

تحليل أسباب ظهور معنى الاقتباس في الأحاديث عند مجتمعات الحديث

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Analyzing the Causes of the Emergence of Quoting Meaning in Hadiths According to Hadith Communities

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المستخلص

إن المصدر الرئيسي للتعلم الديني في الإسلام بعد القرآن الكريم هو أحاديث النبي (ﷺ) والأئمة (عليهم السلام)، وقد تلى عليه الصلاة والسلام على المسلمين في أواخر أيام حياته حديثاً مهماً هو حديث (الثقلين)، وهذا الحديث يوضح للمسلمين أهمية الحديث النبوي في الإسلام، ولعل من المسائل المهمة التي ظهرت منذ نزول الإسلام: قضية نقل معنى الأحاديث وليس نصها، إذ أن اقتباس المعنى هو تعبير عن المضمون وإن تم استخدام كلمات غير نص كلام الحديث، وهو ما استتناوله في دراستنا هذه التي ستستخدم المنهج الوصفي التحليلي المقارن لبحث أسباب ظهور معنى الاقتباس في الأحاديث النبوية، لنصل إلى نتيجة مهمة هي أن بعض هذه الأسباب هي: "عدم كتابة الأحاديث وقت صدورها"، "النهي عن كتابة الأحاديث"، "إتلاف الأحاديث المكتوبة"، "إهمال الأحاديث المسجلة"، "عدم فهم الأحاديث وقت صدورها"، "ضعف ذاكرة المحدثين في سرد بعض الأحاديث النبوية، الرواة مدى الأحاديث"، "الاقتباس المتعمد للمعنى"، "الإذن باقتباس المعنى في بعض الأحاديث"، "شرح الحديث من قبل بعض الرواة"، "عدم وجود شرط لتسجيل بعض الأحاديث"، "الحكم السياسي في وقت صدور الأحاديث"، "إهمال بعض أصحاب الطائفة"، "طول بعض الأحاديث"، "وجود الرواة غير الموثوق بهم في رواية الحديث".

الكلمات المفتاحية: الحديث، المصدر الثاني للإسلام، ظهور الاقتباس، أسباب الاقتباس، قلة التسجيلات، ضعف ذاكرة الرواة.

Abstract

The main source of religious learnings in Islam after the descendance of the Holy Quran are the hadiths from the Prophet and the Imams, (PBUH). The Holy Prophet (PBUH) recited a precious hadith for Muslims in his very last days, Hadith of Saghala, making hadiths extremely important in Islam. One of the issues since the revelation of Islam is quoting meaning in hadiths; Quoting meaning is the expression of meaning and using words other than the words of the hadith. The present study uses a descriptive-analytical-comparative method to investigate the reasons behind the emergence of quoting meaning in hadiths. The results indicate that some of these reasons are: "Failure to write hadiths at the time of issuance", "prohibition of writing hadiths", "destroying hadith writings", "negligence of hadith recorders", "lack of understanding hadiths at the time of issuance", "poor memory in some hadith narrators", "Extent of hadiths", "Intentional quoting of meaning", "Permission to quote meaning in some hadiths", "Explanation of hadith by some narrators", "no requirement to record some hadiths", "Political governance at the time of hadith issuance", "Negligence of some community owners", "the length of some hadiths", and "the arrival of untrusted narrators in the narration of hadith".

key words: Hadith, The second source of Islam, The emergence of quoting meaning, The reasons for quoting meaning, lack of written records, Poor memory of narrators.

Introduction

God Almighty left the explanation and interpretation of the Quran to the Holy Prophet (PBUH) in various verses of the Quran.

﴿وَأَنزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ﴾

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The Prophet (PBUH) devoted his life so that no question about the verses would go unanswered and obviously he did not fail. He introduced the *Ahl al-Bayt* as the next and complementary source of the Quran because it was important to continue the interpretations after he passed. The Prophet of God (PBUH) said:

«... إِنِّي تَارِكٌ فِيكُمْ أُمُورٍ إِنْ أَخَذْتُمْ بِهِنَّ لَنْ تَضِلُّوا - كِتَابُ اللَّهِ عَزَّ وَجَلَّ وَأَهْلُ بَيْتِي عِترتي...»

(Kelini , 1407 AH, p.294)

Thus, the hadith became very important to Muslims since it is an interpretation of the Quran. Hadith are the words from the Prophet (PBUH) and other infallibles (AS). Hadith, along with the Quran, has played a pivotal role in Muslims' understanding of religion and sharia during the fifteen centuries of Islamic history. Due to its importance, various sciences have emerged to study the content and authenticity of hadiths, known as hadith sciences. Issues related to documenting hadiths and their content have also been examined. The sciences of *rijal* and the term *hadith* are subcategories of narration of hadith. The categories have been made for understanding and validating hadiths.

Among the many Muslim narration books, ten play a crucial role and among the ten, four belong to Shiites and six to Sunnis. The most important books in Shiite narrations is *Kafi* by Klini, *Tahzib al-Ahkam* and *Al-Istibsar Fima Akhtarf Man al-Akhbar*, by Sheikh Tusi and *Man Layehdhra al-Faqih*, by Sheikh Saduq. This collection of books is called *kotob arbaa'* or the four principles. Six books, *Sahih Bukhari* and *Sahih Muslim* (together known as *Sahihs*), *Sunan Abi Dawood*, *Sunan Tirmidhi*, *Sunan Nisa'i* and *Sunan Ibn Majah* are the most authoritative books among Sunni narrations. This collection of six books is called the *Sahah Seth*.

Quoting meaning emerged as a challenge in the time of the Prophet (PBUH) and the Imams (AS) and according to Islamic scholars, many hadiths were narrated because of this challenge. This has even challenged

the narrative-hadith heritage to a great extent and has exposed many narrations to discredit, so it is very important to address this case. The phenomenon or challenge of quoting meaning in hadiths- confirmed in the history of hadith by some narrators, especially in the early period of hadith- caused narrators to take what they heard from the Prophet and the Infallibles to memory. They expressed the message with their own words and interpretations; its syntactic composition was entirely in their hand, emphasizing that the narrator was certain of the conveyed message and the correct material (see: Darmi, vol. 1, pp. 104-106; Klini, Vol. 1, pp. 51-52; Qurtubi, Vol. 1, p. 412). It is less likely to recite hadiths narrated from parallel narrators in the same section where the words exactly correspond to each other. It can be argued that the ratio of quoting meaning compared to quoting the same words is significant. In this research, we examine the causes of the emergence of quoting meaning in hadiths using a descriptive-analytical-historical method.

1) **Definitions**

1-1. Definition of Hadith:

Hadith has various literal meanings, the most well-known of which is "fresh and new from anything" (Farahidi, 1409 AH, vol. 3, p. 177; Ibn Faris, BiTa, vol. 2, p. 36). Mamqani says that the hadith are the words, deeds and narrations of the infallibles; the Prophet and *Ahl al-Bayt* in the eyes of the Sunnis and the Prophet and the infallibles in the eyes of the Shiites (PBUT) (Mamqani, 1411 AH, vol. 1, p. 57). A group of Imams have mentioned that regarding the idiomatic definition of hadith, "Hadith is something that narrates the words, deeds and narrations of the Prophet (PBUH) and the Imams (AS)" (Ibid., P. 56).

Take this narration for example: «طلب العلم فريضة علي كل مسلم»

"Seeking knowledge is obligatory on all Muslims (Klini, Kafi, vol. 1, pp. 30-31);

The words and their arrangement (composition) constitute the structure of the narrative and the necessity of acquiring knowledge for all religious people. Now, if we change the words and their arrangement by preserving their meaning, we have "quoted the meaning"; That is, we have quoted the meaning and the concept of the narration, not the exact text.

In the given example, the sentences : «طلب العلم واجب علي مسلم»،

Or «طلب العلم واجب علي كل مؤمن»

are quoted in the meaning. On the other hand, each word has its own specific meaning. Some have even claimed that there is no real synonym between any words (Maaref, Al-Tamheed Fi Uloom Al-Quran, vol. 5, pp. 50-53) and the arrangement and composition of words greatly influence the meaning of sentence.

1-2. Definition of quoting meaning:

We read and hear different sentences from many people, and sometimes narrate what we read and heard to someone else after a short or long amount of time. In this type of quoting, one might use the exact same words, known as quoting words, but others might not use the same words but use similar words, which is in fact called quoting meaning. Now, if we raise this issue in the narrations of the Infallibles (AS), it will be as follows: when the companions narrate from the Infallibles (AS) using the same words, it is quoting words, but when they do not use the same words, but narrate based on their personal understanding, it is a quote of meaning. Some scholars define quoting meaning as such: "Quotation of meaning is the narration of meaning that can be understood while using other words" (Kuh-e Kamri, 1989, p. 455). Sheikh Ansari says: "What is included in quoting meaning is an expression of the meaning of a hadith in a format other than the format of the hadith itself" (Ansari, 2006, p. 252). He confirms that quoting means changing the form and words of a phrase. For example; In the hadith:

«طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ»

“Seeking knowledge is obligatory upon all Muslims” (Barqi, 1371 AH, vol. 1, p. 255) ; the words and their arrangement (composition) emphasize on the requirement of religious people to acquire knowledge. Sentences such as the following are the quoted meaning of the above Hadith. «طلب العلم واجب علي مسلم» ،

Or «طلب العلم واجب علي كل مؤمن»

2) Levels of quoting meaning in hadiths :

Here we deal with different levels of quoting meaning in hadiths :

2-1 Quotation of meaning at a lexical level:

Quotation of meaning in words is the most frequent type a hadith scholar encounters. In this type of quotation, instead of memorizing the original words of the hadith, the narrator makes changes in the lexical level, trying to convey the content, while more or less preserving the

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structure. For example, we return to the hadith "*Twelve Imams ...*" which has been narrated using various words.

2-2 Quotation of meaning at a phrase level:

Beyond what was mentioned in the previous paragraph about quoting meaning at a lexical level, many cases of quoting meaning are seen at the level of structure. This means that the narrator, while conveying the narration, makes some changes in the grammatical structure of the hadith. Even though a special grammatical form is used in the original form, but the narrator quotes the hadith using a new grammatical form.

Turning again to the example of the *Twelve Imams* from *Jabir ibn Samra*, the exact words about the successors after the prophet, which can be seen in Sunni hadith communities, and its different types with significant differences in grammatical forms have been mentioned. For example, one of these quotes states :

« يكون بعدي اثنا عشر أميرا »

Tirmidhi, Sunan Tirmidhi, 1398 AH, vol. 4, p. 501; Ahmad Ibn Hanbal, Musnad Ahmad, 1313 AH, vol. 5, p. 99) .

In other quotes, the same subject is mentioned with the following expressions:

لا يزال أمر الناس ماضيا ما وليهم اثنا عشر رجلا

(Muslim, Sahih Muslim, 1955, vol. 3, p. 1452).

إن هذا الأمر لا ينقضي حتي يمضي فيه اثنا عشر خليفة

(Ibid)

لا يزال هذا الدين قائما حتي يكون عليكم اثنا عشر خليفة

(Ibid., P. 1453; Abu Dawud, Sunan, 1369 AH, vol. 4, p. 106).

Regardless of the many differences observed at a lexical level of this hadith; we can see a variety in the structure as well.

3) Causes of the emergence of quoting meaning:

It is preferred to quote the text in narrations. Despite this preference, it is not easy to accomplish; since at the time they were narrated by the Infallibles (AS), writing hadiths in gatherings was not a tradition and most narrators memorized them after hearing them. After returning home or after some time, they would narrate them. Also, sometimes the narrations took a very long time and included several passages. The erroneous nature of memory required replacement in synonymous words, rearrangement, shortened or lengthened sentences.

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Here, we discuss the causes of the emergence (phenomenon / flow) of quoting meaning in hadiths:

3-1 Failure to write hadiths at the time of issuance:

One of the most important and main reasons for quoting meaning is the lack of keeping written records; meaning that in most cases, when a hadith was issued, it was not written down, not until years later and even a century after. Undoubtedly, the exact words were forgotten during this time and alternative words were substituted. The companions listened to the hadiths and did not write or repeat them, and after several years they proceeded to quote them. For sure the same phrase was not preserved, but only the meaning remained (Jazairi, 1416 AH, p. 298).

Also, narrators faced different situations when quoting hadiths, such as Abu Basir who did not know how to write, on the other hand, Zararah always had ink at hand and wrote hadiths (Sobhani, 1415 AH, vol. 4, p. 434). It has been said that quoting meaning in Shiite hadiths in the era of Sadeh (AS) had certain criteria by which the existence of Shiite hadith is protected from spiritual distortion and verbal misconception (Maaref, 2008, p. 155).

3-2 Prohibition of writing hadiths during the time of the caliphs:

Many years after the Prophet passed (PBUH), the writing of hadith was banned by the caliphs of the time. This caused many prophetic hadiths to be forgotten, and only a small number of hadiths were in memory years later, which were recorded by quoting the meaning. Some companions were even called from different cities to make sure they are not to write hadith, otherwise they will be severely punished (see: Nasiri, 2004, vol. 1, p. 75). With no argument, when there is a gap of more than a century between the issuance and compilation of hadiths, no memory can record the same words and pass them on, (Gharavi Naeini, 2000, p. 105).

Allameh Tabatabai (may God have mercy on him) also pointed out that the narrators, especially the prophetic narrators, had no other option but to quote meaning in the first century AH because (Tabatabai, 1390 AH, vol. 14, p. 207).

3-3 Destroying hadith writings:

After the Prophet passed (PBUH), the caliphs not only did not support writing hadith, but also made effort to destroy the documented ones (which remained from the time of the Prophet) and officially banned any writing or documenting hadiths. After a public announcement, no one

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dared to do otherwise. The policy of "*Hasbna Kitab Allah*" (God's book suffices all) continued for many years and only some companions relied on some hadith quoting; Thus, quoting meaning became more common (Khatib Baghdadi, 1409 AH, p. 308). The caliphs called for everyone to deliver whatever they had remaining from hadiths; All the remaining hadiths were collected and burned at once (cf. Nasiri, 2004, vol. 1, p. 75).

3-4 Negligence of hadith recorders:

Sometimes a hadith is changed due to the author's negligence and carelessness. That is, the message is received rightfully, but the recorder makes changes in the words due to negligence.

3-5 Lack of understanding the hadith at the time of issuance:

Lack of understanding the meaning and purpose behind the Infallible's words is another reason for the emergence of quoting meaning in hadiths. In the following, we refer to a hadith narrated in two ways:

Narration 1: عن ابي عبدالله قال: ان الرجل من بني اسرائيل اذا اصاب شيئا من بدنه قطعوه

(Ibn Babawiyah, 1413 AH, vol. 1, p. 10)

Narration 2:

عن داود بن فرقد عن ابي عبدالله عليه السلام قال: كان بني اسرائيل اذا اصاب احدهم قطره بول قرضوا لحومهم بالمقاريض

(Ibid)

The first quote emerged from the second quote. In the second quote, it is stated that: the pronoun «قطعوه» refers to «رجل»: *and if one drop of urine from the children of Esrael hits them (their body), they are banned from society* and the narrator thought it meant body due to his confusion and misconception (taken from the translation of *sharif min Layehdhra al-Faqih*).

3-6 Poor memory in some narrators:

At times a narrator or listener of a hadith had poor memory and forgot the heard words after a few hours, even if it was a one-line hadith. There are many people in the books of rijali with very poor memory (Tusi, 1417 AH, vol. 1, p. 94). Motives, such as trying to understand the prophetic tradition in today's world may require quoting meaning while quoting meaning in other cases such as poor memory may be the only way to gain access to hadiths (Paktchi, 1392, p. 22). It is said that a man

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appeared in the presence of the Prophet (PBUH) and listened to the prophet's statements. He was not able to memorize the statements and started to complain about it to the prophet. The prophet said:

«إستعن بيمينك» □. It means use your hand to write (Majlisi, 1403 AH, vol. 2, p. 152).

3-7 Extent and large number of hadiths:

It can be understood from hadith communities that the number of hadiths was so great that it was not possible to memorize all and the narrators had no choice but to quote the meanings (Tusi, 1417 AH, vol. 1, p. 94). Sometimes several hadiths were quoted in one assembly, and seemingly synonymous words were replaced or the order of the words were changed, or the phrases were shortened or lengthened (Nasiri, 2004, vol. 2, p. 89). Several hadiths exist that encourage writing. The prophet ; Meaning, record knowledge by writing it (Ibn «قيدوا العلم» said:

Abdolbar, 2009, p.73).

3-8 Intentional quoting of meaning:

The intentionality of quoting meaning is another reason that people quoted meaning in hadiths. In the time of the Imams (AS), the majority of people transmitted hadiths by quoting subjects since the content was in fact the main purpose of hadiths. During those years everyone tried to memorize the exact words of the Quran. While at the same time, the exact words of the hadiths were not preserved and no attempt was ever made to do so; one of the conditions to quote meaning is lack of intentionality. Dawood ibn Farqad mentions: "I said to Imam Sadiq (AS): I hear the words, but I cannot narrate it as I heard it". Imam Sadigh (AS) said: Are you doing this intentionally? "No," he said. "Do you convey the verses through meaning? He replied: "Yes." The Imam then said: "There is no harm then" (Klini, 1407 AH, vol. 1, p. 51).

3-9 Permission to quote meaning in some hadiths:

In some cases, the Holy Prophet (PBUH) and the Imams (AS) have given permission to quote meaning in some hadiths. This was not the case for all hadiths. However, some narrators have mistakenly assumed that this allowed for all hadiths. Scholars agree that quoting meaning is not permissible for one who is not aware of the meaning of the words and content (Majlisi, 1403 AH, vol. 2, p. 164; Sadr, Bi Ta, p. 488; Ameli, 1401 AH, p. 151).

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Some narrators, companions have not mentioned the conditions of quoting meaning. Imams have pointed to some conditions including: thorough transmission of meaning (Klini, 1407 AH, voll, p 51), clear wording (Ibid), no intention behind quoting the meaning (Ibid) and such. Thus, the permission to quote meaning is limited to narrations in which the nature of the words and their arrangement are not conditional; such as the narrations of jurisprudence teachings. But in narrations related to prayers and dhikr, quoting the meaning is forbidden; Because the exact phrases are extremely important and should be in accordance with the Imams (AS) prayers and dhikrs.

3-10 Explanation of hadith by some narrators:

Some narrators have explained and interpreted a hadith in such detail that the main words of the hadith merges with the narrator's interpretations and distinguishing the two becomes very difficult. This type of interpretation reached a point where it became a tradition, and the hadiths were intentionally explained in words and sentences that the listener did not understand which belonged to the narrator and which was the real hadith!

3-11 No requirement to record some hadiths in the time of issuance:

In the time of the Imams (AS), some narrators did not record some hadiths because they believed it was not necessary to do so; the content of those hadiths was so common among the scholars that they did not feel the need to record them. The need for those hadiths arose after some time, and the narrators referred to the original hadiths by quoting the meaning.

3-12 The political governance at the time of issuance:

The political governance at the time of hadith issuance is another reason for quoting meaning and changing the words. The following is an example of this type of quoting meaning:

First narration :

حَدَّثَنَا قَبِيصَةُ ، حَدَّثَنَا ابْنُ عِيْنَةَ ، عَنْ سُلَيْمَانَ الْأَحْوَلِ ، عَنْ سَعِيدِ بْنِ جَبْرِ ، عَنْ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - أَنَّهُ قَالَ : «يَوْمُ الْخَمِيسِ ، وَ مَا يَوْمُ الْخَمِيسِ؟ ثُمَّ بَكَى حَتَّى خَضِبَ دَمْعُهُ الْحَصْبَاءَ ، فَقَالَ: اشْتَدَّ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَعُهُ يَوْمَ الْخَمِيسِ ، فَقَالَ: ائْتُونِي بِكِتَابٍ أَكْتُبُ لَكُمْ كِتَابًا لَنْ تَضِلُّوا بَعْدَهُ أَبَدًا ، فَتَنَازَعُوا ، وَ لَا يَنْبَغِي عِنْدَ نَبِيِّ تَنَازَعٍ ، فَقَالُوا: هَجَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ: دَعُونِي ،

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فَالَّذِي أَنَا فِيهِ خَيْرٌ مِمَّا تَدْعُونِي إِلَيْهِ، وَأَوْصَى عِنْدَ مَوْتِهِ بِثَلَاثٍ: أَخْرَجُوا الْمُشْرِكِينَ مِنْ جَزِيرَةِ الْعَرَبِ، وَأَجِيزُوا الْوَفْدَ بِنَحْوِ مَا كُنْتُ أَجِيزُهُمْ □ وَنَسِيتُ الثَّالِثَةَ

(Bukhari, 1401 AH, vol 5, p. 176)

This incident took place in the Prophet's (PBUH) last days. The phrase «هجر» refers to the Prophet's insanity (May God forbid). Umar saw that this hadith is to the detriment of the caliph and changed it to «ان» «قد غلب الوجع». In the hadith where Umar's name is mentioned.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، حَدَّثَنَا هِشَامٌ، عَنْ مَعْمَرٍ، وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: لَمَّا حَضَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَفِي الْبَيْتِ رَجَالٌ فِيهِمْ عُمَرُ بْنُ الْخَطَّابِ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: هَلُمُّ أَكْتُبْ لَكُمْ كِتَابًا لَا تَضِلُّوْا بَعْدَهُ، فَقَالَ عُمَرُ: إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ غَلَبَ عَلَيْهِ الْوَجَعُ، وَعِنْدَكُمْ الْقُرْآنُ، حَسْبُنَا كِتَابُ اللَّهِ، فَاخْتَلَفَ أَهْلُ الْبَيْتِ فَاخْتَصَمُوا...

(Bukhari, 1401 AH, vol9, p.115)

but they changed the «هجر» The original form is about Umar
but they changed the «هجر» to the word «بعضهم» to the word «عمر»

3-13 Negligence of some community owners:

Historical reviews show that some community owners caused the quoting of meaning in some hadiths. Khatib Baghdadi writes: "Sahih Bukhari says: "Many hadiths I heard in Basra I wrote in the evening, and many hadith I heard in the evening I wrote in Basra". Bukhari was asked whether he wrote the hadith with all its parts and thoroughly (because of the change in place and time)? He remained silent in response to this question" (Khatib Baghdadi, 1409 AH, vol. 2, p. 11). Ibn Hajar Asqalani says: "Sometimes Bukhari quoted a hadith as a document but with different words (such as the narration of *Sahar al-Nabi*)" (Ibn Hajar Asqalani, Bi Ta, vol. 10, p. 186). Others have explicitly said: "Bukhari quoted the meaning and his own interpretations" (Damini, 1404 AH, p. 19; quoted by Masoudi, 1384, p. 159). Of course, it goes without saying that some community owners such as Sheikh Tusi took great care in recording that they even found and resolved hadith differences (Tusi, 1363, vol. 4, p. 133, b 80, h 1 and 3; see: Ibid., Vol. 1, p. 124, b. 74, p. 4; ibid., Vol. 4, p. 237, p. 138, p. 5).

3-14 The length of some hadiths:

Sometimes even people with good memory forget some words because some hadiths and narrations are very lengthy (Tusi, 1417 AH, vol. 1, p. 94). In Sunni and Shiite communities, many hadiths are more than one page long, so how can one remember the exact words? Thus, narrators used synonymous words since they could not memorize the original.

3-15. The arrival of untrusted narrators:

Another reason that quoting meaning emerged was because of the untrusted narrators in narrating hadiths. Many unqualified narrators started to interpret hadiths autonomously. The number of these people caused wide spread quotation of meaning that even meritorious narrators began to quote the meaning of hadiths and very few were left to quote the words. People like Abu Hurayrah, Ka'b al-Ahbar, and Ibn Abi al-Uja started to narrate and not only they expanded quoting meaning, but they went beyond that and began creating hadiths themselves. For example, more than 5374 hadiths have been narrated by Abu Hurayrah (Ibn Hazm, 1900 AD, p. 275), while he was with the Prophet (PBUH) for only three years. Some of the companions, such as Ali (AS), Umar, 'Uthman, and especially Aisha, objected to the multiplicity of his narrations from the Prophet (PBUH). Aisha said that Abu Hurayrah narrates hadiths from the Prophet (PBUH) that I have never heard before! (Ibn Qutaybah, 1406 AH, p. 41). Allama Amini has mentioned in Al-Ghadir's that about 700 untrusted and fraud narrators have fabricated hadiths. These issues among others, led to the fact that many of the original hadiths were never recorded and today we only have access to the meanings.

Conclusion:

We found that quoting the meaning of hadiths through history is undeniable, and many hadiths from the Prophet (PBUH) and the Imams (AS) were influenced by it. In order to interpret and understand the hadiths correctly, it is necessary to examine the meanings carefully and investigate the causes, consequences, method of understanding that emerged from hadiths, etc. The order of words and the structure the Imams and Prophet used is based on wisdom and expediency, while this is not the case in others. Therefore, it is necessary to identify the different cases of quoting the meaning in its right place.

This study reviewed the causes of the emergence of quoting meaning while considering factors such as "Failure to write hadiths at the time of

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issuance ", "prohibition of writing hadiths", "destroying hadith writings", "negligence of hadith recorders", "lack of understanding hadiths at the time of issuance", "poor memory in some hadith narrators" "Extent of hadiths", "Intentional quoting of meaning", "Permission to quote meaning in some hadiths", "Explanation of hadith by some narrators", "no requirement to record some hadiths", "Political governance at the time of hadith issuance", "The negligence of some community owners ", "the length of some hadiths", "the arrival of untrusted narrators in the narration of hadith" and so on.

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