

The Narrators Who Were Described as Strange According to Al-Dhababi and Ibn Hajar in the Books Al-Kashif and Al-Taqreeb - A Comparative Study

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Abstract

The science of jarh and ta'dil is one of the most important legal sciences through which the state of the narrator is revealed in terms of acceptance and rejection. The scholars of jarh and ta'dil have words that they apply to the narrator, and these words differ in their meanings from one imam to another imam, and they may describe the narrator with words whose meaning and intent are not clear except after studying them. And comparing it with the rest of the critics' sayings to clarify what is meant and intended. In this research, I have dealt with the narrators who were described as strange according to Al-Dhababi and Ibn Hajar in my book Al-Kashif and Al-Taqreeb, a comparative study, and because the science of jarh and modification is one of the branches of the hadith sciences, which this nation has been honored with, it is one of the most accurate. The sciences of the Sunnah and its term are given a certain amount, because through them it is accepted or rejected, and the chain of transmission is mainly composed of men, who narrate the text narrated on the authority of the Messenger of God, may God bless him and grant him peace. This acceptance or response was not without controls and rules. Rather, the masters of this art set conditions, rules, and controls. They followed the conditions and histories of the men. They traveled and endured trouble and hardship in order to preserve the Sunnah of the Prophet, from illusion, error, distortion, and falsification. They knew the news of the men accurately in terms of justice. And control, so they used words appropriate to their situation.

Keywords: Narrators, Strangeness, Al-Dhababi, Ibn Hajar.

INTRODUCTION

Praise be to God, Lord of the Worlds, and the best prayers and most complete greetings be upon our master and imam, the master of the first and the last, and upon his good and pure family and companions, and upon those who follow their path until the Day of Judgment.

As for what follows:

The science of the Prophetic Hadith is one of the sciences that the Islamic nation has been honored with, and the science of analysis and modification is one of the branches of the science of Hadith. The companions of the Messenger of God (may God bless him and grant him peace) are considered the first to speak about the sciences of the Prophet's Sunnah in general, and in the science of analysis and modification in particular, so they were cautious. That they fall into error and delusion, so they were keen to memorize the Sunnah of the Prophet, so Abu Bakr Al-Siddiq (may God be pleased with him) was the first to search for the men among the Companions in the Al-Jeddah incident. (Sunan al-Tirmidhi 4/420, AD 2100) Then Omar ibn al-Khattab (may God be pleased with him) in the hadith of seeking permission. (Bukhari 8/54, AD 6245) Then Ali ibn Abi Talib (may God be pleased with him). This is a clear indication of the Companions' keenness in preserving the hadith. Messenger of Allah, peace be upon him.

The scholars of jarh and ta'deel who came after them to this day followed in their footsteps, as it is a necessary and important knowledge in order to preserve the Sunnah of the Prophet from illusion, error, distortion, forgery, and lies.

The masters of this art laid down foundations and controls in order to know the state of the narrator in terms of acceptance and response. They studied the state of the narrator in terms of justice and control, and applied

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words to these men that fit the state of the narrator. These words differ from one scholar to another in their meanings, and some of them require study. Compare to find out what is meant by that word.

In this research, I dealt with the narrators who were described as strange according to Al-Dhahabi and Ibn Hajar in my books Al-Kashif and Al-Taqreeb, a comparative study. We explain what Al-Dhahabi and Ibn Hajar meant when describing the narrator as strange, and is it a relative strangeness, or an absolute one? Was the strangeness from the narrator himself or from someone else?

Reason For Choosing the Topic

The two Imams Al-Dhahabi and Ibn Hajar are among the imams of extrapolation. Their ruling on the narrator is based on their extrapolation of the sayings of the scholars and considering the state of the narrator in terms of justice and precision. They use technical terms and expressions to the narrator through which they clarify the state of the narrator. In this research, I wanted to gather the narrators described by Al-Dhahabi and Ibn Hajar. With the strangeness in the revealer and approximation, and comparing them with the statements of critics who are masters of this art, so that it becomes clear what is meant by their description of these narrators as strange.

Importance of the Topic

The science of analysis and modification is one of the most important sciences of hadith, as it is through it that the correct one is distinguished from the incorrect one.

The importance of knowing Murad Al-Dhahabi and Ibn Hajar in describing the narrator as strange.

Collecting the narrators who were described as strange in the two books, Al-Kashif and Al-Taqreeb, and studying them descriptively to find out their situation in terms of justice and control.

Problems Encountered in Research

The difference between the early and latecomers in judging some narrators who were described as strange.

RESEARCH METHODOLOGY

It contains one topic, and is divided into three topics.

In each request, I give one example of narrators who were described as strange

I mention a comprehensive translation by the narrator, mentioning three of his sheikhs and three of his students, relying on books of biographies and narrators, such as Tahdheeb al-Kamal by al-Mazzi, History of Islam by al-Dhahabi, Tahdheeb al-Tahdheeb, and al-Taqrib by Ibn Hajar and others.

I cite the words of al-Dhahabi or Ibn Hajar in describing the narrator as strange, then I cite the scholars' sayings about the narrator, and arrange them according to the oldest death, and divide them into the sayings of those who modify them, and the sayings of those who criticize them.

After collecting the sayings of the scholars, comes the paragraph discussing the sayings of the scholars. In this paragraph, I discuss the sayings of the early and late scholars, then I explain which of them is trustworthy or weak, and then I discuss what Al-Dhahabi or Ibn Hajar said in describing the narrator as strange, in order to determine whether this strangeness is due to The narrator himself or someone else, and is it relative or absolute? Then, if the narrator is isolated and alienated, I will mention a hadith in which he is unique, and if the narrator is unique in that, then I will mention an example of his hadith that his sheikh was unique in.

The last paragraph is the summary, in which I mention what I have reached by presenting the statements of the scholars, both the amended and the unjustified ones, and coming out with a final ruling on the condition of the narrator, then explaining what Murad al-Dhahabi or Ibn Hajar used in his application of the word strangeness to the narrator.

Preface

Explaining the meaning of the word (strangeness) linguistically and idiomatically:

The concept of strangeness in the language: Ibn Manzur said: Westing means going and staying away from people, and he has moved away from us, westward, westward, westward, and westward: he moved away from it. In the hadith of the Prophet, may God's prayers and peace be upon him: The Messenger of God, may God's prayers and peace be upon him, ordered that the adulterer be exiled for a year if he is not married (Al-Bukhari, 1422 AH, p. 184, AD 2696), which means exiling him from his town. Alienation and the West: cores and distance. (Ibn Manzur, 1414 AH, p. 638)

In terminology: Ibn al-Salah said the hadith in which some of the narrators are unique is described as strange, and likewise the hadith in which some of them are unique in something in which no other narrator is mentioned, either in its text, or in its chain of transmission,

It is divided into (gharib in text and chain of transmission), which is the hadith that was narrated solely by one narrator

(And it is strange in its chain of transmission, not the text) such as a hadith whose text is known and narrated on the authority of a group of companions. If some of them are unique in narrating it on the authority of another companion, it is strange in that respect even though its text is not strange.

He also said: We narrated on the authority of Abu Abdullah bin Mandah that he said: The strange hadith is like the hadith of Al-Zuhri, Qatadah, and the likes of the imams whose hadiths are collected. If a man narrates the hadith alone from them, he is called strange. (Ibn Al-Salah, 1987 AD, pp. 270-271).

The First Topic: The Narrators Who Were Described as Strange in Al-Kashf and Al-Taqrīb

The First Requirement: Who Described Imam Al-Dhahabi as Strange in Al-Kashif

1- Ibrahim bin Muhammad bin Arara bin Al-Barand bin Al-Numan bin Al-Aqfa' bin Kazman bin Al-Harith bin Haritha bin Malik bin Saad bin Ubaidah bin Al-Harith bin Samah bin Luay bin Ghalib Al-Qurashi Al-Sami Abu Ishaq Al-Basri, a resident of Baghdad, who spread knowledge there, and he is one of the children of the hadith scholars. His father, Ibn Arara, was one of the first sheikhs of Al-Bukhari, and he was from the tenth class (d. 231).

His sheikhs: Abdul Rahman bin Mahdi, Yahya bin Saeed Al-Qattan, Muhammad bin Jaafar Ghandar, and others.

His students: Abu Hatim Al-Razi, Abu Zar'ah Al-Razi, Muslim, and others. See: (Al-Khatib, 2002 AD, 6/145), (Ibn Saad, 1990 AD, 7/256), (Al-Suyuti, 1403 AH, 1/192), (Al-Mazzi, 1980 AD, 2/182), (Al-Dhahabi, 1985 AD, 11/ 479) (Ibn Hajar, 1326 AH, 1/157)

Al-Dhahabi said in Al-Kashif: He is trustworthy, a memorizer who sets his sights. (Al-Dhahabi, 1992, p. 231)

Sayings of Scholars About it Modifiers' Statements

Yahya bin Ma'in said, (Al-Khatib, 2002 AD, 7/78), Abd al-Baqi bin Qani', (Ibn Hajar, 1326 AH, p. 157), Abu Ya'la al-Khalili, (Al-Khalili, 1409 AH, 2/591), and Ibn Nuqtat al-Hafiz, (Mughalatay). (2001 AD, p. 282), Al-Dhahabi (1936 AD, p. 56), and Ibn Hajar (Ibn Hajar, 1986 AD, p. 114): (Trustworthy). Ibn Ma'in added: He is well-known, famous for his demand, a bag of books, but he spoils himself and gets involved in everything. Al-Khalili added: A great memorizer, agreed upon. Ibn Hajar added: Ahmad spoke about some of what he heard.

Abu Hatim said: (Trustworthy). (Ibn Abi Hatem 1952 AD, 2/130)

Saleh Jazra said: (I have not seen someone more knowledgeable about the hadith of the people of Basra than Al-Qawariri, Ali bin Al-Madini, and Ibrahim bin Arara). (Ibn Hajar, 1326 AH, p. 157)

Ibn Adi said: Al-Qasim bin Safwan Al-Bardha'i told us: Othman bin Kharzaz Al-Antaki told us: (I memorize four people I saw, and he mentioned among them: Ibrahim bin Muhammad bin Arara). (Ibn Adi, 1997, p. 220)

He was mentioned by Ibn Hibbaan in trustworthy. (Ibn Hibban, 1973 AD, 8/77)

Al-Hakim said: (An imam who has memorized hadith). (Al-Sijzi, 1/99)

Abdul Aziz bin Mahmoud bin Al-Mubarak bin Al-Akhdar said: (He was honest). (Al-Mughaltay, 2001, p. 282)

Sayings Of the Wounded

Muhammad bin Ubaidullah said: I was with Ahmad bin Hanbal, and he was told: They are writing about Ibrahim bin Muhammad, so he said: Oh, they don't care about whom they wrote. (Ibn Shaheen, 2009, p. 163).

DISCUSSING THE SAYINGS OF SCHOLARS

After studying the case of the narrator Ibrahim bin Arara, we find that most of them trusted him and praised him and his memorization, including Yahya bin Ma'in, Uthman bin Kharzaz, Salih Jazra, Al-Hakim, Abu Ya'la Al-Khalili, and Ibn Hajar. Muslim narrated seven hadiths from him in his Sahih.

As for Ahmad ibn Hanbal's statement: "Oh, they don't care about those who wrote it," Al-Dhahabi followed it up by saying: I think this is from the standpoint of his biography, not from the standpoint of his memorization. (Al-Dhahabi, 1985 AD, 11/479).

As for Al-Dhahabi's saying, the trustworthy Hafez "yaghrab", he said in another trustworthy place, (by Al-Dhahabi, 1963 AD, p. 56) and once it was authentic, (by Al-Dhahabi 9/250), meaning it was spoken about without evidence, and the word "yaghrab" is perhaps because he was unique in narrating some hadiths, as well as the uniqueness and strangeness in it. Some of them were not from him, but from some of his sheikhs, and his being unique does not harm him, because he is trustworthy, and trustworthiness may be considered unique. Among the strange hadiths that he narrated alone is what Al-Tabarani narrated in Al-Saghir. He said: Ahmad bin Masoud Al-Zanbari told us, Ahmad bin Abdullah bin Abdul Rahim told us. Al-Barqi, Amr bin Abi Salamah told us, Ibrahim bin Muhammad Al-Basri told us, on the authority of Ali bin Thabit, on the authority of Muhammad bin Sirin, on the authority of Abu Hurairah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: (O Abu Hurairah, when you perform ablution, say: In the name of God, and praise be to God, for your protection does not rest. Good deeds are recorded for you until you complete that ablution.) Al-Tabarani said: No one narrated it on the authority of Ali bin Thabit except Ibrahim bin Muhammad, Amr bin Abi Salamah was the only one to narrate it (Al-Tabarani, p. 131, p. 196).

Among the hadiths that were unique to his sheikhs, Al-Tabarani said: Ahmad bin Yahya Al-Halwani told us, Ibrahim bin Muhammad bin Arara told us, Abdul Malik bin Abdul Rahman Al-Dhamari told us, Sufyan Al-Thawri told us, on the authority of Abu Al-Jahaf, on the authority of Abu Hazim, on the authority of Abu Hurairah, he said: He said: The Messenger of God, may God bless him and grant him peace: (Two ferocious, hungry wolves spent the night in a sheep pen whose people had neglected them, preying and eating more quickly than the love of money and honor in one's Muslim religion.) Al-Tabarani said: No one narrated this hadith on the authority of Sufyan except Abd al-Malik al-Dhimari. (Al-Tabarani 1/236, m. 774) Abu Nu'aym Al-Asbahani said: Al-Dhimari was unique in it and we did not write it except from the hadith of Ibrahim (Al-Isbahani 7/89). This is evidence of the existence of uniqueness in his sheikhs.

Imam Ahmad ibn Hanbal denied his narration of the hadith (that the Prophet (may God's prayers and peace be upon him) visited the house every night), as he said: They wrote it from the book of Muadh ibn Hisham and did not hear it...).

Then Al-Khatib said, defending his words: What prevents Ibrahim bin Arara from hearing this hadith from Muadh while someone else heard it from him? (Al-Khatib, 2002 AD, 7/75).

CONCLUSION

It has become clear, through the sayings of scholars, that Ibrahim bin Arara is trustworthy and a hafiz, and Al-Dhahabi's saying: He is trustworthy and a hafiz, this is an indication of his fairness and control. As for describing him as strange, perhaps because he was unique in narrating some strange things from his sheikhs, and in some of them the strangeness was not from him, but from his sheikhs and his uniqueness. It does not harm him because he is trustworthy, and trustworthiness bears his uniqueness, and God knows best.

The Second Requirement: What Imam Ibn Hajar Described as Strangeness in Approximation

1- Ibrahim bin Tahman bin Shu'bah Al-Khurasani Abu Saeed Al-Harawi. He was born in Herat and lived in Nishapur. He came to Baghdad, then lived in Mecca until he died in Mecca. (It was said: 158, it was said: 160, it was said: 163, and it was said: 168 AH) See: (Ibn Hibban, 1972 AD, 6/27) (Al-Mazzi, 1980 AD, 2/109), (Al-Dhahabi, 1985, 7/384), (Ibn Hajar, 1326 AH, p. 129).

His sheikhs: Abdullah bin Dinar Mawla bin Omar, Thabit Al-Banani, Yahya bin Saeed Al-Ansari, and others.

His students: Abu Hanifa Al-Numan bin Thabit, Abdullah bin Al-Mubarak, Sufyan bin Uyaynah, and others. (Al-Khatib, 2002 AD, 7/13), (Al-Mazzi, 1980 AD, 2/110).

Ibn Hajar said in (Al-Taqreeb): Trustworthy, he sets. (Ibn Hajar, 1986, p. 90).

Sayings of Scholars about it

Modifiers' statements

Abdullah bin Al-Mubarak said: (Sahih al-Kutub), (Ibn Abi Hatim, 1952 AD, 2/108), and he once said: It was proven in hadith. (Al-Daraqutni 4/57).

Yahya bin Ma'in said: (Trustworthy), (Yahya 4/57), and once: There is no harm in him, (Yahya, 1979 AD, p. 77) and once: (Salih hadith). (Ibn Tahman 52/90).

Ishaq bin Rahawayh said: He was authentic in hadith, good in narration, and a frequent listener. There was no one in Khurasan who had more hadith than him, and he is trustworthy. (Al-Mazzi, 1980 AD, 2/111).

Ahmad ibn Hanbal said: He is trustworthy in the hadith, (Ahmad, 2001 AD, 2/548), and he once said: It is an authentic hadith that is close to it, except that he saw hope, (Abu Dawud 359) and when Ibn Tahman was mentioned to him and he was reclining, he sat up straight and said: The righteous should not be mentioned, so we should recline. (Abu Zar'ah, 1982 AD, 3/841).

Yahya bin Aktham Al-Qadi said: He was one of the most noble, trustworthy, and knowledgeable of Khorasan, Iraq, and Hijaz. (Al-Khatib, 2002, 7/13).

Muhammad ibn Abd al-Rahim said: Ibrahim was one of the people of Bashaban, a well-known home for reading and feeding people of knowledge. (Mughalatay, 2001, p. 226).

Al-Jawzjani said: He was virtuous and saw hope. (Al-Jawzjani, p. 209).

Ahmed bin Abdullah Al-Ajli said: There is nothing wrong with it. (Al-Ajli, 1985 52/22).

Abu Dawud al-Sijistani said: Trustworthy. (Al-Khatib, 2002 AD, 7/13), (Al-Mazzi, 1980 AD, 2/111).

Abu Hatim Al-Razi said: Trustworthy Murji' (Al-Dhahabi, 1985, 7/381), and he once said: Saduq, Hasan Al-Hadith. (Ibn Abi Hatim, 1952 AD, 2/107).

Othman bin Saeed Al-Darimi said: He was trustworthy in hadith, and the imams still coveted his hadith, desired it, and authenticated it. (Al-Khatib, 2002 AD, 6/104) (Al-Mazzi, 1980 AD, 2/111).

Ibn Kharash said: He is truthful in hadith and was Murji'. (Al-Khatib, 2002 AD, 7/13).

Abu Bakr Al-Bazzar said: There is nothing wrong with it. (Mughalatay, 2001, p. 220).

Saleh bin Muhammad Al-Hafiz said: Trustworthy, good hadith, many hadiths tending somewhat to postponement in faith. God made his hadiths beloved to people with good narration. (Al-Mazzi, 1980 AD, 2/111).

Al-Daraqutni said: Trustworthy, but it is spoken about because of postponement. (Al-Daraqutni, 1427 AD, 17/92), and he mentioned it once in Al-Sunan and said: It is proven in the hadith. (Al-Daraqutni, 2004 AD, 2/217).

Ahmed bin Yasar Al-Marwazi said: He was not accused in his narration. (Al-Khatib, 2002 AD, 6/104)

Ibn Shaheen said: Trustworthy. (Ibn Shaheen, 2009, p. 68).

Al-Hakim said: A trustworthy Hafez imam. (Al-Hakim, 1990, 3/218).

Al-Dhahabi said: He is one of the imams of Islam, and there is a postponement. (Al-Dhahabi, 1992 AD, p. 214), and he said: The Imam is a Khurasan scholar. (Al-Dhahabi 1985 AD, 7/378) He once said: He has something unique in him and his hadith does not fall below the level of good. (Al-Dhahabi 1985 AD, 7/373).

Ghassan bin Suleiman Al-Harawi said: We used to go to the village with Ibrahim bin Tahman, but he was not satisfied with us until he fed us. Our sheikh was broad-hearted. (Al-Khatib 2002, p. 13).

Sayings of the Wounded

Muhammad bin Abdullah bin Ammar Al-Mawsili said: Weak and confused in hadith. (Ibn Shaheen, 2009, p. 162)

Ibn Hibban mentioned him in Al-Thiqat and said: His matter is doubtful and has an entry in the trustworthy ones, and an entry in the weak ones. He narrated straight hadiths similar to the hadiths of proof, and he was separated from the trustworthy ones with problematic matters. (Ibn Hibban, 1973 AD, 6/27)

Ibn Hazm Al-Andalusi said: It is not suitable because Ibrahim is weak. (Ibn Hazm 10/65)

Discussing the Sayings of Scholars

After looking at the sayings of the critical imams regarding the narrator Ibrahim bin Tahman, we find that he was trusted by the majority of scholars, and Al-Bukhari narrated him in his Sahih. As for their saying that it was deferred, it was said: He did not call for it, and it was said: He retracted it. Abu al-Salt said: Their postponement was not this doctrine. What is evil is that faith is words without action, and that abandoning action does not harm faith. Rather, their postponement was that they hoped for forgiveness for those who commit major sins, in response to the Kharijites and others who make people unbelievers due to sins. (Al-Mazzi 1985 AD, 2/112).

Abu Abdullah Al-Hakim said: (And the doctrine of Abraham that was transmitted to us from him is contrary to it. I do not know whether he plagiarized it and then retracted it or the transmitters suspected the truth of the situation in what he transmitted. So listen now to the authentic narrations from Abraham that indicate the validity of his doctrine in the doctrine of the people of hadith in principles and branches) (Mughalatay 200 AD, p. 225) Ibn Hajar said: (His extremism was not proven in the past, and he was not called for it. Rather, Al-Hakim mentioned that he retracted it.) (Ibn Hajar, 1326 AH, p. 313).

What confirms this is the saying of Ibrahim bin Yaqoub Al-Jawzjani, who is known for his strictness and stubbornness in his criticism and modification, when he said about him: (Fadil, he is accused of postponement.)

As for Ibn Ammar's weakening of him, this reached Salih bin Muhammad al-Hafiz, nicknamed Jazra, and he said: ((Where does Ibn Ammar know Ibrahim from? He only heard the hadith of Ibrahim on Friday, (Al-Bukhari 1422 AH, p. 5, AD 892) meaning the hadith narrated by Ibn Ammar, on the authority of Al-Ma'afa b. Imran, on the authority of Ibrahim, on the authority of Muhammad bin Ziyad, on the authority of Abu Hurairah: (The first Friday prayer was compiled in Jawatha) (Abadi, 1415 AH, 3/280) and the mistake in it is from someone other than Ibrahim because a group narrated it from him, on the authority of Abu Jamrah, on the authority of Ibn Abbas, and this is the same in his classification. It is the correct thing, and Al-Ma'afi was

the only one to mention Muhammad bin Ziyad, so he knew that the mistake was his, not Ibrahim's) (Ibn Hajar, 1326 AH, p. 130) and Al-Dhahabi mentioned that the words of his weak person are of no consequence. (Al-Dhahabi, 1963, p. 38).

As for Ibn Hajar's statement: A trustworthy person who sets his sights, this word indicates the occurrence of exclusivity on his part or on his sheikhs, and perhaps because he was the only one to narrate some hadiths, including a hadith about revealing the curtains from the appendages of Al-Bazzar: On the authority of Ibrahim bin Al-Mustamil, Muhammad bin Muhabib Abu Hammam narrated to us, Ibrahim bin Tahman narrated to us, on the authority of Mansour, on the authority of Mujahid, on the authority of Ibn Omar, that the Prophet, may God's prayers and peace be upon him, said: (In the Al-Khayf Mosque are the graves of seventy prophets) Al-Bazzar said: We do not know of it on the authority of Ibn Omar with a better chain of transmission than this chain of narration, and Ibrahim alone narrated it on the authority of Mansour (Al-Bazzar, 1979 AD, p. 48), and al-Daraqutni also cited some hadiths that were unique to him. (By Al-Daraqutni, 2012, p. 31).

Ibn Hajar said: (The truth about him is that he is trustworthy and the hadith is authentic if it is narrated on the authority of a trustworthy person) (Ibn Hajar, 1326 AH, p. 313), and this reflects what I mentioned, that the strangeness with which Ibn Hajar was described may be from his sheikhs, not from him.

As for Ibn Hazm's weakening of it, Al-Suyuti said: Ibn Hazm made a mistake in weakening it, and the two sheikhs cited it as evidence, and it does not matter if Ibn Ammar Al-Mawsili was the only one to weaken it.

CONCLUSION

After looking at the case of Ibrahim bin Tahman and following the sayings of the scholars regarding it, we find that they agreed to authenticate it, and whoever spoke about it due to postponement, it was said that he retracted it and was not serious about it, and whoever was alone in declaring it weak, some scholars responded to him that it does not matter, and as for Ibn Hajar's statement Trustworthy, it may be due to some of the hadiths in which he was unique from some of his sheikhs, as they are few compared to the abundance of his authentic narrations in the two Sahih and others, and as we mentioned earlier on the authority of some scholars, he was not accused in his narrations, and that the hadith is authentic, and God knows best.

The Third Requirement: From Al-Dhahabi and Ibn Hajar's Description of It as Strange

Sahl bin Othman bin Faris Al-Kindi Abu Masoud Al-Askari, Imam Al-Hafiz, resident of Al-Rai, from the tenth class,

His sheikhs: Hammad bin Zaid, Sharik bin Abdullah, Yazid bin Zurai, and others.

His students: Muslim, Abu Hatim Al-Razi, and Abu Zar'ah Al-Razi. (d. 235 AH). See: (Al-Bukhari 4/102), (Muslim, 1984 AD, 2/779), (Al-Mazzi 1980 AD, 12/pp. 197-200), (Al-Dhahabi 17/92)

Imam Al-Dhahabi said in Al-Kashif: He is trustworthy and has strange things. (Al-Dhahabi, 2003, p. 470).

Imam Ibn Hajar said in Al-Taqreeb: One of the memorizers, with strange things. (Ibn Hajar, 1986, p. 258)

Sayings of Scholars About It

Modifiers' Statements

Abu Hatim Al-Razi said: Honest. (Ibn Abi Hatem 1952 AD, 3/204).

He was mentioned by Ibn Hibbaan in trustworthy. (By Ibn Hibban, 1973 AD, 8/292).

Sayings of the Wounded

Abu Sheikh Al-Asbahani said: There are many hadiths and benefits. (Al-Isfahani, 1990, p. 397) It has many oddities. (Al-Mazzi, 1980, 12/199)

Discussing the Sayings of Scholars

After studying the condition of the narrator Sahl bin Othman Al-Askari, and following the sayings of the scholars about him, Ibn Hibban, Al-Dhahabi, and Ibn Hajar authenticated him, and Abu Hatim said about him: Honest, and Abu Al-Sheikh Al-Isbahani declared him weak. Muslim narrated from him in his Sahih.

As for Al-Dhahabi and Ibn Hajar's description of him as strange because of his uniqueness in narrating some hadiths on the authority of his sheikhs, Abu Nu'aym Al-Asbahani mentioned this previously, and perhaps because he narrated on the authority of some unknown people, including Abu Hisham. Al-Dhahabi said that he is unknown, like his sheikh Abu Muadh. (Al-Dhahabi, 1963 AD, 4/582)

Among the hadiths that are unique to him is what Al-Tabarani mentioned in Al-Mu'jam Al-Awsat. He said: Muhammad ibn Al-Marzban Al-Adami Al-Shirazi narrated to us, Sahl ibn Uthman narrated to us, Hafs ibn Ghayath narrated to us, on the authority of Ash'ath, on the authority of Al-Hasan, on the authority of Iyadh ibn Himar, who said: The Messenger of God (may God's prayers and peace be upon him) said: (Indeed, we do not accept the foam of the polytheists) meaning their gifts. Al-Tabarani said: No one narrated this hadith on the authority of Ash'ath ibn Siwar except Hafs, the only one who narrated it: Sahl ibn Uthman. (Al-Tabarani, 1985 AD, p. 321, no. 7626)

Al-Dhahabi praised him and said: Imam Al-Hafiz, the virtuous and proven, was one of the sheikhs of Islam (Al-Dhahabi, 1985 AD, 11/454)

They mentioned in Tahrir al-Taqreeb: Rather, he is truthful and has strange things. (Bashar and Al-Arnaout, 1997, 12/88)

Imam Al-Mizzi mentioned on the authority of Abu Sheikh Al-Isbahani, who said: I heard Abdan saying: Amr bin Al-Abbas, Abu Bakr Al-Ayn, and a group of his companions came to Sahl bin Uthman and said in hadiths that he told us that he made a mistake, so he was told, and he said: This is how so-and-so and so-and-so told us, but they remained silent about him. (Al-Mazzi, 1980 AD, 12/199).

Conclusion

After collecting the sayings of the scholars and discussing them regarding Imam Sahl bin Othman Al-Kindi, it became clear that he is trustworthy and strange, because some of them trusted him, and Abu Nu'aym, Al-Dhahabi and Ibn Hajar described him as strange, because of his uniqueness in narrating some hadiths, as we mentioned in the previous example, and he is among those who may be unique. God knows.

GENERAL CONCLUSION

Praise be to God alone, and may blessings and peace be upon the Messenger of God, his family and companions, and many peace be upon him. After submitting this research, I reached the most important results, including:

The science of jarh and modification is one of the most important hadith sciences through which the state of the narrator is revealed in terms of acceptance and rejection.

The imams of al-Jarh and al-Ta'dil have their own expressions and general expressions that they apply to the narrator, and their meanings differ from one imam to another.

The number of narrators who were described as strange in Al-Kashif, and the approximation is (65) narrators.

Imam Al-Dhahabi and Imam Ibn Hajar applied the term "strangeness" to some narrators, and sometimes the strangeness is not from the narrator himself, but from his sheikhs. Sometimes the strangeness is attributed to a specific country or a specific sheikh, and the rest of his narrations are authentic, and in some of them the uniqueness and strangeness came from the narrator himself.

Imam Al-Dhahabi was more accurate in describing the narrator as strange.⁸

Not every strangeness is rejected, as it may sometimes come and mean uniqueness, and trustworthiness, if it is unique, its speech will not be rejected unless it contradicts it.

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