

ODDNESS IN HADITH: ITS TYPES, CAUSES, AND SIGNIFICANCE

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Abstract. This study sheds the light on the Oddness of haddith

Introduction

The oddness is a language: the disease, and its owner is sick, and the patient is oddness,¹ and the characteristic formula of the oddness means the disease, and the Firouzabadi said: (The oddness is broken disease. The speakers say it and i am not on ice. Ibn Mansoor mentioned the word "maaloul" in the sense of the oddness, and then he said: And the speakers use the word "reason" in such a lot of men. The elderly man who has diminished and his small body.

It is clear from the consideration of the words of the linguists that the article (All) comes in three terms: the first: oddness and the second drink, and it is said: oddness after a sin, and the verb is superior. The second is the obstacle, Hebron said: the oddness is an event that distracts the owner from his face, and it is said that he is not immune to any obstacle. The third: oddness: the disease and its owner is sick. Ibn al-Arabi said: The patient has a reason to be oddness, he is a queer man, and a man of oddness, i.e. a lot of oddness.

1. The Concept of Oddness

The reasoned and reasoned hadith is the hadith in which he has been informed of a reasoned oddness in his health, although the phenomenon of safety is one of them. On this definition, it is not called a broken hadith, for example, maaloula, or the hadith that is narrated by an unknown person, or is weak. It is called maaloula if it comes to something of that, with the fact that the phenomenon of safety is from him and said Ayatollah Hassan Al-Sadr, who is justified in opening the blame and the melody of those who said maaloul,

claiming that the name of the effect of the top of the quartet does not come to an effect, and the best one is a single pain because it is a higher effect by analogy, and it is a cause of oddness, which is a language in the sense of god about the thing and its work.

In many of the hadiths, he has signed his name as al-Maaloul, and that is, in the words of Al-Tarmadi, Ibn Uday, Al-Dar Qattani, Abu Ali al-Khalili, al-Hakim, al-Hakim and others. Ibn al-Salah agreed to make a mistake in launching Maaloul on the hadith, which he said: The people of hadith call him "al-Maaloul", and the scholars in their words in the section of measurement: the oddness, the maal, the maal, the Arabic and his nuclear melody in his approximation. Ayatollah Hassan al-Sadr said: The ma'ad is the one that is said to open the blame. And the tune of the one who said maaloul on the pretext that the name of the effect of the highest quadrant does not come to work. And the best one has one mouth because it is a higher effect. With regard to a cause, it is an oddness effect. It is a language in the sense of god about the thing and its work.

Sheikh Taher al-Jazairi quoted Ibn al-Dohweth as a linguist: a human being: a disease, and the thing that has been wronged, so that its use in the sense they wanted is not denied, but some of them said that the use of this word is first because it falls into the words of the people of art with the proof of language, and from keeping the argument on those who did not memorize.

Ibn al-Salah said: "The name of the oddness may be called other than what we have mentioned in the other reasons that are mentioned in the hadith, which is from the state of health to the state of weakness. Ibn

Hajar said: "The oddness is a mysterious hidden cause that gives up the validity of that hadith and it has two conditions:

The first is ambiguity and concealment, if the oddness is clear, then it is not called a conventional oddness, and if the majority of them call it a bug, then the hadith is clear, such as the sender, this is a clear reason and is not intended here.

The second is to give evidence in the validity of the hadith, and if it is called a supporting bug, but in terms of the terminology is not called this name, if the hadith comes and suspects one of its novels and both trust and some of them have called the name of the bug on what is not a conflict towards sending the person who sent the hadith, which was entrusted by the officer's trust and sent by others until he said: From the correct sections on what is correct, some of them said, It is true what is abnormal.

The relationship between the conventional definition and the origins of the article "All" in the language:

The relationship between them is general and absolute, because every reason in the terminology is a bug in the language and not the opposite. The bug in the language in the sense of repetition and refining is in the conventional sense of the bug in the modern; The reason in the language in the sense of obstruction is also in the conventional sense, because the reason in the hadith is an obstacle that prevents the validity of the news, either support or death, and the oddness in the language in the sense of weakness. Terminology because the reason for talking is weak in it based on the above, it is true that it is true that it is a word of reason, on the meaning of repeated consideration over and over again. From what they say: "He is oddness after a man", it is a reason to say: a reasoned talk, in the sense that he was hindered by a reason for accepting and working, because he is one of his oddness in the sense of god, his work and his disability, and it is said: a reasoned hadith, i.e. he has a bug, in which he described weakness. From their saying: a man is a sick man, i.e. a patient and not every bug in the language is a bug in the terminology, because

the conventional meaning is news, and the bug is a more general language.

2. The Significance of Hadith Oddness

The importance of modern oddness is manifested by the definition of the oddness, which is a hidden reason for the validity of the hadith, although it is apparent that it is safe from it.

Since this science is hidden and mysterious, its awareness was one of the most difficult things, and since the oddness abounds in the talk of trusts, the general view depends on the fact that trust is trust and accept its talk in order to improve its belief and to correct the reason, The error and forgetfulness is a characteristic that affects every human being and does not spare from it except the infallible, the investigator said the ornaments (considered in the narrator of the control, if he knew his omissions often did not accept, and that a rare offer before, because no one is rarely spared from him, if his disappearance was originally a condition of acceptance, the work would not be correct except from the infallible of omission, which is null and void unanimously of the workers of the news.

It is dangerous to be able to do so, so that the Prophet (y) is attributed to a statement, an act, a report or something else, which has not been proven (p) and therefore he has not carried out this great burden, not the purity of hadith, said Abu Abdullah bin Manda al-Hafiz: (God has singled out this news as a small escape from many of those who claim to know hadith. The Governor said: (Knowing the oddness of hadith, He is aware of his head is incorrect and sterile, wound and adjustment, but he explains the hadith from faces where the wound does not have an entrance, because the talk of the wounded is falling and, and the reason of talking is more in the hadiths of trusts, to have a talk with a bug, so that his knowledge is hidden and the hadith becomes odd.

Musallam said: "From what I have mentioned to you from their homes in the preservation and their ranks in it, there is no news carrier and a bearer of a relic of the past to our time, although it is one of the most conservative and most devout people for what

is preserved and transmitted, except for the mistake and omission that is possible in preserving and transmitting it, how about those who have described to you who have described to you the way of omission and omission in that?"

Ibn al-Salah said: (I know that knowledge of hadith oddness for the most accurate and honorable sciences of hadith, but carried out by scholars, scholars and experts).

Ibn Hajar said: "The reason is one of the darkest types of modern sciences and the most accurate, and is done only by God. The term "ma'al", which may be limited to establishing the argument on his claim, such as banking in the cash of dinars and dirhams, may be limited to making an argument.

As the governor said, "The argument we have is only preservation, understanding and knowledge, and this knowledge has no more help than studying people of understanding and knowledge, so that what is hidden from the reason of hadith is shown."

Works in this art

There is no doubt that the art of oddness is one of the most important types of modern sciences and its findings, only to be achieved by the critics, they are the ones who went their care to this delicate and dangerous art, and distinguished between the true hadith and its values as the banking vision is distinguished between the good and the bad.

The imams wrote the critics who were experienced and insightful, writing books that included the statement of the reasons for the or not the argument suppling or the dissertation of the hadith in defence of the sunnah, which is a fundamental source, after the Holy Qur'an, from the issue of Islamic law. The books that have been written in this art are many, and it is difficult to count them.

1. Hisham Bin Hassan (T147H)
2. Abdul Malik bin Abdulaziz bin Jarrah (150 H)
3. Saeed Bin Abi Aroua (156H)
4. Hammad bin Salma (167 H)
5. Malik Bin Anas (Imam T. 179Ah)
6. Abdullah bin Al-Mubarak (181 H)
7. Yahya bin Zakaria bin Abi Za'ada (183H)
8. Kia bin Al-Jarrah (197H)

9. Abdul Rahman Bin Mahdi (198H)
10. Yahya Bin Saeed al-Qattan (198H)
11. Al-Aal adwa for Sofyan bin Ayina (198Ah)
12. Al-Hadith al-Hadith of Hassan ibn Mahboub bin Wahb al-Sharad al-Bajali (224 Ah)
13. The oddness transmitted by Yahya bin Moin (233 H)
14. Al-Aal a'al onset the son of al-Madini (234) and the governor stated that he has a book that oddness the al-Masnad
15. Questions of The Speech of Ben Beshar (T 264 H) by Imam Ahmed
16. Ibn al-Madini's oddness by Ismail al-Qadi (t. 282 Ah).
17. A book that is the talk of Ibn Ayina for the son of al-Madini.
18. The sporadic oddness of the son of al-Madini.
19. Al-Aal and the men's knowledge of Imam Ahmed bin Hanbal (241 Ah) the novel of Abdullah ibn Ahmed (t. 290Ah)
20. Ibn al-Madini's Al-Al-Al-Aal'a book by Abu al-Hassan Muhammad bin Ahmed bin Al-Baraa (291Ah)

3. Types of Oddness and Occurrences

3.1. Types of Oddness

Ibn al-Salah said: (Then the reasoning may fall in the attribution of hadith, which is the most, and may fall in its board, and then what falls in the attribution may be in the validity of the attribution and the body of all, as in the explanation of transmission and cessation.

Mr. Hassan al-Sadr said: "But if the oddness is in the sinua, then if the oddness is in the contexts, then it is not true because it is wrong because of the defect in it, so he knows or prevails that it is not their words. Yes, it is said that it is true. What is right about this is true, because it is true that it is weak and cutting, and it is ridding it of the sin. And how was it a difference in terminology.

Ibn Hajar said in his joke: "If the oddness in the attribution occurs, it may be said, and it may not be done, and if it is done, it may be his own, and it may require a mug in the body,

as well as a saying in the body. There are six sections:

1. For example, there is an example of a statement that has never been made, for example, of a cursed talk, which is a reason that must be stopped, and if it is found from another way in which it has been stated to be heard, it turns out that the oddness is not a matter of concern. Similarly, if some of his novels differ, then the phenomenon of this should be stopped, and if they can be combined on the way of the hadith people with evidence that reveals that this is not a reason.
2. And an example of what was wrong with it in the attribution, and in which it is given without the doubt, is the example of the work of replacing Rao with confidence, and he is in the inverted section of al-Ayq, and the oddness of showing the oddness in him necessitated a mug in the body as well, if he did not have other correct ways, as he said, "The two sales of choice unless they are separated" from Amr Ben Dinar about The Son of Omar from the Prophet (Sa'a)). Amr bin Dinar is Abdullah bin Dinar, as narrated by the imams of the revolutionary owners, which means it does not harm the health of the metn, because Abdullah and Omara are both confident.
3. The reason lies in the attribution and the insinuation of it and in the body, and whoever closes it is that the weak agree to trust in calling it. For example, what happened to Abu Osama Hamad bin Osama al-Kufi, one of the trusts about Abdul Rahman bin Yazid bin Jaber - a trust of the Shamis who came to Kufa, wrote about him and did not hear from him Abu Osama, then came to Abdul-Rahman bin Yazid bin Tamim, a weak Shami, who heard from him Abu Osama, and asked him his name: Abdul Rahman bin Yazid, Abu Osama thought that he was the son of Jaber, so he started to happen about him and attribute him by

himself, he says Abdul Rahman bin Yazid bin Jaber told us that the manakers in Abu Osama's novel about Ibn Jaber, two trusts, only the people of criticism, and they distinguished this and recommended it as Bukhari, Abu Hatem and others.

4. An example of what occurred in the body without attribution, and it is not in them, is that many words have been made by the correct people, if everyone can be returned to a single meaning, the mug is not. We will add this to the following type of hopefully.
5. An example of what occurred in the body without attribution: what Rao tells in the sense that he thought was wrong, and what is meant to be a hadith otherwise, requires a mug in the narrator, and the attribution is reasoned.
6. As an example of what occurred in the body, and the content of the statement in the attribution, the work was mentioned in one of the words of Anas Al-Maya, which is that they do not mention the name of Allah, the most merciful and the most merciful in the first reading or in the last.

3.2. Oddness Occurrences

The reason for the oddness enters the hadith and takes it out from the correct to the reasoned and the meaning (which contains hidden reasons, vague and leading in the same matter, and the apparent safety of it but health.

The mandate of the description of health is a meeting of the description of justice and control in all the storytellers of hadith, with their account of being infallible, then it is necessary to take into account the things that are contrary to that, and there is no doubt that homosexuality in the sense he interpreted it, which people have narrated otherwise, and there is no conflict in it. Yes, the existence of the contrary novel has to enter into conflict and ask likely, and it seems that the novel of the most likely, so the anomaly is put in this regard, which is outside the side that we said: but it is the responsibility of describing health, as it is not hidden) said the martyr in the know-

how in the last research of the causesAs for our friends, they did not require safety from it, and then the right one may be divided into the reasoned and otherwise, and the reasoned response is as the correct one is said to be. It is for the late ancients, which included a hidden oddness that led to the infallible in its body and its support, in the sense that it is a phenomenon of safety but health, but it is known as the mug only skilled people of experience) and the correct hadith (what called his support to the infallible to convey the front justice of his ideals in all classes).

Ibn al-Salah defined him as "what was narrated by a perfect justice, the discipline is not reasoned or abnormal." While it is said that the oddness is involved in the conversations of trusts and is hidden, the narrator may be careless and does not agree in the name of trust other than trust, or from the agreement and the crossroads, the beholder thinks that the reality in the bond is not trust. As well as saying exactly, he may be well-established and documented, but he has erred in a conversation in his own right.

There are two types of Accuracy:

Accuracy of memory: It is to prove what he has heard so that he can summon him whenever he wants.

Accuracy of documentation: He maintains the narrator's book since he heard it and corrected it until it is led or narrated. A complete limitation in the definition of the correct hadith is a reference to the highest rank in that regard. The seizure of the book may be marred by some defects in the interview and correction, and one of the spoilers of the Book of sheikh may be able to spoil his book, so they were less than lending their books, and not lending them to the book was a compliment to them. Ahmed ibn Hanbal said: Abu Qatan (Amr ibn al-Haytham) and it was proven that "I have never lent my book to anyone."

Ibn Habban said in the introduction to his book "The Wounded": (And a group of the people of the city who examined Habib ibn Abi Habib al-Warraaq, he was entering them with the hadith, who heard him read them and heard nothing.

Mohammed bin Abdul Salam told me in Beirut, we spoke to Jaafar bin Aban al-Hafiz, he said: I asked Ibn Nimeir about Qais ibn al-Rabie, he said: He had a son who is his daughter, the owners of the hadith looked at his books and denied his talk, and they thought that his son had changed it and it might hide the lack of hearing in the form of the invisible sender and the fraud.

The condition that there is no anomaly is clear in the validity of the news, but we said that homosexuality is a bug, because it is hidden and does not appear until the many stories and methods are collected until proven contrary to those who are closer to him.

The beholder may find a new one in which he has offended and contradicted several novelists, but he has not collected the roads, he may hide it, and he will judge the hadith to be healthy.

It should be mentioned that the reasons for the rebut of the talk as mentioned by the son of two stone

1. 1 Fall in attribution
2. 2 Challenge the narrator.

Then the fall: either visible or invisible, the apparent fall includes the commentator, the sender, the dilemma, and the interrupted. The hidden fall includes the masseuse, which is contained in a form of performance, and the novel bears the possibility of the fall between the masseuse, and the one who has been assigned to him, as well as the hidden drop, the invisible sender, if it comes from a contemporary who did not meet him, but between him and him and him was a medium.

The difference between the masseur and the invisible sender is that the fraud concerns those who knew who knew who he knew to meet him, but if he knew that he had met him, he was the invisible sender. Then challenge the narrator: either in his justice or in his seizure, and the challenge to justice includes.

1. The narrator's lies in the prophet's hadith
2. Being accused of lying to be known for lying in his words, not in the hadith of the Prophet or narrated recently contrary to the rules of information,

and this hadith is narrated only for his part.

3. Debauchery by committing the sins in words or deeds.
4. Heresy: This is a belief that has been caused by the difference between the prophet and the prophet, with a kind of suspicion, not a ma'am.
5. Ignorance: That there is no specific modification in the narrator and no specific injury.

As for challenging the narrator's control, it includes:

1. the indecency of his mistake, i.e. the predominance of his mistake on his own.
2. His unawareness of mastery.
3. His main goal is to narrate as a matter of illusion.
4. Violation of other novelists and violation sins include types of:
 - a. The narrator shall disagree in changing the context of the attribution or body, and it is called the runway.
 - b. The narrator shall violate the late submission and delay the applicant in the attribution or body, and it is called: inverted.
 - c. To increase the narrator's support unless others increase it, and it is called: more in the documents.
 - d. The narrator swayed by the substitution of Rao Brough or his prowess in one attribution, as well as replacing something in the board of one hadith, once by one word and once by another, and it is called: troubled.
 - e. Furtherly, the word is misstated and its context changes, and it is called the Qur'an and the oblique.

In these returning sections of hadiths, all that is hidden and non-appearance is mentioned, and the talk will be only in the guise of what appeared to be hidden in it.

4. Causes of Hadith Oddness

The most important reasons for the reason for the reason in the hadith are what the second martyr said:

First: Transmission in the plugin

Second: Waqf in the raised

Third: modern entry in a conversation

Fourth: They are delusional and other causes.

First: the transmission is (what is narrated about the infallible who did not realize it, whether the fallen one or more, and whether he narrated it without a medium or by means, forgot it or left it with his knowledge of it, his father son as saying (about a man) or (about some of our companions).

Secondly, the waqf is (what is narrated about the companion of the infallible (p) from a prophet or imam, from saying, doing or otherwise, connected, whether supported or interrupted).

Or in the general public, it is what is said about the Sahaba from their words, actions and so on, so that it depends on them and does not exceed it to the Messenger of Allah.

Third: modern entry in a conversation

Ayatollah Hassan al-Sadr said: "The disturbance in attribution prevents the validity of the novel, but it is agreed that the weak will not accept. : (It may be called correct on slim road.

Fourth: error and forgetfulness: from which no human being is spared, while being described exactly. Such a mistake would be a rarity of confidence, yet neither it was reasonable nor legitimate to correct his mistake, and to make it unthinkable, the proper approach was to appoint and show people not to follow the mistake. Ibn Moin said: "Who ever made a mistake is a liar, and ibn al-Mubarak said: "Who is safe from oddness?" Al-Shafei said: "If it wasn't for a division that didn't know what to talk about in Iraq, he would come to the man and say, "Don't talk, otherwise I'll get back on you," and Ahmed said, "I know about the hadith, and if it wasn't for a division that went to talk, it wasn't in the time of a division like him in hadith," There is no better word than it is, and Ahmed said, "The division of a nation was alone in this regard (i.e., in men) and his sight in the hadith, and his proof and purification of men", but nevertheless the imams had seized mistakes on him, and recorded them in their statements and works. It is well known that he is one of the most spoiled and spoiled people, yet he has narrated about sheikhs and has not

been heard from them. Ahmed bin Hanbal said: (A division in the name of Khalid bin Alqama said: Malik bin Afarata, and he also erred in the peace of bin Abda to Rahman, and he said: Abdullah bin Yazid, he turned his name and mistook a division: in the name of Abu al-Thawrin, he said: Abu al-Twarin, but he is Abu al-Twarin, "I told my father who is abu al-Revolutionaries?" He said: A famous man from Mecca, Mohammed bin Abdul Rahman from Quraysh, said to my father: A slave to Rahman ibn Mahdi claimed that Shu'ba did not make a mistake in his surname and said: He is Abu al-Swar. My father said: Abdul Rahman does not know or speak about it.

Ahmed also said: (A division in the hadith of Ali bin Zaid about Yusuf bin Mehran said: Yusuf bin Mahek, which is a mistake, but he is the son of Mehran), so the novel from the books was healthier and stronger than the novel by memorization, al-Khatib said: "The reserve for the modernist, the first of which is to tell from his book to deliver from oddness and error, and be worthy of the distance from the slip.

He said: I guaranteed you that everyone who does not return to the book does not believe in the book does not believe in him, and then mentioned his support for Ahmed ibn Hanbal: no one was less fallen than ibn al-Mubarak: he was a man who happened from a book that hardly had a big fall.

Fifth: One of the reasons for the oddness in the hadith: the lightness of the narrator's control.

He is the narrator who made the imams his talk well for himself, and he is the one who ibn Hajar said in his speech: If the lightness of the control is any less, it is good for himself.

If the narrator narrates 100 hadiths, and he makes two or three mistakes, then we do not ask the rest of his narrations, if those novels he erred, we have secured his preservation and control of other novels, so they are true or good. But the modernist must control those accounts that the imams have wrongly judged so as not to correct a recent mistake. This does not happen to the general public, as it may correct a recent mistake for the narrator because he is hiding his mistake.

Sixth: One of the most important reasons for the reason for the problem in the hadith is that the narrator mixes or changes it with the last of his, and this reason is related to exactly as well.

And mixing language: The son of a perspective mixed up: i.e. spoiled his mind, and a man mixed his mind, a man mixed with a mixer, a fool mixed with the mind and said: The man is a mixture, and his mind is mixed, he is mixed if his mind changes. Mixing in the term of the hadith: the narrator's trust is preserved, and then he is mispreserved for some reason.

Ibn Hajar said: "Then the mispreservation, if necessary, is the anomaly in the opinion of some of the hadith people. The poor preservation was an emergency for the narrator: either to his old age or to go to his sight or to burn his books or not if he was adopting them, so he went back to keeping it, and it was worse, this is the mixed one) Ayatollah Al-Kadhimi said that if it is said that he has non-straight doctrines, and that he is a denier and mixing in man is a universal thing My destiny is not to blame, but to speak of his story, it is the weakness of the Sheikh's novel: to tell something when he mixed up, and he did not distinguish from those who narrated about him before mixing with those who narrated about him after mixing.

Ibn Hajar said: (The ruling on it is that what happened to him before mixing is distinguished, if he is not distinguished, and if he does not stand in it, as well as those who suspect him, but knows that as the takers of him, in other words, if he knows through his students that this particular talk was taken from him by the pupil before mixing, it is acceptable.

If he knows that the student was taken away from him after mixing, he stopped in it and did not work for him, and if he did not work with him, he would be paid for it.

Furthermore, if he does not know, did the pupil take this particular hadith from him before or after mixing, and he stopped in it until he had follow-ups and evidences of his compatibility, so that he would be able to correct him and correct him, otherwise he would remain unfulfilled.

This is the intention of the one who said: his story is received, or his story is dropped.

Ibn al-Salah said: "And the ruling on them (i.e., the mixed people) should accept the talk of those who took them from them before mixing, and do not accept the talk of those who took them from them after mixing or forming it, and he did not know whether he had taken it from him before or after mixing."

Al-Sakhawi said: "What did he say in the case of mixing, or the most ambiguous and problematic thing in it, so that he did not know his story was issued in the event of his being described or before him?"

They do not intend to return the mixed story that his pupil narrated about after mixing, or to form a matter of his own. What is meant is that the talk of a mixed of this kind is not accepted alone, and remains in keeping with it, not an absolute return, nor a drop.

Seventh: One of the causes of the problem in the hadith: disorder, which is inside in the lack of exactly. This oddness is also one of the hidden and debilitating reasons for the narrator's speech, as it only manifests itself by combining the methods, documentation and contexts. And the confusion: the creation of the one who was beaten, and the origin of the word was damaged, and replaced the T.I., and he became confused, he became confused. The disorder comes in the sense of difference, it is said: the rope between the people is disturbed if their word is different, and it is disturbed by the confusion. As for the definition of the troubled by a term: Ibn al-Salah said: (The troubled one of the hadiths, the one in which the novel differs, some of them tell him on one face, and some on another. Rather, we call it turbulent if the two narratives are equal. The disorder may be in document, it may be in the body, and sometimes in them. Ibn al-Salah said: (The disturbance occurs in the body of hadith, and may fall into attribution, it may be on one person, and it may be more than that. And his judgment: it's a debilitating reason to talk. Ibn al-Salah said: "The disorder is positive for the weakness of the hadith to inform him that he has not been caught."

Eighth: One of the causes of the oddness is the condition of communication: the interruption.

The interruption in the broadest sense is (unless it relates to the infallible (p) whether the interruption is from the first or from the middle or from the other, one is the fallen or more, it is more general than the sender and the commentator and the interrupted in the most specific sense, and each of the three, but the fallen one or more sections of it then six).

If the interruption is apparent, it does not include the definition of the oddness, but if the interruption is hidden, which is called a hidden transmitter, it goes to the heart of the definition of the oddness, which is whether the interruption between a student and his elder, from which he has heard a lot, and his need, if such a student is narrated from his sheikh by means, and then the medium is deleted, the oddness has entered here, so only those who have the awareness and effort in collecting many ways will pay attention to it. This is if the pupil is not known for fraud.

Similarly, if the narrator or pupil is contemporary, but he did not meet the Sheikh while he was in the sheikh's class, the interruption may be hidden from many. The fact that he is interrupted in this picture is obvious, if it is established to the general public that he has never received it, but if the possibility of hearing is obtained and we are not sure to hear it from the Sheikh, it is possible not to hear it either.

One of the most important causes of oddness is homosexuality.

Homosexuality is a language: aloneness, it is distasteful and abnormal, unique from the public, and it is rare that it is abnormal. As for the terminology of the hadith, the definition of homosexuality differed in their books. The investigator said that the damad is "what the narrator narrated the trust contrary to what the audience said".

The governor said: "As for the homosexual, it is a conversation that is unique to trust, and not to talk to the origin of that trust shows from his definition that the homosexual is the talk that is unique to the trust or not.

Al-Khalili knew him and said: "The homosexual has only one attribution, so there

is no sheikh of confidence or no confidence, so he is not confident to stop in him and not to protest against him, and to repeat what others have done." Al-Shafei knew him by saying: "It is not gay to tell trust what others do, this is not a homosexual, but it is gay to tell trust in a conversation in which people disagree with this homosexual from the hadith.

This last definition was chosen by the scholars, old and new, and the work was to respond to what was contrary to trust, not what it was unique to, not contrary to it.

Homosexuality is part of the hidden cause, because it may not appear to the general public until the methods of talking have been collected and the storytellers are different from the storytellers.

al-Baghdadi said: "The way to know the cause of hadith is to gather his methods and to look at the differences of his narratives and consider their place of preservation and their status of mastery and control." "If his roads are not collected, he will not be found to be wrong," he said. Abdullah bin Al Mubarak said: "If you want to talk, hit each other with each other."

Ahmed bin Hanbal said: "If the hadith does not combine its methods, you do not understand it, and the hadith explains each other." Ibn Habbab said: "I heard Muhammad ibn Ibrahim ibn Abi Sheikh al-Multi say: Yahya ibn Mo'in came to Afan to hear from him the book of Hammad ibn Salma, and he said, "What did you hear from anyone?" He said: Yes, seventeen souls told me about Hamad ibn Salma, and he said, "God does not speak to you. He said: But he is an oddness, and he descended to Basra and heard from the Tabuthaki, and he said, "Your affair, he descended to Basra and came to Moses ibn Ismail, and Moses said to him, "You have not heard of anyone?" He said: I heard it on the face of seventeen souls when you were eighteen and he said: What do you do with this? He said: If I see his companions meeting on something that I knew that the mistake of Hammad himself, and if they met on something about him, and one of them said other than them, I knew that the mistake of him is not from Hammad, so I distinguish between

what he himself sinned with what He himself sinned on.

5. Results

1. The reason for talking often takes it out of health to a state of weakness.
2. The reason for the hadith abounds in the hadiths, so that they are hidden from knowing them, and only the cowards of the modernists know them.
3. The reason for talking is not to speak deliberately, but to forget or forget, so that the wound has no entrance.
4. The reason is not limited to the support of hadith, but goes beyond it.
5. The reason may be made in the attribution, without giving it to him, if there is evidence that the hadith is in another way.
6. The reason may be made in the attribution without giving it to the deceased.

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