

Discrepancies of hadith and methods of Reconciling it Between Sheikhs Ibn Qutaybah (276AH) and Tusi (460AH) A Balancing Study

Dr. Ali Nihad Khalil¹, Ammar Waheed Abd Shaboot²

¹Department of Quran Sciences, College of Education Ibn Rushd, University of Baghdad, ali.n@ircoedu.uobaghdad.edu.iq

²Department of Quran Sciences, College of Education Ibn Rushd, University of Baghdad, amar.waheed1201a@ircoedu.uobaghdad.edu.iq

Abstract

The science of discrepancies of hadith task sciences needed by scientists and researchers in all sciences Sharia. This science needs hadith, jurist, fundamentalist and interpreter, each according to their specialization in the field of research in reaching the appropriate Sharia judgment in the matter presented to them. The disinterested and skeptics of the Sunnah of the Prophet and the enemies of the religion of the Nile and the deceitful for the hadith and challenge it, claiming the difference and contradiction between the hadiths of the Prophet Muhammad (PBUH) and the narratives contained about the imams of the people of the house (RA). Because of the importance of this science and to respond to the skeptics and appellants of the Sunnah, this study came to identify the approach of the two honorable sheikhs Ibn Qutaybah and al-Tusi in how to reconcile the difference and contradictions between the hadiths divided into a preamble and three demands.

One of the most prominent findings of the study is that they agree and differ in some issues, and among the participants between them is their classification of two books in the Discrepancies of hadith, which are my book (the interpretation of the different hadith for Ibn Qutaybah) and the insight into what differed from the news for Tusi. They differ in several issues, the most prominent of which are that the ways to reconcile the difference between the hadiths in Ibn Qutaybah in his book are: 1- the plural 2 - the copies 3- the preferences, while the ways to reconcile the difference between the hadiths in Tusi in his book were: 1- the preferences 2- the plural 3- the selection.

Keywords: Discrepancies, hadith, its significance, methods of addressing it, Ibn Qutaybah, Al-Tusi.

Introduction

One of the most important issues facing Muslims is the constant challenge and skepticism of Islam in general and the purified Sunnah in particular. Also, the enemies of Islam from the tendentious, atheists and orientalist and their claim of contradiction and difference of conversations among them prompted scholars to them and reconcile their suspicions throughout the ages. Accordingly, this research dealt with the different hadiths of two noble scholars of Islam, Ibn Qutaybah and al-Tusi (may God have mercy on them), who did their best to respond to the suspicions of the stubborn and defend the purified Sunnah and lift the difference from the hadiths. This is because "the authority of the purified Sunnah among the fundamentalists is one of the original sources for devising Sharia rulings"(Al-Moussawi, 2012, p. 175). It is inferred in the Sunnah of the Prophet in the deduction of judgments, as "the inference of the Qur 'anic texts is one of the aspects of preferences among the interpreters"(Shafiq, 2021, p. 414). "The foregoing understands the importance of the Sunnis in legislation, so that Islam is not acceptable without a Sunnah, and Islam is not accepted without a Sunnis"(Al-Sarraj, 2014, p. 58).

*Reasons for choosing the research title:

There are many reasons to study this subject:

- 1- Reconciling the suspicions claimed by the tendentious to undermine the Sunnah of the Holy Prophet and the narratives of the people of the house and their claim of contradiction between them.
- 2- Ibn Qutaybah (RA) is considered the second of labeller of hadith science in the public after Imam Shafi 'i, while Al-Tusi is the first labeller Imam in this science(RA).

The purpose of this research:

The aim of this research is to identify the approach of the two sheikhs (Ibn Qutaybah and al-Tusi) in how to reconcile the difference and contradictions between the hadiths that appear to be different, and then balance their methodology, and see the tools and methods they used to reconcile the difference between the hadiths.

* Research Problem:

The research problem relates to the Islamic Library's lack of previous studies that include research into the balance between the two Sheikhs' curricula in their books (Interpretation of Different Hadith and Insight into Different News). This lack causes difficulty for researchers to see and identify these two important books, and how the two Sheikhs (may God have mercy on them) addressed the difference between the hadiths.

Research limitations:

- 1- Balancing the two books of the sheikhs (different interpretation of the hadith and clairvoyance in what differs from the news).
- 2- Limiting the balance between the two issues (Discrepancies of hadith and Reconciling it) between the sheikhs.

Research proposal:

The research can be divided as follows:

Introduction includes definition of search keys.

The first demand: The approach of the two sheikhs (Ibn Qutaybah and Al-Tusi) in their books.

The second requirement is the ways to reconcile the difference of the hadith of Ibn Qutaybah in his book.

The third requirement explains the ways to reconcile the Discrepancies of hadith when Al-Tusi in his book.

* Introduction: Identification keywords

In the sense of the statement of the main keys to the research are Discrepancies of hadith, Ibn Qutaybah and his book and Tusi and his book, as follows:

First: Definition of discrepancies of hadith:

Ibn Fares (395 AH) said "(Khalaf) is one of the three origins, one of which is that something should come after something that takes its place, and the second is behind it, and the third is the change"(Abu-Al-Hussein, 1979, p. 279).

As for its definition in the terminology, Al imam Al nawawi (d. 676AH) defined as "it is to come two contradictory conversations in an apparent sense, so reconcile them, or one of them is likely"(Al-Nawawi, 1985, p. 90).

According to Al shahid Al thani (d965 AH) said, "it is that there are two contradictory conversations in the apparent meaning, - and he explains the word apparent by saying - because the difference may be able to combine them, so the difference is especially apparent, and it may not be possible to be apparent and internal, and on the two estimates, the difference is apparent"(Thani, 1409, p. 41).

" It should be noted that the first of the thousand in discrepancies of hadith of the Sunnis is Muhammad ibn Idris al-Shafi 'i (d. 204 AH), but among the Imamite Shiites, the first book of discrepancies of hadith is the book (Insight into what is different from the news) of the Sheikh of the Tusi sect"(Karim, 2022, p. 22).

Second: Introducing Ibn Qutaybah and Al-Tusi (may God have mercy on them):

The biography of Ibn Qutaybah and al-Tusi has been satiated with research over the ages which can not be reduced to a few lines and can not be expanded to talk about them in this brief research because of their knowledge and piety and met. They must be referred to them with some briefness as follows:

A) The Biography of Ibn Qutaybah (RA):

He is "Abu Muhammad, Abdullah bin Muslim bin Qutaiba al-Dinuri, the great scholar and literary writer, with many arts and classifications"(Abu-Al-Hussein, 1979, p. 79). Ibn Qutaybah was born in the year (213AH) at the end of the caliphate of al-Ma 'mun al-Abbasi(AI-Fahrest, 1997). "He died in Kufa in 276AH, and was buried next to the tomb of Abu Hazem al-Qadi"(Al-Jawzi, 1992, p. 277).

Ibn Qutaybah is one of the leading scientists of his time and he is the owner of many arts and classifications in various sciences, most notably interpretation of Discrepancies of hadith, strange Hadith, knowledge and news eyes(Mustafa bin Abdullah Katb Ak-Chalabi, 1941). Ibn Qutaybah grew up in the era of the flourishing of science and arts and the openness of Muslims to the cultures of peoples such as Persians, Romans, Turks and the activity of the intellectual and verbal movement in Islamic doctrines influenced by Western and Eastern philosophies and sciences. This caused suspicions and fallacies on the Sunnah, so he (may God have mercy on him) was the "orator of the year" and a defender and supporter of the people of the hadith(al-Harani, 1995).

B-The Biography ofTusi (RA):

He is "Abu Jaafar Muhammad ibn al-Hasan ibn Ali ibn al-Hasan al-Tusi" , born (385AH) and died (460AH)(Grand Shafi 'i classes, 1413).

He is the sheikh of the Shiite community and the pioneer of its sciences in jurisprudence, hadith, men's science, origins and interpretation, and has many works, the most important of which are insight into what differed from the news, clarification, preparation and men(Al-Damashqi, 2002).

Al-Tusi " came from Khorasan to Iraq in (408 AH), and migrated from Baghdad to Ghari – Najaf – in (448 AH) , which is the first to make Najaf a scientific center where people from all over the world can live"(Tehrani, 1987, p. 15)

* The first requirement: The approach of the two Sheikhs, Ibn Qutaybah and Al-Tusi, in their books

It is necessary to identify the approach of Ibn Qutayba and al-Tusi in their books and to know the common and different between them as follows:

First: The Method of Ibn Qutaybah (RA) in his book (Interpretation of Discrepancies of hadith)

The curriculum of Ibn Qutaybah in his book (Interpretation of Different Hadith) had characteristics:

1. Ibn Qutaybah begins his book with an introduction, in which he talks about the request of some people of knowledge from him to classify a book in which he responds to those who claimed to contradict the hadiths(Ibn-Qutaybah, 1999).
2. His speeches are not classified, and the book is not classified on the doors of issues of jurisprudence, doctrines, etiquette and others, but they came overlapping among them(Ibn-Qutaybah, 1999).
3. Ibn Qutaybah classified his book on the basis of the difference of the hadith, but he combined the different hadith and the problem of hadith(Ibn-Qutaybah, 1999).
4. He mentioned the people of speech and opinion, and how they challenged the people of the hadith, despite the status of the people of the hadith among Muslims, and his defense against suspicions(Ibn-Qutaybah, 1999).
5. Addressing various topics of jurisprudence, doctrine, literature, and Sunnah, and this is evidence of the capacity of the science of the author and surrounded him with a set of sciences(Ibn-Qutaybah, 1999).
6. Ibn Qutaybah was proficient in the Arabic language, which helped him a lot by choosing poetic texts as usual by some interpreters, to clarify and clarify the ambiguity of some hadiths(Ibn-Qutaybah, 1999).
7. After mentioning the hadiths, he begins by warding off the contradiction by saying, "This is not as they imagined, and there is no dispute, thank God"(Ibn-Qutaybah, 1999, pp. 145-150).
8. The number of hadiths in his book was about (321)hadiths (al-Saturi, 2016).

Second : Al-Tusi's approach (RA) in his book (Foresight in what differs from the news)

Al-Tusi's curriculum in his book (Clairvoyance) had many features:

1. The order of the doors of clairvoyance came according to jurisprudential topics, starting with the Book of Purification and ending

with the Book of Diyat, divided into doors numbering about (925) doors(Al-Dujaili, 2007).

2. Al-Tusi divided his book into three sections and said: "And know that God's hands that I have divided this book into three parts, the first and second parts include what concerns worship and the third relates to transactions and other doors of jurisprudence.

3. Combining two methods in the mention of the bond series, where Sheikh al-Kilini agreed (T 329AH) with his methodology in his book sufficient to mention the bond in full. He agrees with Sheikh Sadouk (T 381 AH) with his methodology in his book of those who are not brought by the jurist to delete the bond, which led him to mention the full supports in the end of the book (the sheikhdom) to transfer the novels from transmission to attribution(Al-Hakim, 1975).

4. In the introduction of the book came the reason for its authorship, which is the request of a group of his students and people of knowledge to classify them a book specialized in collecting contradictions conversations, and to indicate the aspects of the contradictions and how to raise it(Al-Tusi, 1956AD).

5. In it, he defended the hadiths of the Prophet (PBUH) and the people of the house (RA) against those who denigrated the Shiites with their different hadiths and contradictions.

6. He mentions jurisprudential issues and identifies sections for them and mentions the hadiths contained in them and the hadiths that oppose them. He, then compared them and lifts the difference from them(Al-Dujaili, 2007).

7. He derived his hadiths from the four hundred assets relied upon at the front, which were summarized in the four hadith books, including clairvoyance(Al-Shahid, 1419 AH).

8. The number of hadiths in his book is 5511 hadiths in 925 chapters.

* The second requirement: methods to reconcile the Discrepancies of hadith in Ibn Qutaybah (RA) in his book :

Ibn Qutaybah took three methods to reconcile the difference between the hadiths, and he followed the same paths as Imam Shafi 'i:

First: Addition:

The collection of the hadiths is the first path taken by Ibn Qutaybah to reconcile the difference between the hadiths and he agrees with Imam Shafi 'i, the first classifier in discrepancies of hadith(Shafi, 1990).

The plural is defined in a language as "the source of your saying collected the thing, and collected the thing if you brought it from here and here"(Manzur, 1997, p. 56).

Definition of terminology: "it is reconciling the two contradictions evidence by carrying one or both of them in a way that leads to working together and removing their contradictions "(Taha, 2004, p. 77). The contradiction between the hadiths must be removed and lifted to bring them together, and "the importance of the contradiction among fundamentalists lies in the fact that it is a difference between what is a reliable argument and what is not an argument left"(Al-Moussawi, 2012, p. 311).

There are several aspects of combining the hadiths when Imam Ibn Qutaybah, including:

A-Combining contradictions conversations due to public and private reasons:

There may be two or more hadiths in one matter, some of which benefit the public and some of which benefit the private ones, so it seems the contradictions between them. Yet, the truth is that there is no contradiction but the difference is due to what is between them from the public and private. One of the examples mentioned by Ibn Qutaybah in his book about the people of passions and the people of speech is their saying that the Prophet(PBUH) said in a non-talk: "water does not defile anything." Then another hadith narrated about them, saying: " Then you narrated about it". "When water reaches two sayings, it is not unclean."(Al-Sijistani, p. 17; Al-Sunan Al-Kubra, 2001; Ibn-Qutaybah, 1999).

And Ibn Qutaybah stated the problem by saying: "we say: It is not unlike the first, but the Messenger (PBUH) said: "Water does not defile anything". Mostly and often it is because of the most of the wells and treacherous that its water abounds, so the word brought out the way of the private, it wants a lot, not a little. He then showed us after this two words, how much defilement is stronger than a lot of water, which does not defile anything."(Ibn-Qutaybah, 1999, p. 470).

Between Ibn Qutaybah (RA) shows no contradictory between the two events through its use of the Gathering Groove, and between the apparent disagreement is because of the difference between public and private. Water is not defiled but it belongs to the absolute water and its many resources such as rivers, wells and gardens in which the water is especially abundant, and the amount of water is the size of two words making it special because it is related to this amount attached to the abundant water that does not have the ability to be defiled. Perhaps, it is correct in the text that has already been made for the possibility of reclamation by the copyists – and by the public and private gathering between them and the private and they have defended the contradiction between them and the forms of Allah.

B- Gathering between opposing hadiths because of the difference in status :

There were talks about the Messenger (PBUH) on a certain subject, and after them came other conversations on the same subject. Contrary to them, there is a difference between them in terms of place or situation, so one of the two talks deals with one aspect of the subject and the second talk deals with another aspect, so the problem of their contradiction is not contradictory, but each of them is contrary to the other.

One of the examples mentioned by the Imam Ibn Qutayba in his book is from the saying of the disobedient that "they said: You narrated about the Messenger(PBUH). "That he said: There is no infection, and there is no pessimism"(Al-Bukhari, 1422; Ibn-Qutaybah, 1999, p. 167).

The Prophet (PBUH) disliked it and forbade it, because it was an act of ignorance, and led to misconception about Allah Almighty(Al-Dulaimi, 2022).

Then Ibn Qutaybah stated their problem by saying about the Messenger (PBUH): " Then you were told otherwise: They do not want a person with a disability on a sanatorium" , " Save from the leper, fleeing from the lion" . A leper came to him to pledge allegiance to Islam, and he sent him with the pledge of allegiance, and ordered him to leave, and did not authorize him to do so(Al-Bukhari, 1422; al-Nisaburi, 261; Ibn-Qutaybah, 1999; Musnad Al-Imam Ahmad bin Hanbal, 2001).

Ibn Qutiba said that this is a difference and a contradiction between the hadiths. Ibn Qutaybah stated they have to say and remove this contradiction. "We say that there is no difference in this, and each of them has a meaning of time and position, so if it is put in place, the difference will disappear". Ibn Qutaybah (RA) explains the meaning to be sought in these conversations in detail about the infection. Also, he said, the infection is two types: leprosy infection, the leper, his smell increases until he gets sick of his prolonged sitting and eating, as well as the woman, she is under the leper, so you fuck him in one slogan, so it harms her, and maybe she is leprosy". "The doctors command that neither the lazy nor the leper should sit down. They do not want the meaning of infection, but they want it to change the smell, and that it may be sickened by prolonged censure. Also, the doctors kept people from believing in righteousness or ominous, and this is the meaning in which the Messenger (PBUH) said "they do not want a person with a disability on a sanatorium."(Ibn-Qutaybah, 1999, p. 168).

Then he states other meaning of the infection. As for the opposite sex of the infection: it is the plague and it affects a country, and it comes

out of it, for fear of infection. He tells a story about Sahl bin Mohammed said. "We talked about some of the Basrians that he escaped from the plague, so he rode a donkey, and went with his family towards Safwan and heard a sharp hunch behind him"(Al-Fahrest, 1997, p. 533).

God will never beat a donkey. Neither on the one with a flowing fluidity Or the rim comes on how much ... May God be before the sari (Ansari, 1424 AH; Ibn-Qutaybah, 1999).

With this plural of hadiths due to the difference of the maqam, Ibn Qutaybah raises the suspicion of the difference of hadiths, reinforcing his interpretation of the poetry of the Arabs. This is one of his tools that he used to raise the difference between the hadiths.

Second: Copies

This is what the jurist resorts to when he is unable to combine the two evidence, in any way of collection. Then he goes to the copies because the contradictions between the two evidence may be caused by the presence of a copy judgment by a late copying judgment that followed.

The abrogation of the thing and the establishment of its last place change the thing from the thing that is the other, and copying the verse with the verse: removing the like of its judgment, and copying: moving the thing from place to place(Manzur, 1997).

"Judge Abu Bakr al-Baqlani states that it is a speech at the height of a fixed rule with a speech advanced on the face of it fixed with laxity about it"(Qarafi, 1393, p. 311) Imam Ghazali agreed with this definition.

Hence, it is clear that whoever looks and balances between the texts, must search for any two texts that are older than time. The late text is the one that copies the previous ruling. So it is a copy and the new Sharia ruling is based on it, so the copies are known through the Prophet's statement or by the companion's statement or by identifying the date of the hadith and knowing which hadith is late.

Copies are of two types:

The first /explicit copies are the validity of the explicit copies is required as follows: -

A- That both hadiths are true, then it is not permissible for the copyer or the transcribed to be weak.

The prophet (PBUH) or companion shall declare the copyist, and the jurist shall make the copyist, whether it is a verse or a hadith, and leave the copyer, and refrain from combining or reconciling the copyer and the copyer(Al-Suyuti, 911AH).

Imam Ibn Qutaybah used the course of copying in reconciling the contradictions between the hadiths, which seems to be contradictory and different. Despite the importance of this course, the Imam Ibn Qutaybah did not use it except in one resource of his book, and that is in the hadith of preventing and sanctioning the writing about the Holy Prophet (PBUH). So he mentioned a hadith in which the Prophet forbade writing about him, and then he mentioned another in the permission of the writing that the people of the passions claimed to contradict and disagree with them. They said, 'you have recited about Hammam from Zaid bin Aslam, from Ata bin Yasar, from Abu Sa'id al-Khudri.' He said, 'do not write anything about me except the Qur'an. (Ibn-Qutaybah, 1999). The people of the air said: "Then you saw about Ben Greige, about a tender offer about Ben Amr, and he said:" "O Messenger of God, is knowledge restricted? "Yes," he said, and what was his restraint? "Writing it," he said: "you were told about Hammad bin Salama, about Muhammad bin Ishaq, about Amr bin Shuaib, about his father, about his grandfather. He said: I said, "O Messenger of Allah, write everything I hear from you?" "Yes," he said, "in contentment and anger?" He said, "Yes, I only tell the truth"(Ibn-Qutaybah, 1999, p. 411).

Imam Ibn Qutaybah shows that there is no contradiction between the two hadiths, that one of them is a copyer and the other is copied. So he copied the command in writing the hadith prohibition of writing, or that the matter of authorizing the writing was specific to Abdullah bin Amr. He says "this has two meanings, one of them to be one of the Sunni copyers by the Sunnah, as if he initially forbade to write his sayings, and then he saw afterwards - when he knew that the Sunnahs are multiplying and missing the memorization - to write and restrict"(Ibn-Qutaybah, 1999, p. 411).

Imam Ibn Qutaybah comes with another answer to reconcile the shapes: "the other meaning to be specific to this Abdullah bin Amr, because he was a reader of advanced books. He writes in Syriac and Arabic and other companions were illiterate, only one and two of them write, and if he writes he did not master, and did not hurt the spelling. So he feared the error in what they write. When Abdullah bin Amr was safe from that, he authorized him "(Ibn-Qutaybah, 1999, p. 412).

Third: Preferences:

"Preferences between contradictions or neutral texts is one of the topics of jurisprudence. A person cannot be diligent unless he is fully aware of the science of jurisprudence and its rules"(Al-Naziri, 2022, p. 411).

Preference in language is the source of the triple verb prefix, stated in the Arabic tongue, "Prefix: Weigher. He looked at it and looked at its

weight. The weight of the balance is heavier even criticism"(Manzur, 1997, p. 466).

It is the coupling of one of the righteous to indicate what is required with their contradictions with what must be done and neglect the other.

The masses of scholars of hadith ists, jurists and fundamentalists said that the two contradictions (hadith) evidences are weighted, in the event that the gathering between them is not possible and they did not form from the door of the copy. They said that it is necessary to work with the preponderant evidence and leave the preponderant evidence, because the preponderant is the strongest in terms of its significance and the first to work with it(Al-Mustafa, 1993; Hammad, 1993).

It is "the presentation of one of the two emirates on the other in the work for an advantage on it in some way"(Ansari, 1424 AH, p. 50).

From the above, the researcher chooses to define Sheikh Al-Ansari as the closest to the linguistic definition and more clear in terms of its significance.

Examples of this include Marwa Imam Ibn Qutaybah. "They said: You told about Sufyan, about Al-Zuhari, about Saeed bin Al-Musayyib, about Abu Hurairah that the Arabi worshipped in the mosque, and the Prophet (PBUH) said : Pour on him some water, or said: Sin of water." (Al-Bukhari, 1422, p. 351; Ibn-Qutaybah, 1999).

Then you told about Jarir ibn Hazim, who said: You heard Abdul Malik ibn Ummayr talking about Abdullah ibn Muqal ibn Muqrin that he said in this story: "Take what is left of the dirt, throw it, and throw water on its place." They said: This is the first dispute(Ibn-Qutaybah, 1999, p. 351).

It seems to the objectors that there is an apparent dispute between the two hadiths, so Ibn Qutaybah chose the preferences path to reconcile. "We say: The dispute occurred in this by the narrator, and the hadith of Abu Hurairah is healthier because he attended the matter and saw it. "Abdullah bin Muqalla bin Muqrin is not a companion, nor one who realized the Prophet". We do not make his words equivalent to the words of those who attended and saw, and his father was Muqalla bin Muqrin, Abu Umrah al-Muzni, narrates about the Prophet (PBUH). As for Abdullah, his son, we do not know him."(Ibn-Qutaybah, 1999, p. 351).

Imam Ibn Qutaiba is most likely to speak of Abu Hurairah who is a journalist, and whoever attended and watched the matter himself is most likely to say the words of Ibn Maqal. He was not present at the time and was not a journalist, so his experience does not precede the

news of the companion, and preferences is the third path chosen by Imam Ibn Qutaiba in reconciling the contradictions between the conversations.

Thus, it became clear to us that Imam Ibn Qutaybah used three methods, the first of which is to combine the different hadiths. Then he used copies and the third preferences, and it is not allowed to copy or swing if it is possible to combine the hadiths with one of the faces of the collection.

Results and Discussion

Al-Tusi used three methods to reconcile the difference between the different hadiths:

First: Preferences: It is the first method at Tusi in eliminating the difference between the different conversations and took several considerations:

A- Preference by the record: Al-Tusi stated "the opponents should be considered, so he works on the fairest narrators in both ways, although they are equally in justice, he works on the most numerous narrators."(Al-Tusi, 1956AD, p. 6).

An example of this is what Tusi narrated "my father Abdullah (RA) in the man who shaves his head and then paints it with henna and then performs ablution for prayer. It is okay to wipe his head and henna on it"(Al-Tusi, 1956AD; Shia Media, 1414, p. 175).

Then he mentioned another hadith contrary to the first hadith. "Abu Abdullah's head is polluted with henna and then appears to him in ablution: It is not permissible until the skin of his head hits the water"(Al-Kulayni, 1367, p. 31). The first hadith indicates the permissibility of wiping over henna, while the second had the inadmissibility of wiping over henna, unless the water affects the skin of the head. Here, Al-Tusi comments on this difference in the second hadith by saying "the first thing about it is that it is a sender whose attribution is cut off, and his judgment does not contradict the news attributed to him"(Al-Tusi, 1956AD, p. 76).

B- Preference with the approval of the Holy Quran

The Prophet (PBUH) stated that we take the hadith that agrees with the Holy Quran and we put away its tragedies, and it came from my father Abdullah. He reported that "the Prophet (PBUH) spoke to me and said : " O people, you come from me, you agree with the Book of God, I said it, and what came to you is contrary to the Book of God, I did not say it"(Al-Kulayni, 1367, p. 69).

One of the examples mentioned by Al-Tusi is "if a woman kills a man, she will be killed by him and they will have nothing but herself."(Al-Tusi, 1956AD, p. 267).

Al-Tusi opposed this with his support about "Abu Jaafar"(RA) that said: In a woman who killed a man, he said : She shall be killed and her guardian shall pay the rest of the money(Al-Tusi, 1956AD, p. 267; Al-Wafi, 1406)

The first hadith is most preferred over the second hadith because it is contrary to the phenomenon of the Holy Quran, and nothing is likely to be mentioned in the Book of Allah. He indicated "this novel is an anomaly that was not seen except by the father of Mary Ansari. If it is repeated in the books in different places, it is a violation of the manifestation of the book. Allah Almighty said "and we wrote to them in it that the soul is the same" (Al-Ma'idah: 45). He ruled that the soul is the same and did not mention anything else with it, and the accounts. We have provided are explicit that the perpetrator does not earn more than himself and that nothing is on its guardians. If this story is received contrary to this, he should not pay attention to it nor to work with it"(Al-Tusi, 1956AD, p. 268) (Khalil & Kazem, 2020, p. 488).

Second: plural

It is the second method used by Al-Tusi to reconcile the difference between the different hadiths and he pointed out that by saying in the introduction to his book "whenever he works with one of the two experts, he can work with the other on some faces and beat him with interpretation. The work was first of the work with the other, which needs to be done with the work to put forward the other news because the worker is thus working with the two experts together"(Al-Tusi, 1956AD, p. 265).

Al-Tusi combined the different conversations as follows:

a- Plural between public and private

Sheikh Tusi combined the hadiths to reconcile the difference between them and that private load on the public. He mentioned many examples in his book, including his novel about. Abu Abdullah said "meet the killing of all beasts and do not touch any of the good or fat in your Ihram, and meet the good in Zadak and hold your nose from the good wind"(Al-Tusi, 1956AD, p. 187).

He mentions after this hadith, several hadiths appearing contrary to the first hadith. One is "of my father's son, Abu Abdullah is forgiven. The good musk, the amber, the saffron, and the oud(Al-Tusi, 1956AD; Al-Wafi, 1406).

Al-Tusi then comments on the novels "the face in this news is one of two things. One of which is that we specialize the news that included the need to avoid the good in general with these. He says that the good that should be avoided is what was included in this news, because these are special and those are general and the general should be built on the special for what we said in the wrong place"(Al-Tusi, 1956AD, p. 373).

B- plural by carrying one of the conversations on the obligatory or desirable

This was found in Al-Tusi in several parts of his book clairvoyance, including what he narrated in the door of the prayer on the funeral twice with his support. Abu Jaafar (RA) said the Messenger (PBUH) went out to the funeral of a woman who is a son of a carpenter and prayed on her and found the pit was not possible. So they put the funeral and no people came and said "pray for them"(Al-Tusi, 1956AD, p. 484).

This hadith is a clear indication of the permissibility of praying for the funeral more than once, and then Tusi came with another hadith that contradicts the first hadith, which is what he narrated about: "My father Abdullaa (RA) that the Messenger (PBUH) prayed for a funeral, and when he was finished, a people came and said, "We missed praying for it, and he said : " The funeral is not prayed for twice, pray for him and say goodness"(Al-Tusi, 1956AD, p. 485).

The sheikh then resolves the contradictions between the two narratives. He stated "the face in this novel is a form of hatred, and it may be that he said that the funeral is not prayed twice obligatory, although it is permissible to pray twice scarring and desirability, but duty in one batch and what is more than it is desirable delegate"(Al-Tusi, 1956AD, p. 485).

From the above, it turned out that Al-Tusi strove to combine the different conversations, and in many respects, what we mentioned above is some of them.

Third: Selection:

Selection in language is defined as "selection, delegation and choice between the two things, i.e., the selection is delegated to him"(Manzur, 1997, p. 266).

The selection in the terminology "is the judgment of the mind to choose between doing something and leaving it or choosing it between two acts with no possibility of precaution"(Al-Mashkini, 1413AH p. 50).

According to Al-Tusi, if the two contradictions reports are received, and not between, the community is unanimous on the health of one of the newsmen and not on the heroes of the other news, as if it is a consensus on the health of the newsmen (Al-Tusi, 1956AD).

Al-Tusi took this musket to reconcile the difference between the hadiths in several parts of his book, including what he narrated about: " Abu Abdullah (RA) "He said that the Messenger (PBUH) passed on the heel of the son of Ajrah al-Ansari and the lice scattered from his head and said : Do your fantasies hurt you? He said: Yes, he said: This verse was sent down: (So who among you is sick or has harmed whoever is in his head, a ransom from fasting or charity or ransom) (Al-Baqarah: 196) . The Messenger (PBUH) ordered him to shave his head and make him fast for three days and give charity to six poor people for each poor convict and monks sheep and said : Abu Abdullah (RA) And everything in the Quran or, so he accompanied him with the selection of what he wanted, and everything in the Quran, whoever did not find him so is the first selection"(Al-Tusi, 1956AD, p. 195).

Then the sheikh (RA) said "Allah Almighty said in His Book: "and if any of you is ill or has an ailment in his scalp (necessitating shaving) (he should) in compensation either fast or feed the poor or offer sacrifice" (Al-Baqarah: 196). "Whoever offers him harm or pain and takes what is not obligatory for the Muharram, if it is true, then fasting for three days and giving charity to ten poor people will satisfy them with food, and the sheep will slaughter it, so he eats and feeds, but on him will be one of those."(Al-Tusi, 1956AD, p. 195).

After mentioning this hadith, Al-Tusi (RA) sees (that there is nothing that contradicts the first news because the behavior in them is the option, and he explains this by saying : "Do not contradict the first news in which he said and charity on six poor people for each poor person convicted because the face in them is the option, because man has a selection between feeding six poor people for each poor person convicted and feeding ten poor people as full as they are, so do not contradict each other anyway"(Al-Tusi, 1956AD, p. 156).

At the end, it is clear that Al-Tusi took foresight three ways to raise the difference between the hadiths, the first of which was preferences, then addition and selection.

Conclusion

This study dealt with a glimpse of the methodology of Sheikhs Ibn Qutaybah and Al-Tusi in their books and to identify their ways of eliminating the difference between the hadiths, the most important points of participation and difference between them:

1. The two sheikhs talked discussed their general approach in discrepancies of hadith in the introduction of their books, but with variation as Ibn Qutaybah dwelt on his introduction while Al-Tusi summarized in the introduction of his book.

2. The two books differ in terms of the number of narrated hadiths, where Ibn Qutaybah narrated about 321 (hadiths) and Al-Tusi 5525(hadiths).

3. The two sheikhs did not agree in classifying their books, as the hadiths narrated by Ibn Qutaybah were not classified, unlike the Tusi, who classified the hadiths according to the jurisprudential portals.

4. Ibn Qutaybah in the introduction to his book discussed several topics that Al-Tusi did not address in his book, such as the importance of the Sunnah and the mention of the people of the hadith and their status and the owners of speech and others. S-Tusi discussed the news of Sunday and the conditions of work and divided the news into frequent and non-frequent.

5. Al-Tusi mentioned many conversations in one section, some of which were dozens, while Ibn Qutaybah only mentions conversations that do not exceed four in some resources.

6. He took Ibn Qutaybah's poetry as one of the tools to raise the difference between the hadiths, where he supported some of his interpretations of Arab poetry and this did not work.

7. The two sheikhs agree on two paths of the difference between the hadiths, which is the path of collection and the path of preferences, while they differ in copying and selection, where Ibn Qutaybah took the path of copying and Al-Tusi chose the path of selection.

8. Ibn Qutaybah narrated some of the hadiths out og long and complete conversations as if he chose from them what is required by the maqam and the place of difference, while Al-Tusi narrated the hadiths in full.

Finally, the researchers recommended to pay attention to studying the discrepancies of hadith when the sheikhs studied more extensively in the field of jurisprudence, origins and science of men, and asked God Almighty to accept us this little, and reward us with a lot. He is the lord of generosity and giving, and praise be to God, the Lord of the worlds and may God bless our Prophet Muhammad and his family of pure and righteous companions.

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