

Inspiration of the Subtleties of Authentic Hadith Authenticity of the Science of Hermeneutics

Halit BOZ

Atatürk University

Institute of Social Sciences

PhD student Department of Interpretation

Erzurum-Turkey

Abstract

Adopted the basic food source for the works of Tafsir Hadiths solvency of our research, brings an intense effort. After a lot of research phases are considered authentic hadith, again in terms of sanad and the text to identify defects, increases the importance of research and the number of persons engaged in that business, making a rare task. Do not present authentic hadiths investigating this aspect, linked to commentary at the same time, this branch of science literature, "İlelü'l-Hadith" is called. This is the importance of science, the scientific work done in this regard personalities, reliability contribution to the science of tafsir and hadith to demonstrate the essence of our work today is the conviction that these trends will pose for the reader.

Keywords: Tafsir, Hadith, Sahih Hadith, İlelü'l-Hadith

Login

Saibei away from the words of the Messenger of Allah creates all kinds of second source of Islam, Muslims reach it as it comes, it is important too large for Islamic Studies, second only to the Koran and the hadith constitutes the source. Scholars of hadith and tafsir aware of the importance of work on this subject, even the smallest detail to overlook the many criteria that have been adopted after the Prophet's hadith the words again, the main purpose of subjecting certain criteria, sika (reliable) hadith narrators are transferred to uncover hidden defects. Hadith sciences the most difficult, the most honorable, but also considered to be the most closed area of the "İlelü'l-Hadith" is the subject of scientific studies in this field. The above-mentioned "İlelü'l-Hadith" is currently on the faculty of theology in Turkey, some of the principles taught as a textbook authorship of Ibn Salah: "Ulûmu'l-Hadith" in the fine, which is considered one of the most difficult and the most honorable branches of iLele scholarship, a story which is apparently safe and sound every flaw, defect, the presence of a hidden truth that touches solvency of our presence is not only related to the narrations sika narrators. Because the hadith is weak and other non-desirable, as the external appearance defective. "(Ibn Salah, 1966:112) also emphasizes the importance of this area and the difficulty. Given the importance of the issue here is that the benefits provided by the field of hadith and tafsir transfer area, especially by some of the criticism of the uniform interpretation and hadith sources, and well-being is unfounded and to highlight how unfair and how the information obtained from a careful study of the available resources products put forward that will bring benefits.

1 - İlelü'l-Hadith Scientific and Interpretation

İlelü'l-Hadith, hadith refers to defects. This is a kind of science of Hadith accepted Dirayetü'l-branch of science that everyone will not understand, and clearly seen, the malady itself about the so-called hidden defects, it is called the pitch bending viewing. The outside appearance without any defect at the sanad and the text of the hadith, in truth hidden defect solvency of our damage is found. This being the case hadiths reveal their disease is quite a difficult task. Therefore, Ibn Hajar al-Askalâni: "malady; hadith sciences is one of the most complex and the most subtle parts. But an understanding of this, Allah, bright, large memory, a thorough knowledge of narrators ranks, and texts attributed a strong faculty bestowed on the people can understand. "(Ibn Hajar al, 1971: 60) pointed out the difficulty of saying this science.

Other words of the Prophet which constitute the main source of Islamic sciences, especially all kinds of commentary Saibei away from the hadith scholars have shown their efforts for the protection of the Prophet as received from the investigation of this science is clear. Because İlelü'l-Hadith science, reliable, justice owner fabricated memories rivayetlerindeki powerful exposes flaws. It is understood from this hadith scholars not interested only weak Ravi defects, due to the importance that the Prophet showed that sika (reliable) fabricated interested in traditions from.

1.1. Subject

Many on the subject of the science of hadith scholar İlelü'l-Hadith, the views are declared. Some of the narrators sika transported Subject of iLele haberlerdir (Ibn Salah, 1966:81), he said, with an expression that off, though, the issue of iLele science research indicated that malady. Imam an-Nawawi, however, that the defect outwardly isnada with health conditions (es-Suyûfî, 1966: I, 253) rather than the text of the hadith stating malady he wanted to emphasize that much stock. The recipes described above for entry into the field and a weak hadith narrations from narrators only sika malady are not accepted as the cause of weakness for the weak hadiths, iLele were considered outside the scope of science. The good news for all kinds of seemingly unharmed defect, truth solvency of our existence might be able to find a hidden defect, a condition involving only the narrations sika narrators. Because the hadith is weak and other non-desirable, as the external appearance defective. Some of the scholars of this science is looking at the issue from a different angle evaluated as follows. These scholars, Ibn Hajar, iLele sika narrator is weak or not in terms of the subject has been discussed in terms of the reasons for TA. According to him, the reasons TA, the rumors illusion, is the subject of the iLele. (Ibn Hajar al, 1971: 60)

1. 2. Course

This field of science is very difficult to determine due to many reasons. Zorlanmalarının iLele in determining the scope of the science of reason to be comprehensive and malady malady Lugat the meaning of diversity and variability of the reasons. Lugat malady, meaning "accidental weakness" subject matter other than news was authentic hadith narrators actually fell into the range of health due to various flaws. As can be seen, this means that these explanations malady Lugattaki Considering all iLele weak hadiths would be entered into the science field. Ibn Salah in this regard, "the malady, which reduces the degree of weakness in the hadith health interfere with the range of other Jarh causes of action to be used. The reason for this is because the word Lugat means available for such use. For this reason, kizb ilelü'l-hadith books, vanities, sui criticize Hifzi and similar hadiths in which the reasons for Jarh seen a lot. "(Ibn Salah, 84) mentioned above, and the like saying" malady "was not accepted. One of the elements that make it difficult to determine the area of the malady, and the variability of the difference in the causes of disease. Hadith Jarh many reasons other than the defect may be disabled. (Al-Hakim, 1977; 112) malady, although the most common types have been identified in a number of different elements fall hadiths. Therefore, it is impossible to fit a specific field knowledge iLele.

In addition, some muhaddithun term different meanings of the word have loaded malady malady makes it difficult to address in a particular area. For example, Ya'lâ Abu El-Khalili, kadîh malady are considered to be non-confidential flaws. Budurum, hand-Haliliye ıstılahtır is a private owned. Solvency of our malady that affects the hadith accepted as errors can be found in the hadith muallelsahih according to his ıstılahına. Halil example of this is the following hadith: "The Prophet slaves the right to food and clothing." (Imam Malik, nd: 980) slaughtered. Muwatta Imam Malik damu'dal this hadith, narrated another isnada as the mevsûl. Mu'dal and looks like illetli mevsul and Saihi rumors proved to be investigated. El-Khalili ıstılahı In this sense, the opposite of other fabricated ıstılahın is set for the malady. (Suyûfî, 1966: 258) Imam Tirmidhi, Kitabu'l-İlel'in at the beginning: "... they do not act in accordance with the scribe these two hadith hadiths in their disease where they pass explained. "(Tirmidhi, 1964: 736), the first hadith malady he showed that a ticker in Muar, the second in a hadith venesh has been given a broad criticize said. (Tirmidhi, 1444), Ibn Salah and Nawawi, al-Tirmidhi, taking into account the above mentioned stated that the malady regarded as abrogated. (Ibn Salah, 84), Iraq, al-Tirmidhi, this promise has been analyzed as follows: "hadith action in terms of protecting the abrogation of a illettir malady has accepted as true. However, in terms of hadith has used illettir solvency of our blocking is unacceptable. "(Sehâvî, 1969:218) Tafsir Hadiths were the source of all kinds of works to be unambiguous, explanations and interpretations of the verses and suras Muslims brings with it the possibility of transferring the truth. Therefore, the science of exegesis first concerns the authenticity of the hadiths.

All of these examples and explanations that can be said about the area covered by *ilelül*-hadith, the malady to be comprehensive lexical meaning, according to scholars, the difference in the causes of disease and for reasons mentioned so far, has not been an easy task to determine the scope of the science of hadith *ilelül*.

1. 3. Importance

İlelül science of hadith, hadith procedure for the most difficult, the most closed, the most important branch of science that formed the identity of an individual to have in terms of content. Ibn Salah *iLele* the importance of science, "Hadith sciences, most importantly, the fine detail and the most precious one." (Ibn Salah, 81) refers to the words. This is among the factors that increase the importance of science, its difficulty compared to other sciences and other sciences as a source of and commentary on the *Sahih* hadiths acquire purpose of removing doubts. Also good to recognize *isnadları* and texts, narratives the narrator affect the need for special knowledge of the situations as well as one of the subtleties of this science have hisde, *ilelül* factors that increase the importance of the science of hadith. Rahman ibn Mahdi said on this subject: "Hadith feeling is understandable. A scholar of hadith describing *illetini*, it is based on what? If you ask if you can not show any evidence. *Illetini* a hadith to learn, not by me to me to write twenty hadith liked." (Ibn Abi Hatim, 1985: 9), saying that most clearly emphasized the importance of science.

These statements can be understood to be the foundation of this science all *kesbi* sciences as well as the need to have God's heart is the sense of a kind of *Posed*. No wonder it is necessary. Because the understanding of hadith, with suggestions that will not work. This may be, but with a knowledge of God's heart *akitacağı*. (Es-Salih, 1973: 150) *iLele* science, and most types of Hadith off procedure, which is the most important insight in knowledge of God supremely, a large hadith culture, layers of narrators, *isnadları* and texts fully comprehend, recognize that a strong trend destined to *melekese muhaddithun* able to say that no one other than these. For this reason, few specialized in this field *muhaddithun*. (Ibn Hajar al, 1971; 60)

Described briefly in this area so far, and they say the scholars of hadith and exegetes adopted by the authoritarian aim pursued the science of *iLele* As can be seen, some of the principles arising from their difficulty, as the scope of the hadith of the Messenger of Allah all kinds of sensitive and kind, and delusion, and defect protection, the importance of this science clearly shows. In the first and second source of *Kutub-i Sitta* Hadith of Imam Bukhari and Imam Muslim book of accepted wisdom about this last event, it clearly shows the value of science. Here it is: One day from *Nişabur* Bukhari, one of the council, while the Muslims there, asks Bukhari opinion on the following hadith: The Prophet said: "Gossip done a lot before getting out of a person sitting in parliament" and *bihamdike Sübhaneke Allahumma la ilaha illa ente esteğfiruke* and *etubu iley* "reads that there are parliament, his sins will be forgiven." (Ahmad bin Hanbal, 494) immediately thrown Muslim sitting there, "Ibn *Cüreyc*, Musa bin *Ukbe'den*, he *Suhayl b. Abi Saleh*, who narrated. No hadith has been narrated in the world with such a strong attributed Have you seen? He asked Bukhari. Bukhari on it, "Yeah, but this hadith *ma'luldür*" he had chills and a Muslim: "La ilaha *İlellâh!* Tell me count the stigma of Imam Bukhari. "This hadith, hadith scholar Ibn *Cüreyc'den* a hadith narrated their *hasen*." He said, and did not want to explain. Imam Muslim, Imam Bukhari kissed his head, has been crying, when you insist Bukhari, the hadith said that the real man. Muslim Hadith that the real man, "but that you are jealous of *Bugz*. Times as much as a thank you in this world that testimony "he said. (Judge, 113)

This hadith attributed Suffering from the first, second and *sahihtir* *isnad*. This is attributed to the schema it is understood that there is no Musa ibn *Suhayl Ukbe'nin*. Such a specialist scholars such as Bukhari understand, but allegations that *munkatı*. Because Moses *Suhayl bin Ukbe'nin munkatı* his narrations narrations that it is impossible to understand without knowing the whole. (Suyuti, 1979, 258)

2. Determination of the malady

In the statute or in the text of the hadith is very difficult to detect serious ailments. Some of the malady limiting, although turned into bases to identify all maladies, of course, is not possible. (Koçkuzu, 1983: 60) in the hadith of factors which make it difficult to detect *illetin* most importantly, this science of hadith, or exegetes of inspiration and the right to determine the tax traditionists should be present. Therefore, the scholars of this branch of specialists, according to other branches less.

Some of the scholars should pay attention to when making the determination of the malady of the rules are as follows: İsnadların Circle knowledge of the great hadith imams and their disciples layers. For example, Ibn Shihab ez-Zuhr, Medina. Said to His disciples that they recognize and know the features of the hadiths, the determination of maladies to traditionist provide great convenience. The other single feature to facilitate the determination of the malady; hadith pekiştigini schools where the recognition and recognition. Belonging to this school of thought views fabricated akidevi and to identify issues of fiqh, maladies known to provide great convenience. Because scholars have this information, may have some clues about ravi. For example, a narrator Kûfeli likely to be Shi'a, may be stronger than in other regions narrators. In addition, narrators; esma, Kuna, nicknames or known, the dates of birth of death memorandum, intended to facilitate the detection of maladies in between takes. Sahih hadiths the determination of the application of many different methods to be able to, due to the general structure of the subject. The methods for the determination of maladies following, can be summarized as follows.

2.1. Hadith collection of all roads

With the spread of multiply muhaddithun, this to collect all of them and gave importance to memorize. Malady, in the determination of this method is of great importance. Indeed, Ali bin al-Medina, "a babda, all norms are met tarikler hadith does not occur malady" (Ibn Salah, 82) said. At about the same subject Khatib al-Baghdadi said: "Let's malady, bringing together all the narrators conflict, memory, cases, seizure and carefully understood by examining the degree of itkân." (Ibn Salah, 82) traditionists, a hadith to collect all they care about tariklerini also paid attention to the collection of all rivayetlerinin as one Ravi. The best example of this is the following: Sufyan al-Sevres, his students, Muhammad b. Said to advise not to take hadith from al-Kalb on his followers, "You are his hadith narrated why" the ask. Sufyan: "I choose him the truth, wrong ones" was the answer. (Ahmad Naim, 345) In addition, the hadith in order to understand Ravi vehminin error and are a great help for all tariklerinin collection. "Ravi detection, tariklerinin serious research and the collection of all possible." (Ibn Hajar, 60)

2. 2. Specialization and Debate

Being engaged in a long-term knowledge of hadith and tafsir, the scholars debates, people skills and wisdom, authentic and weak ahadith, such as money-changer ayırtedebilme gives you the ability traditionists. Specialized in the hadith is weak and incorrect rumors of this property which is described as pinning down the effect is very large. In fact, this branch of authority and accepted hujjat traditionists moneychanger, knowledgeable, and he became known far-sighted. (Suyuti, 253) hujjat adopted in this area and at the same time, "İlelü'l-Hadith" Ibn Abi Hatim in his work: "to know the intricacies of Hadith, a hundred dinars with precious stones on the ring, similar to its counterpart, the ten dinars to render distinguish fake one ring "(Ibn Abi Hatim, 9), he said. Therefore, the traditionists: benzetmişlerdir sarrafa hadith scholars who identify their disease. (Ahmad Naim, 178) is one of Abu Zur'a'nın scientific council, has appealed to him: "You say that something is defective hadith. What is your proof?" He asked Abu Zur'a he answers:" You ask me a hadith which is defective. I'll tell you his illetini. Then go hand-Vâre'ye ask the same hadith. It also tells you the stigma of the same hadith. Then goes the same hadith of Abu Hâtim'e illetini ask you the same hadith he says illetini. Then you compare the three of us who said. If you understand that if you find a difference between our words, each of us has said at your leisure. If you find an alliance promises that you will accept the truth, then it is a science. "So in the words of three of the same person and in alliance with the experience of seeing that," I testify that this is the work inspired by science "(Judge, 113) he stated amazement.

2. 3. Scholars Negotiations

The defect detection, the hadiths ways, narrators names, nicknames, their descendants, homeland and their teachers to know, is to know müştebeh narrations. Information of this kind, but can be learned by asking the mem traditionists. Question-and-answer method is often used in the determination maladies, this science is due to the character of the negotiation. Therefore, this method can be seen in many iLele book. Negotiation method, scholars have reached the summit of this area is not neglected, has been practiced at every opportunity. Ahmed bin hamdu: "A funeral ez-Zühli; Bukhari saw iLele and request asking about the issues. Bukhari, he would reply, his questions sincerely, such as reading time. "(Ibn Hajar, 242) lived in the same period, the summit agreed that science and Abu Hatim Abu Zur'a, iLele issues they would constantly negotiating. One of the hadith reads the order, and the other explained that their disease.

If you have an issue and he said that it would further the other. Then Abu Zur'a he said: "O Abu Hatim, this trend was so cherished and honored those who understand how it is also very low." (Ibn Abi Hatim, 356)

Results and Discussion

The words of the Prophet of Islam, which is the source of all kinds of second Saibei far, scholars have shown their efforts for the protection of the Prophet as received, the investigation of this science is clear. Because of this trend, all kinds of seemingly authentic hadith that is safe and sound defect, defect, establish the existence of a hidden truth might be able to issue solvency of our aims. Therefore, this branch of science, weak narrators not interested defects, on the contrary, reliable, fair, strong memory defects scholars interested in the hadiths. Thus, the reliability of hadith, revealing the life of the whole to the smallest detail is admirable to be given. Tafsir and hadith sources of uniform and well-being by some of the criticism is unfounded and to highlight how unfair and obtain the information in the resources available to determine to what extent is the product of a meticulous study benefited .. In this study, ""İlel"" how honorable the science of the saints, hard, indoor and emerged at the same time how much is needed, will be subject to independent studies were also covered a wide pitch.

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