

Analysis of the *Hadith of Khobz* and the Last Sermon in Explaining the Priority of Securing the Livelihood of People in Society

Alireza Kumari¹
Ali Sharifi²

(Received: May 08, 2026, Accepted: May 25, 2026)

Abstract

The economic and social teachings of the Prophet Moḥammad (pbuh) emphasize the fundamental role of a sound economic foundation in the establishment of a virtuous and healthy society. This study examines two Ḥadiths from Al-Kafi by Moḥammad ibn Ya'qub al-Kulayni—commonly known as the *Hadith of Khobz* and a sermon attributed to the final days of the Prophet's life—highlighting how economic stability and attention to livelihood and welfare, particularly the provision of basic needs for Muslims, were a constant priority throughout his prophetic mission. Through textual, narratological, and jurisprudential analysis, along with historical contextualization, this research demonstrates how the Prophet (pbuh) linked the fulfillment of basic needs (such as bread) and economic justice to religious practice and social justice. Despite certain weaknesses in the *Hadith of Khobz* (such as a weak narrator and broken chain of transmission), its alignment with Qur'anic principles and rationality affirms its conceptual validity. The findings challenge some interpretations and align with modern theories, such as Maslow's hierarchy of needs, revealing Islam's balanced perspective on human welfare.

Keywords: *Hadith of Khobz* Analysis, Last Sermon *Hadith*, Economics, Livelihood Security.

1. Ph.D. Candidate in Quranic Sciences and Hadith, Allameh Tabataba'i University, Tehran, Iran (Corresponding Author): alirezakumari1@gmail.com

2. Associate Professor, Faculty of Theology and Islamic Studies, Allameh Tabataba'i University, Tehran, Iran: alisharifi@atu.ac.ir



Introduction

The prioritization of factors influencing collective life holds significant importance for both the members of society and the rulers who manage societal affairs, as it directly relates to the well-being and happiness of individuals within the community. The determination of these priorities has consistently been a subject of discussion among scholars from various disciplines, particularly those involved in formulating laws and proposing vital solutions for collective living. In Islam, after the initial stages of the revelation of the Qur'an and the consolidation of its teachings and the individual training of community members, the formation of a Muslim society in the final years of Mecca and the subsequent establishment of the Islamic community in Medina underscored the necessity of defining priorities for various aspects of collective life. This process utilized the teachings of the Qur'anic verses and the traditions of the Prophet Moḥammad (pbuh) to secure the objectives of the Muslim community. The need to extract, analyze, and examine the feasibility of implementing these teachings in contemporary societies through rigorous academic research, and to align them with modern social sciences, sociology, governance, and related fields, is of utmost importance.

The mission of the Prophet Moḥammad (pbuh) in guiding humanity towards a meaningful and purposeful life encompassed all aspects of human existence. It was not limited to the transmission of spiritual teachings alone; Islam offers a comprehensive view for the flourishing of humanity, including its economic, social, and ethical dimensions. While extremist factions from various religious groups have often misinterpreted Islamic texts to justify violence and irrational behaviors, this research demonstrates that the Prophet's emphasis on economic welfare as the foundation for a sound society was a core element of his prophetic message. This paper argues that the Prophet consistently emphasized the importance of a stable economic foundation—access to basic needs and the protection of individuals from poverty—as an essential condition for fulfilling religious duties and ensuring social harmony.

Given the abundance of Islamic teachings transmitted through *Ḥadith*, which must be summarized and organized for academic research, this argument is substantiated through two *Ḥadiths* from Al-Kafi, the foundational Shia *Ḥadith* collection compiled by Moḥammad ibn Ya'qub al-Kulayni (d. 329 AH/941 CE). Similar *Ḥadiths* from Sunni *Ḥadith* collections are also cited as evidence for the comprehensive nature of this discussion. The first *Ḥadith*, commonly known as the *Ḥadith of Khobz*, is believed by some scholars to date back to the early Meccan period, while the second, a sermon attributed to the final days of the Prophet



Moḥammad's life in Medina, highlights the continuity of these themes. When considered together, and with the understanding that the Prophet's words were wise and delivered according to the actual needs of the Muslim community, the coherent and logical sequence of his statements reveals the consistent prioritization of economic and livelihood concerns throughout his mission. These statements, far from being disjointed or lacking in coherence, emphasize the ongoing importance of economic welfare and justice for the health of society, vital for the well-being of the community.

This study challenges certain extremist interpretations that overlook the pragmatic economic approach of the Prophet and instead focus on militaristic ideologies or the promotion of Sufism and similar sectarian movements. At the same time, this research links the ancient wisdom of Islamic tradition with contemporary theories, such as Abraham Maslow's hierarchy of needs, which posits that physiological needs must be met before higher goals can be pursued. This reflects the same concept articulated by the Prophet Moḥammad over fourteen centuries ago. By integrating narratological analysis, linguistic examination, and historical context, this study offers a corrective narrative that challenges extremist ideologies and provides evidence for Islam's moderate and human-centered approach to welfare.

The linguistic analyses of these *Hadiths* clarify the core economic and social principles embedded in the two *Hadiths*. They show how the Prophet's teachings consistently emphasized the critical link between economic well-being and the fulfillment of religious obligations, the responsibility of rulers to protect the weak, and the importance of justice in ensuring a stable and prosperous society.

For instance, the Prophet commanded that a portion of the land of Khaybar be allocated to the poor, which demonstrates his focus on wealth distribution and the prevention of its concentration in the hands of a few (Ibn Hisham, 756). Additionally, the establishment of Bait al-Mal as an institution for supporting the needy stands as evidence of this pragmatic approach to economic justice.

Literature Review

Islamic economic thought has been examined by scholars such as M. Umar Chapra (1992) and Moḥammad Najatullah Siddiqi (1981), who emphasize the Prophet's encouragement of trade, agriculture, and the equitable distribution of wealth as pillars of a prosperous society. Chapra argues that Islamic economics integrates both material and spiritual objectives, a perspective that aligns with the Prophet's policies in Medina, such as the distribution of land to the emigrants (*Anṣār*) (Danner, 2010, p. 34). However, most *Hadith*-based research has focused on the juridical or



theological dimensions of these topics, often neglecting their economic and social implications. Early scholars, such as Al-Ghazali (d. 505 AH/1111 CE), acknowledged the necessity of securing human material needs as a prerequisite for the fulfillment of religious duties. Yet, this aspect has received less attention in contemporary *Hadith* studies. Ibn Khaldun (d. 808 AH/1406 CE) in his *Muqaddimah* references the role of economics in social stability, asserting that material welfare is the foundation of civilization. He writes: “Civilizations collapse without a strong economy, for the livelihood of the people is the basis of power and stability” (Ibn Khaldun, 1, p. 345). This view aligns with the actions of the Prophet in Medina, such as the establishment of fair markets and the prohibition of usury. Contemporary analyses reveal that both the Qur’an and the Prophet’s traditions, through a strong emphasis on the implementation of a culture of charity (*Infaq*), and to a lesser extent, the establishment of a *zakāt* system, provided an economic framework aimed at alleviating poverty among Muslims. This system was not merely about charity or incentivizing generosity; it was instrumental in improving the economic structure of a society that was in the process of formation and growth.

Hadith of Khobz and the Last Sermon Hadith

The two *Hadiths* examined in this study are as follows:

a) "***Hadith of Khobz***": This *Hadith*, as cited in this research and drawn from Al-Kafi, is found exclusively in Shia sources, and its early transmission is also referenced in *Wasā'il al-Shī'ah* (al-Hurr al-‘Āmilī, d. 1104 AH/1693 CE), which likely draws from Al-Kafi. Some scholars date this *Hadith* to the early Meccan period, when food was scarce (Tabataba'i, 1983, vol. 2, p. 210). This historical interpretation reflects the Prophet’s attention to basic needs in difficult circumstances, which later connects to his economic policies in Medina, such as establishing food reserves for the poor.

b) "***Hadith of the Last Sermon***": Recorded in *Al-Kafi* (al-Kulayni, vol. 2, p. 263), this *Hadith* is widely regarded as part of the Prophet's final sermon in Medina, revealing his concerns about economic management in the society of his time (Ibn Hisham, d. 218 AH/833 CE). This sermon, which can be considered a spiritual testament, emphasizes the responsibility of rulers to prevent poverty. It aligns with the Prophet’s conduct in supporting the vulnerable and with numerous Qur’anic verses advocating for charity (*Infaq*) and *zakāt*.

These two *Hadiths*, drawn from two different periods of early Islamic history, demonstrate the consistent emphasis on economic stability—from the early, nascent Muslim community to its more established phase. The temporal distinctions in these *Hadiths* underscore the ongoing priority



given to economic stability. In contrast, extremist ideologies have misinterpreted certain Qur'anic verses and *Hadiths*, employing a flawed and arbitrary understanding to justify violence, thereby neglecting the holistic approach of the Prophet (Kapel, 2017, vol. 1, p. 114). Contemporary experiences show that groups exploit economic despair, alongside other motivating factors, to recruit followers, a phenomenon that the Prophet explicitly warned against in his last sermon. This study aims to challenge such extremist narratives by reinterpreting these *Hadiths* from the perspective of implementing economic teachings, thus confronting distorted interpretations.

Methodology

This study adopts a multifaceted approach to analyze the two *Hadiths* from Al-Kafi, which includes the following components:

- **Narratological Analysis:** An assessment of the chain of narrators (isnad) and the transmission of the *Hadiths*, utilizing Shia narratological sources such as Al-Najashi, Al-Tusi, and Al-Khu'i.

- **Textual Analysis:** A detailed examination of the text of the *Hadiths* to extract their core themes and teachings, particularly their economic insights.

- **Linguistic Analysis:** An exploration of key terms and expressions using classical Arabic lexicons, including Lisan al-'Arab and Mufradat al-Faz al-Qur'an, to understand the precise meaning of the words used in the *Hadiths*.

- **Jurisprudential Hadith Analysis (Fiqh al-Hadith):** An evaluation of the *Hadith of Khobz* and the "Hadith of the Last Sermon" regarding their coherence and intent, despite weaknesses in their chains of transmission, using Qur'anic and rational criteria.

- **Historical Contextualization:** Situating the *Hadiths* within the economic and social conditions of early Islam during the period of the Qur'an's revelation.

The first narration of the *Hadith of Khobz* is found in Al-Kafi (al-Kulayni, vol. 6, p. 287), and it is also cited in Wasā'il al-Shī'ah (al-Hurr al-'Āmilī, vol. 2, p. 224), which likely indicates the transmission of the *Hadith* from Al-Kafi by later scholars such as al-Hurr al-'Āmilī. The *Hadith* of the Last Sermon is also found in Al-Kafi (al-Kulayni, vol. 2, p. 263), in *Hadith* 4.

Presentation of the *Hadiths* and Linguistic Analysis of Key Terms

To fully understand the teachings embedded in these narrations and their economic insights, it is essential to analyze and interpret the text of the *Hadiths*, as well as conduct a linguistic examination of the key terms used in them:



1. *Ḥadith of Khobz*

Narration:

"A number of our companions narrated from Ahmad ibn Abi Abdullah, from his father, from Abu al-Bakhtari, who reported it as raised (mursal), saying that the Messenger of Allah (PBUH) said: 'O Allah, bless us in the bread, and do not separate us from it. For if it were not for bread, we would neither fast, nor pray, nor fulfill the obligations of our Lord, the Almighty.'"

(Al-Kafi, vol. 6, p. 287); also cited in Wasā'il al-Shī'ah (al-Hurr al-Āmilī, vol. 24, p. 102), Ḥadith 30198.

Linguistic Analysis:

- **Khobz** (خبز) – Bread: In Lisan al-‘Arab (Ibn Manzūr, vol. 3, p. 144), "khobz" refers to bread made from wheat or barley, a staple food in Arab society. In this context, it symbolizes sustenance and economic security, reflecting the Prophet's concern for basic needs (Rāghib al-Isfahānī, p. 256).

- **Barek** (بارك) (derived from Barakah)– Blessing: The term "barakah" means to confer blessing or abundance. In Al-Mujam al-Waseet (Anis et al., 2011, p. 66), it denotes an enduring and continuous presence of goodness. The Prophet's prayer for blessings in bread highlights its vital role as the lifeline of the community.

- **Tafarruq** (تفرق) – Separation: Meaning "to separate" or "divide," it implies deprivation or scarcity (Ibn Manzūr, vol. 10, p. 298). The negation of this term emphasizes the need for constant and unimpeded access to sustenance, underlining the importance of economic stability.

- **Fara'idh** (فرائض) – Obligations: Referring to compulsory religious duties such as prayer and fasting (Rāghib al-Isfahānī, p. 622), this connects economic stability to religious practices, reinforcing the importance of material well-being for fulfilling spiritual duties.

Narratological Analysis:

- **'Iddah min Aṣḥābinā** (عدة من أصحابنا): This phrase refers to a group of trusted narrators who transmitted the *Ḥadith* from Ahmad ibn Abi Abdullah. In Al-Najāshī (p. 75), scholars such as Ali ibn Ibrahim al-Qummi and Moḥammad ibn Yahya al-‘Aṭṭār are mentioned as reliable, and it is likely that they were part of this group. In the *Mu'jam al-Rijāl* (al-Khu'i, vol. 1, p.38), the *Ḥadith* chain is assumed to be trustworthy, but its certainty is not established without further evidence. However, Tanqīḥ al-Maqāl (al-Mamqānī, vol. 1, p. 123) considers the chain "relatively reliable," especially when the subsequent narrators are confirmed as trustworthy. Scholars such as Shaykh al-Mufid and Ayatollah al-Burujirdi have also accepted *Ḥadiths* with such beginnings. Therefore, while there is some ambiguity regarding



the chain of narrators, the presence of trustworthy figures like Ahmad ibn Moḥammad al-Barqī strengthens the validity of the narration.

Assessment of Individual Narrators:

- Ahmad ibn Abi Abdullah (Ahmad ibn Moḥammad al-Barqī): Trusted (al-Najāshī, p. 75).
- His father (Moḥammad ibn Khalid al-Barqī): Trusted (al-Tusi, p. 360).
- Abu al-Bakhtari (Wahb ibn Wahb): Weak, accused of fabricating narrations (al-Khu'i, vol. 20, p. 110; Ibn Hajar, p. 577).
- Rafa'ah: Indicates a broken chain (mursal).

Given the weakness of Abu al-Bakhtari and the *mursal* nature of the narration, the chain of transmission is considered weak. However, due to its inclusion in Al-Kafī and Wasā'il al-Shī'ah, as well as the significant teachings it contains—particularly its profound economic insights—this *Ḥadīth* merits further scrutiny to clarify its precise status in terms of *rijāl* and *sanad* (chain of narrators).

Jurisprudential and *Ḥadīth* Analysis

Scholars such as Allama Tabatabai associate the *Ḥadīth of Khobz* with the early Meccan period, a time when food scarcity posed a threat to the fledgling Islamic community. Prioritizing bread over prayer and fasting reflects the view that meeting basic needs is a prerequisite for religious practice—an idea that was revolutionary in 7th-century Arabia, and later echoed by psychologists like Abraham Maslow (1943).

Maslow's hierarchy of needs places physiological needs (such as food) at the base, asserting that higher goals like self-actualization (or worship) are unattainable without fulfilling these basic needs. Similarly, Carl Rogers (1961) considered material security fundamental to human growth, aligning with the Prophet's teachings.

Despite the weak chain of narrators, two arguments support the conceptual validity of this *Ḥadīth*:

- **Lack of Personal Gain:** The text of the *Ḥadīth* does not appear to promote any personal or group interest (such as advancing the reputation of a narrator or sect), which reduces the likelihood of fabrication. As the scholar al-Muhaqqiq al-Hilli (d. 1277 CE) points out, *Ḥadīths* that focus on public welfare are less likely to be forged (Ma'ārij al-Uṣūl, p. 89). Furthermore, the logical coherence of the *Ḥadīth*—connecting sustenance (bread) with religious duties—aligns with modern findings, such as those of Maslow (1943), which supports the sincerity of its intent, even if the exact wording may not be precise.

- **Qur'anic Consistency:** This *Ḥadīth* aligns with Qur'anic verses that emphasize the primacy of material well-being in facilitating spiritual growth. For instance, Surah al-Baqarah, verse 177, states:



"It is not righteousness that you turn your faces towards the East or the West, but righteousness is in one who believes in Allah, the Last Day, the Angels, the Book, and the Prophets; and gives his wealth, in spite of his love for it, to relatives, orphans, the poor, the wayfarer, those who ask [for help], and for freeing slaves... and establishes prayer and gives *zakāt*." (Sahih International translation).

Here, the emphasis on Infaq (charity) over prayer reinforces the idea that economic welfare precedes spiritual practice, which echoes the Prophet's prioritization of economic sustenance for the community's well-being. Likewise, Surah at-Tawbah, verse 60:

"The alms are only for the poor and the needy, and those employed to collect [the funds], and for bringing hearts together, and to free the captives, and for those in debt, and for the cause of Allah, and for the wayfarer...an obligation [imposed] by Allah. And Allah is Knowing and Wise." (Sahih International translation)

This verse mandates charity, further aligning with the *Hadith* and affirming its legitimacy despite its weaknesses in the chain of narrators, as it is consistent with the Qur'anic teachings on charity and poverty alleviation.

Ayatollah Jawadi Amoli (a well-known Qur'anic scholar) states, that the *Hadith of Khobz* views economic welfare as foundational to worship, affirming that economic health is a necessary condition for religious practice and spiritual integrity.

Thus, despite the narratorial weaknesses, the conceptual alignment with both Qur'anic teachings and Islamic moral philosophy supports the validity of the *Hadith's* core message.

2. *Hadith* of the Last Sermon

Narration:

"A number of our companions narrated from Ahmad ibn Moḥammad, from 'Abd al-Rahman ibn Hammad and others, from Hanan ibn Sadeer al-Sayrafi, who said: I heard Abu Abdullah (Imam Ja'far al-Sadiq) say: The Prophet (pbuh), in good health and without pain, was informed of his impending death... He ascended the pulpit and announced to the people: 'I remind those who will take authority after me over my Ummah not to oppress the Muslims, to honor the elderly, have mercy on the weak, and give respect to the scholars. Let them not harm or humiliate them

Do not close your doors to them, so that the strong eat the weak, nor send them on expeditions that will cut off the progeny of my Ummah.' Then he said: 'I have conveyed the message and I have advised you, bear witness to it.'" (Al-Kafi, vol. 2, p. 263)



Linguistic Analysis:

• **Yufqirhum** (يفقرهم – "to make them poor"): The term "yufaquiruhum" derives from the root "faqar" (فقر), meaning poverty or economic deprivation. It refers to the act of making someone economically destitute (Ibn Manzūr, vol. 11, p. 533). The Prophet (PBUH) warns that poverty leads to disbelief (kufr), viewing economic welfare

• as a safeguard for faith. This underscores the Islamic view that material deprivation can undermine spiritual integrity, suggesting that a just and equitable economic system is crucial for maintaining religious commitment.

• **Ya'kula qawīyyuhum ḍa'īfahum** (يأكل قويهم ضعيفهم – "the strong eat the weak"): This phrase literally means "the strong eat the weak" and is an apt metaphor for exploitation or economic inequality (Anis et al., 2011, p. 762)

• It critiques unrestrained economic disparity, highlighting the moral and social harms of exploitation and the concentration of wealth. The Prophet's warning implicitly calls for systems that prevent the strong from exploiting the weak, thus advocating for social and economic justice.

• **Yakhibzhum** (يخبزهم – "to tire them out"): This rare term is likely derived from the root "khubz" (خبز), meaning bread, but in this context, it carries the implication of "exhausting" or "overburdening" people during military campaigns or labor (Ibn Manzūr, vol. 3, p. 145). It suggests avoiding excessive economic strain that harms the continuity of the community, emphasizing the need for sustainable practices that do not overburden the people. The Prophet's advice urges leaders to ensure that their policies do not exhaust or oppress the people economically.

• **Nasl** (نسل – "offspring" or "progeny"): The term "nasl" refers to descendants or offspring (Rāghib al-Isfahānī, p. 782). It connects the longevity of the community to sound economic policies, implying that economic stability is critical for the survival and thriving of future generations. The preservation of the Ummah's future depends on the just distribution of resources and opportunities.

Narratological Analysis:

• **عدة من أصحابنا**: This refers to a group of narrators in al-Kafi who transmitted the *Hadith* from Ahmad ibn Moḥammad. According to al-Najashi (p. 77), Ahmad ibn Moḥammad is regarded as *thiqah* (trustworthy) and one of the core narrators of *al-Kafi*. This group likely consists of his close disciples, such as Ali ibn Ibrahim

In *al-Tusi's Rijal* (p. 433), these narrators are regarded as reliable. According to al-Khu'i in his *Mu'jam Rijal al-Ḥadith* (2/270), any ambiguity regarding these narrators is compensated by the trustworthiness of Ahmad



ibn Moḥammad. Furthermore, al-Hilli in *Khulasat al-Aqwal* (p. 145) and al-Shaykh al-Saduq also accept them as reliable. Thus, this group is considered mujtahid (reliable relative to others), and the chain is not considered weak solely due to this ambiguity.

- Ahmad ibn Moḥammad (Ahmad ibn Moḥammad ibn 'Isa): He is considered thiqah (trustworthy) by al-Najashi (p. 77).

- Abd al-Rahman ibn Hammad and others: These narrators are marked as majhul (unknown) according to al-Khu'i (10/298), which weakens the chain to an extent.

- Hanān ibn Sadr: This narrator is considered thiqah (trustworthy) by al-Najashi (p. 127).

- Abu Abdullah (Imam Ja'far al-Sadiq): As the Imam, he is infallible (ma'sum).

Jurisprudential Judgment:

Despite the weak status of Abd al-Rahman ibn Hammad (due to his majhul status), the presence of trustworthy narrators strengthens the authenticity of the *Hadith*. The overall evaluation suggests that the *Hadith*, while not free from some narrational issues, carries conceptual validity due to the corroboration of thiqah narrators in the chain.

This *Hadith* is connected to the final days of the Prophet Moḥammad (pbuh), as recorded by Ibn Hisham (p. 1021). It is significant because it is one of the few surviving documented speeches of the Prophet, which can be regarded as a kind of will or final testament. In it, the Prophet addresses critical matters of governance, including economic guidance, and issues a warning regarding the risk of kufr (disbelief) arising from faqr (poverty).

The speech is notable for the following reasons:

- It appears during the last days of the Prophet's life, making it a crucial document in understanding his vision for the future of the Muslim community.

- It specifically addresses issues of governance and the relationship between economic prosperity and faith. The Prophet links the danger of poverty with the risk of kufr and emphasizes the importance of providing for the community's material needs.

This *Hadith* can be interpreted as a call for responsible leadership, encouraging rulers to prioritize the well-being of the poor and the marginalized, which can prevent the rise of social unrest and the loss of faith among the populace.

Conclusion of Findings:

- *Hadith of Khobz*: Despite the presence of weaknesses in the chain, the profound moral and economic insights contained within the *Hadith* highlight the central importance of economic welfare as a safeguard for



religious obligations. The Prophet's invocation for blessings in bread and his emphasis on the importance of sustenance underline the link between economic justice and spiritual practices. The analysis of key terms such as "barakah" (blessing), "tafaruq" (separation), and "fara'id" (obligations) reveals that the *Hadith* reinforces the concept that material stability is essential for the practice of faith.

- ***Hadith of the Last Sermon***: This *Hadith* serves as a reminder to rulers of their responsibility toward the economic well-being of the Muslim community, with particular focus on protecting the vulnerable and ensuring fair distribution of resources. The Prophet's advice against exploiting the weak and advocating for equitable treatment reflects an economic ethic that is deeply intertwined with social justice. The use of terms like "rahmah" (mercy), "waqar" (respect), and "yudh'if" (humiliate) adds depth to the moral and ethical teachings of the Prophet regarding governance and community care.

In both cases, the linguistic analysis and the study of the narrators reveal a coherent and consistent call for economic justice, which was central to the Prophet's vision of a just and equitable society.

The analysis of the *Hadith of Khobz* through a jurisprudential lens, alongside its alignment with both modern psychological theories and the Qur'anic principles of welfare, strengthens its conceptual validity. The *Hadith's* central theme—that economic stability is fundamental to both spiritual and social welfare—resonates across time and is supported by a rich tradition of Islamic thought. This insight emphasizes that, for the Prophet Moḥammad (pbuh), ensuring the material well-being of his community was indispensable to their ability to fulfill religious obligations.

3. Comparative Analysis with Sunni *Hadiths*:

- Weak Narrators and the "Rafa'ah" Phrase in *Hadiths*:

The presence of weak narrators and the phrase "rafa'ah" (indicating a broken chain) is not uncommon in *Hadith* collections. Here are some examples:

- *Hadith* "Lā yu'minu ahadukum...": (Bukhari, 13), where a weak narrator, Uthman ibn Umar, is accepted.

- *Hadith al-Dīn al-Mu'āmalā*: (Ibn Hanbal, *Hadith* 23958), where the chain includes Abdullah ibn Lahi'ah, a weak narrator, but the *Hadith* is still used by al-Ghazali (2/123).

- These examples indicate that even *Hadiths* with weak narrators or broken chains can still hold value, especially when their content is consistent with other reliable sources.



Discussion

The *Hadith* of Bread from the Meccan period and the "Final Sermon" from the last years of the Prophet Moḥammad's (pbuh) life in Medina both emphasize the Prophet's lifelong commitment to the importance of economic stability and the provision of people's livelihoods. In Mecca, where Muslims faced economic sanctions (Ibn Hisham, 159), bread symbolized survival and enabled worship, a concept later formulated by Maslow (1943) and Herzberg (1959) as physiological needs, which must be fulfilled before higher goals such as self-actualization (or worship) can be achieved. In Medina, a more agricultural society (Danner, 2010), the Prophet's critique of poverty aligns with John Rawls' (1971) theory of justice and rejects the exploitation of poverty (Roy, 2017).

Poverty as Divine Punishment:

Imam Ja'far al-Sadiq (as) said, "Whoever's concern is with this world, Allah places poverty before their eyes" (Al-Kulayni, 2/319), and "Among the internal punishments is poverty" (Al-Saduq, 108). The Prophet (pbuh) also said, "When Allah becomes angry with a people, prices rise, and poverty spreads" (Al-Kulayni, 5/317). This indicates that poverty is a barrier to religiosity, and the Prophet (pbuh) placed great emphasis on alleviating it. As a divine punishment, poverty not only affects the individual but also leads society to ruin. The Prophet, in his practice, fought poverty by establishing support systems such as *Zakāt* (obligatory charity) and Bait al-Mal (public treasury). Condemnation of Poverty:

The Prophet (pbuh) said, "Poverty is harsher than slaughter" (Shayari, 299), "The poor are the calamities of Islam" (Al-Saduq, 402), and "Poverty is a disgrace in both worlds" (Ibn Abi Jumhur, 1/40). Imam al-Baqir (AS) considered death better than poverty (Al-Kulayni, 8/21). This condemnation serves as a warning to society to prevent poverty and reflects the Prophet's view of poverty as an obstacle to faith and human dignity.

The Prophet translated this condemnation into action, distributing wealth and assisting the poor, such as when he divided lands among the needy after the conquest of Khaybar (Ibn Hisham, 756).

Mandate to Combat Poverty: The Qur'an commands charity (2:177), *zakāt* (9:60), and condemns the withholding of aid from the poor (69:34). The practices of the infallible imams (as) also emphasize the alleviation of poverty, aligning with the Prophet's final sermon, where he urged: "Do not close the door, lest the strong eat the weak." In Medina, the Prophet designed a system for supporting the weak and preventing exploitation by establishing just markets and prohibiting hoarding. This approach, in contrast to capitalist systems that concentrate wealth in the hands of a few, focused on the fair distribution of resources and the support of the poor.



This economic-spiritual connection rejects extreme asceticism and violence, offering a balanced narrative of Islam grounded in welfare and justice (Qur'an, 28:77). The Prophet's foresight is in harmony with modern psychological insights, reinforcing the importance of his teachings over centuries.

Conclusion

From the early Meccan prayers to the final sermon delivered in Medina, the Prophet Moḥammad (pbuh), based on the traditions derived from the teachings of the Qur'an, consistently emphasized the importance and priority of economic stability within society and the establishment of a sound economic foundation as a necessary prerequisite for achieving a healthy community. Although the "*Ḥadith* of Bread" and the "Final Sermon" are weak in terms of their chains of transmission, they represent a fundamental view in which proper livelihood and favorable economic conditions are seen as essential for the realization of justice, faith, and true worship of God. This study not only corrects the extreme distortions regarding the priorities of the Prophet Moḥammad (pbuh) in his own life and in the life of the Muslim community, but it also links the early Islamic teachings and those contemporaneous with the revelation to modern theories, thereby affirming their timeless relevance. Future research should explore more socio-economic *Ḥadiths* to further dismantle extreme narratives and provide relevant Qur'anic evidence for community leaders, offering them the opportunity to test and implement Islamic teachings and the Qur'an in practice.

Bibliography

The Holy Qur'an

1. Al-Kulayni, Moḥammad ibn Ya'qub. (n.d.). *Al-Kafi*. Tehran: Dar al-Kutub al-Islamiyyah.
2. Al-Hurr al-'Amili, Moḥammad. (n.d.). *Wasā'il al-Shī'ah*. Qom: Āl al-Bayt.
3. Ghazali, Abu Hamid. (n.d.). *Ihya' 'Ulum al-Dīn*. Beirut: Dar al-Ma'rifah.
4. Al-Khu'i, Abu al-Qasim. (n.d.). *Mu'jam Rijal al-Ḥadith*. Qom: Markaz Nashr al-Thaqafah al-Islamiyyah.
5. Al-Muhaqqiq al-Hilli, Ja'far. (n.d.). *Ma'arīj al-Uṣul*. Qom: Mu'assasah Āl al-Bayt.
6. Al-Najashi, Ahmad. (n.d.). *Rijal al-Najashi*. Qom: Mu'assasah al-Nashr al-Islami.
7. Tabatabai, Moḥammad Husayn. (1983). *Al-Mizan fi Tafseer al-Qur'an*. Qom: University of the Teachers.



8. Al-Saduq, Moḥammad ibn Ali. (n.d.). *Al-'Ilal al-Shara'i*. Qom: Da'vari Publications.
9. Ibn Babawayh, Moḥammad. (n.d.). *Ma'ani al-Akhbar*. Qom: The Faculty of Teachers.
10. Ibn Qulawayh, Ahmad. (n.d.). *'Awali al-La'ali*. Qom: Dar al-Seyed al-Shuhada.
11. Shayari, Moḥammad ibn Moḥammad. (n.d.). *Jami' al-Akhbar*. Najaf: Matba'ah al-Haidariyyah.
12. Ibn Khaldun, Abdul Rahman. (n.d.). *Muqaddimah*. Beirut: Dar al-Fikr.
13. Chapra, M. Umar. (1992). *Islam and the Economic Challenge*. Leicester: The Islamic Foundation.
14. Danner, Fred M. (2010). *Moḥammad and the Believers*. Harvard University Press
15. Herzberg, Frederick. (1959). *The Motivation to Work*. New York: Wiley.
16. Ibn Hajar, Ahmad. (n.d.). *Taqrib al-Tahdhib*. Beirut: Dar al-Kutub al-'Ilmiyyah.
17. Ibn Hisham, Abdul Malik. (n.d.). *Sirat Rasul Allah*. Beirut: Dar al-Kutub al-'Ilmiyya

