

# وظائف وفوائد معرفة أسباب ورود الحديث من منظور علم الدراية وفقه الحديث

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## الملخص

## معلومات المقال

نوع المقال:	مقال بحثي
تاريخ الاستلام:	١٥ ربيع الاول ١٤٤٧
تاريخ المراجعة:	١٦ جمادى الاولى ١٤٤٧
تاريخ القبول:	١٣ جمادى الثانية ١٤٤٧
تاريخ النشر:	١٢ رجب ١٤٤٧
الكلمات الرئيسية:	أسباب ورود الحديث، فهم الحديث، القرآن، التحليل التاريخي، فقه الحديث.

**استناد:** اتحاد، السيدة فرناز؛ و تفريحي، علي؛ و آهنگ، علي (١٤٤٧). وظائف وفوائد معرفة أسباب ورود الحديث من منظور علم الدراية وفقه الحديث. التراث الإسلامي والتحديات المعاصرة، ١ (٢)، ٢٩٩-٣٣٤. <https://doi.org/10.48309/ihcc.2026.560465.1034>



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## المقدمة

يتمتع الحديث كمصدر ثانٍ لاستنباط الأحكام والمعارف الإسلامية بعد القرآن الكريم، بمكانة أساسية. ومع ذلك، فإن الفهم الدقيق والصحيح لأقوال المعصومين (عليه السلام) واجه دائماً تحديات بسبب الظروف الزمنية والمكانية والاجتماعية والثقافية المعقدة لصدورها. أحد أهم العوامل المؤثرة في فهم الحديث هو معرفة "أسباب ورود الحديث" (علل وسياقات صدور الرواية). وقد تؤدي الغفلة عن هذا العامل إلى استنتاجات سطحية وخاطئة وحتى مناقضة للمقاصد الواقعية للمعصوم (عليه السلام). لذلك، يركز هذا البحث على دور أسباب ورود الحديث، ويتناول بالدراسة وظائفه في مجال علم الدراية وفقه الحديث.

يمكن أن يؤدي الفهم الخاطئ للحديث إلى تداعيات نظرية وعملية واسعة في الاستنباط الفقهي، وتفسير النصوص الدينية، وحتى تشكيل المعتقدات الاعتقادية. وبما أن جزءاً كبيراً من الروايات تُنقل دون ذكر سياق صدورها، فإن إعادة التعرف على أسباب ورودها وتحليلها بوصفها "مؤشراً منيراً" تُعد ضرورة لا غنى عنها في الدراسات الحديثية. وقد أُكِّدَت هذه الضرورة أيضاً في روايات أهل البيت (عليهم السلام) التي تركز على "الفهم الصحيح" بدلاً من "مجرد النقل".

الهدف الرئيسي لهذا البحث هو بيان دور ووظائف معرفة أسباب ورود الحديث في إزالة الغموض، ودفع المعنى الخاطئ، وفهم المقاصد الواقعية، والوصول إلى تفسير صحيح للروايات. أما الهدف الخاص، فيتمثل في التركيز على الفوائد الدرائية لهذه المعرفة وعرضها عملياً من خلال تحليل نماذج فعلية من روايات ذات سبب ورود محدد. إلى أي مدى تؤثر معرفة سبب ورود الحديث في الفهم الصحيح للروايات؟ وإلى أي مدى يقترب الفهم الذي يتم دون الالتفات إلى هذا العامل من القصد الجدّي للمعصوم (عليه السلام)؟ يقتصر هذا البحث على دراسة الفوائد الدرائية لمعرفة أسباب ورود الحديث، ويحلل بشكل حالة بحالة روايات من مصادر الشيعة وأهل السنة لها أسباب ورود محددة.

## المنهجية

هذا البحث من حيث الهدف، أساسي - تطبيقي، ومن حيث المنهج، وصفي - تحليلي. النهج المسيطر عليه هو التحليل النوعي للمحتوى للنصوص الحديثية بالاعتماد على المؤشر التاريخي - السياقي (أسباب الورد).

تشمل العينة الإحصائية للبحث النصوص الحديثية الشيعية والسنية التي ذُكر فيها كل من متن الرواية وسبب ورودها. تم اختيار العينات بطريقة قصدية واستناداً إلى الشهرة، والتنوع الموضوعي، والتحدي الذي يشكله فهم ظاهر الرواية. العينات المختارة استُخرجت في الغالب من كتب معتمدة مثل "مسند أحمد"، و"صحيح البخاري"، و"الكافي"، و"معاني الأخبار"، ومصادر متخصصة في أسباب الورد مثل "اللمع في أسباب ورود الحديث".

كانت الأداة الرئيسية للبحث هي التفحص المكتبي للنصوص الحديثية الأولية، والمصادر التاريخية، والرجالية، وكذلك الأعمال الثانوية المتعلقة بعلم الدراية وفقه الحديث. تمت دراسة البيانات النوعية المجمعة باستخدام تحليل المحتوى الاستقرائي. في هذه الطريقة، تم أولاً استخراج نماذج حديثية مع أسباب ورودها. ثم، من خلال مقارنة متن الرواية بدون السبب ومتن الرواية مع السبب، تم تحديد وتصنيف تأثير عامل سبب الورد في تغيير أو تصحيح الفهم. وأخيراً، تم استخراج الأنماط والفئات المشتركة (مثل رفع الإبهام، تحديد مراد المتكلم، إلخ).

### خطوات تنفيذ البحث

١. دراسة الأسس النظرية وخلفية البحث في مجال أسباب ورود الحديث.
٢. البحث عن الروايات ذات أسباب الورد المحددة في المصادر المستهدفة واستخراجها.
٣. تحليل كل رواية في حالتين: بحذف سبب الورد وبأخذه في الاعتبار.
٤. استنتاج الوظائف المشتركة لمعرفة أسباب الورد من هذه التحليلات.
٥. تنظيم وعرض النتائج بشكل منظم.

### النتائج

تظهر نتائج هذا البحث، التي تقدّم كإجابة على السؤال الرئيسي للبحث، أن معرفة أسباب ورود الحديث لها على الأقل خمس وظائف درائية رئيسية تكون حاسمة في الفهم الصحيح للروايات:

١. رفع الإبهام عن متن الحديث: ويتحقق هذا الهدف نفسه في عدة مجموعات فرعية:
  - تحديد التحريف: النموذج البارز هو حديث الغدير («من كنت مولاه...») حيث حاولت بعض المصادر، بحذف السبب الرئيسي (واقعة الغدير) واستبداله بسببٍ مُفترى (شكوى بريدة من علي عليه السلام)، أن تُهمّش مضمونه.

- فهم الروايات التقية: مثل رواية عن الإمام الباقر عليه السلام قَدَّم فيها إجابتين مختلفتين على سؤال واحد في وقتين، ويبيّن أن سبب الاختلاف هو ظروف التقية. عدم المعرفة بسبب الورد (وجود ظروف تقية) قد يؤدي إلى تكذيب الرواية أو تضييقها.

- تحديد معنى الكلمات المشتركة: مثل كلمة "الاختصار" في رواية «نهى عن الاختصار في الصلاة». يبين سبب الورد أن المقصود هو "وضع اليد على الخصر" (كعلامة على التكبر)، وليس "تقصير الصلاة".

- تشخيص المعنى المجازي من الحقيقي: مثل رواية «يا أنجشه، رويدك بالقوارير» حيث يتضح بالالتفات إلى سبب الورد (القيادة السريعة للإبل التي تحمل النساء) أن "القوارير" (الأواني الزجاجية) استعارة عن "النساء".

- تحديد مرجع الضمير: مثل رواية «إنَّ الله خلق آدم على صورته». وبالالتفات إلى سبب الورد (مشاجرة شخصين ولعن أحدهما للآخر)، يتضح أن مرجع ضمير "الهاء" في "صورته" هو نفس الشخص الملعون، وليس ذات الله تعالى.

٢. دفع المعنى غير الملائم (الخارج عن إرادة المتكلم): أحياناً يوحى ظاهر الرواية بمعنى لا يتوافق مع الأصول القطعية للشرع. مثل رواية «من بشرني بانقضاء آذار... فله الجنة» التي تربط ظاهرياً ثواب الجنة بخبر بسيط. ولكن سبب الورد (تشخيص النبي صلى الله عليه وآله لأبي ذر كأهل للجنة) يُظهر أن هذا القول كان جرياً وتطبيقاً خاصاً على فرد معين (أبي ذر) وليس حكماً عاماً.

٣. فهم دافع ومنهج مؤلفي كتب الحديث: بعض المحدثين كانوا يحذفون سبب الورد لأهداف مذهبية أو سياسية. مثال على ذلك، حذف سبب الورد في رواية عن عمر حول "التكلف" في صحيح البخاري، بينما ذُكر سببها في مصادر أخرى (سؤال عمر عن معنى كلمة قرآنية "أب")، ويُعتبر حذف هذا السبب نوعاً من التغطية على ضعف علمي للخليفة.

٤. تخصيص الحكم بحالة صدور (عدم التعميم): يبين سبب الورد أن بعض الأحكام كانت خاصة بالسؤال المطروح وغير قابلة للتعميم. مثل رواية «عمرة في رمضان تعدل حجة» حيث يتضح بالرجوع إلى سبب الورد (عجز عجوز عن أداء الحج لضعف بغيرها) أن هذا الحكم خاص بنفس الفرد وتلك الظروف الخاصة، وليس قاعدة عامة للجميع.

٥. فهم القصد الجدّي للمعصوم: عليه السلام في بعض الروايات، يختلف ظاهر الكلام عن المقصود الجدّي. مثل حديث «أفطر الحاجم والمحجوم». ظاهره تحريم الحجامة للصائم، ولكن الشواهد

التاريخية (حجامة النبي ﷺ وهو صائم) وكذلك سبب الورود المذكور في بعض المصادر (والذي يتعلق بوقوعهما في الغيبة)، يُظهران أن المقصود الجدّي هو النهي عن الإفطار الأخلاقي عن طريق الغيبة، وليس الإفطار الشرعي.

### الخاتمة

أظهر هذا البحث أن "سبب ورود الحديث" في النظرة الموسعة يشمل طيفاً واسعاً من القران الحالية (الموقفية) والقالية (المتعلقة بالمتن) التي تشكّل سياق صدور كلام المعصوم (عليه السلام). وأن معرفة هذه الأسباب لها دور حاسم في الفهم الدرائي للحديث. كانت أهم إنجازات البحث هي تحديد خمس وظائف رئيسية: رفع الإبهام، ودفع المعنى غير الملائم، وفهم دافع المؤلف، وتخصيص الحكم، وكشف القصد الجدّي، والتي تم إثباتها بتحليل نماذج فعلية.

تدعم النتائج هذه النظرية القائلة بأن فهم الحديث عملية تاريخية - سياقية، ولا يمكن تفسير النص بمعزل عن سياق صدره. ويعزز هذا المنظور التشابه الكامل لدور "أسباب النزول" في القرآن و"أسباب الورود" في الحديث.

من توصيات البحث: تعزيز النزعة "السياقية" في علوم الحديث وفقه الحديث؛ تقديم نموذج تحليلي لنقد الفهوم السائدة للروايات؛ ضرورة اهتمام الباحثين والمفسرين مضاعفاً بجمع وتحليل الشواهد التاريخية المتعلقة بصدور الروايات؛ ضرورة تصحيح الاستنتاجات الفقهيّة أو الاعتقادية التي تستند إلى فهم يخلو من سبب الورود.

# The Functions and Benefits of Understanding the Causes of Hadith Issuance from a Contextual-Interpretive Perspective

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## Article Info

**Article type:**  
Research Article

**Article history:**

**Received:**

8 September 2025

**Received in revised form:**

7 November 2025

**Accepted:**

4 December 2025

**Available online:**

27 December 2025

**Keywords:**

Reasons for the Hadith's transmission,  
Understanding the Hadith,  
Evidence,  
Historical analysis,  
Jurisprudence of the Hadith.

## ABSTRACT

Hadith studies are a central field in which the "cause or reason for a Hadith's issuance" occupies a crucial position. The Hadiths of the Infallibles (peace be upon them) were issued in diverse temporal and spatial contexts, under varying social, intellectual, and cultural conditions, and with specific motives and objectives by these noble figures. Consequently, a precise and profound understanding of these Hadiths requires attention to the contexts and factors that prompted their utterance. Examining the cause of a Hadith's issuance, as one of the influential and clarifying indicators for understanding the real intent and serious purpose of the Infallibles (peace be upon them), plays a crucial role and can prevent superficial, incorrect, or unrealistic interpretations. This research, employing a descriptive-analytical method, aims to show how identifying the causes of Hadith issuance can reduce existing ambiguities in the field of Hadith jurisprudence (Fiqh al-Hadith) and provide a clearer and more precise understanding of narrative texts (nusus riwayat). To this end, a diverse set of Hadiths with specific known causes of issuance have been selected and analyzed to demonstrate how awareness of these causes paves the way for a correct understanding of the narrative. This study examines the temporal and spatial circumstances of narrations, the prevailing social and intellectual atmosphere at the time of their Hadith's utterance, and the motives and objectives that led the Infallible Imams (peace be upon them) to issue these statements, providing a meticulously and detailed analysis. Analyzing these elements clarifies for the reader the functions and benefits of knowing the causes of Hadith issuance from the perspective of Hadith verification (Dirayah) and jurisprudence (Fiqh al-Hadith), and highlights the fundamental importance of these indicators in uncovering the Infallibles' intent. The findings emphasize that the "cause or reason for a Hadith's issuance" encompasses all contextual (hali) and textual (maqali) indicators, meaning any external or internal factor that influenced the formation and utterance of the Infallible's speech and served as the ground for its issuance. Considering this, it becomes clear that knowledge of the causes of Hadith issuance has extensive benefits across Dirayah, jurisprudence, history, and related fields. Within Dirayah, awareness of these causes profoundly aids in removing ambiguity from the Hadith text, preventing incorrect or unintended interpretations, understanding the motive of the speaker, identifying instances where a ruling was issued for a specific circumstance, and ultimately, comprehending the serious and final purpose of the Infallible (peace be upon him).

**Cite this article:** Ettehad, S.F.; & Tafrihi, A.; & Ahang, A. (2025). The Functions and Benefits of Understanding the Causes of Hadith Issuance from a Contextual-Interpretive Perspective. *Islamic Heritage and Contemporary Challenges*, 1 (2), 299-324. <https://doi.org/10.48309/ihcc.2026.560465.1034>



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**Publisher:** Sami Publishing Company (SPC).

**DOI:** <https://doi.org/10.48309/ihcc.2026.560465.1034>

## Introduction

Hadith, which conveys the tradition (Sunnah) of the Holy Prophet (peace be upon him and his progeny) and the Infallible Imams (peace be upon them), is regarded, after the Noble Quran, as the second primary source for understanding religious rulings and guidance across intellectual, jurisprudential, and ethical dimensions.

A key factor in granting Hadith this authoritative position is its correct understanding. One discipline that significantly contributes to the correct understanding of Hadith is the “science of the causes of Hadith issuance.” The benefits of understanding the causes of Hadith issuance are analogous to knowing the occasions of revelation (Asbab al-Nuzul) for Quranic verses. Just as the meaning of certain Quranic verses cannot be fully understood without considering their occasion of revelation, the same applies to some narrations of the Infallibles. In other words, understanding the speech of the Infallible (peace be upon him) depends on knowing the cause of its issuance. Hence, the main research question arises: To what extent does knowledge of the cause of Hadith issuance influence the correct understanding of narrations, and how far does an understanding that neglects these causes align with the true intent of the Infallible?

All Hadith scholars who have studied the indicators for understanding Hadith have acknowledged that familiarity with a Hadith’s cause of issuance is among the most important indicators for its proper understanding. It is noteworthy that the benefits of knowing the causes of Hadith issuance cover a wide range of topics, including benefits in *Dirayah*, jurisprudence, history, and related fields. Since the scope of the present research is limited, this study will focus exclusively on the *Dirayah*-related benefits.

The background of this discussion indicates that, among early scholars, in addition to works titled "Ilal" (Causes), such as Shaykh Saduq's "Ilal al-Shara'i" and similar works, Sunni thinkers also produced independent compilations on the causes of Hadith issuance. Examples of such works include al-Suyuti's "*al-Luma' fi Asbab Wurud al-Hadith*" (which itself is indebted to earlier works), "*al-Bayan wa al-*

*Ta'rifi Asbab Wurud al-Hadith al-Sharif*" by Ibn Hamzah al-Dimashqi (d. 1120 AH), another Egyptian thinker, "*Ilm Asbab Wurud al-Hadith*" by Tariq As'ad al-As'ad, and others. Contemporary scholars have addressed this topic within discussions related to Hadith sciences (*Ulum al-Hadith*) or terminology (*Mustalah al-Hadith*); for example, Nur al-Din 'Itr in "*Manhaj al-Naqd fi 'Ulum al-Hadith*" under the title "Asbab Wurud al-Hadith," and al-Qaradawi in "*Kayf Nata'amal ma'a al-Sunnah al-Sharifah.*" Contemporary Persian works in the field of *Fiqh al-Hadith* have likewise devoted extensive discussions to the causes of Hadith issuance.

In addition to the aforementioned books, numerous articles have undertaken to clarify this topic. These include; "Examining the Function of the Cause of Hadith Issuance in Explaining Jurisprudential Rules" (Rabi' Nattaj, Sayyid Ali Akbar and Ali Tafrihi, 2017, p.39), "Causes of Hadith Issuance" (Sulaymani, Dawud, 2004, p.65), "The Atmosphere of Issuance and Cause of Issuance: Two Independent Pillars in Understanding Hadith" (Muhaqqiqian, Husayn, 2016, p.5), "Causes of Hadith Issuance in *al-Kafi*" (Farzand-e Vahy, Jamal and Muhammad Ja'far Shahruzi, 2008, p.78), "The Relationship Between History, Criticism, and Understanding Hadith" (Ma'aref, Majid, 2006, p.53). Another research that has entered this field is an article titled "A Study on the Causes of Hadith Issuance" (Najafi, and Haji, 2007, p.120), in which the background of this topic and writings on it are well expressed.

Among the studies mentioned above, the first article, "Examining the Function of the Cause of Hadith Issuance in Explaining Jurisprudential Rules," is most closely aligned conceptually and structurally with the present research. With the difference that the aforementioned article addressed the effects and results of knowing the causes of Hadith issuance in explaining jurisprudential rules (the rule of *La Darar*, the rule of *Jabb*, the rule of *Qur'ah*, etc.), while the present research emphasizes the *Dirayah*-related benefits of knowing the causes of Hadith issuance (such as removing ambiguity, repelling unintended meanings, understanding the author's motive, etc.), which have not been the focused subject of any previous research.

### *1. Definition of the Cause of Hadith Issuance*

The cause of Hadith issuance can be defined from two perspectives. Some scholars have provided a narrow (*mudayyaq*) or minimalist definition of the cause of Hadith issuance, viewing it as analogous to the cause or occasion of Quranic revelation (*Asbab al-Nuzul* or *Shan al-Nuzul*). Unlike Quranic verses, where the occasion of revelation differs essentially from the text itself, in the case of Hadith, both the cause and the main text belong to the same category—that is, they are both Hadith. In practice, when a Hadith is narrated together with the accompanying context or story, it refers to what Hadith scholars recognize as the cause of Hadith issuance (Pakatchi, 2017, p.338).

Others, adopting a maximalist perspective, view the cause of Hadith issuance as the factors, grounds, and conditions that played a fundamental role in the issuance of the Hadith by the Infallible; in such a way that without these, the Hadith would not have been transmitted (Rabi' Nattaj and Tafrihi, 2017, p.41).

Some scholars do not define the cause of Hadith issuance itself; instead, they define the knowledge of these causes. Abu Shuhbah defined the knowledge of the causes of issuance as the science in which the causes prompting the Messenger of God (peace be upon him) to convey a Hadith are examined (Abu Shuhbah, 1983, vol.1, p.467). Alternatively, it is a science that examines the causes for which a Hadith was issued (Itr, 1992, p.196).

In the author's view, the causes of Hadith issuance encompass a wide range of contextual (*hali*) and textual (*maqali*) indicators, many of which are not reported by narrators, or if mentioned, are not included in all compilers' collections.

Traditionally, Hadith scholars reported only the portions of the Infallible's (peace be upon him) speech that were necessary, avoiding lengthy narration. This practice has led to the neglect of certain indicators within the text or the narrator's question, which in fact constitute the causes of the Hadith's issuance (Tabataba'i, 2011, p.190). Some of these indicators can be found in non-Hadith sources, such as biographical and historical works, while a smaller portion appears in Hadith compilations.

## ***2. The Relationship Between the Cause of Issuance and Understanding the Speech of the Infallible***

Considering the definitions provided for the cause of Hadith issuance, whether we view this topic from a minimalist perspective-that knowing the cause of Hadith issuance is like knowing the occasion of revelation for verses-the same relationship that exists between the occasion of revelation and the verses also applies between the cause of Hadith issuance and the text of narrations, and the benefits associated with knowing the occasion of revelation are also demonstrable for the cause of Hadith issuance. Therefore, Hadith scholars have maintained that, just as the occasion of revelation facilitates the understanding of Quranic verses, the cause of Hadith issuance similarly plays a crucial role in interpreting the Hadith (Pakatchi, 2017, p.338).

From a maximalist perspective, which regards the causes of Hadith issuance as encompassing all contextual and textual indicators surrounding its revelation, the importance of understanding these causes in achieving a deeper comprehension of the Infallibles' statements (peace be upon them) is evident. The statements of the Infallibles were expressed under varying temporal and spatial and contextual conditions, and in many cases, these situations and conditions have influenced the form and content of the Infallible's speech. These conditions functioned both as preparatory and generating causes for the Hadith, providing the grounds for its manifestation and issuance. Therefore, understanding such Hadiths depends on knowing these situations and conditions, in other words, their cause of issuance. For example, understanding the epic sermons of Imam Husayn (peace be upon him) from Medina to Karbala depends on comprehending the political and social conditions prevailing over society at that time. Similarly, understanding the reasons for Imam Ali's (peace be upon him) self-praise-which may appear to conflict with moral virtues-requires knowledge of the context of its issuance, specifically the atmosphere of the Umayyad regime's propaganda against him (Amini, 2019, p.36). The incomplete recording of these conditions-some impossible to document, others lost due to fragmentation (taqti') or neglect-has complicated the understanding of the Infallibles' speech (peace be upon him) and hindered access to their intended meaning.

Historical phenomena such as the prohibition of transmitting and recording Hadith, oral transmission (sina bi sina), transmission of meaning (riwayah bi al-ma'na), fragmentation (taqti'), Hadith forgery, and the infiltration of Isra'iliyyat have disrupted the understanding of Hadith and contributed to the loss of many causes of Hadith issuance. Among these, the phenomenon of Hadith fragmentation has directly contributed to the loss of many causes of issuance, which are essential indicators for understanding Hadiths (Pakatchi, 2017, p.338). Therefore, in understanding the true nature of Hadith, careful attention must be paid to indicators that aid comprehension. Among the most important of these is the cause of Hadith issuance, to which scholars of Islamic sciences assign special significance.

### *3. Functions and Benefits of Knowing the Cause of Hadith Issuance from a Contextual-Interpretive (Dirayah) Perspective*

Although the Hadiths of the Infallibles (peace be upon them) do not explicitly discuss the functions and benefits of knowing the cause of Hadith issuance, their repeated emphasis on correctly understanding their speech-highlighted in numerous narrations-demonstrates its significance:

Shaykh Saduq (d. 381 AH), in Ma'ani al-Akhbar, narrates from Imam al-Sadiq (peace be upon him) that he said to his companion Ibrahim al-Karkhi: **“One Hadith that you understand is better than a thousand Hadiths that you narrate. None of you becomes a jurist until he knows the various interpretations of our speech, and indeed a single word from our speech can be interpreted in seventy ways; only we can extract all of them”** (Ibn Babawayh, 1983, p. 2).

Al-Nu'mani (4th century AH), another Shi'i Hadith scholar, reports in a mursal narration from Imam al-Sadiq (peace be upon him): **“Know the status of our Shi'ah with us according to the extent of their narrations from us and their understanding; for narration requires comprehension (dirayah), and a report that you comprehend is better than a thousand reports that you narrate”** (al-Nu'mani, 2005, p. 5).

This category of reports demonstrates that one of the primary concerns of the Infallibles (peace be upon them) and Shi'i Hadith scholars is the accurate comprehension of narrations. Hence,

throughout history, Hadith researchers have focused on developing strategies for the improved understanding of Hadith. Scholars of Dirayah and researchers of Fiqh al-Hadith have examined certain functions and benefits of knowing the cause of Hadith issuance in their works (Pakatchi, 2013, p. 338; Tabataba'i, 2011, p. 192).

These benefits span a wide range of areas, including Dirayah-related benefits (as addressed in the present research), jurisprudential benefits (see Rabi' Nattaj and Tafrihi, 2017, p. 39), and historical benefits. In this article, we focus solely on the Dirayah-related benefits of knowing the causes of Hadith issuance, which include removing ambiguity, preventing unintended interpretations, understanding the author's motive, specifying the ruling according to the circumstances of issuance, and comprehending the serious intent behind the narration.

### *3.1. Removing Ambiguity*

The existence of ambiguity in the speech of the Infallible may arise from multiple factors. Identifying these factors, with the aid of the cause of Hadith issuance, can help clarify the true intent of the Infallible. Below, we highlight factors that contribute to ambiguity in understanding a Hadith and demonstrate how knowledge of the cause of issuance can help resolve such ambiguity.

#### *3.1.1. Identifying Distortion (Tahrif)*

The infiltration of distortion into Hadiths has been one of the most significant harms inflicted upon the corpus of Hadith from the time of the Infallibles (peace be upon them) until today; in some cases, it has caused irreparable damage. Awareness of the cause of Hadith issuance can significantly counteract the attempts of those who seek to distort Hadith. Clarification in this domain often relies exclusively on such understanding.

An example of such distortion is the deletion of the cause of issuance of the Hadith, "**Man kuntu mawlahu fa 'Aliyyun mawlahu**" ("For whomsoever I am his master, then Ali is his master"), and the subsequent presentation of a fabricated cause. This manipulation sought to divert the original meaning of the Hadith of Ghadir. The event of Ghadir, a pivotal moment in Islamic history, carried such diverse political and social motivations that some were tempted to distort both the event and the Prophet's words (peace be upon him). The event of Ghadir Khumm is mentioned with varying details in most narrative sources of both schools.

The report of Ibn Abi Shaybah is as follows: "... Bara' (Ibn 'Azib) said: We were on a journey with the Messenger of God (peace be upon him). We alighted at Ghadir Khumm. Then the call was made: The congregational prayer. And a place under a tree was swept for the Messenger of God (peace be upon him). After he prayed the noon prayer, he took Ali's (peace be upon him) hand and said: 'Do you not know that I have more authority over the believers than they have over themselves?' All said: Yes. He said: 'Do you not know that I have more authority over every believer than he has over himself?' They said: Yes. Then he took Ali's (peace be upon him) hand and said: 'O God, be a supporter of whoever supports him (Ali) and be an enemy of whoever shows enmity towards him.' Bara' said: Afterwards, 'Umar met him (Ali) and said: 'Congratulations, O son of Abu Talib! You have become, morning and evening, the master of every believing man and woman'" (Ibn Abi Shaybah, 1983, vol.6, p.372; Ahmad ibn Hanbal, 1999, vol.2, p.271).

All Shi'i Hadith scholars and the majority of Sunni Hadith scholars have reported this account with the same detail. However, in some Sunni narrative sources, no reference is made to the cause of issuance, or its content is significantly summarized. Furthermore, some narrators attempted to facilitate distortion by removing the original cause of issuance of the Hadith of Ghadir and substituting it with a fabricated one. A notable example is the narration from Buraydah al-Aslami:

**"... From Buraydah, he said: I campaigned with Ali to Yemen and I saw harshness from him. When I came to the Messenger of God (peace be upon him) I mentioned Ali and criticized him. I saw the face of the Messenger of God (peace be upon him) change. He said: 'O Buraydah, am I not closer to the believers than their own selves?' I said: Yes, O Messenger of God. He said: 'For whomsoever I am his master, then Ali is his master'"** (Ahmad ibn Hanbal, 1999, vol.38, p.32). In this report, Buraydah al-Aslami asserts that the Prophet (peace be upon him) uttered the phrase, "Man kuntu mawlahu fa 'Aliyyun mawlahu," not because of the event of Ghadir, but in response to Buraydah's personal complaint about Ali (peace be upon him). This clearly represents an attempt to marginalize the true cause of issuance of the Hadith of Ghadir and to downplay the significance of the event.

### *3.1.2. Understanding the Intent of the Infallible in Conditions of Dissimulation (Taqiyyah)*

In religious terminology, taqiyyah refers to refraining from expressing one's beliefs and creed in situations where harm—whether financial, physical, or related to honor—threatens the individual (al-Tabrisi, 1970, vol.2, p.729). By understanding the cause of a Hadith's issuance, instances of dissimulated (taqiyyah) Hadiths can be identified. Furthermore, the specific circumstances in which the Imams practiced dissimulation can be discerned, enabling a more accurate understanding of the Infallible's speech.

According to a report in Rijal al-Kashshi, 'Umar ibn Riyah initially believed in the Imamate of Imam al-Baqir (peace be upon him); however, due to a lack of proper understanding of the conditions under which the Hadith was issued, he, along with several of his companions, turned away from Imam al-Baqir (peace be upon him). The report attributes this response to the fact that 'Umar ibn Riyah asked the Imam a question for the first time and received an answer. After a year, he posed the same question again and received a different answer. When he inquired about this apparent inconsistency, the Imam explained: **“Indeed, our first answer was issued based on dissimulation (taqiyyah)”** (al-Kashshi, 1969, p.237). Undoubtedly, had the narrator been aware that one of Imam al-Baqir's responses was given under conditions of dissimulation and had known its cause of issuance, he would not have experienced confusion.

### *3.1.3. Ascertaining the Meaning of Homonymous Words*

Homonymy refers to a situation in which a word conveys two or more distinct meanings (al-Tahanawi, 1996, vol.1, p.202). In certain Hadiths, the presence of homonymous words can create confusion for Hadith scholars. In such cases, knowledge of the cause of Hadith issuance significantly clarifies the intended meaning.

For instance, the word *ikhtisar* has two meanings: the primary meaning, “conciseness and summary” (al-Bustani, 1996, vol.1, p.28), and, in some narrations, “placing the hand on the waist or hips” (al-Fayyumi, 1994, vol.2, p.170). Some Sunni Hadith sources report that the Prophet (peace be upon him) prohibited **ikhtisar in prayer**, to the extent that many of these sources dedicate a chapter titled **“Prohibition of**

**Ikhtisar in Prayer.**" Ahmad ibn Hanbal, in a narration traced back to Abu Hurayrah, states: "**The Messenger of God (peace be upon him) prohibited ikhtisar in prayer**" (Ahmad ibn Hanbal, 1999, vol.12, p.98).

Al-Bayhaqi, citing Abu Hurayrah, reports: "**Ikhtisar in prayer is the resting posture of the people of Hell**" (al-Bayhaqi, 1990, vol.3, p.137), presenting this as the rationale for the prohibition: to avoid resembling the people of Hell. Al-Tirmidhi explains that the prohibition is to prevent resemblance to Iblis (Satan), who is reported to have walked with his hands on his waist: "...And ikhtisar is when a man places his hand on his waist during prayer, or places both hands on his waist. It is narrated that when Iblis walks, he walks in a state of ikhtisar (with hands on waist)" (al-Tirmidhi, n.d., vol.2, p.167).

Al-Bukhari, reporting from 'A'ishah, indicates that the prohibition is intended to prevent imitation of Jewish practices: "...Masruq ibn Ajda' says: 'A'ishah disliked that the worshipper place his hand on his waist during prayer, because she considered it an action of the Jews'" (al-Bukhari, 1987, vol.3, p.1247; also al-Bayhaqi, 1990, vol.3, p.137).

Ibn Hibban, reconciling the statements of Abu Hurayrah and 'A'ishah without citing the latter's report, adds after Abu Hurayrah's narration: "**Abu Hatim said: meaning the action of the Jews and Christians, and they are the people of Hell**" (Ibn Hibban, 1994, vol.6, p.63).

All of these reports-whether presenting ikhtisar as the resting posture of the people of Hell, al-Tirmidhi's statement linking it to Iblis, or al-Bukhari's account regarding Jewish practices-aim to clarify the Prophet's (peace be upon him) rationale for prohibiting ikhtisar in prayer. Without these explanations, accurate understanding of the Imam's speech would have been considerably more difficult

#### **3.1.4. Distinguishing Literal from Metaphorical Meaning**

Another factor for ambiguity in Hadithic texts is the use of metaphor (*majaz*) in speech.

Ahmad ibn Hanbal, through his chain of narration, reports from Anas ibn Malik that: "... **The Prophet's (peace be upon him) camel-driver was called Anjashah. He (Anas) said: "He had a beautiful voice. He (Anas) said: The Prophet (peace be upon him) said: 'Gently, O Anjashah, do not break the glass vessels (qawarir)'"** (Ahmad ibn Hanbal, 1999, vol.21, p.233).

This statement of the Prophet (peace be upon him), "O Anjashah, do not break the glass vessels," could be taken literally, implying that the camels were carrying actual glass or earthenware vessels that the Prophet (peace be upon him) wished to protect. However, other reports regarding the cause of this statement indicate that it should be understood metaphorically.

In a narration transmitted from 'A'ishah, she reports: On a journey, we, a group of women, accompanied the Messenger of God. 'Abdullah ibn Rawahah, who had a beautiful voice, was driving the men's camels, and Anjashah was with the women. The Prophet said to 'Abdullah ibn Rawahah: 'Move the people!' 'Abdullah moved the camels quickly and began singing. Anjashah, following 'Abdullah, also drove the women's camels quickly, and they both raced in driving the camels. The Messenger of God (peace be upon him) said to Anjashah: "**O Anjashah, gently, drive (the camels) bearing the glass vessels**" (Ahmad ibn Hanbal, 1999, vol.21, p.248; al-Tabrisi, 1970, p.146).

"*Qawarir*" (glass vessels) here is a metaphor for "women," and its metaphorical meaning becomes clear when the cause of issuance is considered. The point of similarity between a woman and glass is in their weakness and fragility, as both are damaged by a slight blow. Of course, such an expression also has a precedent in Persian language, where the expression '**she has a glass load**' is used, either for the object carrying a pregnant woman, or for the pregnant woman herself carrying the fetus.

### 3.1.5. Identifying the Referent of a Pronoun

In some transmitted statements of the Infallibles (peace be upon them), a pronoun appears whose referent is not in the Infallible's speech itself, but rather in its cause of issuance. When the Infallible's speech is separated from its cause, the pronoun loses its referent. This situation causes the speech to become ambiguous, and ambiguity is only removed from the speech if its cause of issuance is considered.

For example, Sunni Hadith sources have reported a narration that the Noble Prophet (peace be upon him) said: "**God created Adam in His image ('ala suratih), his height sixty cubits...**" (al-Bukhari, 1987, vol.5, p.2299).

Ambiguity in the referent of the pronoun "*hi*" in "*suratihi*" has long made the above narration a challenging subject for interpretation among Hadith scholars. Abu Hatim al-Razi, according to what was recorded in Sahih Ibn Hibban, expresses grievance against those who, relying on this narration, criticized the People of Hadith (Ahl al-Hadith) and accused them of misunderstanding in the field of Hadith (Ibn Hibban, 1994, vol.14, p.33). This ambiguity resulted from the fragmentation of the Hadith and the deletion of its cause of issuance.

Ibn Hibban says elsewhere: "**... From Abu Hurayrah that the Prophet (peace be upon him) said: 'When one of you strikes, let him avoid the face, for God created Adam in his image'**" (Ibid., vol.12, p.419). The ambiguity in the pronoun's referent and the importance of determining it caused Ibn Hibban to add this explanatory phrase that, according to Abu Hatim al-Razi, the referent of the pronoun "*hi*" in "*suratihi*" is the person being struck, meaning that God Almighty created Adam's face in the likeness of that of the person being struck (Ibid.).

Ibn Hibban, for a third time, tries to display his skill in deciphering the above phrase by narrating another narration. In this narration, whose chain, like the previous one, goes back to Abu Hurayrah, he narrates from the Messenger of God (peace be upon him) that he said: "**Let none of you say: 'May God make your face and the face of whoever resembles your face ugly'; for God created Adam in his image'**" (Ibid., vol.13, p.18). Here too, he adds the words of Abu Hatim al-Razi: The referent of the pronoun in "*suratihi*" is that person who was told, "**May God make your face ugly from among his children**" because Adam's face is similar to the faces of his children (Ibid.).

Ibn Qutaybah also states that some believe the pronoun refers back to "God" and affirm an image for Him, while another group asserts it refers to "Adam" (Ibn Qutaybah, 1973, vol.1, p.217). Abu Hatim al-Razi says: Some say if the pronoun refers back to "God," they have said something blasphemous; because God Almighty says (**There is nothing like unto Him**), and if the pronoun refers to "Adam," no benefit is derived from it; because all the children of Adam are created in his form, not like other creatures (Ibn Hibban, 1994, vol.14, p.33).

However, what Shi'i Hadith scholars have reported from Imam al-Rida (peace be upon him) clarifies that the efforts of Sunni Hadith

scholars in understanding the intent of the narration generally stem from ignorance of the cause of issuance of the above Hadith. The narrator says: "I said to Imam al-Rida (peace be upon him), 'O son of the Messenger of God, people narrate from the Messenger of God that he said: **"God created Adam in His image."** 'The Imam said: "May God destroy them; they deleted the first part of the Hadith.'" (The matter is that) the Messenger of God passed by two people who were insulting each other, and one of them was saying to the other: May God make your face and the face of whoever resembles you ugly! The Messenger of God said to the person who said this to the other: **"O servant of God, do not say this to your brother, for God, Mighty and Majestic, created Adam in his image"** (Ibn Babawayh, 1999, vol.1, p.120).

This narration clarifies that the referent of the pronoun in "*suratihi*" is that very person who was being insulted, and thus removes ambiguity from the Prophet's speech.

### *3.2. Repelling Unintended Meanings*

Another Dirayah-related benefit of understanding the cause of Hadith issuance is preventing interpretations contrary to the intended meaning. Sometimes the Infallible, under specific conditions or due to particular circumstances, expresses a statement whose intended meaning can only be correctly understood by considering these circumstances. However, if those conditions and factors are overlooked or deleted from the speech, the Infallible's speech may be understood to mean something else that is miles away from his intent and may even be the opposite of what the Infallible intended.

In Shi'i Hadith texts, a narration is reported from the Prophet (peace be upon him) that he said: **"Whoever gives me the glad tidings of the end of the month of Adhar, Paradise is for him"** (Ibn Babawayh, 1983, p.205). This has led some to believe that merely informing others of the end of the month of Adhar guarantees Paradise, a belief that contradicts the general principles of Shari'ah, which stipulate that entry into Paradise is contingent upon faith and righteous deeds. The majority of Sunni Hadith scholars, because of insufficient knowledge of information about the cause of issuance, have also considered it unreliable and fabricated (al-Hafiz al-'Iraqi, 1969, p.264).

However, considering the cause of Hadith issuance clarifies that the intended meaning differs significantly. Shaykh Saduq, in both his books *Ma'ani al-Akhbar* and *'Ilal al-Shara'i'* (compiled to explain the causes of narrations), provides the following explanation under the title: **"The Reason for which the Messenger of God (peace be upon him) said: 'Whoever gives me the glad tidings of the end of Adhar, Paradise is for him.'"** states its cause of issuance as follows:

**"From Ibn 'Abbas, he said: The Prophet (peace be upon him) was one day in the mosque of Quba, and with him were a group of his companions. He said: 'The first person to enter upon you now is a man from the people of Paradise.' When they heard that, a number of them got up and went out, and each one of them loved to return to be the first to enter so he would merit Paradise. The Prophet (peace be upon him) knew that from them and said to those of his companions who remained with him: 'A group will enter upon you competing (to be first). So whoever gives me the glad tidings of the end of Adhar, Paradise is for him.' The people returned and entered, and with them was Abu Dharr (may God have mercy on him). He said to them: 'In which month of the Roman months are we?' Abu Dharr said: 'Adhar has ended, O Messenger of God.' He (peace be upon him) said: 'I knew that, O Abu Dharr, but I loved that my people know that you are a man from the people of Paradise'"** (Ibn Babawayh, 1983, p.205).

Analysis of the cause of issuance makes clear that, firstly, the intended person (the "whoever") was Abu Dharr alone. Secondly, the Prophet's designation of Abu Dharr as a person of Paradise was not due to his reporting the end of the month of Adhar. Rather, it served as a sign to recognize Abu Dharr as an individual of Paradise. This recognition became a criterion for future generations, ensuring that people would not lose their way in the face of seditions and that wherever Abu Dharr was present, it would signify the front of truth, while its opposite would indicate falsehood.

### *3.3. Understanding the Author's Motive*

One benefit of examining the cause of Hadith issuance is that it helps reveal the motives and methodologies of Hadith compilers. Some writers, motivated by political, social, or sectarian considerations, sometimes omitted the causes of issuance in Hadith reports.

As an example, consider a narration in Sahih al-Bukhari: "**... From Anas: We were with 'Umar, who said, 'We were prohibited from al-takalluf (affectation/unnecessary inquiry)'**" (al-Bukhari, 1987, vol.6, p.2659). The researcher and commentator of *Sahih al-Bukhari* explains that 'Umar meant that the Prophet (peace be upon him) prohibited asking excessive or unnecessary questions (Ibid.).

Ibn Sa'd reports: "... Anas ibn Malik said: We were with 'Umar ibn al-Khattab, who was wearing a shirt with four patches on its back. He recited a passage mentioning 'fruit and herbage,' and then asked, 'What is 'abb' (herbage)?' He then remarked, 'Indeed, this is al-takalluf (affectation/unnecessary inquiry), so it is not blameworthy if you do not know what 'abb' is'" (Ibn Sa'd, n.d., vol.3, p.327).

A consideration of these reports indicates that al-Bukhari may have omitted the causes of issuance to conceal the limitations of the second caliph in understanding certain Quranic verses.

#### 3.4. *Specifying the Ruling to the Case of Issuance by Relying on the Cause of Issuance*

Sometimes, with the aid of the cause of issuance, it becomes evident that the ruling in a Hadith is specific to the particular case and cannot be generalized to other circumstances. An illustrative example is the story of Umm Ma'qil. Ahmad ibn Hanbal narrates: "**... Ma'qil ibn Abi Ma'qil al-Asadi said: My mother wanted to perform Hajj, but her camel was weak (a'jaf). This was mentioned to the Prophet (peace be upon him), and he said: 'Perform 'Umrah in Ramadan, for an 'Umrah in Ramadan is equivalent to a Hajj'**" (Ahmad ibn Hanbal, 1999, vol.29, p.383; Abu Dawud, 1990, vol.1, p.442). The Prophet (peace be upon him) said to Umm Ma'qil, who was prevented from the obligatory Hajj due to her camel not being suitable for travel: "**Perform 'Umrah in the month of Ramadan, for an 'Umrah in Ramadan is equivalent to a Hajj.**"

Although the Prophet's (peace be upon him) address was to Umm Ma'qil, the final part of the narration-"**for an 'Umrah in Ramadan is equivalent to a Hajj**"-appears general, suggesting that 'Umrah in Ramadan suffices for the obligatory Hajj. Such a literal understanding of the Prophet's (peace be upon him) speech persisted until the time of Imam al-Sadiq (peace be upon him). In a report transmitted by al-

Kulayni, we read: "... **The narrator said to Abu 'Abdullah (al-Sadiq) (peace be upon him): It has reached us that an 'Umrah in Ramadan is equivalent to a Hajj. He said: 'That was only regarding a woman whom the Messenger of God (peace be upon him) addressed and promised: Perform 'Umrah in Ramadan, for it is a Hajj for you''**" (al-Kulayni, 1987, vol.4, p.535).

Although the original report in Sunni sources explicitly states the cause of issuance in the phrase "**and her camel was weak, and that was mentioned to the Prophet,**" neglecting this context led some narrators to misinterpret the Prophetic speech as general. The role of Imam al-Sadiq (peace be upon him) is to clarify the cause of Hadith issuance and correct the narrator's mistaken understanding.

### *3.5. Understanding the Serious Intent*

Sometimes the apparent meaning of the Infallible's speech indicates one thing. However, this is not the real intent of the Infallible; rather the real and serious intent was different. Most Sunni Hadith scholars report from the Prophet (peace be upon him) that he said: "**The cupper and the cupped have broken the fast (*aftara*)**" (Ahmad ibn Hanbal, 1999, vol.25, p.148). The efforts of early Sunni Hadith scholars to understand the cause of issuance of this statement indicate a notable complexity in interpreting the narration, to the extent that some considered it among the ambiguous (*mutashabih*) statements of the Prophetic speech (al-Tahawi, 1995, vol.2, p.220). Some Hadith scholars, without considering the cause of issuance, took this declarative sentence as prescriptive, ruling that cupping is prohibited during Ramadan (Ibn Hibban, 1994, vol.8, p.306). And al-Shafi'i explicitly held that cupping invalidate the fast (Ibn Hajar, 1960, vol.4, p.177).

However, numerous narrations reporting the Prophet's (peace be upon him) cupping, along with that of many of his companions while fasting (Ibn Hajar, 1960, vol.4, p.176), prompted some Hadith scholars to investigate the cause of issuance of the Hadith "**The cupper and the cupped have broken the fast.**" Among these, it is narrated from a

person named Abu al-Ash'ath al-San'ani that the Prophet (peace be upon him) said: "**The cupper and the cupped have broken the fast because they were backbiting**" (al-Tahawi, 1979, vol.2, p.99). Although Ibn Khuzaymah rejected this explanation, considering it one of the absurd claims of ignorant people: "**... And some of the ignorant people came with a wonder in this issue, claiming that the Prophet (peace be upon him) only said: 'The cupper and the cupped have broken the fast' because they were backbiting**" (Ibn Khuzaymah, 1970, vol.3, p.228).

Among Shi'i Hadith scholars, Shaykh Saduq (d. 385 AH) narrates that when Ibn 'Abbas was asked whether cupping invalidates the fast, he replied in the negative. The narrator, relying on the Prophetic narration "**The cupper and the cupped have broken the fast,**" asked about its meaning. Ibn 'Abbas explained the cause of issuance of the mentioned narration as follows: "**... Because they (the cupper and the cupped) were insulting each other and lying in their insults against the Messenger of God (peace be upon him), not because of the cupping**" (Ibn Babawayh, 1983, p. 319).

It is clear that understanding the aforementioned narration posed a significant challenge for Hadith scholars. The causes of issuance mentioned in some sources-even if assumed fabricated-represent an effort to better understand the narration, and they help clarify the role of the cause of Hadith issuance in accurately interpreting its content.

## **Conclusion**

The results of this research can be presented as follows:

1. From a maximalist perspective, the cause of Hadith issuance encompasses a wide spectrum of contextual (hali) and textual (maqali) indicators that form the basis for the issuance of the Hadith of the Infallible.
2. Some causes of Hadith issuance are found in Hadith sources, while others must be sought in historical and biographical sources.
3. Knowledge of the causes of Hadith issuance is generally useful for better understanding the speech of the Infallible and for the

advancement of Hadith studies. Specifically, it facilitates precise jurisprudential understanding and legal inference.

4. Through knowledge of the causes of Hadith issuance from a Dirayah perspective, one can eliminate ambiguity in dissimulating (taqiyyah) Hadiths, discern the true meaning of homonymous words, understand the serious intent of the Infallible (peace be upon him), and in some Hadiths, avoid misinterpretation as restrictive.

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