

Şadūq's theological approach to the requirements of the time in the light of the traditions of Ma'ani al-Akhhbār

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Introduction

Given the narrative nature of most of the works left by Şadūq, his attention and commitment to quoting the Quran and traditions, as well as his consideration to opening the chapters on recitation of those traditions that find controversy in religious matters as forbidden and unlawful subjects and considers perdition for the theologians ultimately so this has led that he is supposed to be considered just as a mere Hadith transmitter who does not benefit from theological methods. However, the repetition of traditions from the Book of Tawhīd in Ma'ani al-Akhhbār and the reference of the audience to the Book of Tawhīd to fully understand the traditions, additions, and rational arguments, directs the mind to these questions: What is the reason for the change in Şadūq's writing style and the selection of the doctrinal traditions in Ma'ani al-Akhhbār regarding Tawhīd? Can the challenge of Şadūq being as a Hadith transmitter or being as a theologian is considered based on the inattention or lack of attention of scholars to this writing style? Are the ideological-political, cultural-social conditions, the spirit of tolerance of the Buyids, and the conflicting opinions of the theological schools related to this style of writing? Can the book Ma'ani al-Akhhbār be considered Şadūq's theological ijtihad? If Şadūq is a theologian in addition to being a Hadith transmitter, what is his theological approach in Ma'ani al-Akhhbār? Why does he cause the death of the Mu'tazilite theological sect, despite the fact that some introduce Şadūq as a mere text-oriented Hadith transmitter?

Materials and Methods

This research, which is a combination of Şadūq's theological approach with the specific style of his jurisprudential method, considering the requirements of the time in the jurisprudential and partly theological work of Ma'ani al-Akhhbār, seeks to answer the questions by the method of description and analysis, relying on the book Ma'ani al-Akhhbār, examining the prevailing conditions of Şadūq's time, and by studying his practical thought in traditions. In this path, first by opening a window to the requirements of his time in relation to Islamic schools and the theological approaches and disputes of theological cults,

distinguishing Ṣadūq's theological approach based on his view of tradition and reason and his spirit of moderation and approximation, a discussion and a practical example of this approach in the book *Ma'ani al-Akhhbār* are presented based on the limitation of the use of words.

Results and Findings

Although Ṣadūq has been considered a Ḥadīth transmitter who did not use theological methods, the study of *Ma'ani al-Akhhbār* reveals Ṣadūq's theological style and approach and his innovative ideas in the field of ideological-political, cultural-social discussions in the geographical scope of thoughts and the conflict of opinions of theological sects and the events of the time. Therefore, just as the book "*Man lā Yaḥḍuruhū al-Faqīh*" is Ṣadūq's ijtihād in seeking to solve jurisprudential issues, the book "*Ma'ani al-Akhhbār*" is also his ijtihād in seeking to solve ideological issues and clarify the meanings and teachings of religion. In this regard, a descriptive-analytical perspective shows: a) The controversial ideological opinions of the theological sect, along with the tolerance policy of the Buyid government and Ṣadūq's spirit of moderation, are not inappropriate for his writing style in explaining his theological approach; In explaining traditions with two expressive and explanatory methods, he defines the realm of reason and tradition, and by prioritizing tradition and considering the position of reason, he appropriates a comprehensive moderation style between reason and tradition. b) A large number of traditions in *Ma'ani al-Akhhbār* are based on Ṣadūq's theological ijtihād; this means that Ṣadūq's attention to the text and evidence related to the theology and structuring them by selecting complementary traditions and chapters is in line with his theological ijtihād and preventing incorrect understanding and removing doubts; c) Perhaps the challenge of Ṣadūq being a ḥadīth transmitter or as a theologian can be considered due to the inattention or lack of attention to the insight in the writing style and performance, far from his challenge; d) *Ma'ani al-Akhhbār* was an intelligent, reasoned effort with the mastery of theology in a soft scientific defense in confrontation with rationalists and opposing opinions, and ultimately, it was effective in the death of the Mu'tazilite theological sect.

Conclusion

1. The style of Ṣadūq's theological approach in *Ma'ani al-Akhhbār* is the result of the religious tolerance of the Buyids, Ṣadūq's knowledge of religious-political, cultural-social fields, and awareness of the theories of theological differences, and neutralizing doctrinal doubts.

2. The arrangement and combination of doctrinal traditions in *Ma'ani al-Akhhbār* reflects Ṣadūq's theological ijtihād. In this way, as he unveils his own verdicts with the mortar of traditions (I am not in the presence of the jurist), he

also removes the veil from his position as a theologian (Al-Tawhid, Ma'ani al-Akhhbār).

3. The challenge of Ṣadūq being as a ḥadith transmitter or a theologian indicates ignorance about his writing style; This means that Ṣadūq, through his own writing style and by considering the interwoven layers of meanings of traditions and their depths, is searching for evidence in order to help the audience understand the rules and principles of the traditions, both hidden and explicit, based on rational and narrative limitations, selecting semantically complementary traditions and complementary chapters, and structuring them in contrast to rationalists, and to block the way of opponents and defeat the competitors (Mu'tazilites) with a soft scientific defense.

Keywords: Sheykh Ṣadūq, Ma'ani al-Akhhbār, theological approach, theological difference, requirements of the time.