight..." (Ibn Idris, Vol. 3, p. 644)	through educational training - Creating motivation for adherence to religious values - Supervision and guidance to prevent deviation
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