

An Overview of Ibn Majeh Traditions

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Abstract— Of hadith books in Sunni tradition are books of tradition. In Sunni books, the term traditions is a book whose narrations are classified based on jurisprudence chapters, including purity, prayer, charity etc. Ibn Majeh traditions is one of them that this study aims to investigate Ibn Majeh biography, his views, character, traditions and his most important works. The author of this article study two main issues regarding Ibn Majeh traditions, first Ibn Majeh's characteristics and second, studying narrations of Ibn Majeh's traditions. The present article is an overview on this book and its author. He traveled to various lands in writing his book. Ibn Majeh and his traditions are also examined in scholar's thought and perspectives. He is known as Ibn Majeh Qazvini, one of the prominent Iranian scholars in the field of hadith and the author of the book named Traditions, one of the six books in Sunni traditions. Most prominent book of Ibn Majeh is Traditions that has been written in two volumes in the field of religious sayings and atonements and is known as the last book in terms of authority among the six books in Sunni religion. This book is comprised of 4341 narrations that have 37 books and almost 1500 chapters. Those who tell narrations have often admired Ibn Majeh and described him with titles such as "Trustworthy", "protector", "unanimous against" and "needed to".

Index Terms— traditions, Ibn Majeh, narrations, descriptions, review.

1 INTRODUCTION

SINCE the early history, Islam has been faced with many ups and downs which cause particular divisions and problems for Islam and Muslims. Of the serious threats for Islam are, in the one hand, some proponents of other religions and on the other, some seemingly Muslims did not understand Islam bases or so called have some opinions that did not match with strong confederates and Koranic narrations. On the basis of religious studies at the Seminary professors and researchers outside the field of research and field studies in the past and present that is widely used is Sunni scholar's opinions that were relied in and now relies. References of legal opinions of Sunni scholars are their famous narrative book known as "the six books".

Early in the second half of the second century AD, the hadith narrators prone to collect and write hadiths. Almost one century after it, 150-250, many books were written regarding hadith which in this paper, an overview of one of the six books of Ibn Majeh will be explored. In has been written in the book "Alvafi Belvefayat" that "Majeh" is the title of Muhammad ibn Yazid Qazvini's father, but Zobeidi was written in his book "Taj-alOrois" that Majeh was the name of Muhammad ibn Yazid Qazvini's mother. "Quadric" His name is attributed to the tribe "Rabiieh". In the year 887 or 889 at the time of Caliph "Motamed Aliallah Abbasi" in Qazvin, died Monday at the age of 64 on Tuesday and was buried eight days before Ramadan. It has been written in Volume IV The Great Islamic Encyclopedia "Ibn Majeh died in Qazvin and the poet wrote elegies for praising him. His mausoleum in Qazvin was known for a long time." Ali ibn Ebrahim Ghatan, Abuteyb ibn Rouh Baghdadi, Muhammad ibn Easa Abhari and Soleiman ibn Yazid Qazvini were students of Ibn Majeh. Zahabi mentioned some works of Ibn Majeh: the book Traditions including about 400,000 hadiths in 150 chapters, the books Quran Interpreta-

tions, History and About Qazvin. To complete his knowledge, he traveled to different cities including Baghdad, Kufa, Basra, Syria, Hejaz and Ray and learned hadith sciences from great elder scholars such as Ali ibn Muhammad Tanafesi and Mosab ibn Abdollah Zabiri (Dhahabi Dameshghi, Bit, vol. 13, PP. 277-278, Zarkali, 1990, vol. 7, P. 144). She has a book on the interpretation of the Koran and a book about the history of Qazvin (Zarkali, 1990: Vol. 7, P. 144).

Ibn Majeh's Traditions has 4341 hadiths in that around 3002 has been taken from five other books among the six books and only 284 hadiths have been known as appropriate narration among the remained ones.

Sioti attributed some of the Tradition's narrators as charged with robbery and hadith plagiarism and believes that these kinds of hadith have been cited by others (an introduction to traditions by Sanai, 1.5). His prominent book is Traditions that has been written in the field of religious discourses (From purity to faith) in two volumes and has been considered as the last book in terms of credibility among the six books. Meanwhile, Maleki authors often know Ibn Majeh's traditions as a prestigious book among the Sunni's six books (Golbarg, 1992, P. 322).

Other than the followers of Maleki religion, a number of scholars such as Ibn Asir Jazri, often preferred Malek on Ibn Majeh's traditions and some others preferred Daremi Traditions than Ibn Majeh's Traditions (Principles of Hadith, P. 327, Education, 1998, P. 147, Nasiri, 2002, P. 152).

2 IBN MAJEH IN SCHOLAR'S PERSPECTIVES

The scholars and narrators in each era admitted to knowledge and science of Ibn Majeh. The historian Ibn Khalkans aid that: "Was an imam in the modern knowledgeable and Sciences and all the respect".

The scholar ibn Kasir wrote: "Is Abu Abdullah Muhammad ibn Yazid ibn Majah owner of a book Sunan famous and is a function of his work and his knowledge and brief him and his followers for the year in assets and branches". The narrator

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Aboali Khalili mentioned: " Ibn Majh Seghat great ally against the tradition and maintain a definite crush "

The scholar Zahabi said that: " Was Ibn Majah maintained sadough and broad science ", that is, Ibn Khajeh was the protector of hadith, upright, learned and graceful. (Ibn Majh, H. 2001, collection of articles in the science of hadith, 2010, p 97).

Ibn Zahabi wrote about Abuzareh that: " Was forever preserved members and our work and note", that is, he was unique in his time regarding maintaining, acuity, religion, science and practice. After studying the book Tradition by Ibn Majeh, Abuzare said: if people are reached this book, then the majority of hadith sciences and communities will be null and void (Alsabae, 2001, P. 457).

3 PROMINENT FEATURES OF IBN MAJEH'S TRADITIONS

•Ibn Majeh's Traditions is the most important and valuable book amongst other songs that will be discussed in the following sections. All scholars and narrators are unanimous on the importance and productivity of this book.

Hafez ibn Hajr Asghalani said: " And writing the good collector Sunan", (Asghalani, 1993, Vol. 9, P. 31), that is to say, regarding traditions and statutes, this book is comprehensive and good to read.

Hafiz ibn Kasir writes: "this book is very helpful that is about jurisprudence issues". Shah Abdolaziz explains this brief statement as: "regarding the narrative, brevity and order, this book is unique (Mazaheri Nadvadi, 2011, P. 278).

•Another feature of this book is that scarce and rare hadiths are written within it that cannot be found in other books. The scholar Abolhasan Sandi said: many hadiths have been written in the book by the author (Ibn Majeh) that cannot be seen in the other five books. Although these kinds of hadith are poor, there are other similar ones in terms of meaning that other narrators have quoted them in their books.

•Some particular narrations of each city has also been mentioned. For example, on "total intoxication is forbidden", two narrations have been cited:

" Tell us Younis ibn Abdaloaly told us Ibn Wahb son Greg told us about Ayoub bin Hani was stolen from Ibn Mas'ood that the Messenger of Allah said: «each Intoxicant the haram. »", he said after citing this hadith that: " This modern Egyptians ", this hadith has been cited in Egypt.

"« Tell us at Maimonides sophistication Khalid ibn visible for Solomon bin Abdullah bin Zubriqan-mounted bin Shaddad bin Aws I heard Muawiya says: each Intoxicant the free talk » ", that is, this hadith has been cited in Regheh.

Some stories that indicate the relationship between the people of those days with prophet hadith are mentioned within hadiths. For example, on " What came as desirable to volunteer during the day ", the narration cited by Habin ibn Sabet was mentioned that he said by addressing the hadith narrator, Aboeshagh Sabiie, that:

«What I like to me a speech this appropriateness gold» , the hadith you told me is lovable for me more than anything else. The fifth feature is that there are five Triad hadith within them while the ones by Imam Moslem and Imam Nasaie are popular and can be often found in Ibn Majeh's Traditions. There are

22 quadruplets in Bokhari's Traditions, one in Abudavoud Traditions and one in Tarmazi's comprehensive traditions.

All these five narrations are quoted from one source. While Ibn Majeh is in a high rank categorically, but it is not much valid in terms of documents. In Yan Selseleh, a narrator, it is Gasirebne Salim that is wound in terms of narrators. These five kinds of triad narrations are as follows:

1. Tell us Jubarah bin Mgl's Al told us many Bin Sulayem heard Anas ibn malek says: Messenger of Allah said: I would love to increase God's good home if attended his lunch and if you raise the (ablutions door when food).

2. Tell us Jubarah bin Mgl's Al told us many Bin Sulayem Anas ibn malek said: raising of the hands of the Messenger of Allah never grill and preferred not carried with him Tnevsh (Door barbecue).

3. Tell us Jubarah bin Mgl's Al told us many Bin Sulayem Anas bin Malek. (Cupping door).

4. Tell us Jubarah bin Mgl's Al told us many Bin Sulayem heard Anas bin Malek said: The Messenger of God, what I passed my adult prisoners, but they said over cupping om-mah. Said: The Messenger of God's goodness to the house in which faster blurring of the code to the camel's hump (Hospitality door).

5. Tell us Jubarah bin Mgl's Al told us many Bin Sulayem Anas bin Malek said: The Messenger of Allah that this nation Amaava into their own hands if doomsday were paid to each man from the Muslim man said: this fire. (The door of his mother described Muhammad).

4 IBN MAJEH TRADITIONS

Book Review: this book has not been written about appropriate hadiths, his full name was Abu Abdollah Muhammad ibn Yazid Ibn Majeh Rabaie Qazvini who was born in 823 or 825 and died in 887. He was one of the great Sunni hadith scholars and the author of the book Ibn Majeh's Traditions, one his six books.

He traveled to different cities such as Baghdad, Kufa, Basra, Syria, Hejaz and Ray (Dehkhoda Encyclopedia, bellow the word Ibn Majeh) to complete his hadith knowledge and used the knowledge of professors such as Davoud ibn Rashid, Ebrahim ibn Monzar Hazami, Abdollah ibn Moavieh and Hesham ibn Ammar. He died in 889. He learned the science of hadith from great scholars such as Ali ibn Muhammad Tanafesi, Moseb ibn Abdollah Zabiri etc. (Zarkali, 1990, Vol. 7, P. 144, Zahabi Dameshghi Bita, Vol. 13, P. 277 and 278). Ha has a book on Quran interpretation and a book on Qazvin history (Zarkali, 1990, Vol. 7, P. 144).

Ibn Majeh Traditions has 4341 hadiths and almost 3002 hadiths has been written in the five remaining books and only 428 hadiths have been considered as appropriate hadiths (Principles of hadith, P. 327; general history of hadith, P. 147).

Sioti attributed some of the Tradition's narrators as charged with robbery and hadith plagiarism and believes that these kinds of hadith have been cited by others (Knowledge, 1998, P. 147).

Before 6 century AH, this book was not attached to the hadith books of principles (i.e. Al-Sahih Bokhari and Moslem, Al-sonan Abu Davoud and Tarmazi and Nasaie) and Almalek book is considered as the 6th book on principles, because the validity and accuracy of its hadiths is more than Ibn Majeh's Traditions. Some others considered Aldaremi Traditions as the 6th book on principles.

Since the early six century, the first one who attached this book to the above-mentioned principles and regarded it as the 6th principle was Abolfazl Muhammad ibn Taher Moghadasi (1703) that and the scholars follows him chose this action and followed it. The preference of this book to Malek's Almouta is because subsidiary hadiths that Malek has cited them in Almouta narrated all of them in five principles mentioned above except for a small numbers of them, while the excess of Ibn Majeh's Traditions is much higher than that of Almouta. Therefore, the aim of attaching this book to the mentioned five principles and regard it as the 6th principle was adding subsidiary hadiths. As Muhammad Foad Albaghi expressed, the number of hadith in this book were 4341 ones in that 3002 hadiths are cited in the total, or some parts of the five principles. The remaining ones are 1960 hadiths and the hadiths are based on the five principles.

Study of the validity of this book: much have been mentioned about Ibn Majeh's traditions. It has been cited from Ibn Majeh that he gave the book Traditions to Abi Zaree, the narrator. He considered it and said that: "I reckoned that if the book Traditions among those who seek hadiths, the value of other books will be decreased (Zahabi, 1995, Vol. 2, P. 363).

Even some scholars preferred it to Malek's Mouta.

This book has four thousands hadiths in 1500 chapters (Zahabi Dameshghi, Vol. 13, P. 280). There are poor hadiths in this book and the critics found some flaws within in and mentioned some instances. A fabricated hadith such as "The promised Mahdi, who is no other than Jesus Christ", and "the first person who the Lord greeted him was Omar ibn Khatab" (Najafzadeh: 59) etc. exists in this book. According to Zahabi, in this book, invalid narratives are plentiful (Seir Alam Alnabla, Vol. 13, PP. 277-279).

Aboulghasem Rafei, born in 1223, says: hadith narartors maintain that Ibn Majeh is equal with Bokhari, Moslem, Abodavoud and Nasaie narratives and argue their narrations. Allame Ibn Kasir writes: « All of jiyad only easy » (Ibn Kasir Dameshghi, Vol. 11, P. 55). That is, apart from a couple of narrations, all other hadiths of Ibn Majeh are good. Allame Zahabi says Ibn Majeh Traditions is the best book, alas! I wish just a little hadith were not within it. Abuzare Razi says I read Ibn Majeh's book, there are very few instances of narrations that are directly addressed, and they are not more than 10 hadiths. Except for a few hadith, all other ones are valid. However, Allame Zahabi says about Abuzareh that there are almost 30 hadiths in Ibn Majeh. Thus two words are constant from Bazareh. One is that there are ten poor hadiths and second,

there are 30 poor hadiths within it.

Has been Ibn Majah kept honest critic, and a broad science, and juicy but from the rank of the year in the book, and a few Almaudhaat. It its probable that by the 30 hadiths in the second quote, it is the that was written by Allame Ibn Jouzi in the book "Almouzoat" in that it was discussed in detail in the book " Pursuits on topics ".

Allame Syouti quoted from Abu-Abdollah Rashid, writes: Imam Ibn Majeh mentioned the narrations from those who are accused to lie. It has been written in Ibn Majeh's narrations regarding himself that: " And wholesale is without five books ranked ", Sheikh Abdolhagh, Dehlavi narrator, says there are all kinds of hadith in this book including the ones that are valid and invalid.

It is worth noting that the difference among the six books depends on its totality. It is not true that every hadith of the five books are superior to Ibn Majeh's narrations.

Narrative Sequences:

Ibn Majeh has too many students and some of them cited Traditions from Ibn Majeh. But the most widely accepted version is narrated by Sheikh Abolhasan Ghotan. Many narrations have been recorded from his own version. In published versions, by "Abolhasan said", it is "Abolhasan Ghotan". Abolhasan Ghotan was an outstanding senior scholar of his era.

He was born in 868 and died in 957. Due to the importance of Ibn Majeh's traditions, scholars considered it every time and wrote about it much explanations and criticisms (Mazaher Nadavi, 2010: PP. 283-285).

Not only has not Ibn Majeh's Traditions written regarding valid ones, good and poor traditions are more than the ones that were introduced earlier, and even as it was said, Malek's almouta is more valid than this book. The weakness of poor narrators whose hadith was quoted by Ibn Majeh is very severe compared with the weakness of poor narrators of Abu Davoud, Tarmazia nd Nesabi's traditions. For in the above-mentioned books, the weakness of narrators are often from ignorance to the validity or the narrator's feelings or miss-recordings and the hadiths of such narrators that can be promoted to good hadiths by evidences, while ibn Majeh cites narrator's hadiths that are charged with falsehood and plagiarism and the hadiths of such narrators, as the scholars mentioned, cannot be promoted to good narrations, but certainly Ibn Majeh cited 1960 hadiths of Muhammad Foad Abdolbaghi that have not been cited in other ones. 428 hadiths have been cited with valid documents and 199 hadiths are good ones and 613 hadiths are poor and 99 ones are cited with distorted or falsehood documents (Ibn Majeh, Vol. 2, PP. 1519-1520, Salehli, 2002, P. 139).

Muhammad Naser Aldin Albani has also collected 984 hadiths in the poor book Ibn Majeh's traditions from the total of Ibn Majeh's traditions which have been weak, fake or false. Of these, 216 hadiths are cited by several reasons such as exceptions are considered as true and have been cited in other book

of the author. Therefore, by removal of male numbers, 732 poor hadiths will be remained in the book.

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Regarding Ibn Majeh's traditions, only the book " Abstract in the men's names Sunan Ibn Majah " has been written by Ibn Majeh.

As many Sunni scholars believe, Ibn Majeh's book is full of weak and subjective hadiths (for more information, see Seyr alman albena, 13/278-279). Sheikh albanî collected the poor hadiths of this book in a book named poor traditions of Ibn Majeh.

Hafez Sandi, the author of the verge of Ibn Majeh's Traditions believes that there are almost 400 poorly documented hadiths in this book (Margins of Ibn Majeh's documents).

Poor and subjective hadiths are so plural in Ibn Majeh's book that some Sunni scholars excluded this book from the six books and believe that Ibn Majeh's book does not deserve to be considered as one of the six ones. Hence, those who excluded Ibn Majeh's Traditions from the area of six books introduced Malek's book, Motta, as one of the six books so that what can be found from Abuhatham's Alelal, Abuzare himself determined some traditions from Ibn Majeh as false, annul and void (An introduction of Sioti on Sanaie, 1.5). Ibn Majeh's traditions is known as orderly. Zahabi described it as "Sunan Abu Abdullah Hassan a book if you do not talk and not flimsy" (Zahabi Dameshghi, 1995, Vol. 2, P. 636). Zahabi's interpretation is both focused on the value of Ibn Majeh's work and indicating some weaknesses of narrations in this book that has influenced the validity of the book. As the researchers mentioned, comparing the content of Ibn Majeh's Traditions with other books, this book has been always located in the sixth category and its traditions have been criticized more than other ones. The first criticism is that Abuzare Razi is one of the great narrators of Rey that not only commend it after reading, he also noted that there are a couple of poor narrations within (Great Islamic Encyclopedia, vol 4, p 559).

5 IBN MAJEH'S TRADITIONS AMONG THE SIX BOOKS

Hafiz ibn Alaskan divided uniquely the reference and great books of Islam into four books. Also Hafiz chose the books written by Bokhari, Moslem, Abudavoud and Nasaye among the six books and sufficed to these four books. Then Abutaher Salafi considered Tarmazi as one of the six books. East and West scholars agree on the validity of these five books. Until Sheikh Ibn Selah died in 1245 and Allame Nouvi died in 1287, these five books were considered as five books. Ibn Majeh regarded both of them. Allame Novi did not regard Ibn Majeh's Traditions as reference books while Ibn Majeh himself and after him, Ibn Majeh's traditions were considered as reference books (Sioti, 1994: 49).

Hafiz Abolfazl Muhammad ibn Taher Moghadasi died in 1111, chose Ibn Majeh's Traditions within the six books for the first time and then all writers followed him (Sioti, 1994: 49).

Then Zarin the famous narrator, died in 1131 contemporary with Hafiz ibn Taher considered Malek's Motta in the category of the five books in the book " Abstraction for sanitation and Sunan ". And Allame Ibn Asir died in 1210 followed him in "general principles". Allame Abusaid Khalil ibn Kikaldi Alaie died in 1370, is the first one who chose Daremi Traditions as the 6th book instead of Ibn Majeh's Traditions. Sheikh Muhammad Abed Sandi cited this word from Sheikh Allaie that " If he recaps pads instead of Ibn Majah Sixthly was a first ", that is, it would be better to consider Daremi's traditions as the 6th book instead of Ibn Majeh's Traditions. Sheikh Aleslam Hafiz ibn Hajar says Daremi's Traditions is much more better than that of Ibn Majeh's Traditions (Sioti, 1994: 49).

In his book " Reserves inheritance in connotation on the subject of conversations ", the narrator Abdolghani Nabelsi writes there us discrepancy in the 6th book. According to the views of the East scholars i.e. Iraq, Hijaz, Iran, etc. Ibn Majeh's Traditions is the 6th book and according to the views of the West scholars, Malek's Motta is the 6th correct book.

However, Allame Sandi says according to the views of recent scholars, the 6th book is Ibn Majeh's Traditions.

However, in terms of the strength and accuracy of the texture, Malek's Motta is much higher than Ibn Majeh's Traditions. Even Shah Waliullah preferred Motta over Bokhari and Moslem. Ibn Majeh's Traditions is chosen in the category of the six book for being appropriate.

Much narartions have been cited within that has not been cited in Motta. Allame Sioti says that early and recent scholars of hadith considered Ibn Majeh's Traditions as a reference book for usefulness and traditions that have not bene cited in other ones. Therefore, although Daremi position is important, Ibn Majeh's traditions has been accepted long ago as the 6th grades of the books. The historian, Ibn Khalkan, died in 681, says about Imam Ibn Majeh that Ibn Majeh's book is one of the six books (Mazaheri Nadavi, 2011, PP. 281-283). Also Ibn Khaldun has not mentioned Ibn Majeh's Traditions in its introduction (Ibn Khaldun, Bitā, P. 442).

According to the order that most scholars considered in Traditions book, it is located in the 4th row, although some scholars preferred Daremi's Traditions over it that includes 22 triad hadiths.

According to what I have counted, its narrations are over 4336 and the number of hadiths that are regarded as poor are 947 ones and its ratio is 21/85% of the total hadith. The scholars paid a special attention to this book and studied it (with descriptions and research, especially by translating its texts). The thing that has regarded this book as accepted, valid and a principle out of traditions and hadith principles among other traditions.

There are 25 hadiths in Ibn Majeh book. Many hadiths have been attributed to Ibn Majeh that includes the things that ex-

clude them from the main direction. When we tried to study this book and return to its original manuscripts, falsehood of these hadiths and their relationship with Ibn Majeh made clear.

For instance, the following cases can be mentioned,

« Ask God The great Andallah »and modern« first thing that God created the light of prophet, Jaber!».

And instances like this that Ibn Majeh made his book free of them.

The number of quadruplet hadiths are 19637, of course a lot of them are repetitious in that Traditions has been repeated in some or all of them. Poor hadiths are in quadruplet over 3354 which its average ratio is 17%. While we promote a great number of those hadiths to "appropriate" and "good" hadiths while extracting quadruplet hadiths followed by various methods related to text validity in other traditions or in binary books and this was the result of God's grace about quitting mimicry and continuing inquiry and critique! Otherwise, they are still regarded as poor narrations. On this occasion, we remind that no reason is stable (regarding belief, theology and life system on forged hadiths. Although some have speculated and claimed that there are religious rituals within them and perhaps those who have adorned this to people are tricky that seek to pure monotheism from idolatry and ignorance.

Those who know anything about this hadiths are obliged to make them clear for people in any possible way and attributing something to the Prophet (PBUH) is not permitted, except that it is true to be attributed to Him.

This is one of the biggest matters related to the invitation to God Almighty and the most noble issue regarding ordering to the good things and forbidding from bad ones. Ibn Majeh's book is known to a good order according to hadith scholars, although there were some discrepancies at the beginning about its validity. Some scholars believe that Malek ibn Anas's Motta ha spriority over Ibn Majeh's Traditions. Some others maintain that Daremi's Traditions has priority over Ibn Majeh's Traditions in that it is said that the first one who regarded Ibn Majeh's Traditions in the category of the six books was Abolfazl Muhammad ibn Taher Almoghadas (1703).

According to this issue, Ibn Majeh's book has the lowest rank among the six books. As Sioti mentioned, this book includes hadiths that are cited by those who are charged with falsehood and plagiarism in that the news from these ten people are not known (Knowledge, 1998, P. 147).

Some instances of slanders said by Aisha in Ibn Majeh's Traditions and other six books

The Prophet loved to dance and sing!!!

•Sahih Bukhari and Sahih Muslim narrated that Aisha said: Abu Bakr came to see him during my two girls playing with her tambourine beat and beat. Prophet also covered himself in garments. Abu Bakr rebuked them, and the Prophet uncovered his face, and said: Abu Bakr! Let them do their works, today is feast today and these days are mine. (Bukhari, Book Almanaqeb, 1981, vol 2, p 179 / Aleidein Book, Vol 1, p 123 /

Muslim, Book Salah aleydein, 1972, vol 2, p 608 / Ibn Hanbal, 1992, vol 6, p 84).

•In another narration, Sahih Bokhari and Sahih Moslem said that either I requested the Prophet or He said that: Do you like to watch? I said yes and then gave me back my cheek on his cheek when he said: O bani Arafdeh (Ethiopic) continue?!! So when I got tired and said, are you satisfied? I said yes then go.

•And in another narration says Ethiopian came and danced and in another narration says: I loved to see them! (Bukhari, Book Aeidein, 1981 AD, Vol 2, p 608)

•It has been narrated in Ibn Majeh's Traditions from Ibn Abbas that Aisha's cousin got married to one of the Ansar. Messenger came and said to the bride to her home Did you? They said yes. He said someone would sing along with him?

• Aisha said no. The Messenger of Allah said: The Ansar are a people who enjoy conversation with women. I wish someone would have accompanied him to sing. (Ibn Majeh, books Alnekah, 1991, vol 1, p 612).

Study of these Narrations

These are just three examples of the many hadiths that Aisha has narrated and take slander to the Prophet in that He listened to Ethiopian Girl's dancing, singing and even watching them in the mosque.

These narrations show first the evilness of Aisha in that how she changed the face of the Prophet with these fake hadiths, And now, after a thousand and four hundred years, orientalis and scholars of Islam and Muslims deviated from governance showed such face of the Prophet.

Ironically, Aisha has narrated this hadith while he herself carrying the hadith of the Prophet "God's servant and singer trained sales price and listening to his voice is sacred." And to Aishah and his followers believe the Prophet (PBUH) has forbidden act!

A Prophet that God has said about Him: He does not speak on His own and what He said is a revelation.

Also God said: All actions and sayings of the Prophet are role model for us. How can he watching the girls dancing and has an interest to them? People are more aware of the world issues than the Prophet!

•Sahih Muslim and Sunan Ibn Majah and Musnad Ahmed narrated from Anas ibn Malek and Aisha that the Prophet came across an ethnic that were pollenating on palm trees and told them: if you do not do this, the product will be plentiful. It is said that the products of that year were dried. He met them again and said that what happened to your palm trees? They said such and such! The Prophet said that you are more aware to your worldly issues (Moslem, Lafazel, 1972, Vol. 4, P. 1836, Ibn Hanbal, 1992, Vol. 1, P. 162, Ibn Majeh, 1991, Vol. 2, P. 852, Vol. 2470 & 2471).

Study of this hadith

Everyone who lives in the areas with palm trees know that there are two kinds of male and female palm trees and the blossoms of female palm tree will be made reproductive with

the male one to give fruits; otherwise, its palm will be dried and its core will not be edible. How is it that this issue is covered to the Prophet who is the resident of the Arab Island and Palm trees? Supposing that the Prophet did not know it, how Ansar of Medina did not make him aware? It sure not, but it is more appropriate to say that the final aim of attributing this story to the Prophet is that He considered it as a pretext and said that the Prophet Himself said that "you are more aware to your worldly issues", and it has been narrated from Him that other people are more aware of worldly matters than the Prophet in order that the result and punch line of this narration is made clear with the "separation of religious issues with worldly affairs" statement. As the famous saying that: "let the work of Caesar to him and the work of God to Him!" and all traditions of the Prophet except for worship will be vain and worthless!

As mentioned, Quran introduced the Prophet as the role model and leader in all our actions. Also, the Prophet cannot be unaware of world affairs.

• The Prophet forgot some verses of the Holy Quran!

Sahih Bokhari and Moslem narrated from Aisha with proof that she said: He listened to the recitation of a man in the mosque when suddenly he said Allah have mercy upon him. He reminded me the verses I have forgotten! In another statement, it is: Allah has mercy upon him that I have forgotten such and such verses and he reminded them for me.

In the statement of Sahih Bokhari, it is: I have forgotten such and such verses (Bukhari, Book of Virtues al, 1981, vol 3, p 155 / Muslim, Book Slah Almsafryn, 1972, vol 1, p 543 / Musnad Ahmad, 1992, vol 6, p 12).

Study of this narration

I do not know how the Prophet can express such statements while Sahih Bokhari and Moslem narrated with proof from Ibn Masoud that: "it is so bad that someone said I have forgotten such and such verse".

But it should be noted that He said that people should remember Quran, for it is faster than shooting the chest from the camel's strap from men's chest" (Bokhari, Alfazael Alquran, 1981, vol. 3, P. 155, Moslem, 1972, Vol. 1, P. 544).

How the Prophet can forget Quran while He said: "I will recite you soon and you will not forget them".

The purpose of quoting these fake narrations

The fakeness of these narrations is so clear-cut. But the question is that what the aim of Islam's enemies such as Aisha of narrating these narrations is. Certainly, the main aim is to devalue and mistrust the Muslims to the words of the Prophet. Because, can the Prophet that is interested in dancing and singing be complied? How the Prophet that is not interested in worldly matters can reign and/or how he can choose a substitute to take worldly issues of the Muslims? The Prophet who forgets Quran's verses that are annually fallen over Him, he may forgets the laws and commandments of Quran and express God's rules to Muslims wrongly.

As can be seen, these fake hadiths have devalued the char-

acter of the Prophet and make Him people distrustful to Him. The other aim of quoting these hadiths is to value people like Omar and Abubakr. It can be easily observed in the narrations "dancing and singing" that it is explicitly said that the Prophet insisted on and interested in unlawful acts but Omar and Abubakr were not and wanted to stop them.

In fact, it can be said that these hadiths are fabricated according to the aims of the imposter caliphs. After martyring the Prophet, they tried to descend the position of the Prophet among people, and on the other hand, raise their own characteristics.

Commentaries and Remarks

There are also some comments over this book. Compared with other books, it has fewer commentaries. The most important of these commentaries are as follows:

1. Explanation of Ibn Majeh's Traditions, by Allaedin Al-moghlati Alhanafi, died in 1361.
2. Ibn Majeh's Traditions, by Allame Ibn Rajab Zabidi
3. What affect the mechanism need Sunan Apenmajh,, by Seraj Omar ibn Ali Almolghen, died in 1402.
4. An introduction of Ibn Majeh's Traditions, by Sheikh Kamal Muhammad ibn Mousa Damiri, died in 1406.
5. Explanation of Ibn Majeh's Traditions, by Hafiz Borhan Ebrahim ibn Muhammad, known to Sabt ibn Alajami, died in 1438.
6. Mesbah Alzejajah, by Allame Sioti, died in 1506.
7. An explanation to Ibn Majeh's Traditions, by Sheikh Abulhasan.
8. Muahammad ibn Abdolhadi Sandi Hanafi, died in 1726.
9. An explanation to Ibn Majeh's Traditions, by Mulana Fakhr Alhasan Gongouhi.
10. Meftah Alhaje, by Sheikh Muahhamd Alavi

Mesbah Alzojajat by Sioti and Kefayat Alhajah by Sandi are the most important explanations of Ibn Majeh's Traditions. According to the reviews done on the mentioned commentaries, it seems that the main aim of the authors of the early comments is to fix and explain hadith flaws in this book.

As many authors regard their main authoring aims as collecting the contradictory hadith and also some others reject mediating hadith's narrators of the six books. Meanwhile, it can be reckoned that in these compilations, mane strange words are explained and generally these actions have made the availability to hadith sources and also understanding them easier.

6 CONCLUSION

If some of the Shiite brothers study the quadruplet books (mentioned quadruplet traditions) it is good and worthy of praise, and this should be like the studies of Sunni hadith scholars. As such, it should be away from the Orientalists and their followers' ignorance. For according to them, there is no difference between Sunni principles and Shias, for their main

aim is to destroy all of us.

I specify that in each religion, a specific group be responsible to study and explore hadith principles that totally or partially are the place for religion and faith and then present the results of this study first to his/her religion scholars in order that these studies would be a supporting place against thrills an anxiety (this is not possible without reference to the people of knowledge, wisdom and deep awareness as well as those who have made them wise and experienced) and then a group comprised of this religion's scholars and the other religions come together to present research and critical notes to them and then discuss them in conjunction with scientists and experts to be their reference and then it is released to the public, because God's religion and Koranic sciences as well as the discussions related to the tradition and jurisprudence are useful for the public.

But what is true that it was not before (taking part of evidence and sources of each religion and separate it from any religious context and its history and presenting it with primacy and recency and also incite the feelings of those who have no knowledge in this regard) is that it will not be led to scientific criticism and intellectual persuasion, and this is nothing but belittling and minimizing God's ordinances, the thing that makes us away from the unity that we're trying to maintain.

Considering thousands of books that have been written about the tradition and consider the terms and commentaries, we can see that each word of the hadith has been investigated and an order has been issued for it according to its appropriate description such as frequency, reputation, or news validity, good, or poor condition, according to fixed rules and principles of exact science. In these writings, they have more consensuses to the edict of much hadiths and there is discrepancy only in the minutiae of words of a small number of hadiths. But the overall difference among them is extremely short. Hence, if we review in the hadiths with new criteria and have a serious idea, we will not reach anything but what our ancestors have reached them before. Today, can we be prepared with what Islam determines for us and what are petrified within us by the long times of sins.

Today, every scholar can understand every single hadith according to the book in which it is mentioned.

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