

«مقاله پژوهشی»

بررسی سبب ورود حدیث در معانی الاخبار با محوریت دیدگاه مفسران

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چکیده

سبب ورود حدیث به معنای شرایط و موقعیتی است که معصوم (ع) در آن به بیان سخن، صدور حکم یا انجام عملی اقدام کرده است. شناخت این زمینه، به‌ویژه با در نظر گرفتن مخاطب، فضای اجتماعی و بستر فرهنگی زمان صدور روایت، نقش مهمی در فهم صحیح مفاهیم حدیثی ایفا می‌کند. پژوهش حاضر با رویکرد توصیفی-تحلیلی و با محوریت کتاب معانی الأخبار شیخ صدوق (ره)، به تبیین جایگاه سبب ورود در تحلیل روایات می‌پردازد. همچنین، دیدگاه‌های مفسران شیعه و اهل سنت بررسی شده تا میزان تأثیر آن‌ها در فهم بهتر سبب ورود و تحلیل محتوای روایات مشخص گردد. نتایج نشان می‌دهد که مرحوم ابن‌بابویه با بهره‌گیری از روش فقه‌الحدیثی، به‌ویژه با اتکا بر سبب ورود، روایت را مورد تحلیل قرار داده و بر پرهیز از اطلاق یا تعمیم نا به‌جای مفاد روایت تأکید می‌کند. علاوه بر این، در فهم سبب ورود حدیث، نباید دیدگاه‌های تفسیری را نادیده گرفت، به‌ویژه هنگامی که روایت مربوطه محل اختلاف میان دو فرقه باشد.

واژه‌های کلیدی

سبب ورود حدیث، تفاسیر، شیخ صدوق، معانی الاخبار.

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ORIGINAL ARTICLE

Investigating the Reason for the Introduction of Hadith in Ma‘ānī al-Akhhbār, Focusing on the Perspective of Commentators

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ABSTRACT

The reason for the introduction of a hadith refers to the conditions and situations in which the impeccable Imam (AS) took action to express a statement, issue a ruling, or perform an action. Recognizing this context, especially considering the audience, social atmosphere, and cultural background of the time the narration was issued, plays an important role in correctly understanding the concepts of the hadith. The present research, with a descriptive-analytical approach and focusing on Shaykh Ṣadūq's book, Ma‘ānī al-Akhhbār, explains the position of the reason for introduction in the analysis of narrations. Also, the views of Shi‘a and Sunni commentators have been examined to determine their impact on a better understanding of the reason for introduction and the analysis of the content of the narrations. The results show that the late Ibn Bābawayh, using the method of Fiqh al-Hadith, especially relying on the reason for introduction, analyzes the narration and emphasizes avoiding the absolute or inappropriate generalization of the meaning of the narration. In addition, in understanding the reason for the introduction of the hadith, interpretive views should not be ignored, especially when the relevant narration is a point of contention between the two sects.

KEYWORDS

Reason for the Introduction of Hadith, Commentaries, *Shaykh Ṣadūq*, *Ma‘ānī al-Akhhbār*.

Introduction

There is no doubt that, considering the verse "And whatever the Messenger has given you - take; and what he has forbidden you - refrain from," (al-Hashr: 7) Hadith *Thaqaalayn*, Hadith *Ghadīr*, etc., it is necessary to pay attention to the authentic narrations of the impeccable Imams (AS) in order to take correct steps in the path of religion. Naturally, following the words of the Imams (AS) depends on a precise understanding of them; because some of the hadiths can have several meanings; in a narration from Imam *Ṣādiq* (AS) it is stated: "You will be the most knowledgeable people about religion when you know the meanings of our words and our intentions. Indeed, sometimes a word can bear various aspects and possibilities." (Ibn Bābawayh, 1977 AD/1398 AH: 18) Therefore, if the understanding of the hadith is not done well, the Sharia rules will not be accurately inferred, virtues will be fabricated for some unworthy people, conflicts between narrations will occur, and a specific issue will be mistakenly generalized.

In this regard, one of the methods that can help us in understanding the hadith is to be aware of the conditions that explain the causes and motivations for the narration of the hadith by the Imam (AS).

This category is the same as the reason for the Hadith's emergence. "The reason for the Hadith's emergence means the context that caused the impeccable Imam (AS) to speak, state a ruling, raise or reject an issue, or even perform an action." (Masoudi, 2010 AD/1389 SH: 113)

Among Shi'a Hadith sources, *Ma'ānī al-Akhhbār* by the famous hadith scholar *Shaykh Ṣadūq* is one of the books that has consistently been referenced by jurists, scholars, and Hadith researchers since the fourth century and

holds a prominent position. The importance of this book lies in its assistance in understanding the narrations of the impeccable Imams (AS). Clarifying the role of the reason for the Hadith's emergence in understanding the narrations in this book, from the perspective of *Shaykh Ṣadūq*'s methodology for emulation of this prominent jurist, suffers from a research gap. Therefore, it is worthy to examine the role of the reason for the Hadith's emergence. Consequently, the current research seeks to answer the question: 'What is the role of the reason for the Hadith's emergence in understanding the narrations of the book *Ma'ānī al-Akhhbār*, with a focus on the opinions of commentators?'

The present article has been written in a library-based manner using a descriptive-analytical method. For this purpose, the reason for the Hadith's emergence has first been conceptualized. Then, the narrations of *Shaykh Ṣadūq*'s book *Ma'ānī al-Akhhbār* have been examined, and cases with a reason for emergence have been extracted. In the next stage, due to the limitations of the article, only 3 examples have been examined, and the relevant interpretative opinions have been enumerated. In other words, the views of commentators, which, along with the reason for emergence, help us understand the Hadith, have been considered.

1. Research Background

Although works have been written on the overall topic of the reason for the Hadith's emergence, no research has yet been found that examines the reason for emergence in the book *Ma'ānī al-Akhhbār* of the late *Shaykh Ṣadūq* or even considers the views of commentators.

However, in a thesis entitled "Principles and Methods of *Fiqh al-Hadith* by Shaykh Ṣadūq in the book *Ma'ānī al-Akhhbār*" by Ms. Zahra Maaref (2017 AD/1397 SH), while explaining the principles and methods of *Fiqh al-Hadith* of the late Shaykh Ṣadūq, under the title "Attention to the Reasons for Issuance of Narrations," the author only mentions 3 narrations from the above book, which are considered as one of the principles of Shaykh's *Fiqh al-Hadith* in understanding the Hadith.

Furthermore, in a thesis titled "Critique and Review of the Jurisprudential-Hadith Methods of Shaykh Ṣadūq in the book *Ma'ānī al-Akhhbār*" by Maryam Karami (2007 AD/1386 SH), while outlining the jurisprudential-hadith methods of Shaykh Ṣadūq, only 3 examples are mentioned under the title "Circumstance of Hadith Issuance." Considering the aforementioned points and the studies conducted, no research was found that investigates the reasons for revelation (*Asbāb al-Wurūd*) in the narrations of the book *Ma'ānī al-Akhhbār*, focusing on the views of commentators.

2. Occasion of Utterance (*Sabab Wurūd*)

Every statement made by a speaker is directed towards a specific audience, circumstances, and conditions (Mehrizi, 2011 AD/1390 SH: 2, 20). A statement that is made in a particular context and to solve a problem is closely related to that event; in such a way that if the understanding of those circumstances is not possible, the fundamental understanding of it will not be possible (Ale Taha, 2019 AD/1398 SH: 37). The reason for the utterance of a hadith means the background that has caused the impeccable Imams (AS) to speak, state a ruling, raise or reject an issue, or even perform an action (Masoudi, 2010 AD/1389 SH: 113).

It is worth mentioning that in order to benefit from the occasion of utterance to better understand the hadith, it is necessary to collect evidence alongside the words of the impeccable Imam (AS), and understanding the speaker's words is not possible without considering the evidence (ibid., 2012 AD/1391 SH: 196). This is because the text of the hadith is not independent of external conditions and is influenced by a historical and cultural space and is part of that discourse. In addition, most of the narrators of hadith have not reflected this space and transmitted the marginalia of the words of the impeccable Imam (AS) in the transmission of narrations. Therefore, it is necessary not to rely solely on the text and words in understanding the hadith, and to consider the relevant evidence, including historical, social, scientific, political, and cultural conditions, attention to states, expression of dialogue, audience, and their understanding (ibid., 2010 AD/1389 SH: 113-114).

It is worth mentioning that one of the ambiguities that arise between propositions is the confusion between real proposition and personal proposition. A real proposition expresses a general rule that can be generalized, but a personal proposition appears in an external instance or a specific person that cannot be generalized (Pasandideh, 2018 AD/1397 SH: 60).

Furthermore, in some instances, the subject and ruling of a narration are not clear and are ambiguous. Sometimes there may be no ambiguity, but the content of the hadith seems far-fetched (ibid: 70). These ambiguities and improbabilities arise from the fact that the individual is unaware of the context surrounding the hadith. The occasion of the narration is one of the methods that eliminates

ambiguities by providing information about the context of issuance.

3. Sample Narrations

Shaykh Ṣadūq has compiled a total of 786 hadiths in the book *Ma'ānī al-Akḥbār*. A review of this collection shows that 40 narrations have a reason for their occurrence, or the author has explicitly mentioned the reason for their occurrence in his commentary. However, only three narrations from among these narrations have been identified that have been the subject of attention and analysis by Shiite and Sunni commentators. In this study, focusing on these three narrations, the interpretative views of commentators of the two schools of thought regarding the reason for their occurrence will be analyzed and evaluated.

3.1. In a narration from the Prophet (PBUH), it is stated that he curses the "Follower" in the sense of the one who follows and the "Followed" in the sense of the one who is followed: "O! God, curse the follower and the followed." (Ibn Bābawayh, 2018 AD/1398 SH: 556) At first glance, it seems that this narration generally curses every follower and followed person, and in other words, following and being followed are generally condemned, or that anyone who follows another person is cursed. Although in the Quran, hypocrites, disbelievers (al-Tawbah: 68), and the murderer (al-Nisā': 93) have been cursed, the Prophet's words contradict the totality of narrations that forbid cursing. For example, in a hadith from the Messenger of God (PBUH), it is narrated that he was not sent to curse; "I was not sent to curse, but I was sent as a mercy." (Muttaqi, 1998 AD/1419 AH: 3, 246) On the other hand, following is not inherently problematic, because God in the Quran considers following Him as a condition of love: "Say, [O!

Muhammad], "If you should love Allah, and then follow me, [so] Allah will love you." (Āli 'Imrān: 31) Also, in a narration, the most beloved pious servant to God is introduced as "the follower of the forbearing." (Kulaynī, 2008 AD/1429 AH: 1, 85) Whether the Prophet (PBUH) intended to curse every follower and followed person or not is hidden in the reason for the narration. The late *Shaykh Ṣadūq* mentions a narration in which *Barrā' ibn 'Āzib* witnessed the Prophet (PBUH) cursing two people: "*Abū Sufyān* approached, with *Mu'āwīyah* following him, and the Messenger of God (PBUH) said, "O! God, curse the follower and the followed." (Ibn Bābawayh, 1977 AD/1398 AH : 556) This narration indicates that, firstly, the follower and the followed refer to *Abū Sufyān* and *Mu'āwīyah*, respectively. Secondly, not every following or being followed is reprehensible. Thirdly, not every follower and followed one is subjected to curse, and more importantly, the words of the Prophet (PBUH) are not general, or in other words, it is not a universal proposition, but rather it refers to the two people present (a particular proposition), and the intended audience understood this statement.

The narration continues that the Prophet (PBUH) cursed *Uqay'is*: "O! God, deal with *al-Uqay'is*." *Uqay'is* is the diminutive of *Aq'as* (Zabīdī, 1993 AD/1414 AH: 8, 420) and is derived from the root "*Qa's*," meaning someone whose chest is prominent and whose back is sunken (Ibn Manẓūr, 1993 AD/1414 AH: 6, 177). *Shaykh Ṣadūq* mentions the meaning of *Uqay'is* as having a crooked neck (Ibn Bābawayh, 1977 AD/1398 SH: 556). Considering the meaning of the narration, did the Messenger of God (PBUH) intend to curse someone who, due to the nature of their creation, suffers from such a condition in their

neck? While creation is from God, and its quality is determined by the Almighty. Furthermore, according to some narrations, if this defect and affliction are mixed with patience, it warrants paradise (Kulaynī, 2008 AD/1429 AH: 2, 523-524). However, to understand the intention of the Prophet's (PBUH) words, the late *Shaykh Ṣadūq* mentions a narration with its reason for being: "Abū Sufyān approached, with Mu'āwīyah following him, and the Messenger of God (PBUH) said, "O! God, curse the follower and the followed. O! God, deal with *al-Uqay'is*." *Ibn al-Barā'* said to his father, "Who is *al-Uqay'is*?" He said, "Mu'āwīyah." (Ibn Bābawayh, 1977 AD/1398 SH: 556)

The reason for being shows that not everyone with such a sign in their neck is cursed by the Prophet. Rather, his words are a particular proposition and refer to *Mu'āwīyah*, who has such a sign, and the audience understood the Prophet's words. Furthermore, by examining the Shi'a and Sunni hadith sources, it becomes clear that *Mu'āwīyah* was cursed by the Prophet (PBUH) on another occasion.

Where the Prophet sent a messenger to *Mu'āwīyah* three times for a task, but he was busy eating and paid no attention to the Prophet's order. It was about this that the Messenger of God (PBUH) said: "May God not fill his stomach." (Muslim, 1991 AD/1412 AH: 4, 2010)

An examination of interpretations shows that *Abū Sufyān* and *Mu'āwīyah* are among those cursed in the Quran. Shi'a and Sunni commentators, under verse 60 of Surah *al-Isrā'* (And We granted the vision which We showed you only as a trial for mankind, and (likewise) the cursed tree in the Quran. We warn them, but it only increases their

outrageous transgression), have discussed the cursed tree and attributed it to the *Banī Umayyah*. *al-Qurṭubī*, the author of *Tafsir al-Jāmi' li Ahkām al-Qur'an*, wrote: "The Messenger of God (PBUH) saw the *Banī Umayyah* climbing his pulpit like monkeys, and he grieved for this, and he was not seen happy from that day until he died." (*al-Qurṭubī*, 1984 AD/1405 AH: 10, 283) *Ālūsī*, one of the Sunni commentators, has also stated the same thing (*Ālūsī*, 1994 AD/1415 AH: 8, 102).

Fakhr Rāzī, under the verse in question, discusses three opinions regarding the Prophet's (PBUH) vision and, quoting *Sa'īd ibn Musayyib*, writes that the Prophet saw the *Banī Umayyah* climbing the pulpit (*al-Rāzī*, 1999 AD/1420 AH: 20, 360). Other commentators from the Ahl al-Sunnah, such as *Ibn Kathīr* (*Ibn Kathīr*, 1998 AD/1419 AH: 5, 85), *Ṭabarī* (*Ṭabarī*, 1991 AD/1412 AH: 15, 77), *Tha'labī* (*Tha'labī*, 2001 AD/1422 AH: 6, 111), *Ibn 'Aṭīyyah* (*Ibn 'Aṭīyyah*, 1422: 3, 468), *Abū Ḥayyān* (*Abu Ḥayyān*, 1420: 7, 74) and *Āle Ghāzī* (*Āle Ghāzī*, 1962 AD/1382 AH: 2, 523) have also mentioned that the *Banī Umayyah* are cursed in the Quran.

Some other commentators have not directly mentioned the term *Banī Umayyah* under the verse of the cursed tree. For example, the author of *Ījāz al-Bayān* has used the word "Banī Fulān" under the verse (*Nīshābūrī*, 1994 AD/1415 AH: 2, 502).

Mohammad Izzat Darwaza has also used the same term (*Darwaza*, 2000 AD/1421 AH: 3, 404), and the author of *Tafsir al-'Izz* has used the word "Qawman" (*Ibn 'Abd al-Salām*, 2008 AD/1429 AH: 1, 357). It is worth mentioning that the reason for cursing the *Banī Umayyah* is that they shed the blood of the

innocent Imams (AS) and plundered property (Ālūsī, 1994 AD/1415 AH: 8, 102).

Furthermore, regarding verses 28 and 29 of Surah Ibrahim "Have you not seen those who have exchanged the blessing of Allah for disbelief and settled their people [in] the home of ruin? [It is] Hell, which they will [enter to] burn, and wretched is the settlement," Sunni commentators have introduced the *Banī Umayyah* as one of the two wicked tribes who deny God's blessings. For example, Ṭabarī wrote in his Tafsir: "They are the two wicked tribes of Quraysh, the *Banū al-Mughayra* and the *Banū Umayya*." (Ṭabarī, 1991 AD/1412 AH: 13, 146) Also, Tha'labī has pointed out that the tribe of *Banī Umayyah* will exist for a while (Tha'labī, 2001 AD/1422 AH: 4, 319).

Shi'a commentators have also stated that the cursed tree refers to the *Banī Umayyah*. In this regard, the author of al-Burhan writes: "Indeed, the cursed tree in the Quran is the *Banī Umayyah*." (Baḥrānī, 1994 AD/1415 AH: 3, 544).

ʿAyyāshī, in his commentary, quoting Imam Ṣādiq (AS), stated that the cursed tree is the *Banī Umayyah* (ʿAyyāshī, 1960 AD/1380 AH: 2, 297). In Tafsir Nemoone, the meaning of the cursed tree has initially been mentioned according to different interpretations, which can be introduced as the *Zaqqūm* tree and the rebellious people of the Jews. This commentary mentions the more probable saying that it is the *Banī Umayyah* (Makarem, 1992 AD/1371 SH: 12, 172-173).

Shaykh Ṣadūq has used the reason for the occurrence of the hadith to explain the meaning and understanding of the hadith, and the reason for the occurrence of the hadith shows that not every follower and followed is cursed, but *Mu'awīyah* and *Abū Sufyān* have been cursed by the Messenger of God (PBUH), and this is the differentiating function of the

real proposition from the personal one by the reason of entry. Besides this, the opinions of Shi'a and Sunni commentators in the interpretation of the verse of the cursed tree indicate that the two mentioned individuals are among the cursed in history.

3.2. In the event of the proclamation of the verses of disavowal, it is stated that in the ninth year of Hijra, the initial verses of Surah *al-Tawbah* were revealed to the Prophet (PBUH). The Prophet (PBUH) ordered *Abū Bakr* to go to Mecca and read the verses to the polytheists. After this, Gabriel sent a message to the Messenger of God (PBUH) based on which the Prophet instructed Imam Ali (AS) to reach *Abū Bakr*, take the verses, and recite them to the polytheists of Mecca (Ṭabāṭabā'ī, 1995 AD/1374 SH: 9, 216). In this regard, some Sunni scholars have claimed that the Prophet's (PBUH) action does not mean the superiority of Imam Ali (AS). For example, *Fakhr Rāzī* and *Sayyid Rashīd Riḍā* acknowledge regarding the Prophet's (PBUH) behavior that it was customary among Arabs at that time that the annulment of a pact was done by the one who concluded it or by one of his relatives (al-Rāzī, 1999 AD/1420 AH: 15, 523; Ālūsī, 1994 AD/1415 AH: 5, 241). To correct this misconception, a narration is found in *Ma'ānī al-Akḥbār* that *Hārith ibn Mughayra ibn Naṣrī* asked Imam Ṣādiq (AS), and the Imam, while explaining the reasons for the revelation of the verse and, in other words, the reason for the entry of the hadith, states the reason for the Prophet's (PBUH) order for the recitation of *Barā'at* verses by Imam Ali (AS) and calling him *Adhān*: "...O! Muhammad, God says to you that no one should convey [this message] on your behalf except you or a man from you.... So God Almighty named him *Adhān* from God; it is a name that God

bestowed upon Ali (AS) from heaven." (Ibn Bābawayh, 1977 AD/1398 AH: 490).

While explaining the reason for the entry in this narration, it becomes clear that only the Messenger of God (PBUH) or someone from him is worthy of reciting the mentioned verses; therefore, Imam Ali (AS) was ordered to carry out this instruction, and the name "*Adhān*" belongs only to him. In other words, the sentence "An announcement from Allah and His Messenger" (al-Tawbah: 3) refers to a personal matter and is indicative of the virtue of Imam Ali (AS).

Although some Sunnis deny the virtue of Imam Ali (AS), some commentators of this school have narrated the story of the communication of Surah *al-Tawbah* without bias. For example, *Ṭabarī*, in the commentary of verse 1 of Surah *al-Tawbah*, quoting Muhammad *Ka'b al-Qarẓī*, writes that the Prophet (PBUH) sent *Abū Bakr* as the Amir of Hajj in the ninth year, and Amir al-Mu'minin (AS) recited 30 or 40 verses of Surah *al-Tawbah* to the people (Ṭabarī, 1991 AD/1412 AH: 10, 44).

Ibn Abī Ḥātam also described the event as follows: "The Messenger of God (PBUH) sent Abu Bakr and ordered him to convey the verses of *Barā'at* (Immunity). Then he sent Ali (AS) after him. While Abu Bakr was on his way, he heard the roar of the Prophet's (PBUH) camel and came out in fear, thinking it was the Prophet (PBUH). But it was Ali (AS) who gave him the letter of the Prophet (PBUH). The Prophet (PBUH) appointed him over the Hajj season and ordered Ali (AS) to convey these verses." (Ibn Abī Ḥātam, 1991 AD/1412 AH: 6, 1745).

Māturīdī, another commentator of the Ahl al-Sunnah, addressed this issue and pointed to the virtue of Imam Ali (AS): "The Messenger

of God (PBUH), when Surah *Barā'at* was revealed, sent *Abū Bakr* to perform the Hajj rituals for the people, to perform the rituals of the believers, and he also sent Surah *Barā'at* with him. Then he sent *Ali ibn Abī Ṭālib* (AS) after him, and he reached *Abū Bakr* and took the Surah from him. *Abū Bakr* returned to the Prophet (PBUH) and said to him: "May my father and mother be sacrificed for you, has anything been revealed in this regard?" The Prophet (PBUH) said: "No, but this message will only be conveyed by me or a man from me." (Māturīdī, 2005 AD/1426 AH: 5, 284)

The description that *Ṭabarānī* mentioned for the event is closer to the Shi'a narrative. In *Tafsir al-Quran al-'Aẓīm*, he describes the story as follows: "When the ninth year of Hijra arrived, the Messenger of God (PBUH) appointed *Abū Bakr* as the commander and sent with him ten or nine verses from the beginning of Surah *Barā'at* and ordered him to recite these verses to the people of Mecca and return the covenant to anyone who has a covenant with him, as God Almighty has described. When Abu Bakr went from there to Mecca, Gabriel descended and said to the Prophet (PBUH): "No one should convey this message to the people except a man from your household."

Then the Prophet summoned Ali (AS) and ordered him to go to Mecca, saying, "You must recite these verses to the people of Mecca, and tell *Abū Bakr* that he must lead the prayers." Ali (AS) set out and met *Abū Bakr* on the way, informed him of the matter, and they both went to Mecca, and Abu Bakr was there during the Hajj season." (Ṭabarānī, 2008: 3, 284-285).

Tha'labī describes the event of the proclamation similarly to others and writes that after the dismissal of Abu Bakr, the

Messenger of God (PBUH) summoned Ali (AS) and said: "Take this letter from the beginning of Surah *Barā'at* and proclaim it among the people when they gather." Ali (AS) rode the Messenger of God's (PBUH) camel, named *Jad'ā'*, until he reached *Abū Bakr* in *Dhī al-Hulayfa* and took it from him. Then *Abū Bakr* returned to the Prophet (PBUH) and said: "O! Messenger of God, may my father and mother be sacrificed for you, has anything been revealed about me?" The Prophet (PBUH) said: "No, but no one but me or a man from me shall convey these verses to the people." (Tha'labī, 2001 AD/1422 AH: 5, 8)

Other Sunni commentators have also mentioned the proclamation of the verses of *Barā'at* by Amir al-Mu'minin (AS), including: *Wāḥidī* (al-Wajīz, 2001 AD/1422 AH: 1, 453), *Baghawī* (Baghawī, 1999 AD/1420 AH: 2, 316), *Zamakhsharī* (Zamakhsharī, 1986 AD/1407 AH: 2, 243), *Nīshābūrī* (Nīshābūrī, 1994 AD/1415 AH: 1, 372) and *Rāzī* (al-Rāzī, 1999 AD/1420 AH: 15, 523).

Shi'a commentators have also narrated the story of the proclamation of the verses by Imam Ali (AS) under the first verse of Surah *al-Tawbah*. *Ṭabrisī* in his commentary mentions twelve narrations from Shi'a and Sunni sources and writes: "Commentators and narrators of traditions have all said and unanimously agree that when Surah *Barā'at* was revealed, the Messenger of God (PBUH) gave it to *Abū Bakr* (to go and recite to the polytheists), but then took it back from *Abū Bakr* and entrusted it to *Ali ibn Abī Ṭālib* (AS), but they differ in the manner of this story and its details." (Ṭabrisī, n.d.: 11, 10-13).

In the commentary of *Qummī*, it is stated that when these verses were revealed, the Messenger of God (PBUH) gave them to Abu Bakr to take to Mecca and recite to the people in Mina on the day of *Eid al-Adḥā*. *Abū Bakr*

set off, but immediately Gabriel descended and commanded that this mission should not be carried out except by you or a man from your own family. The Messenger of God (PBUH) sent Amir al-Mu'minin (AS) after Abu Bakr, and he reached him in the area of *Ruḥā'* and took the aforementioned verses from him and set off. *Abū Bakr* returned to Medina and said: "O! Messenger of God! Was anything revealed concerning me?" He said: "No, but God commanded that this mission should not be carried out on my behalf except by me or a man from my family." (Qummī, 1943 AD/1363 AH: 1, 282).

In the commentary of *'Ayyāshī*, *Ḥarīz* narrated from Imam *Ṣādiq* (AS) who said: "The Messenger of God (PBUH) sent Abu Bakr with the verses of Surah *Barā'at* to the Hajj season to recite to the people." Gabriel descended and said: "No one should convey it on your behalf except Ali." Therefore, he ordered Ali (AS) to ride the camel *Ghaḍbā'*, reach *Abū Bakr*, take the verses from him, take them to Mecca, and recite them to the people. *Abū Bakr* asked, "Has God become angry with me?" He said: "No, the command has been given that no one can convey a message to the polytheists except a man from your own family." On the other hand, when Ali (AS) arrived in Mecca, it was after noon on the day of sacrifice, which is the day of the greater Hajj. He stood among the people and shouted: "O! people, I am the Messenger of the Messenger of God to you, and I have brought these verses: "A disavowal from Allah and His Messenger to those with whom you had made a treaty among the polytheists. So travel freely in the land [for] four months," meaning twenty days of *Dhī al-Hijjah* and all of *Muḥarram*, *Safar*, *Rabī' al-Awwal*, and ten days of *Rabī' al-Thānī*." Then he said: "From now on, no one should circumambulate the House naked,

neither woman nor man, and no polytheist has the right to visit after this year, and whoever among the polytheists has a treaty with the Messenger of God (PBUH), its validity extends until the end of these four months." ('Ayyāshī, 1960 AD/1380 AH: 2, 73-74).

Allamah Ṭabāṭabā'ī, while quoting the opinions of Shi'a and Sunni commentators in this regard, emphasizes that sending Ali (AS) to Mecca to announce the verses of disavowal and dismissing Abu Bakr was by the command of God and that in his mission, in addition to announcing disavowal, he also announced several other rulings. These rulings are:

- 1) Anyone who has a treaty with the Muslims, and his treaty is limited to a period, his treaty is valid until the expiration of that period, and if it is not limited to a period, his treaty will be valid for another four months;

- 2) No one else has the right to circumambulate the Kaaba naked;

- 3) From next year, no polytheist has the right to circumambulate or visit the House of God;

- 4) No one enters Paradise except a believer (Ṭabāṭabā'ī, 2011 AD/1390 SH: 9, 219-220).

Shaykh Ṣadūq, referring to the words of Imam Ṣādiq (AS), specifies the reason for the entry, which is that only the Messenger of God (PBUH) or someone from him can convey the verses of disavowal. On the other hand, commentators, under verse 1 of Surah *al-Tawbah*, confirm the reason for the above entry, which is that *Abū Bakr* was initially sent to announce the verses, but in the middle of the road, this mission was entrusted to Ali (AS).

3.3. A narration has been narrated from the Prophet (PBUH) through which the Sunnis try to create virtue for the first and second caliphs.

According to this narration, *Abū Bakr* is like the ear and *Umar* is like the eye of the Messenger of God (PBUH); "*Abū Bakr* and '*Umar* are to me as the hearing and the sight are to the head." (Ibn Hajar al-Haytamī, 1996 AD/1417 AH: 1, 223) Such a narration is also found in Shi'a sources, and if it is confirmed, the claim of the Sunnis about the superior position of the first and second caliphs can be verified. In other words, it is inferred that the Prophet (PBUH) had an eye on *Abū Bakr* and '*Umar* in the discussion of succession. This not only contradicts the verses of the Quran, including the verse of purification (*al-Aḥzāb*: 33), the verse of *Mubāhala* (Āli 'Imrān: 61), etc., and numerous narrations, including the sermon of *Ghadīr*, the hadith of *Manzilat*, the hadith of *Kisā'*, etc., but such an endorsement from the Messenger of God (PBUH) seems unlikely.

Shaykh Ṣadūq uses the reason for the hadith's occurrence to dispel this improbability and eliminate the suspicion of the superiority of the first and second caliphs by narrating a hadith from '*Abd al-'Aẓīm Ḥasanī*, from Imam *Hādī* (AS), from his ancestors, and finally from Imam *Ḥasan* (AS). According to the narration, the Messenger of God (PBUH) said one day: "Indeed, *Abū Bakr* is to me as hearing, and indeed, '*Umar* is to me as sight, and indeed, '*Uthmān* is to me as the heart" (Ibn Bābawayh, 1977 AD/1398 AH: 618). The next day, Imam *Mujtabā* (AS) went to the Prophet (PBUH) to inquire about the meaning of this statement. The Companions were present with the Prophet, and he pointed to *Abū Bakr*, '*Umar*, and '*Uthmān* and said: "They are the hearing, the sight, and the heart, and they will soon be questioned about the guardianship of this successor of mine" - he pointed to *Ali ibn Abī Ṭālib* (AS) - "These are

the hearing and the sight and the heart and they will be questioned about the succession of my successor, and he pointed to *Ali ibn Abī Ṭālib* (AS)". Then he recited the verse of the Quran: "Indeed, the hearing, the sight, and the heart - all of those will be questioned," (al-Isrā': 46) and at the end he said: "I swear by the honor of my Lord that on the Day of Judgment all my Ummah will be stopped and questioned about his guardianship, and this is the saying of God Almighty (And stop them; indeed, they are to be questioned) (al-Şāffāt: 24)." (Ibn Bābawayh, 1977 AD/1398 AH: 618)

The reason for the hadith's occurrence shows that the Messenger of God (PBUH), with awareness of the events after him, intended to warn *Abū Bakr*, *ʿUmar*, and *ʿUthmān* not to interfere in the matter of succession. In other words, the reason for the occurrence clarifies that the Prophet's (PBUH) intention was not to praise those three, but rather he intended to warn and reproach their actions in usurping the succession, especially since in another narration from him it is stated:

If the eyes oppress the Eye, then the killing of the Eye is by the hand of the fourth of the Eyes. And when that happens, the one who betrays Him deserves the curse of God, the angels, and all people." It was said to him, "O! Messenger of God, what are the Eye and the Eyes?" He said, "As for the Eye, it is my brother *Ali ibn Abī Ṭālib*, and as for the Eyes, they are his enemies, the fourth of whom is his killer unjustly and aggressively." (ibid.) Based on this narration, the "Eye" was oppressed by the "Eyes" and martyred by the fourth "Eye." The intention of "Eye" is *Ali ibn Abī Ṭālib* (AS), and among the "Eyes," the first eye is Abdullah bin *ʿUthmān*, nicknamed *Abū Bakr*, the second eye is *ʿUmar ibn Khaṭṭāb*, nicknamed *ʿUmar Fārūq*, the third

eye is *ʿUthmān ibn ʿAffān*, and the fourth eye is *ʿAbdul Raḥmān ibn ʿAmr ibn Muljam Murādī*.

In addition, some commentators confirm the reason for the narration. In the interpretation of *al-Jāmiʿ li Aḥkām al-Qurʿan* under verse 30 of Surah *al-Baqarah*, it is stated that the Prophet (PBUH) intended to send *Muʿādh ibn Jabal* to Yemen. He was told, "Will you not send *Abū Bakr* and *ʿUmar*?" The Prophet replied, "I do not need to be without them, for their position to me is like the position of hearing and sight to the head." (al-Qurtubī, 1984 AD/1405 AH: 1, 268)

Ashkiwari, in the interpretation of Sharif Lahiji under verse 36 of *al-Isrāʾ*, mentions a story of a sinful person as follows: A person narrated to Imam *Şādiq* (AS) that he has a neighbor who has singing and musical slave girls in his house, and when he goes to relieve himself, he stays there for a while because of hearing them. The Imam said, "Do not do this." Then the person replied, "By God, I do not go there because of hearing them, but this happens in accordance with another matter." The Imam said, "Have you heard the word of God Almighty, who said: "Indeed, the hearing, the sight, and the heart - each of those will be questioned?" The commentator narrates a narration from the Prophet (PBUH) under the same verse that *Abū Bakr* is like the ear, *Omar* is like the eye, and *ʿUthmān* is like the heart of the Prophet, and they will be questioned about the guardianship of Amir al-Mu'minin, Imam *Ali* (AS) on the Day of Judgment (Ashkiwari, 1994 AD/1373 SH: 2, 799).

In Tafsir *Nūr al-Thaqalayn*, it is narrated from Imam *Husayn* (AS) that the Messenger of God (PBUH) said one day, "*Abū Bakr* is like my ear, *ʿUmar* is like my eye, and *ʿUthmān* is like my heart." Imam *Husayn* (AS) inquired

about this matter from the Prophet (PBUH) the next day. In response, it is narrated that these three will be questioned about the guardianship of Ali (AS) on the Day of Judgment. Then, the Prophet recited this verse: "Indeed, the hearing, the sight, and the heart - all of those will be questioned." (al-Isrā':17) (Ḥuwayzī, 1994 AD/1415 AH: 3, 165-164)

Baḥrānī also narrates the same story in his commentary and then writes that the Messenger of God (PBUH) said: "By the honor of my Lord, I swear that all my Ummah will be kept on the Day of Judgment and will be questioned about the guardianship (of *Ali ibn Abī Ṭālib*): "And stop them; indeed, they are to be questioned." (al-Ṣāffāt:24) (Baḥrānī, 1994 AD/1415 AH: 3, 533)

Other commentaries, including *Kanz al-Daqa'iq* and *Baḥr al-Gharā'ib* (Qummī Mashhadī, 1948 AD/1368 AH: 7, 408), *Uqūd al-Marjān* (Jazāyirī, 1968 AD/1388 AH: 3, 87), *Jāmi'* (Boroujerdi, 1987 AD/1366 SH: 4, 122), al-Taysīr (Zabīdī, 2007 AD/1428 AH: 4, 193), and *Āyāt al-Anwār* (Yūsufī Gharawī, 1993 AD/1372 SH: 162) introduce *Abū Bakr*, *'Umar*, and *'Uthmān* as the ear, eye, and heart of the Prophet (PBUH), who will be questioned in the afterlife about the guardianship of Amir al-Mu'minin (AS).

Although it is mentioned in Sunni sources that *Abū Bakr* and *'Umar* are like the ear and eye of the Messenger of God (PBUH), *Shaykh Ṣadūq*, by mentioning the reason for the entry of the hadith and narrating the complete narration in his book, clarifies that the saying of the Prophet (PBUH) does not refer to the virtues of the three caliphs, but rather they will be questioned about their actions with regard to the verse of the Quran. The view of the commentators under verse 17 of Surah *al-Isrā'* supports this point.

Conclusion

Among the principles and methods of *Shaykh Ṣadūq's Fiqh al-Hadith* in the book *Ma'ānī al-Akḥbār*, the reason for the issuance (cause of occurrence) of the hadith was examined. These investigations show that to accurately understand narrations through the reason for issuance, considering the following propositions is important:

- 1) Awareness of the environment surrounding the hadith and even the conditions of society is necessary;
- 2) The text of the narrations should not be considered absolute;
- 3) It is possible that a narration is stated generally, but refers to a specific person;
- 4) Examining the conditions and requirements of the ruling in understanding the words of the Imam (AS) is indispensable;
- 5) Obtaining all information about the hadith to remove ambiguity and possible improbability from it should be considered.

The mentioned propositions, which are taken from the narrations considered by *Ibn Bābawayh*, show that although the reason for the issuance of the hadith is not the only method of understanding narrations, it is irreplaceable with other principles and methods of *Fiqh al-Hadith*. On the other hand, the opinions of commentators can be effective in verifying and confirming the reason for issuance, especially when a topic is in dispute between both groups (Fariqayn).

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