AN ISNĀD STUDY BY APOSTATE SCHOLAR

# The Gharānīq Story

## The Reports and Their Chains, Those Who Affirmed and Denied It, and the Inconsistent Application of the Rules for Corroborating Mursal Reports

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An isnād study: the nine families of routes drawn as trees, every named transmitter graded from the rijāl literature, and the critics' verdicts quoted in full.

Compiled October 2026

# Editorial note

All Arabic texts are copied from the printed editions on al-Maktaba al-Shāmila (shamela.ws); every citation links to the page quoted, and volume/page numbers follow the edition named in the margin. Where Shamela's edition differs from the numbering used elsewhere (e.g. al-Ṭabarī's Tafsīr is cited by al-Albānī as 17/120–122 in another printing), the Shamela page is given.

In every Arabic quotation the passage the argument relies on is highlighted; the rest is given for context. The same passage is set in bold in the English translation.

'…' marks an omission; [ ] marks an editorial clarification or a word supplied by the printed edition. Footnote markers of the printed editions are removed.

Narrator gradings are quoted from Ibn Ḥajar, Taqrīb al-Tahdhīb (ed. Muḥammad ʿAwwāma), with entry number and page. Where the Taqrīb has no entry, the critic who gives the grading is named (usually al-Albānī in Naṣb al-majānīq, who in turn cites Ibn Abī Ḥātim, al-Khaṭīb or al-Dhahabī). Nodes left grey are not graded in this paper.

The isnād trees are rebuilt from the earlier diagram edition and corrected against the sources (see the note before Chapter 2). The Prophet is placed at the start of each tree; each line runs from a transmitter to the person who received the report from him; the book that preserves the report is the last node.

Boxes headed 'Analysis' are the compiler's reasoning, not sources. In the compiler's own text the founder of Islam is called Mohammed; quotations and their translations keep their own wording.

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# 1 The Question and the Method

To call the Gharānīq story ‘fabricated, without any basis’ is a harsher verdict than the ḥadīth material allows. The story is not carried by one weak route that can be dropped once its defect is shown. It comes through several reports from senior Successors, four of whose chains to their authors are sound by al-Albānī’s own admission, besides other routes that Ibn Ḥajar examined and judged to support one another.

The question here is not whether there is a connected, sound, undisputed ḥadīth traced to the Prophet containing the words ‘those are the exalted gharānīq’. The question is whether the story is established by the sum of mursal reports whose chains to their authors are sound; and whether those reports may be dropped merely because they are mursal, when the corroboration of mursal reports by one another is a recognised method among the ḥadīth critics, and Ibn Ḥajar, al-Albānī and Ibn Kathīr themselves apply that method elsewhere.

> *The conclusion defended here is that the story has a strong basis in transmission that cannot be dropped merely by describing its routes as mursal; that Ibn Ḥajar’s affirmation of its basis is weightier than Ibn Kathīr’s brief dismissal; and that al-Albānī’s reasoning does not prove the story false, because at its decisive points it rests on possibilities that are never shown to have occurred.*

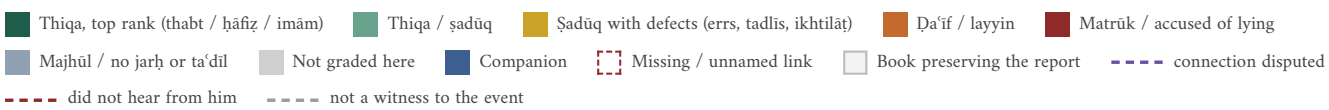
## 1.1 Terms of ḥadīth criticism used in this paper

| TERM | TRANSLITERATION | MEANING |
|---|---|---|
| إسناد / سند | *isnād / sanad* | the chain of transmitters through which a report reaches the compiler |
| متصل / موصول | *muttaṣil / mawṣūl* | connected: every transmitter heard from the one above him |
| مرفوع | *marfūʿ* | raised: attributed to the Prophet |
| موقوف | *mawqūf* | stopped at a Companion: his own words or deed |
| مرسل | *mursal* | a Successor reports from the Prophet without naming the Companion (or other source) between them |
| مرسل الصحابي | *mursal al-ṣaḥābī* | a Companion reports what he did not witness; generally accepted, on the presumption that he heard it from another Companion |
| معضل | *muʿḍal* | two or more consecutive links are missing |
| منقطع | *munqaṭiʿ* | broken: a link is missing somewhere in the chain (here: a transmitter did not hear from the one he cites) |
| صحيح الإسناد إلى فلان | *ṣaḥīḥ al-isnād ilā fulān* | the chain is sound up to that person; it says nothing about what lies above him |
| على شرط الصحيحين | *ʿalā sharṭ al-ṣaḥīḥayn* | its men are of the calibre al-Bukhārī and Muslim accepted |

| TERM | TRANSLITERATION | MEANING |
|---|---|---|
| مخرج / مخارج | *makhraj / makhārij* | the point of origin of a report's routes; 'distinct makhārij' = routes that do not share a source |
| اعتضاد / يشد بعضها بعضا | *iʿtiḍād / yashuddu baʿḍuhā baʿḍan* | corroboration: weak or mursal routes support one another |
| صحيح لغيره / حسن لغيره | *ṣaḥīḥ li-ghayrihi / ḥasan li-ghayrihi* | sound / good by virtue of other routes, not of its own chain |
| زيادة الثقة | *ziyādat al-thiqa* | an addition by a reliable narrator not found in other versions; often accepted |
| شاذ | *shādhdh* | anomalous: a reliable narrator contradicts those more reliable or more numerous |
| تدليس / مدلس | *tadlīs / mudallis* | concealing a gap by using a term such as "an' (from) that does not state hearing |
| عنعنة | *ʿanʿana* | transmitting with "an' ('from'); harmful when the transmitter is a mudallis |
| اختلاط | *ikhtilāṭ* | a narrator's memory became confused late in life |
| ثقة / ثقة ثبت | *thiqa / thiqa thabt* | trustworthy / trustworthy and firm (top grades) |
| صدوق | *ṣadūq* | truthful: reliable, below thiqa |
| صدوق يهم / يخطئ | *ṣadūq yahim / yukhṭiʾ* | truthful but makes mistakes / errs |
| ضعيف / لين | *ḍaʿīf / layyin* | weak / soft |
| متروك | *matrūk* | abandoned: not written down even for corroboration |
| متهم بالكذب / كذبوه | *muttaham bi-l-kadhib / kadhdhabūhu* | accused of lying / called a liar |
| مجهول الحال | *majhūl al-ḥāl* | known by name but with no recorded reliability |
| لم يذكر فيه جرحا ولا تعديلا | *lam yadhkur fīhi jarḥan wa-lā taʿdīlan* | listed by Ibn Abī Ḥātim (or another) without criticism or praise |

## 1.2 Reading the trees

Each named transmitter carries a mark for the grading quoted in the narrator tables. The grading concerns the man; the defects of the chain — a missing link, a transmitter who did not hear from the one above him, a disputed connection — are drawn on the lines.




ANALYSIS: THREE OBSERVATIONS THAT APPLY TO EVERY TREE

No route names an eyewitness. Every family either stops at a Successor, with the link above him missing, or is carried up to Ibn ʿAbbās.

Ibn ʿAbbās was ‘born three years before the Hijra’ (Taqrīb no. 3409), and al-Wāqidī dates the prostration to Ramaḍān of year five [of the mission] (Ibn Saʿd 1/206) — about eight years before the Hijra. Ibn ʿAbbās was therefore not yet born, and anything he says of the event is taken from someone else. The standard reply in the ḥadīth literature is that a Companion’s mursal (mursal al-ṣaḥābī) is accepted, since he is presumed to have taken it from another Companion. That reply applies equally to the sound report of the prostration in al-Bukhārī, which also comes from Ibn ʿAbbās.

Abū Ṣāliḥ Bādhām ‘narrates from Ibn ʿAbbās but did not hear from him’ (Ibn Ḥibbān). This breaks the al-Kalbī route at its joint. It does not touch al-Suddī’s versions, which in Ibn Abī Ḥātim and ʿAbd ibn Ḥumayd stop at al-Suddī or at ‘Ṣāliḥ’ and are not carried to Ibn ʿAbbās.

Taqrīb no. 3409 · Ibn Saʿd 1/206 · al-Majrūḥīn 1/185 · Fatḥ al-Bārī 8/439

# 2 The Routes and Their Grades

The reports fall into nine families, each named after the earliest transmitter on whom its routes converge. The table ranks them; the sections that follow give each tree with its narrator table and the texts themselves. Saʿīd ibn Jubayr's family is drawn twice — once for the versions that stop at Saʿīd, once for the two versions that carry it to Ibn ʿAbbās — because that is where the dispute over connection lies.

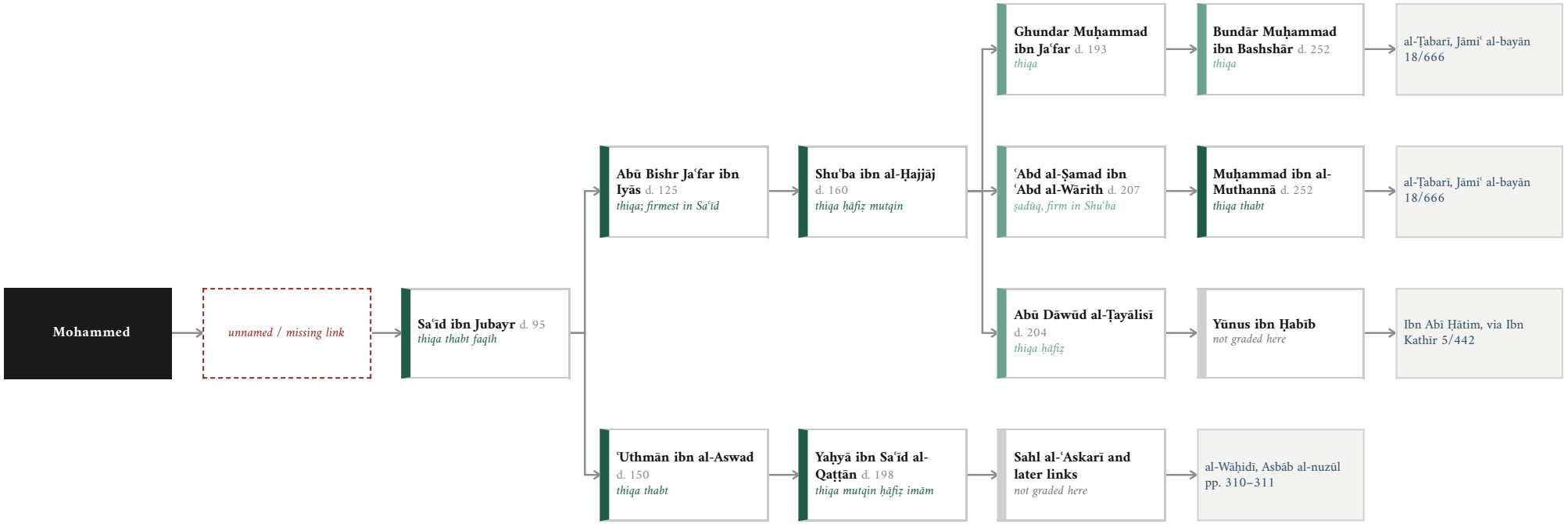
CORRECTIONS TO THE EARLIER DIAGRAM EDITION

Checked against the sources, the earlier diagrams needed these corrections, which are made in the trees below: Yazīd ibn Ziyād al-Madanī is thiqa, not matrūk (the matrūk Yazīd is the Damascene; Taqrīb nos. 7715–7716; al-Albānī agrees); Ḥajjāj ibn Muḥammad is thiqa thabt; Ibn Saʿd's informants (Muḥammad ibn Faḍāla al-Ẓafarī, al-Muṭṭalib ibn Ḥanṭab) do not narrate from Muḥammad ibn Kaʿb and form their own branches; ʿUrwa's version reaches al-Ṭabarānī through Abū al-Aswad and Ibn Lahīʿa, not through al-Zuhrī; al-Bayhaqī's and Ibn Abī Ḥātim's Mūsā ibn ʿUqba versions do not name Abū Bakr ibn ʿAbd al-Raḥmān; Abū al-ʿĀliya's second chain runs through Abū al-Walīd al-Ṭayālisī; al-Suddī's versions do not pass through Abū Ṣāliḥ ← Ibn ʿAbbās; al-Ḍaḥḥāk's report is not routed through Ibn ʿAbbās; al-Ḥasan's version makes the words a rebuke; Umayya ibn Khālid is graded ṣadūq in the Taqrīb. Terminal nodes that could not be checked (Ibn ʿAqīla, Bakr ibn Sahl al-Dimyāṭī, Niẓām al-Dīn al-Naysābūrī, Tafsīr Yaḥyā ibn Sallām, Abū al-Shaykh, al-Samarqandī) are left out.

| FAMILY / ROUTE | GRADE OF THE CHAIN | DECISIVE POINT | TREE |
|---|---|---|---|
| Saʿīd ibn Jubayr — mursal (Shuʿba ← Abū Bishr) | **Ṣaḥīḥ al-isnād to Saʿīd; mursal** | Every link trustworthy; three students of Shuʿba; conceded by al-Albānī. | 8a |
| Abū Bakr ibn ʿAbd al-Raḥmān (Yūnus ← al-Zuhrī) | **Ṣaḥīḥ al-isnād to Abū Bakr; mursal** | 'Men on the condition of the two Ṣaḥīḥs' (Ibn Ḥajar); conceded by al-Albānī. | 2 |
| Abū al-ʿĀliya (Dāwūd ibn Abī Hind) | **Ṣaḥīḥ al-isnād to Abū al-ʿĀliya; mursal** | Two chains, all thiqa (Ibn Ḥajar); conceded by al-Albānī. | 3 |
| Qatāda (Maʿmar) | **Ṣaḥīḥ to Qatāda; mursal or muʿḍal** | Al-Albānī's own wording; Qatāda is of a later generation. | 5 |
| Saʿīd ← Ibn ʿAbbās (Umayya ibn Khālid) | **Disputed: connected with doubt** | Men trustworthy (al-Haythamī); Umayya alone connected it, 'as I reckon'. | 8b |
| Saʿīd ← Ibn ʿAbbās (ʿUthmān ibn al-Aswad, Ibn Mardawayh) | **Weak (one majhūl link)** | Ibn Ḥajar: 'soundest route'; al-Albānī: al-Muqri' is majhūl al-ḥāl. | 8b |
| al-Zuhrī / Mūsā ibn ʿUqba (no Abū Bakr) | **Muʿḍal** | Al-Albānī: 'mursal, indeed muʿḍal'; Ibn Kathīr: 'this too is mursal'. | 2 |
| ʿUrwa (Abū al-Aswad ← Ibn Lahīʿa) | **Weak** | 'This is not tolerated from Ibn Lahīʿa' (al-Haythamī). | 2 |
| Muḥammad ibn Kaʿb (Ibn Isḥāq; Abū Maʿshar) | **Weak; mursal** | Ibn Isḥāq's ʿan; Ibn Ḥumayd weak; Abū Maʿshar and Muḥammad ibn Qays weak. | 1 |
| Ibn Saʿd's informants (al-Wāqidī) | **Very weak** | Al-Wāqidī matrūk; al-Ẓafarī and son without grading. | 1 |

| FAMILY / ROUTE | GRADE OF THE CHAIN | DECISIVE POINT | TREE |
|---|---|---|---|
| Ibn ʿAbbās — ʿAwfī, ʿIkrima, al-Taymī | **Weak or broken** | ‘Either weak or broken’ (Ibn Ḥajar); ʿAwfī chain ‘linked by weak narrators’. | 7 |
| al-Ḍaḥḥāk | **Weak; broken** | Al-Ṭabarī’s unnamed informant; al-Ḥusayn ibn al-Faraj. | 7 |
| Abū Ṣāliḥ ← Ibn ʿAbbās (al-Kalbī) | **Very weak; broken** | Abū Ṣāliḥ did not hear Ibn ʿAbbās; al-Kalbī accused of lying. | 4 |
| al-Suddī | **Mursal; weak** | Al-Suddī ṣadūq yahim; Asbāṭ ṣadūq kathīr al-khaṭaʾ. | 4 |
| Muqātil ibn Sulaymān | **Very weak; no chain** | ‘They called him a liar and abandoned him.’ | 6 |
| al-Ḥasan al-Baṣrī | **No chain** | Cited only by al-Jaṣṣāṣ and al-Māwardī; a different version (rebuke). | 9 |

# Tree 8a — Kufa: Saʿīd ibn Jubayr, the mursal versions




VERDICT The strongest attestation of the story: Shuʿba ← Abū Bishr ← Saʿīd, with three separate students of Shuʿba, every link trustworthy. Al-Albānī: ‘ṣaḥīḥ al-isnād to Ibn Jubayr’. ʿUthmān ibn al-Aswad’s version through Yaḥyā al-Qaṭṭān is also mursal from Saʿīd. Defect: irsāl only.

Thiqa, top rank (thabt / ḥāfiẓ / imām) · Thiqa / ṣadūq · Ṣadūq with defects (errs, tadlīs, ikhtilāṭ) · Ḍaʿīf / layyin · Matrūk / accused of lying · Majhūl / no jarḥ or taʿdīl · Not graded here · Companion

Missing / unnamed link · Book preserving the report · connection disputed · did not hear from him · not a witness to the event

NARRATORS OF TREE 8A

| NARRATOR | D. AH | GRADING (AS QUOTED) | TRANSLATION | SOURCE |
|---|---|---|---|---|
| Saʿīd ibn Jubayr | 95 | ثقة ثبت فقيه … قتل بين يدي الحجاج سنة خمس وتسعين | trustworthy, firm, a jurist … killed before al-Ḥajjāj in 95 | Taqrīb no. 2278, p. 234 |
| Abū Bishr Jaʿfar ibn Iyās | 125 | ثقة من أثبت الناس في سعيد ابن جبير | trustworthy; among the firmest transmitters from Saʿīd ibn Jubayr | Taqrīb no. 930, p. 139 |
| Shuʿba ibn al-Ḥajjāj | 160 | ثقة حافظ متقن كان الثوري يقول هو أمير المؤمنين في الحديث | trustworthy, a master memoriser, meticulous; al-Thawrī called him 'Commander of the Faithful in ḥadīth' | Taqrīb no. 2790, p. 266 |
| Ghundar Muḥammad ibn Jaʿfar | 193 | ثقة صحيح الكتاب إلا أن فيه غفلة | trustworthy, sound written record, though with some inattention | Taqrīb no. 5787, p. 472 |
| Bundār Muḥammad ibn Bashshār | 252 | ثقة | trustworthy | Taqrīb no. 5754, p. 469 |
| ʿAbd al-Ṣamad ibn ʿAbd al-Wārith | 207 | صدوق ثبت في شعبة | truthful; firm in what he transmits from Shuʿba | Taqrīb no. 4080, p. 356 |
| Muḥammad ibn al-Muthannā | 252 | ثقة ثبت | trustworthy, firm | Taqrīb no. 6264, p. 505 |
| Abū Dāwūd al-Ṭayālisī | 204 | ثقة حافظ غلط في أحاديث | trustworthy, a memoriser; erred in some ḥadīths | Taqrīb no. 2550, p. 250 |
| ʿUthmān ibn al-Aswad | 150 | ثقة ثبت | trustworthy, firm | Taqrīb no. 4451, p. 382 |
| Yaḥyā ibn Saʿīd al-Qaṭṭān | 198 | ثقة متقن حافظ إمام قدوة | trustworthy, meticulous, a memoriser, an imām and exemplar | Taqrīb no. 7557, p. 591 |

Al-Ṭabarī and Ibn Abī Ḥātim report through Shuʿba ← Abū Bishr Jaʿfar ibn Iyās ← Saʿīd ibn Jubayr that Mohammed recited Sūrat al-Najm and, on reaching ‘Have you considered al-Lāt and al-ʿUzzā, and Manāt, the third, the other?’, said: ‘Those are the exalted gharānīq, and their intercession is hoped for’; then he prostrated, and the polytheists prostrated with him. In al-Ṭabarī’s wording Saʿīd says simply that he ‘recited it and said’ the words; in Ibn Abī Ḥātim’s wording ‘Satan cast onto his tongue’.

TAFSĪR

**al-Ṭabarī (d. 310)**

*Jāmiʿ al-bayān*

ed. Shākir, 18/666

Shamela ↗

حدثنا ابن بشار، قال: ثنا محمد بن جعفر، قال: ثنا شعبة، **عن أبي بشر، عن سعيد بن جُبير**، قال: لما نزلت هذه الآية: (أَفَرَأَيْتُمُ اللاتَ وَالْعُزَّى) قرأها رسول الله ﷺ، **فقال: تلك الغرانيق العلى، وإن شفاعتهن لترتجى**. فسجد رسول الله ﷺ. فقال المشركون: أنه لم يذكر آلهتكم قبل اليوم بخير، **فسجد المشركون معه**، فأنزل الله: (وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلا نَبِيٍّ إِلا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ) ... إلى قوله: (عَذَابُ يَوْمٍ عَقِيمٍ) . حدثنا ابن المثنى، قال: ثنى عبد الصمد، قال: ثنا شعبة، قال: ثنا أبو بشر، عن سعيد بن جُبير قال: لما نزلت: (أَفَرَأَيْتُمُ اللاتَ وَالْعُزَّى) ثم ذكر نحوه.

Ibn Bashshār told us: Muḥammad ibn Jaʿfar told us: Shuʿba told us, from Abū Bishr, from Saʿīd ibn Jubayr, who said: When this verse was revealed — ‘Have you considered al-Lāt and al-ʿUzzā’ — the Messenger of God ﷺ recited it and said: **‘Those are the exalted gharānīq, and their intercession is hoped for.’** Then the Messenger of God ﷺ prostrated. The polytheists said: ‘He has never before today mentioned your gods with good’, and **the polytheists prostrated with him**. So God revealed: ‘We sent no messenger or prophet before you but that, when he wished [or: recited], Satan cast into his wish…’ up to ‘the punishment of a barren day.’ — Ibn al-Muthannā told us: ʿAbd al-Ṣamad told me: Shuʿba told us: Abū Bishr told us, from Saʿīd ibn Jubayr, who said: When ‘Have you considered al-Lāt and al-ʿUzzā’ was revealed… and he mentioned the like of it.

NOTE Two of Shuʿba’s students, independently. The wording here has no mention of Satan: Saʿīd says the Prophet ‘recited it and said’ the words.

قال ابن أبي حاتم: حدثنا يونس بن حبيب، حدثنا أبو داود، حدثنا شعبة، عن أبي بِشْر، عن سعيد بن جُبَيْر، قال: قرأ رسول الله ﷺ بمكة "النجم" فلما بلغ هذا الموضع: ﴿أَفَرَأَيْتُمُ اللاتَ وَالْعُزَّى * وَمَنَاةَ الثَّالِثَةَ الأُخْرَى﴾ قال: **فألقى الشيطان على لسانه: "تلك الغَرَانِيق العلى. وإن شفاعتهن ترتجى"**. قالوا: ما ذكر آلهتنا بخير قبل اليوم. فسجَدَ وسجدوا، فأنزل الله ﷻ هذه الآية: (وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلا نَبِيٍّ إِلا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ [فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ]) رواه ابن جرير، عن بُنْدَار، عن غُنْدَر، عن شعبة، به نحوه، **وهو مرسل**، وقد رواه البزار في مسنده، عن يوسف بن حماد، عن أمية بن خالد، عن شعبة، عن أبي بشر، عن سعيد بن جبير، **عن ابن عباس -فيما أحسب، الشك في الحديث-** أن النبي ﷺ قرأ بمكة سورة "النجم"، حتى انتهى إلى: ﴿أَفَرَأَيْتُمُ اللاتَ وَالْعُزَّى﴾، وذكر بقيته. ثم قال البزار: لا يروى متصلا إلا بهذا الإسناد، **تفرد بوصله أمية بن خالد، وهو ثقة مشهور**. وإنما يُروى هذا من طريق الكلبي، عن أبي صالح، عن ابن عباس.

TAFSĪR

**Ibn Kathīr (d. 774), quoting Ibn Abī Ḥātim**

*Tafsīr al-Qurʾān al-ʿaẓīm*

ed. Salāma, 5/442

Shamela ↗

Ibn Abī Ḥātim said: Yūnus ibn Ḥabīb told us: Abū Dāwūd told us: Shuʿba told us, from Abū Bishr, from Saʿīd ibn Jubayr, who said: The Messenger of God ﷺ recited ‘al-Najm’ in Mecca, and when he reached this place — ‘Have you considered al-Lāt and al-ʿUzzā, and Manāt, the third, the other?’ — he said: **Satan cast onto his tongue: ‘Those are the exalted gharānīq, and their intercession is hoped for.’** They said: ‘He has never before today mentioned our gods with good.’ So he prostrated and they prostrated, and God revealed this verse… Ibn Jarīr narrated it from Bundār, from Ghundar, from Shuʿba, with the like of it, **and it is mursal**. Al-Bazzār narrated it in his Musnad from Yūsuf ibn Ḥammād, from Umayya ibn Khālid, from Shuʿba, from Abū Bishr, from Saʿīd ibn Jubayr, **from Ibn ʿAbbās — ‘as I reckon’; the doubt is in the ḥadīth** — … Then al-Bazzār said: It is not narrated connected except by this chain; **Umayya ibn Khālid alone connected it, and he is trustworthy and well known**. It is only narrated by way of al-Kalbī, from Abū Ṣāliḥ, from Ibn ʿAbbās.

NOTE The printed Tafsīr of Ibn Abī Ḥātim (Shamela 8658, 8/2500) gives this text without its chain; Ibn Kathīr preserves the chain.

أخرجه ابن جرير "17/ 120" من طريقين عن شعبة عن أبي بشر عنه، **وهو صحيح الإسناد إلى ابن جبير**، كما قال الحافظ على ما يأتي عنه …

MODERN CRITIC

**al-Albānī (d. 1420)**

*Naṣb al-majānīq li-nasf qiṣṣat al-gharānīq*

p. 10

Shamela ↗

Ibn Jarīr narrated it (17/120) by two routes from Shuʿba, from Abū Bishr, from him; **and it is ṣaḥīḥ al-isnād to Ibn Jubayr**, as al-Ḥāfiẓ [Ibn Ḥajar] said, as will come from him…

NOTE The admission on which the argument turns: the chain to Saʿīd is sound; al-Albānī rejects it only for irsāl.

أَخْبَرَنَا أَبُو بَكْرٍ الْحَارِثِيُّ قَالَ: أَخْبَرَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ حَيَّانَ قَالَ: أَخْبَرَنَا أَبُو يَحْيَى الرَّازِيُّ قَالَ: أَخْبَرَنَا سَهْلٌ الْعَسْكَرِيُّ قَالَ: أَخْبَرَنَا يَحْيَى **عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ**: قَرَأَ رَسُولُ اللَّهِ - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - {أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّى وَمَنَاةَ الثَّالِثَةَ الْأُخْرَى} **فَأَلْقَى الشَّيْطَانُ عَلَى لِسَانِهِ: تِلْكَ الْغَرَانِيقَ الْعُلَى وإن شَفَاعَتَهُنَّ تُرْتَجَى**، فَفَرِحَ بِذَلِكَ الْمُشْرِكُونَ وَقَالُوا قَدْ ذَكَرَ آلِهَتَنَا، فَجَاءَ جِبْرِيلُ عَلَيْهِ السَّلَامُ إِلَى رَسُولِ اللَّهِ - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - وَقَالَ: اعْرِضْ عَلَيَّ كَلَامَ اللَّهِ، فَلَمَّا عَرَضَ عَلَيْهِ فَقَالَ: أَمَّا هَذَا فَلَمْ آتِكَ بِهِ هَذَا مِنَ الشَّيْطَانِ ...

ASBĀB AL-NUZŪL

**al-Wāḥidī (d. 468)**

*Asbāb al-nuzūl*

ed. al-Ḥumaydān, pp. 310–311

Shamela ↗

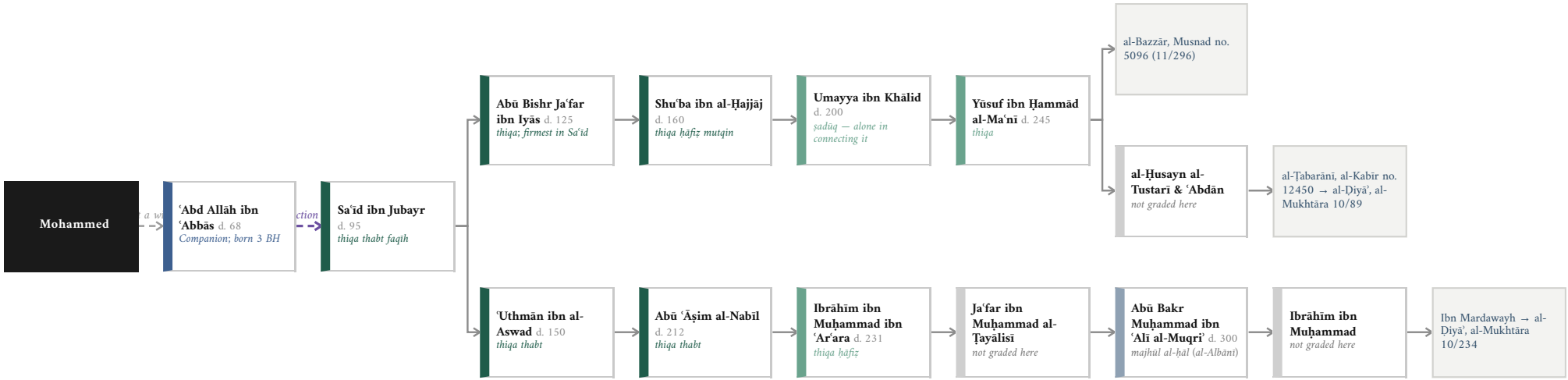
Abū Bakr al-Ḥārithī told us: Abū Bakr Muḥammad ibn Ḥayyān told us: Abū Yaḥyā al-Rāzī told us: Sahl al-ʿAskarī told us: Yaḥyā told us, from ʿUthmān ibn al-Aswad, from Saʿīd ibn Jubayr, who said: The Messenger of God ﷺ recited ‘Have you considered al-Lāt and al-ʿUzzā, and Manāt, the third, the other?’ **and Satan cast onto his tongue: ‘Those are the exalted gharānīq, and their intercession is hoped for.’** The polytheists rejoiced at it and said: ‘He has mentioned our gods.’ Then Gabriel came to the Messenger of God ﷺ and said: ‘Recite to me the speech of God.’ When he recited it to him, he said: ‘As for this, I did not bring it to you; this is from Satan.’…

NOTE A second student of Saʿīd (ʿUthmān ibn al-Aswad, thiqa thabt), through Yaḥyā al-Qaṭṭān, also gives it mursal. The edition’s modern editor (al-Ḥumaydān), on the same page, calls this route ‘mursal ṣaḥīḥ al-isnād’, lists the supporting routes, cites Ibn Ḥajar, and concludes: ‘It is so — except that, even if it is established in transmission, it is false by reason and anomalous in content, because it impugns the prophetic mission.’

This chain is sound up to Saʿīd ibn Jubayr. No transmitter in it is abandoned or accused so as to require it to be dropped; al-Albānī himself acknowledged that the chain to Saʿīd is sound and then declined to use it as proof because of irsāl. That acknowledgement matters: the dispute is not over whether the report is correctly attributed to Saʿīd, but over the intermediary Saʿīd does not name between himself and the event.

So it cannot be said that this report is weak in its chain without qualification. The precise statement is: **its chain to Saʿīd ibn Jubayr is sound, and it is mursal on his side.** Saʿīd is one of the senior Successors, so his irsāl is not without value for those who accept the mursal of senior Successors under their conditions, or who give weight to a mursal when an independent route supports it.

# Tree 8b — Kufa: Saʿīd ibn Jubayr, the connected versions (“an Ibn ʿAbbās’)




VERDICT Only two routes reach Ibn ʿAbbās. Umayya ibn Khālid alone connected Shuʿba’s chain, and with the narrator’s doubt (‘fīmā aḥsabu’ / ‘lā aʿlamuhu illā’); al-Bazzār: ‘others narrate it from Abū Bishr from Saʿīd mursal’. Ibn Ḥajar answered that its men are all trustworthy and that at worst it becomes mursal. Ibn Mardawayh’s chain, which Ibn Ḥajar once called ‘the soundest route’, contains Abū Bakr al-Muqriʾ, whom al-Albānī shows to be majhūl al-ḥāl. Whether Umayya’s connection is an accepted addition by a reliable narrator (ziyādat al-thiqa) or an anomaly (shādhdh) is disputed.

Thiqa, top rank (thabt / ḥāfiẓ / imām) · Thiqa / ṣadūq · Ṣadūq with defects (errs, tadlīs, ikhtilāṭ) · Ḍaʿīf / layyin · Matrūk / accused of lying · Majhūl / no jarḥ or taʿdīl · Not graded here · Companion

Missing / unnamed link · Book preserving the report · connection disputed · did not hear from him · not a witness to the event

NARRATORS OF TREE 8B

| NARRATOR | D. AH | GRADING (AS QUOTED) | TRANSLATION | SOURCE |
|---|---|---|---|---|
| ʿAbd Allāh ibn ʿAbbās | 68 | ولد قبل الهجرة بثلاث سنين | born three years before the Hijra | Taqrīb no. 3409, p. 309 |
| Saʿīd ibn Jubayr | 95 | ثقة ثبت فقيه … قتل بين يدي الحجاج سنة خمس وتسعين | trustworthy, firm, a jurist … killed before al-Ḥajjāj in 95 | Taqrīb no. 2278, p. 234 |
| Abū Bishr Jaʿfar ibn Iyās | 125 | ثقة من أثبت الناس في سعيد ابن جبير | trustworthy; among the firmest transmitters from Saʿīd ibn Jubayr | Taqrīb no. 930, p. 139 |
| Shuʿba ibn al-Ḥajjāj | 160 | ثقة حافظ متقن كان الثوري يقول هو أمير المؤمنين في الحديث | trustworthy, a master memoriser, meticulous; al-Thawrī called him 'Commander of the Faithful in ḥadīth' | Taqrīb no. 2790, p. 266 |
| Umayya ibn Khālid | 200 | صدوق | truthful (al-Bazzār: 'thiqa mashhūr'; he alone connected the chain, with doubt) | Taqrīb no. 553, p. 114 |
| Yūsuf ibn Ḥammād al-Maʿnī | 245 | ثقة | trustworthy | Taqrīb no. 7860, p. 610 |
| ʿUthmān ibn al-Aswad | 150 | ثقة ثبت | trustworthy, firm | Taqrīb no. 4451, p. 382 |
| Abū ʿĀṣim al-Nabīl | 212 | ثقة ثبت | trustworthy, firm | Taqrīb no. 2977, p. 280 |
| Ibrāhīm ibn Muḥammad ibn ʿArʿara | 231 | ثقة حافظ تكلم أحمد في بعض سماعه | trustworthy, a memoriser; Aḥmad criticised some of his hearing | Taqrīb no. 238, p. 93 |
| Abū Bakr Muḥammad ibn ʿAlī al-Muqriʾ | 300 | لم يذكر فيه جرحًا ولا تعديلًا، فهو مجهول الحال، وهو علة هذا الإسناد الموصول | no criticism or praise recorded, so his status is unknown; he is the defect of this connected chain (al-Albānī) | Naṣb al-majānīq p. 17 |

Al-Ṭabarānī (al-Muʿjam al-kabīr no. 12450, 12/53) and al-Bazzār (Musnad no. 5096, 11/296) narrate it through Yūsuf ibn Ḥammād al-Maʿnī ← Umayya ibn Khālid ← Shuʿba ← Abū Bishr ← Saʿīd ibn Jubayr, with the narrator's hesitation over Ibn ʿAbbās: 'I do not know it except from Ibn ʿAbbās' (al-Ṭabarānī) and 'from Ibn ʿAbbās, as I reckon — the doubt is in the ḥadīth' (al-Bazzār).

12450 - حَدَّثَنَا الْحُسَيْنُ بْنُ إِسْحَاقَ التُّسْتَرِيُّ، وَعَبْدَانُ بْنُ أَحْمَدَ، قَالَا: ثنا يُوسُفُ بْنُ حَمَّادٍ الْمَعْنِيُّ، ثنا أُمَيَّةُ بْنُ خَالِدٍ، ثنا شُعْبَةُ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، **لَا أَعْلَمُهُ إِلَّا عَنِ ابْنِ عَبَّاسٍ** أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: " قَرَأَ النَّجْمَ فَلَمَّا بَلَغَ {أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّى} [النجم: 19] {وَمَنَاةَ الثَّالِثَةَ الْأُخْرَى} [النجم: 20] **أَلْقَى الشَّيْطَانُ عَلَى لِسَانِهِ تِلْكَ الْغَرَانِيقُ الْعُلَى وَشَفَاعَتُهُنْ لَتُرْتَجَى** فَلَمَّا سَجَدَ **سَجَدَ الْمُسْلِمُونَ وَالْمُشْرِكُونَ**، فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: {وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ} [الحج: 52] إِلَى قَوْلِهِ: {عَذَابُ يَوْمٍ عَقِيمٍ} [الحج: 55] يَوْمُ بَدْرٍ "

12450 — al-Ḥusayn ibn Isḥāq al-Tustarī and ʿAbdān ibn Aḥmad told us: Yūsuf ibn Ḥammād al-Maʿnī told us: Umayya ibn Khālid told us: Shuʿba told us, from Abū Bishr, from Saʿīd ibn Jubayr — **'I do not know it except from Ibn ʿAbbās'** — that the Messenger of God ﷺ recited al-Najm, and when he reached 'Have you considered al-Lāt and al-ʿUzzā' 'and Manāt, the third, the other', **Satan cast onto his tongue: 'Those are the exalted gharānīq, and their intercession is hoped for.'** When he prostrated, the Muslims and the polytheists prostrated. Then God revealed: 'We sent no messenger or prophet before you but that, when he wished, Satan cast…' up to 'the punishment of a barren day' — the day of Badr.

ḤADĪTH COLLECTION

**al-Ṭabarānī (d. 360)**

*al-Muʿjam al-kabīr*

no. 12450, 12/53

Shamela ↗

5096- حَدَّثنا يوسف بن حماد، قَال: حَدَّثنا أميه بن خالد، قَال: حَدَّثنا شُعْبَةُ، عَن أَبِي بِشْرٍ، عَن سَعِيد بْنِ جُبَيْر، **عَنِ ابْنِ عَبَّاسٍ فِيمَا أَحْسَبُ الشَّكُّ فِي الْحَدِيثِ** أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيه وَسَلَّم كَانَ بِمَكَّةَ فَقَرَأَ سُورَةَ النَّجْمِ حَتَّى انتهى إلى: {أفرأيتم اللت والعزى ومناه الثَّالِثة الأُخْرَى} **فَجَرَى عَلَى لِسَانِه: تِلْكَ الْغَرَانِيقُ الْعُلا الشَّفَاعَةُ منها ترتجى**. قال: فسمع ذلك مشركي أَهْلِ مَكَّةَ فَسُرُّوا بِذَلِكَ فَاشْتَدَّ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيه وَسَلَّم فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى: {وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ، وَلَا نَبِيٍّ إِلَاّ إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشيطان، ثُمَّ يحكم الله آياته} . وَهَذَا الْحَدِيثُ لا نَعْلَمُهُ يُرْوَى عَن النَّبِيِّ صَلَّى اللَّهُ عَلَيه وَسَلَّم بِإِسْنَادٍ مُتَّصِلٍ عَنْهُ يَجُوزُ ذِكْرُهُ إِلَاّ بِهَذَا الإِسْنَاد، **وَلَا نَعْلَمُ أَحَدًا أَسْنَدَ هَذَا الْحَدِيثَ عَنْ شُعْبَةَ، عَن أَبِي بِشْرٍ، عَن سَعِيد، عَنِ ابْنِ عَبَّاسٍ إِلَاّ أُمَيَّةُ** وَلَمْ نَسْمَعْهُ إِلَاّ مِن يُوسُفَ بْنِ حَمَّادٍ، وَكان ثِقَةً **وَغَيْرُ أُمَيَّةَ يُحَدِّثُ بِهِ، عَن أَبِي بِشْرٍ، عَن سَعِيد بْنِ جُبَيْر مُرْسَلا**، وَإِنَّمَا هَذَا الْحَدِيثُ يُعْرَفُ عَنِ الْكَلْبِيِّ، عَن أَبِي صَالِحٍ، عَنِ ابْنِ عَبَّاسٍ **وَأُمَيَّةُ ثِقَةٌ مَشْهُورٌ**.

5096 — Yūsuf ibn Ḥammād told us: Umayya ibn Khālid told us: Shuʿba told us, from Abū Bishr, from Saʿīd ibn Jubayr, **from Ibn ʿAbbās — as I reckon; the doubt is in the ḥadīth** — that the Prophet ﷺ was in Mecca and recited Sūrat al-Najm until he reached 'Have you considered al-Lāt and al-ʿUzzā and Manāt, the third, the other', **and there ran on his tongue: 'Those are the exalted gharānīq; intercession from them is hoped for.'** The polytheists of Mecca heard it and were pleased; it weighed heavily on the Messenger of God ﷺ, and God revealed… — **This ḥadīth: we do not know it narrated from the Prophet ﷺ with a connected chain that may be mentioned except by this chain; and we know of no one who connected it from Shuʿba, from Abū Bishr, from Saʿīd, from Ibn ʿAbbās except**

ḤADĪTH COLLECTION

**al-Bazzār (d. 292)**

*al-Musnad* (*al-Baḥr al-zakhkhār*)

no. 5096, 11/296

Shamela ↗

**Umayya**; we heard it only from Yūsuf ibn Ḥammād, and he was trustworthy. **Others than Umayya narrate it from Abū Bishr, from Saʿīd ibn Jubayr, mursal.** This ḥadīth is known only from al-Kalbī, from Abū Ṣāliḥ, from Ibn ʿAbbās. **And Umayya is trustworthy and well known.**

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رَوَاهُ [الْبَزَّار] وَالطَّبَرَانِيُّ، وَزَادَ إِلَى قَوْلِهِ (عَذَابُ يَوْمٍ عَقِيمٍ) يَوْمِ بَدْرٍ، **وَرِجَالُهُمَا رِجَالُ الصَّحِيحِ** إِلَّا أَنَّ الطَّبَرَانِيَّ قَالَ: **لَا أَعْلَمُهُ إِلَّا عَنِ ابْنِ عَبَّاسٍ** عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَقَدْ تَقَدَّمَ حَدِيثٌ مُرْسَلٌ فِي سُورَةِ الْحَجِّ أَطْوَلُ مِنْ هَذَا، وَلَكِنَّهُ ضَعِيفُ الْإِسْنَادِ.

HADĪTH CRITIC
**al-Haythamī (d. 807)**
*Majmaʿ al-zawāʾid*
7/115
Shamela ↗

Al-Bazzār and al-Ṭabarānī narrated it — [al-Ṭabarānī] added: up to 'the punishment of a barren day', the day of Badr — **and the men of both are the men of the Ṣaḥīḥ, except that al-Ṭabarānī said: 'I do not know it except from Ibn ʿAbbās, from the Prophet ﷺ.'** A longer mursal ḥadīth than this has preceded in Sūrat al-Ḥajj, but its chain is weak.

The men of this route are trustworthy: al-Haythamī says of both versions that their men are the men of the Ṣaḥīḥ. Its defect therefore cannot be presented as a weak or abandoned transmitter at the root of the chain. The defect is the hesitation over connecting the report to Ibn ʿAbbās, as al-ʿAynī put it:

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وَجَمِيع هَذِه المسانيد الثَّلَاثَة لَا يحْتَج بِشَيْء مِنْهَا: أما الْإِسْنَاد الأول: **وَإِن كَانَ رِجَاله ثِقَات فَإِن الرَّاوِي شكّ فِيهِ كَمَا أخبر عَن نَفسه**، فإمَّا شكّ فِي رَفعه، فَيكون مَوْقُوفا. وَفِي وَصله فَيكون مُرْسلا، وَكِلَاهُمَا لَيْسَ بِحجَّة خُصُوصا فِيمَا فِيهِ قدح فِي حق الْأَنْبِيَاء، عَلَيْهِم الصَّلَاة وَالسَّلَام، **بل لَو جزم الثِّقَة بِرَفْعِهِ وَوَصله حملناه على الْغَلَط وَالوهم** ...

HADĪTH COMMENTARY
**al-ʿAynī (d. 855)**
*ʿUmdat al-qārī*
7/100–101
Shamela ↗

None of these three chains is used as proof. As for the first chain: **although its men are trustworthy, the narrator doubted it, as he reported of himself** — either he doubted its being raised to the Prophet, so that it would be mawqūf, or its connection, so that it would be mursal; and neither is proof, especially in what impugns the prophets, upon them be blessings and peace. **Indeed, even if a trustworthy narrator had been certain of raising it and connecting it, we would attribute it to error and mistake...**

NOTE Al-ʿAynī's last sentence makes his rejection independent of the chain: even a connected report from a trustworthy narrator would be set aside for its content. The docx cited this passage through the Dorar takhrīj; it is quoted here from ʿUmdat al-qārī itself.

Two cases must be kept apart. **First: if the report is established from Ibn ʿAbbās**, he is relating an event attributed to Mohammed, not giving an opinion or a deduction of his own; its content is a report of Mohammed's act and cannot be treated as a juristic opinion or a personal exegesis of Ibn ʿAbbās. **Second: if its connection to Ibn ʿAbbās is not established**, it remains the mursal of Saʿīd ibn Jubayr, a senior Successor, with its chain to him still sound. That is not a discarded report but a mursal one with a sound chain to Saʿīd; doubt about its connection does not erase its being established from him.

The terms should not be confused: if the report ends at Ibn ʿAbbās, it is a report from him relating Mohammed's act; if it ends at Saʿīd without naming his source, it is Saʿīd's mursal. The second case cannot be called 'the mursal of Ibn ʿAbbās'. Al-Ḍiyāʾ al-

Maqdisī's inclusion of the report in al-Aḥādīth al-mukhtāra (10/89) through al-Ṭabarānī himself is not an independent supporting route, though it does show that al-Ḍiyāʾ admitted it to his selection.

… ثَنَا الْحُسَيْنُ بْنُ إِسْحَاقَ التُّسْتَرِيُّ وَعَبْدَانُ بْنُ أَحْمَدَ قَالَا: ثَنَا يُوسُفُ بْنُ حَمَّادٍ الْمَعْنِيُّ، ثَنَا أُمَيَّةُ بْنُ خَالِدٍ، ثَنَا شُعْبَةُ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ - **لَا أَعْلَمُهُ إِلَّا - عَنِ ابْنِ عَبَّاسٍ**، (أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ «قَرَأَ النَّجْمَ) فَلَمَّا بَلَغَ: {أَفَرَأَيْتُمُ اللاتَ وَالْعُزَّى * وَمَنَاةَ الثَّالِثَةَ الأُخْرَى} **أَلْقَى الشَّيْطَانُ عَلَى لِسَانِهِ تِلْكَ الْغَرَانِيقُ الْعُلَى وَشَفَاعَتُهُمْ تُرْتَجَى**، فَلَمَّا بَلَغَ آخِرَهَا سَجَدَ وَسَجَدَ الْمُسْلِمُونَ وَالْمُشْرِكُونَ، فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: {وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلا نَبِيٍّ إِلا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ} إِلَى قَوْلِهِ: {عَذَابُ يَوْمٍ عَقِيمٍ} يَوْمُ بَدْرٍ». فِي رِوَايَةِ ابْنِ مَرْدُوَيْهِ: وَشَفَاعَتُهَا تُرْتَجَى، وَفِي آخِرِهِ قَالَ: يَوْمُ بَدْرٍ، وَالْبَاقِي سَوَاءٌ.

… al-Ḥusayn ibn Isḥāq al-Tustarī and ʿAbdān ibn Aḥmad told us: Yūsuf ibn Ḥammād al-Maʿnī told us: Umayya ibn Khālid told us: Shuʿba told us, from Abū Bishr, from Saʿīd ibn Jubayr — 'I do not know it except' — from Ibn ʿAbbās, that the Messenger of God ﷺ recited al-Najm, and when he reached 'Have you considered al-Lāt and al-ʿUzzā, and Manāt, the third, the other', Satan cast onto his tongue: 'Those are the exalted gharānīq, and their intercession is hoped for.' When he reached its end he prostrated, and the Muslims and the polytheists prostrated… In Ibn Mardawayh's version: 'and her intercession is hoped for', and at its end he said: the day of Badr; the rest is the same.

HADĪTH COLLECTION

**al-Ḍiyāʾ al-Maqdisī (d. 643)**
*al-Aḥādīth al-mukhtāra*
10/89

Shamela ↗

… حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُحَمَّدٍ، حَدَّثَنِي **أَبُو بَكْرٍ مُحَمَّدُ بْنُ عَلِيٍّ الْمُقْرِئُ الْبَغْدَادِيُّ**، ثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ الطَّيَالِسِيُّ، ثَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ عَرْعَرَةَ، ثَنَا أَبُو عَاصِمٍ النَّبِيلُ، ثَنَا عُثْمَانُ بْنُ الْأَسْوَدِ، **عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ** «أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَرَأَ: {أَفَرَأَيْتُمُ اللاتَ وَالْعُزَّى * وَمَنَاةَ الثَّالِثَةَ الأُخْرَى} **تِلْكَ الْغَرَانِيقُ الْعُلَى وَشَفَاعَتُهُنَّ تُرْتَجَى ..** فَفَرِحَ الْمُشْرِكُونَ بِذَلِكَ، وَقَالُوا: قَدْ ذَكَرَ آلِهَتَنَا فَجَاءَهُ جِبْرِيلُ، فَقَالَ: اقْرَأْ عَلَيَّ مَا جِئْتُكَ بِهِ قَالَ: فَقَرَأَ: {أَفَرَأَيْتُمُ اللاتَ وَالْعُزَّى * وَمَنَاةَ الثَّالِثَةَ الأُخْرَى} تِلْكَ الْغَرَانِيقُ الْعُلَى وَشَفَاعَتُهُنَّ تُرْتَجَى، فَقَالَ: مَا أَتَيْتُكَ بِهَذَا، هَذَا عَنِ الشَّيْطَانِ، أَوْ قَالَ: هَذَا مِنَ الشَّيْطَانِ لَمْ آتِكَ بِهَا …

… Ibrāhīm ibn Muḥammad told me: **Abū Bakr Muḥammad ibn ʿAlī al-Muqrīʾ al-Baghdādī** told me: Jaʿfar ibn Muḥammad al-Ṭayālisī told us: Ibrāhīm ibn Muḥammad ibn ʿArʿara told us: Abū ʿĀṣim al-Nabīl told us: ʿUthmān ibn al-Aswad told us, from Saʿīd ibn Jubayr, **from Ibn ʿAbbās**, that the Messenger of God ﷺ recited 'Have you considered al-Lāt and al-ʿUzzā, and Manāt, the third, the other' — 'Those are the exalted gharānīq, and their intercession is hoped for.' The polytheists rejoiced at it and said: 'He has mentioned our gods.' Then Gabriel came to him and said: 'Recite to me what I brought you.' He recited… 'Those are the exalted gharānīq, and their intercession is hoped for.' He said: 'I did not bring you this; this is from Satan' — or he said: 'this is of Satan; I did not bring them to you'…

HADĪTH COLLECTION

**al-Ḍiyāʾ al-Maqdisī, from Ibn Mardawayh**
*al-Aḥādīth al-mukhtāra*
10/234–235

Shamela ↗

... لكنه قال عقب ذلك: "ورواه الطبري من طريق سعيد بن جبير مرسلًا، وأخرجه ابن مردويه من طريق أبي عاصم النبيل، عن عثمان بن الأسود، عن سعيد بن جبير، عن ابن عباس نحوه، **ولم يشك في وصله، وهذا أصح طرق الحديث**. قال البزار ...". قلت: وقد نقلنا كلام البزار آنفًا، ثم ذكر الحافظ المراسيل الآتية، ثم قال: "**فهذه مراسيل يقوي بعضها بعضًا**".

... but he [Ibn Ḥajar] said after that: 'Al-Ṭabarī narrated it by way of Saʿīd ibn Jubayr, mursal; and Ibn Mardawayh brought it out by way of Abū ʿĀṣim al-Nabīl, from ʿUthmān ibn al-Aswad, from Saʿīd ibn Jubayr, from Ibn ʿAbbās, similarly, **and he did not doubt its connection; and this is the soundest route of the ḥadīth.** Al-Bazzār said…' — I say: we have quoted al-Bazzār's words above. Then al-Ḥāfiẓ mentioned the mursal reports that follow, and said: **'These are mursal reports that strengthen one another.'**

MODERN CRITIC, QUOTING IBN ḤAJAR

**al-Albānī, quoting Ibn Ḥajar's Takhrīj al-Kashshāf**

*Naṣb al-majānīq*

p. 13

Shamela ↗

... الحافظ لما رَدّ على القاضي عياض تضعيفه للحديث من طريق إسناد البزار الموصول بسبب الشك، قال الحافظ: "**أما ضعفه فلا ضعف فيه أصلًا** "قلت: يعني في رواته"، **فإن الجميع ثقات**، وأما الشك فيه، فقد يجيء تأثيره ولو فردًا غريبًا - كذا- **لكن غايته أن يصير مرسلًا**، وهو حجة عند عياض وغيره ممن يقبل مرسل الثقة، **وهو حجة إذا اعتضد عند من يَرُدّ المرسل، وهو إنما يعتضد بكثرة المتابعات**".

... when al-Ḥāfiẓ answered al-Qāḍī ʿIyāḍ's weakening of the ḥadīth through al-Bazzār's connected chain on account of the doubt, he said: **'As for its weakness, there is no weakness in it at all'** — I say: he means in its narrators — **'for all of them are trustworthy. As for the doubt in it, its effect may come... but the most it amounts to is that it becomes mursal; and that is proof for ʿIyāḍ and others who accept the mursal of a trustworthy narrator, and it is proof, when corroborated, for those who reject the mursal — and it is corroborated only by the multitude of supporting routes.'**

MODERN CRITIC, QUOTING IBN ḤAJAR

**al-Albānī, quoting Ibn Ḥajar**

*Naṣb al-majānīq*

p. 14

Shamela ↗

قلت: **وهذا إسناد رجاله كلهم ثقات** وكلهم من رجال "التهذيب" إلا من دون ابن عرعرة، ليس فيهم من ينبغي النظر فيه غير أبي بكر محمد بن علي المقري البغدادي ... ولم يذكر فيه جرحًا ولا تعديلًا، **فهو مجهول الحال، وهو علة هذا الإسناد الموصول** ...

I say: **all the men of this chain are trustworthy**, all of them men of al-Tahdhīb except those below Ibn ʿAr'ara; none of them needs scrutiny except Abū Bakr Muḥammad ibn ʿAlī al-Muqri' al-Baghdādī … [al-Khaṭīb] mentioned no criticism or praise of him, **so he is of unknown status (majhūl al-ḥāl), and he is the defect of this connected chain...**

NOTE Al-Albānī also notes (p. 16) that al-Wāḥidī has the same report from ʿUthmān ibn al-Aswad through Yaḥyā al-Qaṭṭān mursal, and concludes that the mursal form is the correct one from ʿUthmān.

MODERN CRITIC

**al-Albānī**

*Naṣb al-majānīq*

p. 17

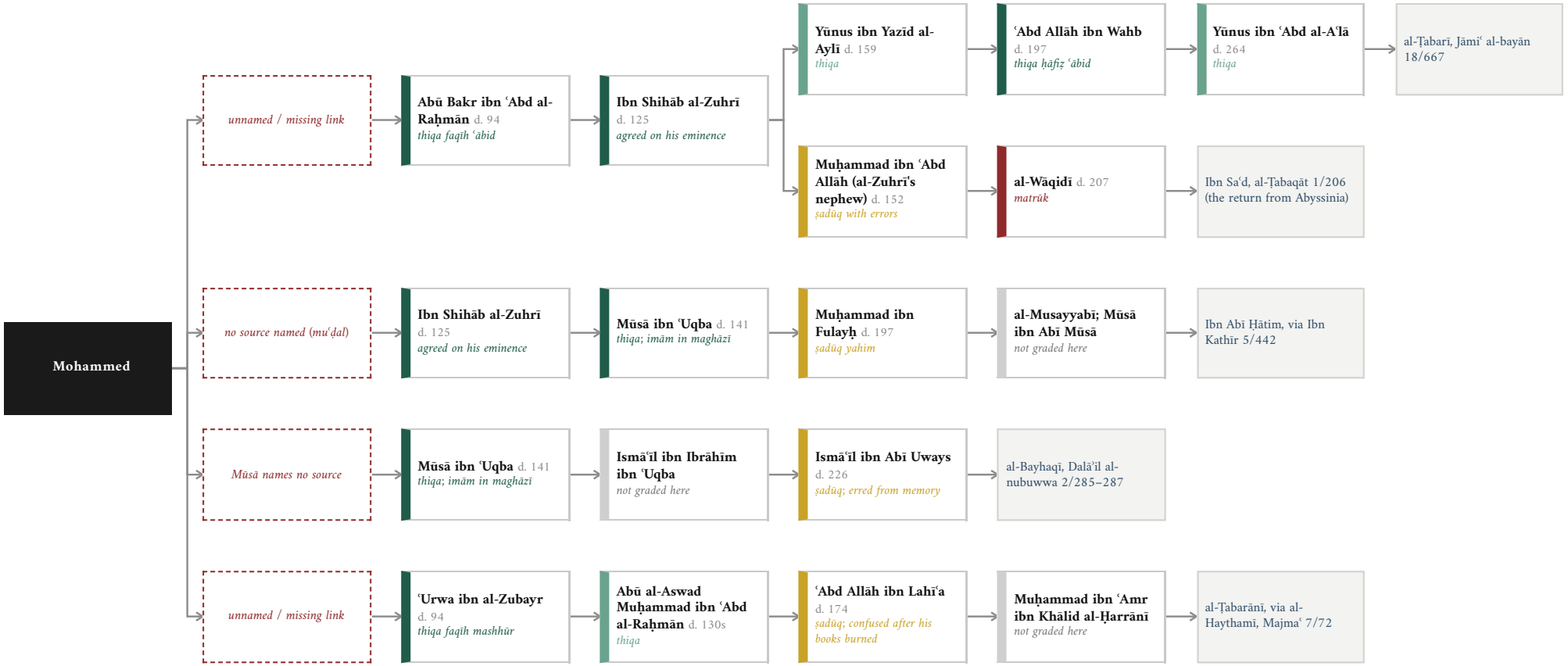
Shamela ↗

ANALYSIS: WHAT THE TWO CONNECTED ROUTES ADD

Neither connected route is free of dispute. Umayya's chain has only trustworthy or truthful men, but Umayya alone connected it and the doubt is recorded in the chain itself; Ibn Ḥajar's answer is that at worst it falls back to a mursal, which is then corroborated. Ibn Mardawayh's chain is broken by one man of unknown status below Abū ʿĀṣim.

The argument of this paper does not need either connected route. The case rests on the mursal of Saʿīd itself, whose chain is admitted to be sound, together with the other mursal reports in 2.3–2.5.

# Tree 2 — Medina II: Abū Bakr ibn ʿAbd al-Raḥmān, al-Zuhrī, Mūsā ibn ʿUqba and ʿUrwa




VERDICT The al-Ṭabarī branch — Yūnus ibn ʿAbd al-Aʿlā ← Ibn Wahb ← Yūnus ibn Yazīd ← al-Zuhrī ← Abū Bakr ibn ʿAbd al-Raḥmān — is one of the two routes Ibn Ḥajar says have men 'on the condition of the two Ṣaḥīḥs'; al-Albānī concedes it is ṣaḥīḥ to Abū Bakr, and mursal. Ibn Abī Ḥātim's and al-Bayhaqī's versions drop Abū Bakr and stop at al-Zuhrī or Mūsā (muʿḍal). ʿUrwa's version carries Ibn Lahīʿa, and al-Wāqidī's is abandoned.

Thiqa, top rank (thabt / ḥāfiẓ / imām) · Thiqa / ṣadūq · Ṣadūq with defects (errs, tadlīs, ikhtilāṭ) · Ḍaʿīf / layyin · Matrūk / accused of lying · Majhūl / no jarḥ or taʿdīl · Not graded here · Companion

Missing / unnamed link · Book preserving the report · connection disputed · did not hear from him · not a witness to the event

NARRATORS OF TREE 2

| NARRATOR | D. AH | GRADING (AS QUOTED) | TRANSLATION | SOURCE |
|---|---|---|---|---|
| Abū Bakr ibn ʿAbd al-Raḥmān | 94 | ثقة فقيه عابد ... مات سنة أربع وتسعين | trustworthy, a jurist, devout … died 94 | Taqrīb no. 7976, p. 623 |
| Ibn Shihāb al-Zuhrī | 125 | الفقيه الحافظ متفق على جلالته وإتقانه | the jurist and memoriser; his eminence and precision are agreed upon | Taqrīb no. 6296, p. 506 |
| Yūnus ibn Yazīd al-Aylī | 159 | ثقة إلا أن في روايته عن الزهري وهما قليلا وفي غير الزهري خطأ | trustworthy, except for slight error in what he transmits from al-Zuhrī, and error outside al-Zuhrī | Taqrīb no. 7919, p. 614 |
| ʿAbd Allāh ibn Wahb | 197 | ثقة حافظ عابد | trustworthy, a memoriser, devout | Taqrīb no. 3694, p. 328 |
| Yūnus ibn ʿAbd al-Aʿlā | 264 | ثقة | trustworthy | Taqrīb no. 7907, p. 613 |
| Muḥammad ibn ʿAbd Allāh (al-Zuhrī's nephew) | 152 | صدوق له أوهام | truthful, with errors | Taqrīb no. 6049, p. 490 |
| al-Wāqidī | 207 | متروك مع سعة علمه | abandoned, despite the breadth of his knowledge | Taqrīb no. 6175, p. 498 |
| Mūsā ibn ʿUqba | 141 | ثقة فقيه إمام في المغازي | trustworthy, a jurist, an imām in the campaigns literature | Taqrīb no. 6992, p. 552 |
| Muḥammad ibn Fulayḥ | 197 | صدوق يهم | truthful but makes mistakes | Taqrīb no. 6228, p. 502 |
| Ismāʿīl ibn Abī Uways | 226 | صدوق أخطأ في أحاديث من حفظه | truthful; erred in some ḥadīths from memory | Taqrīb no. 460, p. 108 |
| ʿUrwa ibn al-Zubayr | 94 | ثقة فقيه مشهور | trustworthy, a well-known jurist | Taqrīb no. 4561, p. 389 |
| Abū al-Aswad Muḥammad ibn ʿAbd al-Raḥmān | 130s | ثقة | trustworthy | Taqrīb no. 6085, p. 493 |
| ʿAbd Allāh ibn Lahīʿa | 174 | صدوق ... خلط بعد احتراق كتبه | truthful … became confused after his books burned | Taqrīb no. 3563, p. 319 |

Al-Ṭabarī reports through Yūnus ibn Yazīd from Ibn Shihāb al-Zuhrī: ‘Abū Bakr ibn ʿAbd al-Raḥmān ibn al-Ḥārith ibn Hishām told me’, and then gives the story. The chain to Abū Bakr is sound, as Ibn Ḥajar indicated and al-Albānī accepted. Its source is independent of Saʿīd ibn Jubayr’s: the first is Shuʿba ← Abū Bishr ← Saʿīd; the second, Yūnus ibn Yazīd ← al-Zuhrī ← Abū Bakr ibn ʿAbd al-Raḥmān.

TAFSĪR

**al-Ṭabarī**

*Jāmiʿ al-bayān*

ed. Shākir, 18/667

Shamela ↗

حدثنا يونس، قال: أخبرنا ابن وهب، قال: أخبرني يونس، عن ابن شهاب، أنه سئل عن قوله: (وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلا نَبِيٍّ) ... الآية، **قال ابن شهاب: ثني أبو بكر بن عبد الرحمن بن الحارث**، أن رسول الله ﷺ وهو بمكة قرأ عليهم: (وَالنَّجْمِ إِذَا هَوَى) ، فلما بلغ (أَفَرَأَيْتُمُ اللاتَ وَالْعُزَّى وَمَنَاةَ الثَّالِثَةَ الأُخْرَى) **قال: إن شفاعتهن ترتجى. وسها رسول الله ﷺ**، فلقيه المشركون الذين في قلوبهم مرض، فسلموا عليه، وفرحوا بذلك، **فقال لهم: إنما ذلك من الشيطان**. فأنزل الله: (وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلا نَبِيٍّ) ... حتى بلغ: (فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ) .

Yūnus told us: Ibn Wahb informed us: Yūnus informed me, from Ibn Shihāb, that he was asked about His words ‘We sent no messenger or prophet before you…’; Ibn Shihāb said: **Abū Bakr ibn ʿAbd al-Raḥmān ibn al-Ḥārith told me** that the Messenger of God ﷺ, while in Mecca, recited to them ‘By the star when it falls’, and when he reached ‘Have you considered al-Lāt and al-ʿUzzā, and Manāt, the third, the other?’ **he said: ‘Their intercession is hoped for.’ And the Messenger of God ﷺ made a slip (sahā).** The polytheists in whose hearts is a sickness met him, greeted him and rejoiced at it. He said to them: ‘That was only from Satan.’ So God revealed ‘We sent no messenger or prophet before you…’ until He reached ‘then God abrogates what Satan casts’.

NOTE This version does not contain the word gharānīq; it has only ‘their intercession is hoped for’, and attributes the words to Mohammed’s own slip (sahw), which he then ascribes to Satan.

MODERN CRITIC

**al-Albānī**

*Naṣb al-majānīq*

p. 18

Shamela ↗

رواه ابن جرير "17/ 121" **وإسناده إلى أبي بكر بن عبد الرحمن صحيح**، كما قال السيوطي تبعًا للحافظ، لكن علته أنه مرسل ...

Ibn Jarīr narrated it (17/121), **and its chain to Abū Bakr ibn ʿAbd al-Raḥmān is sound**, as al-Suyūṭī said following al-Ḥāfiẓ; but its defect is that it is mursal…

TAFSĪR

**Ibn Kathīr, quoting Ibn Abī Ḥātim**

*Tafsīr al-Qurʾān al-ʿaẓīm*

5/442–443

Shamela ↗

ثم قال ابن أبي حاتم: حدثنا موسى بن أبي موسى الكوفي، حدثنا محمد بن إسحاق المُسَيَّبِي، حدثنا محمد بن فُلَيْح، عن موسى بن عقبة، عن ابن شهاب قال: أنزلت سورة النجم، وكان المشركون يقولون: لو كان هذا الرجل يذكر آلهتنا بخير أقررناه وأصحابه، ولكنه لا يذكر من خالف دينه من اليهود والنصارى بمثل الذي يذكر آلهتنا من الشتم والشر. وكان رسول الله ﷺ قد اشتد عليه ما ناله وأصحابه من أذاهم وتكذيبهم، وأحزنه ضلالهم، فكان يتمنى هُداهم، فلما أنزل الله سورة "النجم" قال: ﴿أَفَرَأَيْتُمُ اللاتَ وَالْعُزَّى * وَمَنَاةَ الثَّالِثَةَ الأُخْرَى * أَلَكُمُ الذَّكَرُ وَلَهُ الأُنْثَى﴾ **ألقى الشيطان عندها كلمات حين ذكر الله الطواغيت، فقال: "وإنهن لهن الغرانيق العلى. وإن شفاعتهن لهي التي ترتجى"**. وكان ذلك من سجع الشيطان وفتنته، فوقعت هاتان الكلمتان في قلب كل مشرك بمكة، وزلت بها ألسنتهم، وتباشروا بها، وقالوا: إن محمدا، قد رجع إلى دينه الأول، ودين قومه. فلما بلغ رسول الله ﷺ [آخر النجم]، سجد وسجد كل من حضره من مسلم أو مشرك. غير أن الوليد بن المغيرة كان رجلا

كبيرا، فرفع على كفه ترابا فسجد عليه. فعجب الفريقان كلاهما من جماعتهم في السجود، لسجود رسول الله ﷺ، فأما المسلمون فعجبوا لسجود المشركين معهم على غير إيمان ولا يقين - **ولم يكن المسلمون سمعوا الآية التي ألقى الشيطان في مسامع المشركين** - فاطمأنت أنفسهم لما ألقى الشيطانُ في أمنية رسول الله ﷺ، وحدثهم به الشيطان أن رسول الله ﷺ قد قرأها في السورة، فسجدوا لتعظيم آلهتهم. ففشت تلك الكلمة في الناس، وأظهرها الشيطان، حتى بلغت أرض الحبشة ومن بها من المسلمين، عثمان بن مظعون وأصحابه، وتحدثوا أن أهل مكة قد أسلموا كلهم، وصلوا مع رسول الله ﷺ، وبلغهم سجود الوليد بن المغيرة على التراب على كفه، وحُدِّثوا أن المسلمين قد أمنوا بمكة فأقبلوا سراعا وقد نسخ الله ما ألقى الشيطان، وأحكم الله آياته، وحفظه من الفرية، وقال [تعالى]: (وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلا نَبِيٍّ إِلا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ * لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْقَاسِيَةِ قُلُوبُهُمْ وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ)، فلما بين الله قضاءه، وبرأه من سجع الشيطان، انقلب المشركون بضلالهم وعداوتهم المسلمين، واشتدوا عليهم. **وهذا أيضًا مرسل**. وفي تفسير ابن جرير عن الزهري، عن أبي بكر بن عبد الرحمن بن الحارث بن هشام، نحوه. وقد رواه الإمام أبو بكر البيهقي في كتابه "دلائل النبوة" **فلم يَجُزْ به موسى بن عقبة**، ساقه في مغازيه بنحوه، قال: وقد روينا عن ابن إسحاق هذه القصة. قلت: وقد ذكرها محمد بن إسحاق في السيرة بنحو من هذا، **وكلها مرسلات ومنقطعات**، فالله أعلم.

Then Ibn Abī Ḥātim said: Mūsā ibn Abī Mūsā al-Kūfī told us: Muḥammad ibn Isḥāq al-Musayyabī told us: Muḥammad ibn Fulayḥ told us, from Mūsā ibn ʿUqba, from Ibn Shihāb, who said: Sūrat al-Najm was revealed while the polytheists were saying: 'If this man mentioned our gods with good, we would leave him and his companions be…' The Messenger of God ﷺ was distressed by the harm and denial he and his companions suffered, and their error grieved him; he wished for their guidance. When God revealed Sūrat al-Najm he said: 'Have you considered al-Lāt and al-ʿUzzā, and Manāt, the third, the other? Is the male yours and the female His?' — **Satan cast, at that point, words when God mentioned the idols, and said: 'And they are the exalted gharānīq, and their intercession is that which is hoped for.'** That was of Satan's rhymed speech and his temptation. These two phrases fell into the heart of every polytheist in Mecca … and they said: 'Mohammed has returned to his first religion and the religion of his people.' When the Messenger of God ﷺ reached the end of al-Najm he prostrated, and everyone present, Muslim or polytheist, prostrated … The Muslims wondered at the polytheists' prostrating with them without faith or certainty — **the Muslims had not heard what Satan cast into the polytheists' hearing** … The word spread among people and Satan made it public until it reached Abyssinia … **This too is mursal.** In the Tafsīr of Ibn Jarīr it is from al-Zuhrī, from Abū Bakr ibn ʿAbd al-Raḥmān ibn al-Ḥārith ibn Hishām, similarly. Al-Bayhaqī narrated it in Dalāʾil al-nubuwwa and **did not take it beyond Mūsā ibn ʿUqba**, who gave it in his Maghāzī similarly … I say: Muḥammad ibn Isḥāq mentioned it in the Sīra in a similar form; **all of them are mursal and broken reports**, and God knows best.

MODERN CRITIC

**al-Albānī**

*Naṣb al-majānīq*

pp. 18–19

Shamela ↗

وأخرجه ابن أبي حاتم من طريق محمد بن فليح، عن موسى بن عقبة، عن ابن شهاب قال: فذكره مطولًا، **ولم يذكر في إسناده أبا بكر بن عبد الرحمن، فهو مرسل، بل معضل** ...

Ibn Abī Ḥātim brought it out by way of Muḥammad ibn Fulayḥ, from Mūsā ibn ʿUqba, from Ibn Shihāb, at length, **and did not mention Abū Bakr ibn ʿAbd al-Raḥmān in its chain, so it is mursal — indeed muʿḍal**...

SĪRA / DALĀ'IL

**al-Bayhaqī (d. 458)**

*Dalāʾil al-nubuwwa*

2/285–287

Shamela ↗

أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ بْنِ عُقْبَةَ **عَنْ عَمِّهِ مُوسَى بْنِ عُقْبَةَ فِي كِتَابِ الْمَغَازِي**، قَالَ: ... فَلَمَّا أَنْزَلَ اللهُ عَزَّ وَجَلَّ سُورَةَ النَّجْمِ قَالَ: أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّى وَمَنَاةَ الثَّالِثَةَ الْأُخْرَى أَلْقَى الشَّيْطَانُ عِنْدَهَا كَلِمَاتٍ حِينَ ذَكَرَ اللهُ عَزَّ وَجَلَّ آخِرَ الطَّوَاغِيتِ فَقَالَ: **«وَإِنَّهُنَّ الْغَرَانِيقُ الْعُلَى وَإِنَّ شَفَاعَتَهُنَّ لَهِيَ الَّتِي تُرْتَجَى»** وَكَانَ ذَلِكَ مِنْ سَمْعِ الشَّيْطَانِ وَفِتْنَتِهِ، فَوَقَعَتْ هَاتَانِ الْكَلِمَتَانِ فِي قَلْبِ كُلِّ مُشْرِكٍ بِمَكَّةَ، وَزَلَّتْ بِهَا أَلْسِنَتُهُمْ وَتَبَاشَرُوا بِهَا، وَقَالُوا: إِنَّ مُحَمَّدًا قَدْ رَجَعَ إِلَى دِينِهِ الْأَوَّلِ وَدِينِ قَوْمِهِ، فَلَمَّا بَلَغَ رَسُولَ اللهِ صَلَّى اللهُ عليه وآله وَسَلَّمَ آخِرَ النَّجْمِ سَجَدَ، وَسَجَدَ كُلُّ مَنْ حَضَرَ مِنْ مُسْلِمٍ أَوْ مُشْرِكٍ، غَيْرَ أَنَّ الْوَلِيدَ بْنَ الْمُغِيرَةِ وَكَانَ شَيْخًا كَبِيرًا رَفَعَ مِلْءَ كَفَّيْهِ تُرَابًا فَسَجَدَ عَلَيْهِ، فَعَجِبَ الْفَرِيقَانِ كِلَاهُمَا مِنْ جَمَاعَتِهِمْ فِي السُّجُودِ بِسُجُودِ رَسُولِ اللهِ صلى الله عليه وآله وسلم: فأما الْمُسْلِمُونَ فَعَجِبُوا لِسُجُودِ الْمُشْرِكِينَ مَعَهُمْ عَلَى غَيْرِ إِيمَانٍ وَلَا يَقِينٍ، **وَلَمْ يَكُنِ الْمُسْلِمُونَ سَمِعُوا الَّذِي أَلْقَى الشَّيْطَانُ عَلَى أَلْسِنَةِ الْمُشْرِكِينَ**، وَأَمَّا الْمُشْرِكُونَ فَاطْمَأَنَّتْ أَنْفُسُهُمْ إِلَى النَّبِيِّ صَلَّى اللهُ عليه وآله وَسَلَّمَ وَأَصْحَابِهِ لِمَا أُلْقِيَ فِي أُمْنِيَّةِ النَّبِيِّ صَلَّى اللهُ عليه وآله وَسَلَّمَ، وَحَدَّثَهُمُ الشَّيْطَانُ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وآله وَسَلَّمَ قَدْ قَرَأَهَا فِي السَّجْدَةِ، فَسَجَدُوا لِتَعْظِيمِ آلِهَتِهِمْ ...

Ismāʿīl ibn Abī Uways informed us: Ismāʿīl ibn Ibrāhīm ibn ʿUqba informed us, from his uncle Mūsā ibn ʿUqba, **in the Book of the Campaigns**, who said: … When God revealed Sūrat al-Najm and said 'Have you considered al-Lāt and al-ʿUzzā, and Manāt, the third, the other', Satan cast words at that point, when God mentioned the last of the idols, and said: **'And they are the exalted gharānīq, and their intercession is that which is hoped for'** … When the Messenger of God ﷺ reached the end of al-Najm he prostrated, and everyone present, Muslim or polytheist, prostrated, except that al-Walīd ibn al-Mughīra, an old man, raised a palmful of dust and prostrated on it … The Muslims had not heard what Satan cast onto the polytheists' tongues; as for the polytheists, they were reassured … and Satan told them that the Messenger of God ﷺ had recited it in the prostration, so they prostrated to honour their gods …

NOTE The text in Ibn Abī Ḥātim and al-Bayhaqī is the same Mūsā ibn ʿUqba narrative; al-Bayhaqī's chain stops at Mūsā, Ibn Abī Ḥātim's at al-Zuhrī.

أخبرنا محمد بن عمر قال: حدثني محمد بن عبد الله عن الزهري عن أبي بكر بن عبد الرحمن بن الحارث بن هشام قال: **فشت تلك السجدة في الناس حتى بلغت أرض الحبشة**، فبلغ أصحاب رسول الله، صلى الله عليه وسلم، أن أهل مكة قد سجدوا وأسلموا حتى أن الوليد بن المغيرة وأبا أحيحة قد سجدا خلف النبي، صلى الله عليه وسلم، فقال القوم: فمن بقي بمكة إذا أسلم هؤلاء؟ وقالوا: عشائرنا أحب إلينا، نخرجوا راجعين حتى غذا [كذا] كانوا دون مكة بساعة من نهار لقوا ركباً من كنانة فسألوهم عن قريش وعن حالهم، فقال الركب: **ذكر محمد وآلهتهم بخير فتابعه الملأ، ثم ارتد عنها فعاد لشتم آلهتهم** وعادوا له بالشر، فتركاهم على ذلك ... قال محمد بن عمر: فكانوا خرجوا في رجب سنة خمس فأقاموا شعبان وشهر رمضان **وكانت السجدة في شهر رمضان** وقدموا في شوال سنة خمس.

SĪRA / ṬABAQĀT
**Ibn Saʿd (d. 230)**
*al-Ṭabaqāt al-kubrā*
ed. Dār Ṣādir, 1/206
Shamela ↗

Muḥammad ibn ʿUmar [al-Wāqidī] informed us: Muḥammad ibn ʿAbd Allāh told me, from al-Zuhrī, from Abū Bakr ibn ʿAbd al-Raḥmān ibn al-Ḥārith ibn Hishām, who said: **That prostration spread among people until it reached Abyssinia**; the companions of the Messenger of God ﷺ heard that the people of Mecca had prostrated and become Muslim … They set out to return, until, an hour's journey short of Mecca, they met riders from Kināna and asked them about Quraysh. The riders said: **'Mohammed mentioned their gods with good, and the notables followed him; then he went back on it and returned to reviling their gods, and they returned to hostility to him'** … Muḥammad ibn ʿUmar said: **They had left in Rajab of year five ... the prostration was in the month of Ramaḍān**, and they arrived in Shawwāl of year five.

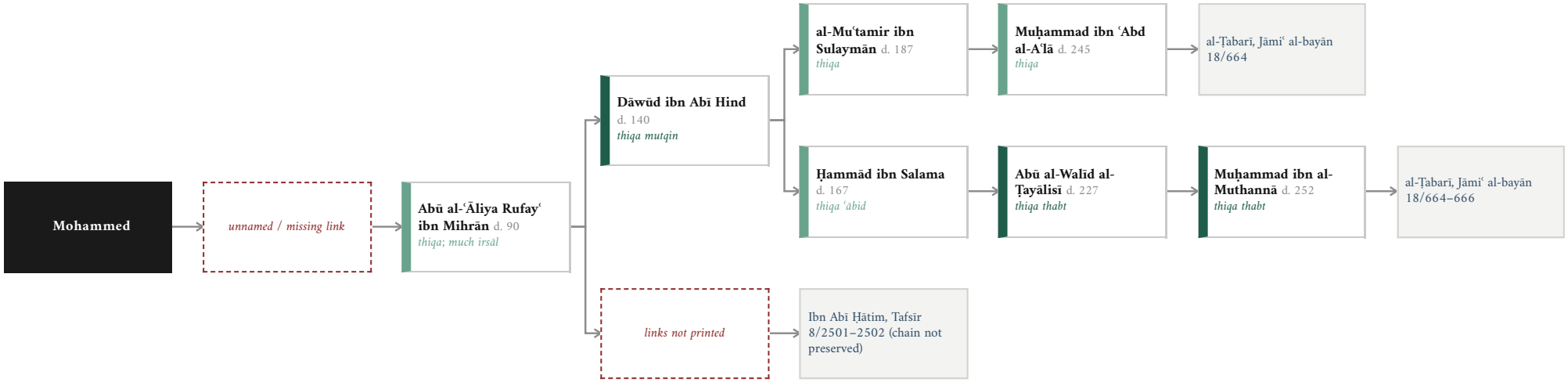
NOTE Weak (al-Wāqidī is matrūk) and given here only for the date, which al-Wāqidī supplies himself; 'year five' is year five of the mission.

رَوَاهُ الطَّبَرَانِيُّ مُرْسَلًا، **وَفِيهِ ابْنُ لَهِيعَةَ، وَلَا يُحْتَمَلُ هَذَا مِنَ ابْنِ لَهِيعَةَ.**

HADĪTH CRITIC
**al-Haythamī**
*Majmaʿ al-zawāʾid*
7/72
Shamela ↗

Al-Ṭabarānī narrated it mursal [from ʿUrwa], **and Ibn Lahīʿa is in it, and this is not tolerated from Ibn Lahīʿa.**

# Tree 3 — Basra I: Abū al-ʿĀliya




VERDICT Every named link is thiqa: both of al-Ṭabarī's chains meet at Dāwūd ibn Abī Hind and run through al-Muʿtamir and Ḥammād ibn Salama separately — the 'split' Ibn Ḥajar describes (farraqahumā). Ibn Ḥajar puts its men on the condition of the two Ṣaḥīḥs; al-Albānī concedes it is ṣaḥīḥ to Abū al-ʿĀliya. Its only defect is irsāl.

Thiqa, top rank (thabt / ḥāfiẓ / imām) · Thiqa / ṣadūq · Ṣadūq with defects (errs, tadlīs, ikhtilāṭ) · Ḍaʿīf / layyin · Matrūk / accused of lying · Majhūl / no jarḥ or taʿdīl · Not graded here · Companion

Missing / unnamed link · Book preserving the report · connection disputed · did not hear from him · not a witness to the event

NARRATORS OF TREE 3

| NARRATOR | D. AH | GRADING (AS QUOTED) | TRANSLATION | SOURCE |
|---|---|---|---|---|
| Abū al-ʿĀliya Rufayʿ ibn Mihrān | 90 | ثقة كثير الإرسال ... مات سنة تسعين وقيل ثلاث وتسعين | trustworthy; transmits with gaps a great deal … died 90 or 93 | Taqrīb no. 1953, p. 210 |
| Dāwūd ibn Abī Hind | 140 | ثقة متقن كان يهم بأخرة | trustworthy, meticulous; made mistakes late in life | Taqrīb no. 1817, p. 200 |
| al-Muʿtamir ibn Sulaymān | 187 | ثقة | trustworthy | Taqrīb no. 6785, p. 539 |
| Muḥammad ibn ʿAbd al-Aʿlā | 245 | ثقة | trustworthy | Taqrīb no. 6060, p. 491 |
| Ḥammād ibn Salama | 167 | ثقة عابد أثبت الناس في ثابت وتغير حفظه بأخرة | trustworthy, devout; firmest in Thābit; his memory changed late in life | Taqrīb no. 1499, p. 178 |
| Abū al-Walīd al-Ṭayālisī | 227 | ثقة ثبت | trustworthy, firm | Taqrīb no. 7301, p. 573 |
| Muḥammad ibn al-Muthannā | 252 | ثقة ثبت | trustworthy, firm | Taqrīb no. 6264, p. 505 |

Al-Ṭabarī reports the story through al-Muʿtamir ibn Sulaymān and through Ḥammād ibn Salama, both from Dāwūd ibn Abī Hind, from Abū al-ʿĀliya. This chain is sound to Abū al-ʿĀliya, and Ibn Ḥajar lists it among the mursal reports whose men are on the condition of the two Ṣaḥīḥs.

TAFSĪR

**al-Ṭabarī**

*Jāmiʿ al-bayān*

18/664

Shamela ↗

حدثنا ابن عبد الأعلى، قال: ثنا المعتمر، قال: سمعت داود، **عن أبي العالية**، قال: قالت قريش لرسول الله ﷺ: إنما جلساؤك عبد بني فلان ومولى بني فلان، فلو ذكرت آلهتنا بشيء جالسناك، فإنه يأتيك أشراف العرب فإذا رأوا جلساءك أشراف قومك كان أرغب لهم فيك، قال: فألقى الشيطان في أمنيته، فنزلت هذه الآية: (أَفَرَأَيْتُمُ اللاتَ وَالْعُزَّى وَمَنَاةَ الثَّالِثَةَ الأُخْرَى) قال: **فأجرى الشيطان على لسانه: تلك الغرانيق العلى، وشفاعتهن ترجى، مثلهن لا يُنسى**، قال: فسجد النبيّ حين قرأها، وسجد معه المسلمون والمشركون، **فلما علم الذي أجرى على لسانه، كبر ذلك عليه**، فأنزل الله (وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلا نَبِيٍّ إِلا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ) ... إلى قوله: (وَاللَّهُ عَلِيمٌ حَكِيمٌ) .

Ibn ʿAbd al-Aʿlā told us: al-Muʿtamir told us: I heard Dāwūd, from Abū al-ʿĀliya, who said: Quraysh said to the Messenger of God ﷺ: ‘Your companions are only the slave of Banū So-and-so and the client of Banū So-and-so. If you mentioned our gods with something, we would sit with you; for the nobles of the Arabs come to you, and if they saw that those who sit with you are the nobles of your people, they would be more inclined to you.’ He said: So Satan cast into his wish, and this verse came down: ‘Have you considered al-Lāt and al-ʿUzzā, and Manāt, the third, the other?’ He said: **And Satan made to run on his tongue: ‘Those are the exalted gharānīq, and their intercession is hoped for; their like is not forgotten.’** He said: The Prophet prostrated when he recited it, and the Muslims and the polytheists prostrated with him. **When he learned what had been made to run on his tongue, it weighed heavily on him**, and God revealed ‘We sent no messenger or prophet before you…’ up to ‘and God is Knowing, Wise.’

TAFSĪR

**al-Ṭabarī**

*Jāmiʿ al-bayān*

18/664–666

Shamela ↗

حدثنا ابن المثنى، قال: ثنا أبو الوليد، قال: ثنا حماد بن سلمة، **عن داود بن أبي هند، عن أبي العالية** قال: قالت قريش: يا محمد إنما يجالسك الفقراء والمساكين وضعفاء الناس، فلو ذكرت آلهتنا بخير لجالسناك فإن الناس يأتونك من الآفاق، فقرأ رسول الله ﷺ سورة النجم; فلما انتهى على هذه الآية (أَفَرَأَيْتُمُ اللاتَ وَالْعُزَّى وَمَنَاةَ الثَّالِثَةَ الأُخْرَى) **فألقى الشيطان على لسانه: وهي الغرانقة العلى، وشفاعتهن ترتجى**، فلما فرغ منها سجد رسول الله ﷺ والمسلمون والمشركون، إلا أبا أحيحة سعيد بن العاص، أخذ كفا من تراب وسجد عليه; وقال: قد أن لابن أبي كبشة أن يذكر آلهتنا بخير حتى بلغ الذين بالحبشة من أصحاب رسول الله ﷺ من المسلمين أن قريشا قد أسلمت، **فاشتدّ على رسول الله ﷺ ما ألقى الشيطان على لسانه**، فأنزل الله (وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلا نَبِيٍّ إِلا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ) ... إلى آخر الآية.

Ibn al-Muthannā told us: Abū al-Walīd told us: Ḥammād ibn Salama told us, from Dāwūd ibn Abī Hind, from Abū al-ʿĀliya, who said: Quraysh said: ‘O Mohammed, only the poor, the destitute and the weak sit with you; if you mentioned our gods with good, we would sit with you, for people come to you from the horizons.’ So the Messenger of God ﷺ recited Sūrat al-Najm, and when he reached this verse — ‘Have you considered al-Lāt and al-ʿUzzā, and Manāt, the third, the other?’ — **Satan cast onto his tongue: ‘And they are the exalted gharānīq, and their intercession is hoped for.’** When he finished it, the Messenger of God ﷺ, the Muslims and the polytheists prostrated [the edition repeats a letter: ‘wa-wa-l-muslimūn’, sic] — except Abū Uḥayḥa Saʿīd ibn al-ʿĀṣ, who took a palmful of dust and prostrated on it, and said: ‘It is time for Ibn Abī Kabsha to mention our gods with good’ — until it reached the Muslims among the companions of the Messenger of God ﷺ in Abyssinia that Quraysh had become Muslim. **What Satan had cast onto his tongue weighed heavily on the Messenger of God** ﷺ, and God revealed ‘We sent no messenger or prophet before you…’ to the end of the verse.

MODERN CRITIC

**al-Albānī**

*Naṣb al-majānīq*

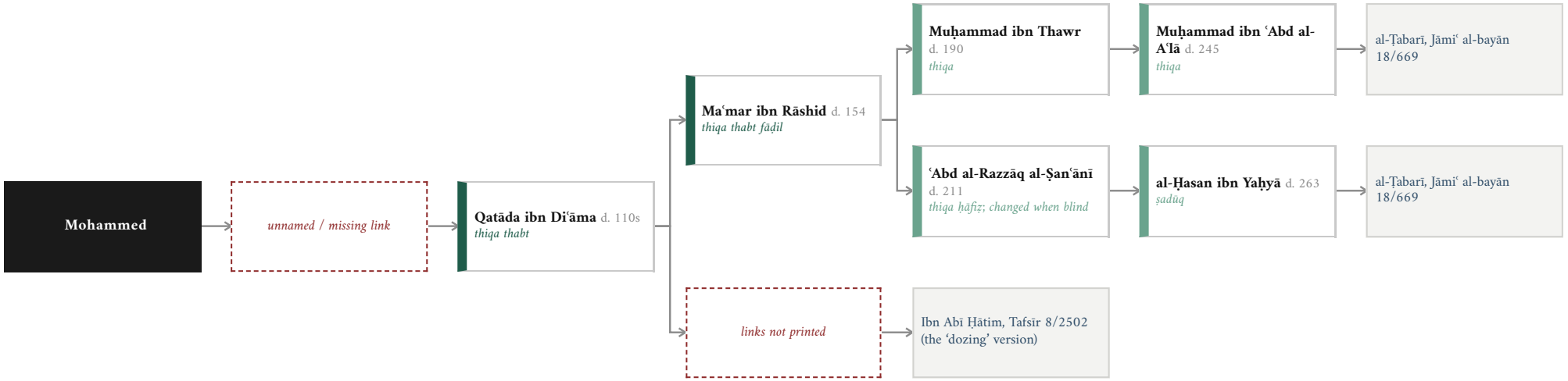
p. 21

Shamela ↗

أخرجه الطبري "17/ 120" من طريقين عن داود بن أبي هند عنه، **وإسناده صحيح إلى أبي العالية، لكن علته الإرسال** ...

Al-Ṭabarī brought it out (17/120) by two routes from Dāwūd ibn Abī Hind, from him, **and its chain to Abū al-ʿĀliya is sound, but its defect is irsāl**…

# Tree 5 — Basra II: Qatāda




VERDICT Two chains through Maʿmar, every link trustworthy or truthful. Al-Albānī: 'ṣaḥīḥ to Qatāda, but mursal or muʿḍal' — Qatāda belongs to a later generation than the other three.

Thiqa, top rank (thabt / ḥāfiẓ / imām) · Thiqa / ṣadūq · Ṣadūq with defects (errs, tadlīs, ikhtilāṭ) · Ḍaʿīf / layyin · Matrūk / accused of lying · Majhūl / no jarḥ or taʿdīl · Not graded here · Companion

Missing / unnamed link · Book preserving the report · connection disputed · did not hear from him · not a witness to the event

NARRATORS OF TREE 5

| NARRATOR | D. AH | GRADING (AS QUOTED) | TRANSLATION | SOURCE |
|---|---|---|---|---|
| Qatāda ibn Diʿāma | 110s | ثقة ثبت ... مات سنة بضع عشرة | trustworthy, firm … died in the 110s | Taqrīb no. 5518, p. 453 |
| Maʿmar ibn Rāshid | 154 | ثقة ثبت فاضل إلا أن في روايته عن ثابت والأعمش وهشام ابن عروة شيئا وكذا فيما حدث به بالبصرة | trustworthy, firm, excellent — except for something in his reports from Thābit, al-Aʿmash and Hishām ibn ʿUrwa, and what he narrated in Basra | Taqrīb no. 6809, p. 541 |
| Muḥammad ibn Thawr | 190 | ثقة | trustworthy | Taqrīb no. 5775, p. 471 |
| Muḥammad ibn ʿAbd al-Aʿlā | 245 | ثقة | trustworthy | Taqrīb no. 6060, p. 491 |
| ʿAbd al-Razzāq al-Ṣanʿānī | 211 | ثقة حافظ مصنف شهير عمي في آخر عمره فتغير وكان يتشيع | trustworthy, a memoriser and famous author; went blind late in life and changed; had Shīʿī leanings | Taqrīb no. 4064, p. 354 |
| al-Ḥasan ibn Yaḥyā | 263 | صدوق | truthful | Taqrīb no. 1290, p. 164 |

Al-Ṭabarī reports the story through Maʿmar from Qatāda. Al-Albānī acknowledged that the chain is sound to Qatāda, while describing it as mursal or muʿḍal.

حدثنا ابن عبد الأعلى، قال: ثنا ابن ثور، **عن معمر، عن قَتادة**: أن النبيّ ﷺ كان يتمنى أن لا يعيب الله آلهة المشركين، **فألقى الشيطان في أمنيته، فقال: إن الآلهة التي تدعي أن شفاعتها لترتجى وإنها للغرانيق العلى**. فنسخ الله ذلك، وأحكم الله آياته: (أَفَرَأَيْتُمُ اللاتَ وَالْعُزَّى) حتى بلغ (مِنْ سُلْطَانٍ) قال قتادة: لما ألقى الشيطان ما ألقى، قال المشركون: قد ذكر الله آلهتهم بخير، ففرحوا بذلك، فذكر قوله: (لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ) . حدثنا الحسن، قال: أخبرنا عبد الرزاق، قال: أخبرنا معمر، عن قتادة، بنحوه.

TAFSĪR
**al-Ṭabarī**
*Jāmiʿ al-bayān*
18/669
Shamela ↗

Ibn ʿAbd al-Aʿlā told us: Ibn Thawr told us, from Maʿmar, from Qatāda: that the Prophet ﷺ used to wish that God would not find fault with the polytheists' gods; **so Satan cast into his wish, and he said: 'The gods that are invoked — their intercession is hoped for, and they are the exalted gharānīq.'** Then God abrogated that and made His verses firm: 'Have you considered al-Lāt and al-'Uzzā' until He reached 'of authority'. Qatāda said: When Satan cast what he cast, the polytheists said: 'God has mentioned their gods with good', and rejoiced at it; then he mentioned His words: 'That He may make what Satan casts a trial for those in whose hearts is a sickness.' — Al-Ḥasan told us: ʿAbd al-Razzāq informed us: Maʿmar informed us, from Qatāda, similarly.

14002 - عن قتادة قَالَ: بَيْنَمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وسلم يصلي، عند المقام **إذ نعس، فألقى الشيطان على لسانه كلمة فتكلم بها**، وتعلق بها المشركون عليه، فقال: أَفَرَأَيْتُمُ اللات والعزى ومناة الثالثة الأخرى فألقى الشيطان على لسانه ونعس: **وان شفاعتها لترتجى وإنها لهى الغرانيق العلى**، فحفظها المشركون، وأخبرهم الشيطان: أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قد قرأها فذلت بها ألسنتهم فأنزل الله: وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُول وَلا نبي فدحر الله الشيطان، ولقن نبيه حجته.

TAFSĪR

**Ibn Abī Ḥātim (d. 327)**
*Tafsīr al-Qurʾān al-ʿaẓīm*
8/2502, no. 14002
Shamela ↗

14002 — From Qatāda, who said: While the Messenger of God ﷺ was praying at the Station [of Abraham] **he dozed, and Satan cast onto his tongue a phrase, and he spoke it**, and the polytheists seized on it against him. He said 'Have you considered al-Lāt and al-ʿUzzā, and Manāt, the third, the other', and Satan cast onto his tongue while he dozed: 'And their intercession is hoped for, and they are with the exalted gharānīq.' The polytheists memorised it, and Satan told them that the Prophet of God ﷺ had recited it, and their tongues were loosened with it. So God revealed 'We sent no messenger or prophet before you', and God drove Satan off and taught His prophet his argument.

NOTE The printed edition gives this without a chain (reconstructed from al-Durr al-manthūr).

أخرجه ابن جرير "17/ 122" من طريقين عن معمر عنه، **وهو صحيح إلى قتادة، ولكنه مرسل أو معضل.**

MODERN CRITIC

**al-Albānī**
*Naṣb al-majānīq*
p. 23
Shamela ↗

Ibn Jarīr brought it out (17/122) by two routes from Maʿmar, from him; **and it is sound to Qatāda, but it is mursal or muʿḍal.**

## 2.6 Four mursal reports with sound chains

We therefore have four reports whose chains to their authors al-Albānī himself admitted to be sound:

| AUTHOR OF THE REPORT | CITY | APPROX. DEATH (AH) |
|---|---|---|
| Abū al-ʿĀliya | Basra | 90 (or 93) |
| Abū Bakr ibn ʿAbd al-Raḥmān | Medina | 94 |
| Saʿīd ibn Jubayr | Kufa | 95 |
| Qatāda | Basra | 110s (c. 117) |

This spread over three cities, with authors of different generations and dates, is a circumstance that deserves weight when the independence of the sources is examined. It is not conclusive proof that each source was independent, but neither does it allow a single common source to be assumed without evidence.

MODERN CRITIC

**al-Albānī**

*Naṣb al-majānīq*

pp. 45–46

Shamela ↗

وبالجملة فالمانع من الاستدلال بالحديث المرسل الذي تعدد مرسِلوه أحد الاحتمالين: الأول: أن يكون مصدر المرسلين واحدًا. الثاني: أن يكونوا جمعًا، ولكنهم جميعًا ضعفاء ضعفًا شديدًا. وبعد هذه المقدمة نستطيع أن نقول: إننا لو ألقينا النظر على روايات هذه القصة، لألفيناها كلها مرسَلة، حاشا حديث ابن عباس، ولكن طرقه كلها واهية شديدة الضعف لا تنجبر بها تلك المراسيل، فيبقى النظر في هذه المراسيل، وهي كما علمت سبعة، **صح إسناد أربعة منها، وهي مرسل سعيد بن جبير، وأبي بكر بن عبد الرحمن بن الحارث، وأبي العالية "رقم 1-3"، ومرسل قتادة**، رقم "5" وهي مراسيل يرد عليها أحد الاحتمالين السابقين، لأنهم من طبقة واحدة: فوفاة سعيد بن جبير سنة "95" وأبي بكر بن عبد الرحمن سنة "94"، وأبي العالية -واسمه رفيع مصغرًا- سنة "90" وقتادة سنة بضع عشرة ومائة، **والأول كوفي، والثاني مدني، والأخيران بصريان. فجائز أن يكون مصدرهم الذي أخذوا منه هذه القصة ورووها عنه، واحدًا لا غير، وهو مجهول. وجائز أن يكون جمعًا، ولكنهم ضعفاء جميعًا**، فمع هذه الاحتمالات لا يمكن أن تطمئن النفس لقَبول حديثهم هذا، لا سيّما في مثل هذا الحدث العظيم الذي يمسّ المقام الكريم، فلا جَرَم تتابع العلماء على إنكارها، بل التنديد ببطلانها، **ولا وجه لذلك من جهة الرواية إلا ما ذكرنا** ...

In sum, what prevents using a mursal ḥadīth with several transmitters as proof is one of two possibilities: first, that the source of the transmitters is one; second, that they are many but all severely weak. After this introduction we can say: if we look at the reports of this story, we find all of them mursal except the ḥadīth of Ibn ʿAbbās, whose routes are all flimsy and severely weak and cannot repair those mursal reports. That leaves these mursal reports — seven, as you know — **of which four have sound chains: the mursal of Saʿīd ibn Jubayr, of Abū Bakr ibn ʿAbd al-Raḥmān ibn al-Ḥārith, of Abū al-ʿĀliya (nos. 1–3), and the mursal of Qatāda (no. 5)**. One of the two possibilities applies to them, because they are of one generation: Saʿīd ibn Jubayr died in 95, Abū Bakr ibn ʿAbd al-Raḥmān in 94, Abū al-ʿĀliya — his name is Rufayʿ, in the diminutive — in 90, and Qatāda in the 110s; the first is Kufan, the second Madinan, the last two Basran. **It is possible (jāʾiz) that their source, from whom they took this story, was one only, and unknown. And it is possible that they were many, but all weak.** With these possibilities the soul cannot be at ease in accepting their ḥadīth, especially in so grave a matter touching the noble station; so the scholars have, without doubt, followed one another in rejecting it, indeed in denouncing it as false; **and there is no ground for that from the side of transmission except what we have mentioned.**

NOTE Al-Albānī's own count and dates; his last clause concedes that, on the transmission side, the rejection rests on these two possibilities alone.

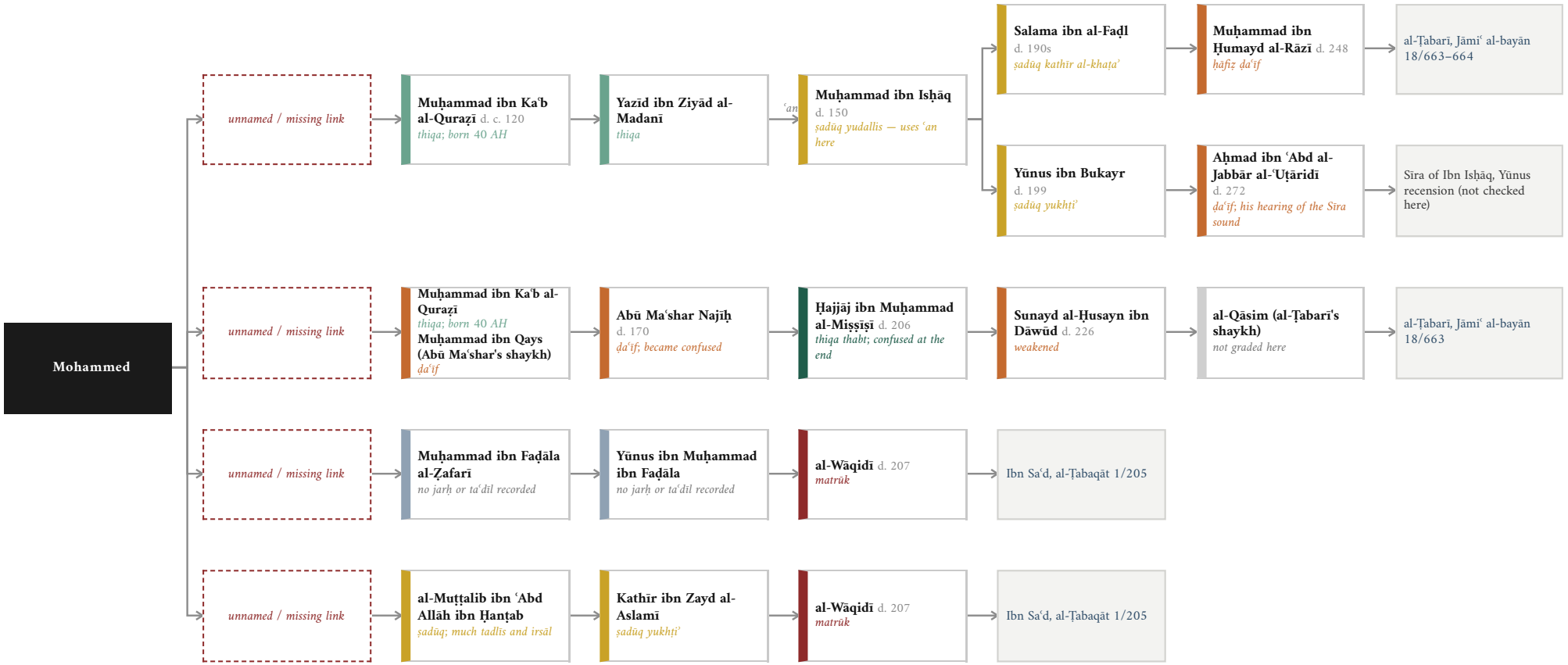
It must be stressed: **that the chains to these Successors are sound is not a claim of the story's defenders alone; it was conceded by al-Albānī, the author of the most thorough book written to deny the story.** The dispute concerns the value of these mursal reports and whether they can corroborate one another.

## 2.7 The weaker families

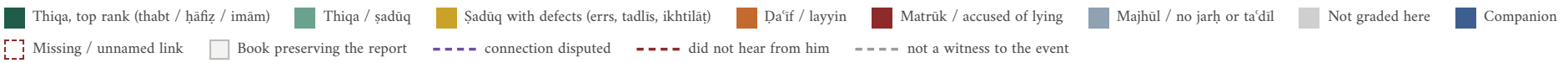
The remaining families add little or nothing by way of corroboration, but they are part of the record and are given with their grades. Ibn Ḥajar's judgement on them stands: apart from Saʿīd ibn Jubayr's route, 'all of them are either weak or broken'.

Muḥammad ibn Kaʿb al-Quraẓī, Muḥammad ibn Qays, and Ibn Saʿd's informants

### Tree 1 — Medina I: Muḥammad ibn Kaʿb al-Quraẓī, Muḥammad ibn Qays, and Ibn Saʿd's informants




VERDICT No branch rises above weak. The Ibn Isḥāq branch has a trustworthy link (Yazīd ibn Ziyād al-Madanī) but Ibn Isḥāq transmits with ʿan, and al-Ṭabarī's shaykh Ibn Ḥumayd is weak; Abū Maʿshar's branch has two weak links at its head; both Ibn Saʿd routes pass through al-Wāqidī (matrūk). Muḥammad ibn Kaʿb was born in 40 AH, so every branch here is mursal at best.


Thiqa, top rank (thabt / ḥāfiẓ / imām)
Thiqa / ṣadūq
Ṣadūq with defects (errs, tadlīs, ikhtilāṭ)
Ḍaʿīf / layyin
Matrūk / accused of lying
Majhūl / no jarḥ or taʿdīl
Not graded here
Companion
Missing / unnamed link
Book preserving the report
connection disputed
did not hear from him
not a witness to the event

NARRATORS OF TREE 1

| NARRATOR | D. AH | GRADING (AS QUOTED) | TRANSLATION | SOURCE |
|---|---|---|---|---|
| Muḥammad ibn Kaʿb al-Quraẓī | c. 120 | ثقة عالم ... ولد سنة أربعين على الصحيح ووهم من قال ولد في عهد النبي | trustworthy, learned … born in 40 according to the correct view; whoever said he was born in the Prophet's lifetime erred | Taqrīb no. 6257, p. 504 |
| Yazīd ibn Ziyād al-Madanī | — | يزيد ابن زياد ابن أبي زياد ... مولى بني مخزوم مدني ثقة | Yazīd ibn Ziyād ibn Abī Ziyād … client of Banū Makhzūm, Madinan, trustworthy (the matrūk one is the Damascene, no. 7716) | Taqrīb no. 7715, p. 601 |
| Muḥammad ibn Isḥāq | 150 | إمام المغازي صدوق يدلس ورمي بالتشيع والقدر | the imām of the maghāzī; truthful; practises tadlīs; accused of Shīʿism and Qadarism | Taqrīb no. 5725, p. 467 |
| Salama ibn al-Faḍl | 190s | صدوق كثير الخطأ | truthful, makes many mistakes | Taqrīb no. 2505, p. 248 |
| Muḥammad ibn Ḥumayd al-Rāzī | 248 | حافظ ضعيف وكان ابن معين حسن الرأي فيه | a memoriser, weak; Ibn Maʿīn thought well of him | Taqrīb no. 5834, p. 475 |
| Yūnus ibn Bukayr | 199 | صدوق يخطئ | truthful, errs | Taqrīb no. 7900, p. 613 |
| Aḥmad ibn ʿAbd al-Jabbār al-ʿUṭāridī | 272 | ضعيف وسماعه للسيرة صحيح | weak, though his hearing of the Sīra is sound | Taqrīb no. 64, p. 81 |
| Muḥammad ibn Qays (Abū Maʿshar's shaykh) | — | محمد ابن قيس شيخ لأبي معشر ... ضعيف ووهم من خلطه بالذي قبله | Muḥammad ibn Qays, Abū Maʿshar's shaykh … weak; whoever confused him with the preceding (the reliable Madinan storyteller) erred | Taqrīb no. 6246, p. 503 |
| Abū Maʿshar Najīḥ | 170 | ضعيف ... أسن واختلط | weak … grew old and became confused | Taqrīb no. 7100, p. 559 |
| Ḥajjāj ibn Muḥammad al-Miṣṣīṣī | 206 | ثقة ثبت لكنه اختلط في آخر عمره | trustworthy, firm, but became confused at the end of his life | Taqrīb no. 1135, p. 153 |
| Sunayd al-Ḥusayn ibn Dāwūd | 226 | ضعف مع إمامته ومعرفته لكونه كان يلقن حجاج ابن محمد شيخه | declared weak despite his standing and knowledge, because he used to prompt his shaykh Ḥajjāj ibn Muḥammad | Taqrīb no. 2646, p. 257 |
| Muḥammad ibn Faḍāla al-Ẓafarī | — | أوردهما ابن أبي حاتم ... ولم يذكر فيهما جرحًا ولا تعديلًا | Ibn Abī Ḥātim lists him and his son without criticism or praise (al-Albānī) | Naṣb al-majānīq p. 30 |
| Yūnus ibn Muḥammad ibn Faḍāla | — | أوردهما ابن أبي حاتم ... ولم يذكر فيهما جرحًا ولا تعديلًا | as for his father (al-Albānī) | Naṣb al-majānīq p. 30 |
| al-Wāqidī | 207 | متروك مع سعة علمه | abandoned, despite the breadth of his knowledge | Taqrīb no. 6175, p. 498 |
| al-Muṭṭalib ibn ʿAbd Allāh ibn Ḥanṭab | — | صدوق كثير التدليس والإرسال | truthful; much tadlīs and irsāl | Taqrīb no. 6710, p. 534 |
| Kathīr ibn Zayd al-Aslamī | — | صدوق يخطئ | truthful, errs | Taqrīb no. 5611, p. 459 |

حدثنا القاسم، قال: ثنا الحسين، قال: ثنا حجاج، عن أبي معشر، عن محمد بن كعب القرظي ومحمد بن قيس قالا جلس رسول الله ﷺ في ناد من أندية قريش كثير أهله، فتمنى يومئذ أن لا يأتيه من الله شيء فينفروا عنه، فأنزل الله عليه: (وَالنَّجْمِ إِذَا هَوَى مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَى) فقرأها رسول الله ﷺ، حتى إذا بلغ: (أَفَرَأَيْتُمُ اللاتَ وَالْعُزَّى وَمَنَاةَ الثَّالِثَةَ الأُخْرَى) **ألقى عليه الشيطان كلمتين: تلك الغرانقة العلى، وإن شفاعتهنّ لترجى، فتكلم بها.** ثم مضى فقرأ السورة كلها. فسجد في آخر السورة، وسجد القوم جميعا معه، ورفع الوليد بن المغيرة ترابا إلى جبهته فسجد عليه، وكان شيخا كبيرا لا يقدر على السجود. فرضوا بما تكلم به وقالوا: قد عرفنا أن الله يحيي ويميت، وهو الذي يخلق ويرزق، ولكن آلهتنا هذه تشفع لنا عنده، إذ جعلت لها نصيبا، فنحن معك، قالا فلما أمسى أتاه جبرائيل عليه السلام، فعرض عليه السورة; فلما بلغ الكلمتين اللتين ألقى الشيطان عليه قال: ما جئتك بهاتين، فقال رسول الله ﷺ: **افْتَرَيْتُ عَلَى اللهِ، وَقُلْتُ عَلَى اللهِ ما لَمْ يَقُلْ**، فأوحى الله إليه: (وَإِنْ كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أَوْحَيْنَا إِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا غَيْرَهُ) ... إلى قوله: (ثُمَّ لا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا) . فما زال مغموما مهموما حتى نزلت عليه: (وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلا نَبِيٍّ إِلا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ) . قال: فسمع من كان من المهاجرين بأرض الحبشة أن أهل مكة قد أسلموا كلهم، فرجعوا إلى عشائرهم وقالوا: هم أحبّ إلينا، فوجدوا القوم قد ارتكسوا حين نسخ الله ما ألقى الشيطان.

TAFSĪR

**al-Ṭabarī**

*Jāmiʿ al-bayān*

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Al-Qāsim told us: al-Ḥusayn told us: Ḥajjāj told us, from Abū Maʿshar, from Muḥammad ibn Kaʿb al-Qurażī and Muḥammad ibn Qays, who said: The Messenger of God ﷺ sat in one of the gatherings of Quraysh, crowded with people, and **he wished that day that nothing would come to him from God that would drive them from him**. God revealed to him 'By the star when it falls; your companion has not strayed nor erred', and the Messenger of God ﷺ recited it until he reached 'Have you considered al-Lāt and al-ʿUzzā, and Manāt, the third, the other?' — **Satan cast onto him two phrases: 'Those are the exalted gharāniqa, and their intercession is hoped for', and he spoke them.** Then he went on and recited the whole sūra, prostrated at its end, and the people all prostrated with him; al-Walīd ibn al-Mughīra raised dust to his forehead and prostrated on it, for he was an old man unable to prostrate. They were pleased with what he had said, and said: 'We know that God gives life and death, creates and provides; but these gods of ours intercede for us with Him. Since you have given them a share, we are with you.' They said: In the evening Gabriel came to him and he recited the sūra to him; when he reached the two phrases Satan had cast onto him, he said: 'I did not bring you these two.' **The Messenger of God ﷺ said: 'I have invented against God, and said of God what He did not say.'** So God revealed to him 'They were about to tempt you away from what We revealed to you, so that you would invent against Us something else…' up to 'then you would find no helper against Us'. He remained grieved and anxious until there came down to him 'We sent no messenger or prophet before you…'. He said: Those of the emigrants in Abyssinia heard that the people of Mecca had all become Muslim and returned to their clans … and found the people had relapsed when God abrogated what Satan had cast.

حدثنا ابن حميد، قال: ثنا سلمة، عن ابن إسحاق، **عن يزيد بن زياد المدني، عن محمد بن كعب القرظي** قال: لما رأى رسول الله صلى الله عليه وسلم تولي قَومه عنه، وشقّ عليه ما يرى من مباعدتهم ما جاءهم به من عند الله، تمنى في نفسه أن يأتيه من الله ما يقارب به بينه وبين قومه. وكان يسرّه، مع حبه وحرصه عليهم، أن يلين له بعض ما غلظ عليه من أمرهم، حين حدّث بذلك نفسه، وتمنى وأحبه، فأنزل الله: (وَالنَّجْمِ إِذَا هَوَى مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَى) فلما انتهى إلى قول الله: (أَفَرَأَيْتُمُ اللاتَ وَالْعُزَّى وَمَنَاةَ الثَّالِثَةَ الأُخْرَى) **ألقى الشيطان على لسانه، لما كان يحدّث به نفسه ويتمنى أن يأتي به قومه، تلك الغرانيق العلى، وإن شفاعتهن ترتضى**، فلما سمعت قريش ذلك فرحوا وسرّهم، وأعجبهم ما ذكر به آلهتهم، فأصاخوا له، والمؤمنون مصدقون نبيهم فيما جاءهم به عن ربهم، ولا يتهمونه على خطأ ولا وهم ولا زلل؛ فلما انتهى إلى السجدة منها وختم السورة سجد فيها، فسجد المسلمون بسجود نبيهم تصديقا لما جاء به واتباعا لأمره، وسجد من في المسجد من المشركين، من قريش وغيرهم لما سمعوا من ذكر آلهتهم، فلم يبق في المسجد مؤمن ولا كافر إلا سجد إلا الوليد بن المغيرة، فإنه كان شيخا كبيرا فلم يستطع، فأخذ بيده حفنة من البطحاء فسجد عليها. ثم تفرّق الناس من المسجد، وخرجت قريش وقد سرّهم ما سمعوا من ذكر آلهتهم، يقولون: قد ذكر محمد آلهتنا بأحسن الذكر، وقد زعم فيما يتلو أنها الغرانيق العلى، وأن شفاعتهنّ ترتضى، وبلغت السجدة من بأرض الحبشة من أصحاب رسول الله ﷺ، وقيل: أسلمت قريش. فنهضت منهم رجال، وتخلَّف آخرون. وأتى جبرائيل النبيّ ﷺ، فقال: يا محمد ماذا صنعت؟ **لقد تلوت على الناس ما لم آتك به عن الله، وقلت ما لم يُقل لك**، فحزن رسول الله ﷺ عند ذلك، وخاف من الله خوفا كبيرا فأنزل الله ﷻ عليه (وكانَ بِهِ رَحِيما) يعزّيه ويخفض عليه الأمر، ويخبره أنه لم يكن قبله رسول ولا نبيّ تمنى كما تمنى ولا حبّ كما أحبّ إلا والشيطان قد ألقى في أمنيته، كما ألقى على لسانه ﷺ، فنسخ الله ما ألقى الشيطان وأحكم آياته، أي فأنت كبعض الأنبياء والرسل، فأنزل الله: (وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلا نَبِيٍّ إِلا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ) ... الآية، فأذهب الله عن نبيه الحزن، وأمنه من الذي كان يخاف، ونسخ ما ألقى الشيطان على لسانه من ذكر آلهتهم، أنها الغرانيق العلى، وأن شفاعتهنّ ترتضى. يقول الله حين ذكر اللات والعُزَّى ومناة الثالثة الأخرى، إلى قوله: (وَكَمْ مِنْ مَلَكٍ فِي السَّمَاوَاتِ لا تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَى) ، أي فكيف تمنع شفاعة آلهتكم عنده؛ فلما جاءه من الله ما نسخ ما كان الشيطان ألقى على لسان نبيه، قالت قريش: ندم محمد على ما كان من منزلة آلهتكم عند الله، فغير ذلك وجاء بغيره، وكان ذلك الحرفان اللذان ألقى الشيطان على لسان رسوله قد وقعا في فم كل مشرك، فازدادوا شرّا إلى ما كانوا عليه.

Ibn Ḥumayd told us: Salama told us, from Ibn Isḥāq, from Yazīd ibn Ziyād al-Madanī, from Muḥammad ibn Kaʿb al-Qurazī, who said: When the Messenger of God ﷺ saw his people turning away from him, and it pained him to see how far they were from what he had brought them from God, **he wished within himself that something would come to him from God by which he could bring himself and his people closer** … When he reached God's words 'Have you considered al-Lāt and al-ʿUzzā, and Manāt, the third, the other?' **Satan cast onto his tongue — because of what he had been telling himself and wishing to bring his people — 'Those are the exalted gharānīq, and their intercession is approved.'** When Quraysh heard it they rejoiced … **and the believers believed their Prophet in what he brought them from their Lord, not suspecting him of error, illusion or slip.** When he reached the prostration at the end of the sūra he prostrated; the Muslims prostrated with their Prophet … and the polytheists in the mosque, of Quraysh and others, prostrated at hearing their gods mentioned … Quraysh went out saying: 'Mohammed has mentioned our gods in the best way; he claimed in what he recites that they are the exalted gharānīq and that their intercession is approved' … Gabriel came to the Prophet ﷺ and said: **'O Mohammed, what have you done? You have recited to people what I did not bring you from God, and said what was not said to you.'** The Messenger of God ﷺ grieved at that and feared God greatly … So God revealed 'We sent no messenger or prophet before you…' … And Quraysh said: 'Mohammed has regretted the standing he gave your gods with God, and changed it and brought something else' …

MODERN CRITIC

**al-Albānī**
*Naṣb al-majānīq*
p. 22

Shamela ↗

… **ويزيد هذا ثقة**، لكن الراوي عنه **ابن إسحاق مدلس، وقد عنعنه**.

… **This Yazīd is trustworthy**, but the one who narrates from him, Ibn Isḥāq, is a mudallis, and he used ʿan (ʿanʿanahu).

SĪRA / ṬABAQĀT

**Ibn Saʿd**
*al-Ṭabaqāt al-kubrā*
ed. Dār Ṣādir, 1/205

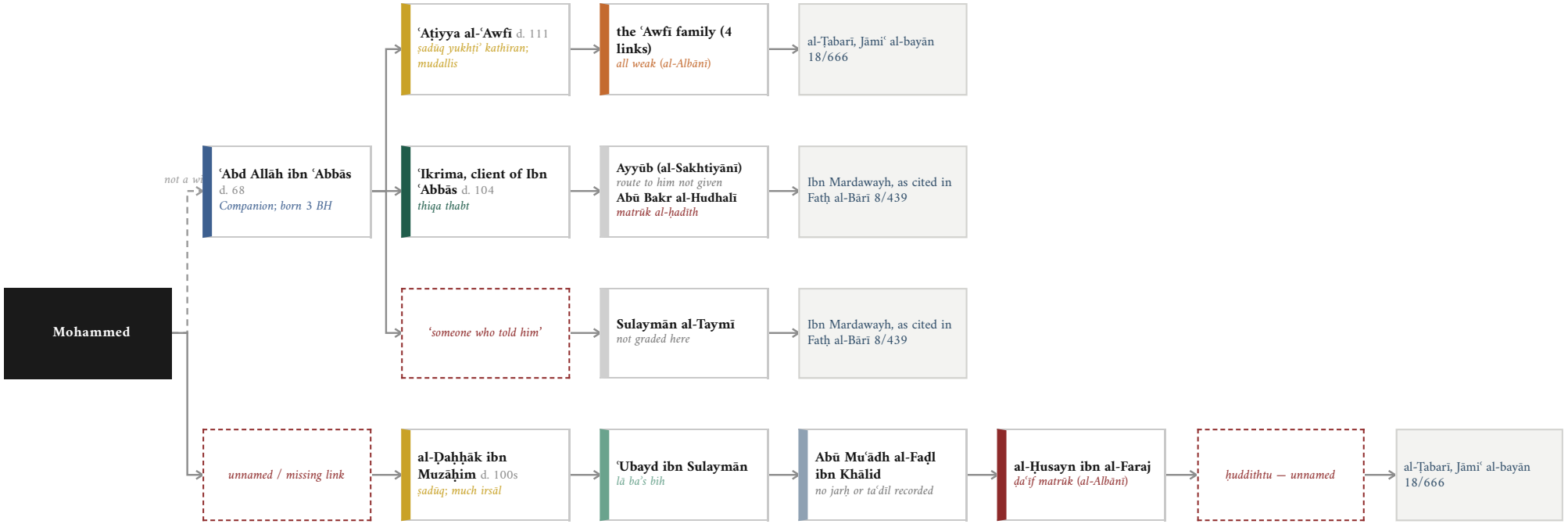
Shamela ↗

أخبرنا محمد بن عمر قال: حدثني يونس بن محمد بن فضالة الظفري عن أبيه قال: وحدثني كثير بن زيد عن المطلب بن عبد الله بن حنطب قالا: رأى رسول الله، صلى الله عليه وسلم، من قومه كفاً عنه فجلس خالياً فتمنى فقال: ليته لا ينزل علي شيء ينفرهم عني! وقارب رسول الله، صلى الله عليه وسلم، قومه ودنا منهم ودنوا منه، فجلس يوماً مجلساً في ناد من تلك الأندية حول الكعبة فقرأ عليهم: والنجم إذا هوى، حتى إذا بلغ: أرأيتم اللات والعزى ومناة الثالثة الأخرى، **ألقى الشيطان كلمتين على لسانه: تلك الغرانيق العلى، وإن شفاعتهن لترتجى، فتكلم رسول الله، صلى الله عليه وسلم، بهما**، ثم مضى فقرأ السورة كلها وسجد وسجد القوم جميعاً ورفع الوليد بن المغيرة تراباً إلى جبهته فسجد عليه، وكان شيخاً كبيراً لا يقدر على السجود، ويقال: إن أبا أحيحة سعيد بن العاص أخذ تراباً فسجد عليه رفعه إلى جبهته، وكان شيخاً كبيراً، فبعض الناس يقول إنما الذي رفع التراب الوليد، وبعضهم يقول أبو أحيحة، وبعضهم يقول كلاهما جميعاً فعل ذلك، فرضوا بما تكلم به رسول الله، صلى الله عليه وسلم، وقالوا: قد عرفنا أن الله يحيي ويميت ويخلق ويرزق، ولكن آلهتنا هذه تشفع لنا عنده، وأما إذ جعلت لها نصيباً فنحن معك، فكبر ذلك على رسول الله،

صلى الله عليه وسلم، من قولهم حتى جلس في البيت، فلما أمسى أتاه جبريل، عليه السلام، فعرض عليه السورة، فقال جبريل: جئتك بهاتين الكلمتين، فقال رسول الله، صلى الله عليه وسلم: **قلت على الله ما لم يقل**، فأوحى الله إليه: وإن كادوا ليفتنونك عن الذي أوحينا إليك لتفتري علينا غيره وإذاً لأتخذوك خليلاً، إلى قوله: ثم لا تجد لك علينا نصيراً.

Muḥammad ibn ʿUmar [al-Wāqidī] informed us: Yūnus ibn Muḥammad ibn Faḍāla al-Ẓafarī told me, from his father; and Kathīr ibn Zayd told me, from al-Muṭṭalib ibn ʿAbd Allāh ibn Ḥanṭab; they said: The Messenger of God ﷺ saw his people holding back from him, so he sat alone and wished, and said: **'If only nothing were revealed to me that would drive them from me!'** The Messenger of God ﷺ drew near to his people … One day he sat in one of the gatherings around the Kaʿba and recited to them 'By the star when it falls' until he reached 'Have you considered al-Lāt and al-ʿUzzā, and Manāt, the third, the other'; **Satan cast two phrases onto his tongue: 'Those are the exalted gharānīq, and their intercession is hoped for', and the Messenger of God ﷺ spoke them** … In the evening Gabriel came and he recited the sūra to him; Gabriel said: 'Did I bring you these two phrases?' **The Messenger of God ﷺ said: 'I said of God what He did not say.'** So God revealed to him 'They were about to tempt you away from what We revealed to you…' up to 'then you would find no helper against Us'.

# Tree 7 — Ibn ʿAbbās: the attributed routes; and al-Ḍaḥḥāk




VERDICT Ibn Ḥajar: apart from Saʿīd ibn Jubayr's route, 'all of them are either weak or broken'. The ʿAwfī chain is 'linked throughout by weak narrators' (al-Albānī); the Ibn Mardawayh routes carry al-Hudhalī (matrūk) or an unnamed informant. Al-Ḍaḥḥāk's report is his own statement — al-Ṭabarī does not route it through Ibn ʿAbbās — and reaches al-Ṭabarī through an unnamed informant and al-Ḥusayn ibn al-Faraj. The sound part of the Ibn ʿAbbās material is only the prostration (al-Bukhārī).

Thiqa, top rank (thabt / ḥāfiẓ / imām) · Thiqa / ṣadūq · Ṣadūq with defects (errs, tadlīs, ikhtilāṭ) · Ḍaʿīf / layyin · Matrūk / accused of lying · Majhūl / no jarḥ or taʿdīl · Not graded here · Companion

Missing / unnamed link · Book preserving the report · connection disputed · did not hear from him · not a witness to the event

NARRATORS OF TREE 7

| NARRATOR | D. AH | GRADING (AS QUOTED) | TRANSLATION | SOURCE |
|---|---|---|---|---|
| ʿAbd Allāh ibn ʿAbbās | 68 | ولد قبل الهجرة بثلاث سنين | born three years before the Hijra | Taqrīb no. 3409, p. 309 |
| ʿAṭiyya al-ʿAwfī | 111 | صدوق يخطئ كثيرا وكان شيعيا مدلسا | truthful, errs a great deal; a Shīʿī and a mudallis | Taqrīb no. 4616, p. 393 |
| the ʿAwfī family (4 links) | — | وهذا إسناد ضعيف جدًا، مُسَلسَل بالضعفاء | a very weak chain, linked throughout by weak narrators: Muḥammad ibn Saʿd ('layyin'), his father Saʿd, his uncle al-Ḥusayn, al-Ḥasan ibn ʿAṭiyya (al-Albānī) | Naṣb al-majānīq p. 33 |
| ʿIkrima, client of Ibn ʿAbbās | 104 | ثقة ثبت عالم بالتفسير | trustworthy, firm, learned in tafsīr | Taqrīb no. 4673, p. 397 |
| Abū Bakr al-Hudhalī | 167 | أخباري متروك الحديث | a teller of reports; his ḥadīth is abandoned | Taqrīb no. 8002, p. 625 |
| al-Ḍaḥḥāk ibn Muzāḥim | 100s | صدوق كثير الإرسال | truthful; transmits with gaps a great deal | Taqrīb no. 2978, p. 280 |
| ʿUbayd ibn Sulaymān | — | لا بأس به | no harm in him (acceptable) | Taqrīb no. 4377, p. 377 |
| Abū Muʿādh al-Faḍl ibn Khālid | — | أورده ابن أبي حاتم في الجرح والتعديل ولم يذكر فيه جرحًا أو تعديلًا | Ibn Abī Ḥātim lists him without criticism or praise (al-Albānī) | Naṣb al-majānīq p. 28 |
| al-Ḥusayn ibn al-Faraj | — | وهو ضعيف متروك | weak, abandoned (al-Albānī) | Naṣb al-majānīq p. 28 |

حدثني محمد بن سعد، قال: ثني أبي، قال: ثني عمي، قال: أبي، عن أبيه، عن ابن عباس، قوله: (وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلا نَبِيٍّ إِلا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ) إلى قوله: (وَاللَّهُ عَلِيمٌ حَكِيمٌ) وذلك أن نبيّ الله ﷺ بينما هو يصلي، إذ نزلت عليه قصة آلهة العرب، فجعل يتلوها; فسمعه المشركون فقالوا: إنا نسمعه يذكر آلهتنا بخير، فدنوا منه، فبينما هو يتلوها وهو يقول: (أَفَرَأَيْتُمُ اللاتَ وَالْعُزَّى وَمَنَاةَ الثَّالِثَةَ الأُخْرَى) **ألقى الشيطان: إن تلك الغرانيق العلى، منها الشفاعة ترتجى. فجعل يتلوها**، فنزل جبرائيل عليه السلام فنسخها، ثم قال له: (وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلا نَبِيٍّ إِلا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ) إلى قوله: (وَاللَّهُ عَلِيمٌ حَكِيمٌ) .

TAFSĪR

**al-Ṭabarī**

*Jāmiʿ al-bayān*

18/666

Shamela ↗

Muḥammad ibn Saʿd told me: my father told me: my uncle told me: my father told me, from his father, from Ibn ʿAbbās, on His words 'We sent no messenger or prophet before you…' up to 'and God is Knowing, Wise': The Prophet of God ﷺ was praying when the account of the gods of the Arabs was revealed to him, and he began to recite it. The polytheists heard him and said: 'We hear him mentioning our gods with good', and drew near. While he was reciting 'Have you considered al-Lāt and al-ʿUzzā, and Manāt, the third, the other?' **Satan cast: 'Those are the exalted gharānīq; from them intercession is hoped for', and he began to recite it.** Then Gabriel came down and abrogated it, and said to him: 'We sent no messenger or prophet before you…'.

TAFSĪR

**al-Ṭabarī**

*Jāmiʿ al-bayān*

18/666–667

Shamela ↗

**حُدثت عن الحسين**، قال: سمعت أبا معاذ يقول: أخبرنا عبيد، قال: سمعت الضحاك يقول في قوله: (وما أرسلنا من قبلك من رسول ولا نبي) ... الآية; أن نبيّ الله ﷺ وهو بمكة، أنزل الله عليه في آلهة العرب، فجعل يتلو اللات والعزّى ويكثر ترديدها. فسمع أهل مكة نبيّ الله يذكر آلهتهم، ففرحوا بذلك، ودنوا يستمعون، **فألقى الشيطان في تلاوة النبيّ ﷺ: تلك الغرانيق العلى، منها الشفاعة ترتجى، فقرأها النبيّ صلى الله عليه وسلم كذلك**، فأنزل الله عليه: (وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَى وَاللَّهُ عَلِيمٌ حَكِيمٌ) .

**I was told** (ḥuddithtu), from al-Ḥusayn, who said: I heard Abū Muʿādh say: ʿUbayd informed us: I heard al-Ḍaḥḥāk say, on His words ‘We sent no messenger or prophet before you…’: The Prophet of God ﷺ, while in Mecca, had revelation sent down to him about the gods of the Arabs, and he began to recite al-Lāt and al-ʿUzzā and to repeat them often. The people of Mecca heard the Prophet of God mention their gods, rejoiced, and drew near to listen; **and Satan cast into the Prophet’s recitation: ‘Those are the exalted gharānīq; from them intercession is hoped for’, and the Prophet ﷺ recited it so.** Then God revealed to him ‘We sent no messenger…’ to ‘and God is Knowing, Wise’.

NOTE Al-Ṭabarī’s ‘ḥuddithtu’ (‘I was told’) leaves his own informant unnamed.

MODERN CRITIC

**al-Albānī**

*Naṣb al-majānīq*

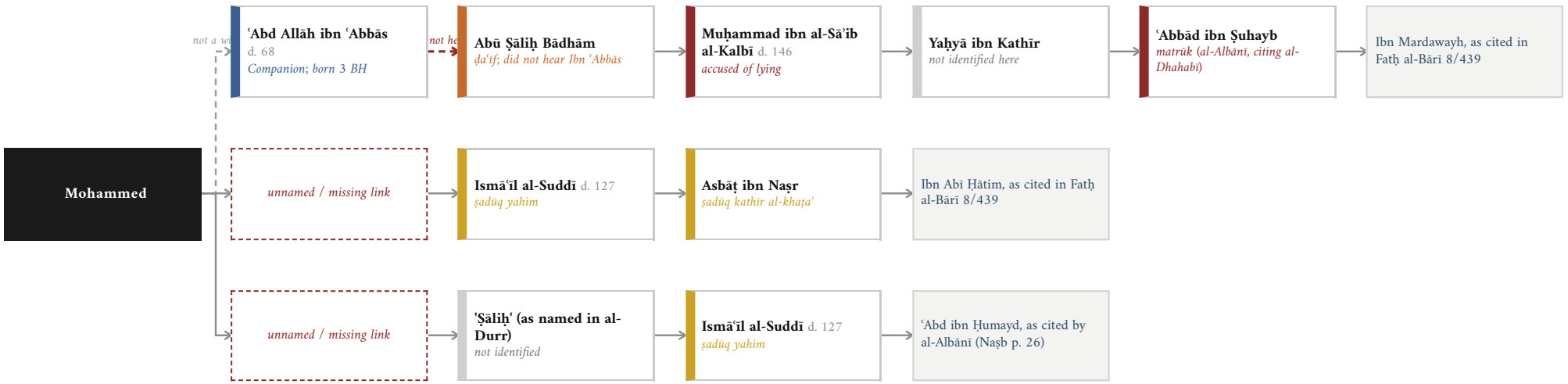
p. 34, note

Shamela ↗

... أن الطبراني أخرجها مختصرًا في "المعجم الكبير: ورقة 138 وجه 1 المطبوعة 11/11866" من طريقين عن عبد الوارث: ثنا أيوب عن عكرمة عن ابن عباس أن النبي صلى الله عليه وسلم سجد وهو بمكة بـ"النجم" وسجد معه المسلمون والمشركون، **وهذا إسناد صحيح على شرط البخاري، فهذا القدر من القصة هو الصحيح عن ابن عباس** وغيره من الصحابة مما سيأتي ذكره.

... al-Ṭabarānī brought it out in brief in al-Muʿjam al-kabīr (11/11866) by two routes from ʿAbd al-Wārith: Ayyūb told us, from ʿIkrima, from Ibn ʿAbbās, that the Prophet ﷺ prostrated in Mecca at al-Najm, and the Muslims and the polytheists prostrated with him. **This is a sound chain on al-Bukhārī’s condition; this much of the story is what is sound from Ibn ʿAbbās** and other Companions…

# Tree 4 — Kufa: Abū Ṣāliḥ and al-Kalbī; al-Suddī




VERDICT The al-Kalbī route is broken at Abū Ṣāliḥ, who 'narrates from Ibn 'Abbās but did not hear from him' (Ibn Ḥibbān), and al-Kalbī is accused of lying; al-Albānī calls it 'very weak, indeed fabricated'. Al-Suddī's versions do not pass through Abū Ṣāliḥ ← Ibn 'Abbās: Ibn Abī Ḥātim has it from al-Suddī himself (via Asbāṭ), and 'Abd ibn Ḥumayd from al-Suddī ← 'Ṣāliḥ' — both mursal.

Thiqa, top rank (thabt / ḥāfiẓ / imām) · Thiqa / ṣadūq · Ṣadūq with defects (errs, tadlīs, ikhtilāṭ) · Ḍa'īf / layyin · Matrūk / accused of lying · Majhūl / no jarḥ or ta'dīl · Not graded here · Companion
Missing / unnamed link · Book preserving the report · connection disputed · did not hear from him · not a witness to the event

NARRATORS OF TREE 4

| NARRATOR | D. AH | GRADING (AS QUOTED) | TRANSLATION | SOURCE |
|---|---|---|---|---|
| ʿAbd Allāh ibn ʿAbbās | 68 | ولد قبل الهجرة بثلاث سنين | born three years before the Hijra | Taqrīb no. 3409, p. 309 |
| Abū Ṣāliḥ Bādhām | — | ضعيف [مدلس] يرسل | weak, [a mudallis], transmits with gaps. Ibn Ḥibbān: 'he narrates from Ibn ʿAbbās but did not hear from him' | Taqrīb no. 634, p. 120 |
| Muḥammad ibn al-Sāʾib al-Kalbī | 146 | متهم بالكذب ورمي بالرفض | accused of lying, and of Rāfiḍism | Taqrīb no. 5901, p. 479 |
| ʿAbbād ibn Ṣuhayb | — | وهو أحد المتروكين، كما قال الحافظ الذهبي في ترجمته من الميزان | one of the abandoned narrators, as al-Dhahabī says in al-Mīzān (al-Albānī) | Naṣb al-majānīq p. 32 |
| Ismāʿīl al-Suddī | 127 | صدوق يهم ورمي بالتشيع | truthful but makes mistakes; accused of Shīʿism | Taqrīb no. 463, p. 108 |
| Asbāṭ ibn Naṣr | — | صدوق كثير الخطأ يغرب | truthful, makes many mistakes, narrates oddities | Taqrīb no. 321, p. 98 |

باذام أَبُو صَالِح مولى أم هَانِئ بنت أَبِي طَالِب أُخْت عَلِي بْن أَبِي طَالِب **يحدث عَن بن عَبَّاس وَلَمْ يسمع مِنْهُ** روى عَنْهُ الْكَلْبِيّ ...

Bādhām Abū Ṣāliḥ, client of Umm Hāniʾ bint Abī Ṭālib, sister of ʿAlī ibn Abī Ṭālib: **he narrates from Ibn ʿAbbās but did not hear from him**; al-Kalbī narrates from him…

RIJĀL

**Ibn Ḥibbān (d. 354)**
*al-Majrūḥīn*
ed. Zāyid, 1/185

Shamela ↗

14003 - عن السدي قال: خَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى المسجد ليصلي، فبينما هو يقرأ، إذ قال: أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّى وَمَنَاةَ الثَّالِثَةَ الأخرى **فألقى الشيطان على لسانه فقال: تلك الغرانقة العلى وإن شفاعتهن ترتجى**، حتى إذا بلغ آخر السورة سجد وسجد أصحابه وسجد المشركون لذكره ألهتهم، فلما رفع رأسه حملوه، فاشتدوا به بين قطري مكة يقولون: نَبِيّ بني عَبْد مناف، حتى إِذَا جاءه جبريل عرض عليه، فقرأ ذينك الحرفين، فقال جبريل: معاذ الله إِنَّ أكون أقرأتك هَذَا! فاشتد عليه، فأنزل الله يطيب نفسه وَمَا أَرْسَلْنَا مِنْ قبلك.

14003 — From al-Suddī, who said: The Prophet ﷺ went out to the mosque to pray, and while he was reciting he said ‘Have you considered al-Lāt and al-ʿUzzā, and Manāt, the third, the other?’ **and Satan cast onto his tongue, and he said: ‘Those are the exalted gharāniqa, and their intercession is hoped for’** — until, reaching the end of the sūra, he prostrated, his companions prostrated, and the polytheists prostrated at his mentioning their gods. When he raised his head they carried him and ran with him through the two quarters of Mecca, saying: ‘The prophet of Banū ʿAbd Manāf!’ — until Gabriel came and he recited to him, and recited those two phrases; Gabriel said: ‘God forbid that I should have taught you this!’ It weighed heavily on him, and God revealed, to comfort him, ‘We sent no messenger before you…’.

NOTE Ibn Ḥajar identifies Ibn Abī Ḥātim’s route as Asbāṭ ← al-Suddī (Fatḥ 8/439).

TAFSĪR

**Ibn Abī Ḥātim**
*Tafsīr al-Qurʾān al-ʿaẓīm*
8/2502, no. 14003

Shamela ↗

# Tree 6 — Balkh: Muqātil ibn Sulaymān




VERDICT Muqātil gives the story four times, with no chain at all; Ibn Ḥajar: ‘they called him a liar and abandoned him’. Of no value for corroboration.

Thiqa, top rank (thabt / ḥāfiẓ / imām) · Thiqa / ṣadūq · Ṣadūq with defects (errs, tadlīs, ikhtilāṭ) · Ḍaʿīf / layyin · Matrūk / accused of lying · Majhūl / no jarḥ or taʿdīl · Not graded here · Companion

Missing / unnamed link · Book preserving the report · connection disputed · did not hear from him · not a witness to the event

NARRATORS OF TREE 6

| NARRATOR | D. AH | GRADING (AS QUOTED) | TRANSLATION | SOURCE |
|---|---|---|---|---|
| Muqātil ibn Sulaymān | 150 | كذبوه وهجروه ورمي بالتجسيم | they called him a liar and abandoned him; accused of anthropomorphism | Taqrīb no. 6868, p. 545 |

... أن النبي- صلى الله عليه وسلم- كان يقرأ في الصلاة عند مقام إبراهيم- صلى الله عليه وسلم- **فنعس فقال: أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّى، وَمَنَاةَ الثَّالِثَةَ الْأُخْرى، تلك الغرانيق العلى، عندها الشفاعة ترتجى**، فلما سمع كفار مكة أن لآلهتهم شفاعة فرحوا ...

... The Prophet ﷺ was reciting in prayer at the Station of Abraham ﷺ **and dozed, and said: 'Have you considered al-Lāt and al-ʿUzzā, and Manāt, the third, the other? Those are the exalted gharānīq; with them intercession is hoped for.'** When the unbelievers of Mecca heard that their gods had intercession, they rejoiced…

NOTE The same account recurs at 3/680 (Q 39:45), 4/162 (Q 53:19–24) and 4/887 (Q 109); the modern editor objects to it in a footnote at 3/680.

TAFSĪR

**Muqātil ibn Sulaymān (d. 150)**

*Tafsīr Muqātil*

3/132 (Q 22:52)

Shamela ↗

# Tree 9 — Basra III: al-Ḥasan al-Baṣrī




VERDICT Two late exegetes cite al-Ḥasan without a chain. His version differs in substance: the words were said by Mohammed as a rebuke — 'in your view they are like the high cranes' (al-Jaṣṣāṣ: 'by way of censure'). It confirms the words were circulating as part of the episode, but it is not a corroborating witness for the standard account.

Thiqa, top rank (thabt / ḥāfiẓ / imām) · Thiqa / ṣadūq · Ṣadūq with defects (errs, tadlīs, ikhtilāṭ) · Ḍaʿīf / layyin · Matrūk / accused of lying · Majhūl / no jarḥ or taʿdīl · Not graded here · Companion

Missing / unnamed link · Book preserving the report · connection disputed · did not hear from him · not a witness to the event

NARRATORS OF TREE 9

| NARRATOR | D. AH | GRADING (AS QUOTED) | TRANSLATION | SOURCE |
|---|---|---|---|---|
| al-Ḥasan al-Baṣrī | 110 | ثقة فقيه فاضل مشهور وكان يرسل كثيرا ويدلس | trustworthy, a well-known jurist; transmits with gaps a great deal and practises tadlīs | Taqrīb no. 1227, p. 160 |

وَرُوِيَ عَنْ الْحَسَنِ أَنَّهُ لَمَّا تَلَا مَا فِيهِ ذِكْرُ الْأَصْنَامِ قَالَ لَهُمْ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إنَّمَا هِيَ عِنْدَكُمْ كَالْغَرَانِيقِ الْعُلَى وَإِنَّ شَفَاعَتَهُنَّ لَتُرْتَجَى فِي قَوْلِكُمْ عَلَى جِهَةِ النَّكِيرِ عَلَيْهِمْ

**It is narrated (ruwiya) from al-Ḥasan** that when he recited what mentions the idols, the Prophet ﷺ said to them: **'In your view they are only like the exalted gharānīq, and their intercession is hoped for — in your claim', by way of censure of them.**

AḤKĀM AL-QUR'ĀN

**al-Jaṣṣāṣ (d. 370)**

*Aḥkām al-Qur'ān*

ed. Qamḥāwī, 5/84

Shamela ↗

الرابع: إنما قال: هي كالغرانيق العلا - يعني الملائكة - وأن شفاعتهم لترتجى , أي في قولكم , قاله الحسن.

The fourth [view]: he only said: **'They are like the exalted gharānīq' — meaning the angels — 'and their intercession is hoped for', that is, in your claim.** Al-Ḥasan said this.

TAFSĪR

**al-Māwardī (d. 450)**

*al-Nukat wa-l-ʿuyūn*

4/35

Shamela ↗

# 3 Those Who Affirmed the Story or Its Basis

## 3.1 Ibn Ḥajar al-ʿAsqalānī

This is the most important text on the question, and it cannot be reduced to a mere listing of reports. Ibn Ḥajar says that the multitude of routes shows the story has a basis, names two further mursal routes whose men are on the condition of the two Ṣaḥīḥs, and answers Ibn al-ʿArabī and al-Qāḍī ʿIyāḍ: 'all of that does not accord with the rules'.

وَعَلَى تَأْوِيلِ ابْنِ عَبَّاسٍ هَذَا يُحْمَلُ مَا جَاءَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، وَقَدْ أَخْرَجَ ابْنُ أَبِي حَاتِمٍ، وَالطَّبَرِيُّ، وَابْنُ الْمُنْذِرِ مِنْ طُرُقٍ عَنْ شُعْبَةَ، عَنْ أَبِي بِشْرٍ عَنْهُ قَالَ: قَرَأَ رَسُولُ اللَّهِ ﷺ بِمَكَّةَ وَالنَّجْمِ، فَلَمَّا بَلَغَ ﴿أَفَرَأَيْتُمُ اللاتَ وَالْعُزَّى * وَمَنَاةَ الثَّالِثَةَ الأُخْرَى﴾ أَلْقَى الشَّيْطَانُ عَلَى لِسَانِهِ: تِلْكَ الْغَرَانِيقُ الْعُلَى وَإِنَّ شَفَاعَتَهُنَّ لَتُرْتَجَى، فَقَالَ الْمُشْرِكُونَ: مَا ذَكَرَ آلِهَتَنَا بِخَيْرٍ قَبْلَ الْيَوْمِ، فَسَجَدَ وَسَجَدُوا، فَنَزَلَتْ هَذِهِ الْآيَةُ وَأَخْرَجَهُ الْبَزَّارُ، وَابْنُ مَرْدَوَيْهِ مِنْ طَرِيقِ أُمَيَّةَ بْنِ خَالِدٍ، عَنْ شُعْبَةَ فَقَالَ فِي إِسْنَادِهِ: عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ فِيمَا أَحْسَبُ، ثُمَّ سَاقَ الْحَدِيثَ، وَقَالَ الْبَزَّارُ: لَا يُرْوَى مُتَّصِلًا إِلَّا بِهَذَا الْإِسْنَادِ، تَفَرَّدَ بِوَصْلِهِ أُمَيَّةُ بْنُ خَالِدٍ وَهُوَ ثِقَةٌ مَشْهُورٌ، قَالَ: وَإِنَّمَا يُرْوَى هَذَا مِنْ طَرِيقِ الْكَلْبِيِّ، عَنْ أَبِي صَالِحٍ، عَنِ ابْنِ عَبَّاسٍ انْتَهَى. وَالْكَلْبِيُّ مَتْرُوكٌ وَلَا يُعْتَمَدُ عَلَيْهِ، وَكَذَا أَخْرَجَهُ النَّحَّاسُ بِسَنَدٍ آخَرَ فِيهِ الْوَاقِدِيُّ، وَذَكَرَهُ ابْنُ إِسْحَاقَ فِي السِّيرَةِ مُطَوَّلًا، وَأَسْنَدَهَا عَنْ مُحَمَّدِ بْنِ كَعْبٍ، وَكَذَلِكَ مُوسَى بْنُ عُقْبَةَ فِي الْمَغَازِي عَنِ ابْنِ شِهَابٍ الزُّهْرِيِّ، وَكَذَا ذَكَرَهُ أَبُو مَعْشَرٍ فِي السِّيرَةِ لَهُ عَنْ مُحَمَّدِ بْنِ كَعْبٍ الْقُرَظِيِّ، وَمُحَمَّدِ بْنِ قَيْسٍ وَأَوْرَدَهُ مِنْ طَرِيقِهِ الطَّبَرِيُّ، وَأَوْرَدَهُ ابْنُ أَبِي حَاتِمٍ مِنْ طَرِيقِ أَسْبَاطٍ، عَنِ السُّدِّيِّ ; وَرَوَاهُ ابْنُ مَرْدَوَيْهِ مِنْ طَرِيقِ عَبَّادِ بْنِ صُهَيْبٍ، عَنْ يَحْيَى بْنِ كَثِيرٍ، عَنِ الْكَلْبِيِّ، عَنْ أَبِي صَالِحٍ وَعَنْ أَبِي بَكْرٍ الْهُذَلِيِّ، وَأَيُّوبَ، عَنْ عِكْرِمَةَ، وَسُلَيْمَانَ التَّيْمِيِّ عَمَّنْ حَدَّثَهُ ثَلَاثَتُهُمْ عَنِ ابْنِ عَبَّاسٍ، وَأَوْرَدَهَا الطَّبَرِيُّ أَيْضًا مِنْ طَرِيقِ الْعَوْفِيِّ، عَنِ ابْنِ عَبَّاسٍ، وَمَعْنَاهُمْ كُلُّهُمْ فِي ذَلِكَ وَاحِدٌ، **وَكُلُّهَا سِوَى طَرِيقِ سَعِيدِ بْنِ جُبَيْرٍ إِمَّا ضَعِيفٌ وَإِلَّا مُنْقَطِعٌ، لَكِنْ كَثْرَةُ الطُّرُقِ تَدُلُّ عَلَى أَنَّ لِلْقِصَّةِ أَصْلًا، مَعَ أَنَّ لَهَا طَرِيقَيْنِ آخَرَيْنِ مُرْسَلَيْنِ رِجَالُهُمَا عَلَى شَرْطِ الصَّحِيحَيْنِ** أَحَدُهُمَا مَا أَخْرَجَهُ الطَّبَرِيُّ مِنْ طَرِيقِ يُونُسَ بْنِ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي أَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ فَذَكَرَ نَحْوَهُ، وَالثَّانِي مَا أَخْرَجَهُ أَيْضًا مِنْ طَرِيقِ الْمُعْتَمِرِ بْنِ سُلَيْمَانَ، وَحَمَّادِ بْنِ سَلَمَةَ فَرَّقَهُمَا عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنْ أَبِي الْعَالِيَةِ، وَقَدْ تَجَرَّأَ أَبُو بَكْرِ بْنُ الْعَرَبِيِّ كَعَادَتِهِ فَقَالَ: ذَكَرَ الطَّبَرِيُّ فِي ذَلِكَ رِوَايَاتٍ كَثِيرَةً بَاطِلَةً لَا أَصْلَ لَهَا، **وَهُوَ إِطْلَاقٌ مَرْدُودٌ عَلَيْهِ**.

HADĪTH COMMENTARY

**Ibn Ḥajar (d. 852)**
*Fatḥ al-Bārī*
ed. al-Salafiyya, 8/439

Shamela ↗

On this interpretation of Ibn ʿAbbās is to be read what comes from Saʿīd ibn Jubayr. Ibn Abī Ḥātim, al-Ṭabarī and Ibn al-Mundhir brought out by routes from Shuʿba, from Abū Bishr, from him: The Messenger of God ﷺ recited al-Najm in Mecca, and when he reached 'Have you considered al-Lāt and al-ʿUzzā, and Manāt, the third, the other?' Satan cast onto his tongue: 'Those are the exalted gharānīq, and their intercession is hoped for.' The polytheists said: 'He has not mentioned our gods with good before today'; he prostrated and they prostrated, and this verse came down. Al-Bazzār and Ibn Mardawayh brought it out by way of Umayya ibn Khālid, from Shuʿba, and he said in its chain: from Saʿīd ibn Jubayr, from Ibn ʿAbbās, 'as I reckon'… Al-Bazzār said: 'It is not narrated connected except by this chain; Umayya ibn Khālid alone connected it, and he is trustworthy and well known; it is only narrated by way of al-Kalbī, from Abū Ṣāliḥ, from Ibn ʿAbbās.' Al-Kalbī is abandoned and not relied on. Al-Naḥḥās brought it out by another chain containing al-Wāqidī; Ibn Isḥāq mentioned it at length in the Sīra, with a chain from Muḥammad ibn Kaʿb; so did Mūsā ibn ʿUqba in the Maghāzī from Ibn Shihāb al-Zuhrī; and Abū Maʿshar in his Sīra from Muḥammad ibn Kaʿb al-Qurazī and Muḥammad ibn Qays, and al-Ṭabarī gave it by his route; Ibn Abī Ḥātim gave it by way of Asbāṭ from al-Suddī; Ibn Mardawayh narrated it by way of ʿAbbād ibn Ṣuhayb, from Yaḥyā ibn Kathīr, from al-Kalbī, from Abū Ṣāliḥ; and from Abū Bakr al-Hudhalī and Ayyūb, from ʿIkrima; and Sulaymān al-Taymī from someone who told him — all three from Ibn ʿAbbās; al-Ṭabarī also gave it by way of al-ʿAwfī from Ibn ʿAbbās. Their meaning is all one. **All of them, apart from the route of Saʿīd ibn Jubayr, are either weak or broken; but the multitude of routes shows that the story has a basis (aṣl), besides which it has two further mursal routes whose men are on the condition of the two Ṣaḥīḥs**: one, what al-Ṭabarī brought out by way of Yūnus ibn Yazīd, from Ibn Shihāb: Abū Bakr ibn ʿAbd al-Raḥmān ibn al-Ḥārith ibn Hishām told me — and he mentioned the like of it; the second, what he also brought out by way of al-Muʿtamir ibn Sulaymān and Ḥammād ibn Salama — separately — from Dāwūd ibn Abī Hind, from Abū al-ʿĀliya. **Abū Bakr ibn al-ʿArabī was bold, as is his habit, and said: 'Al-Ṭabarī mentioned on this many false reports without basis' — an unqualified statement that is rejected.**

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وَكَذَا قَوْلُ عِيَاضٍ هَذَا الْحَدِيثُ لَمْ يُخَرِّجْهُ أَحَدٌ مِنْ أَهْلِ الصِّحَّةِ وَلَا رَوَاهُ ثِقَةٌ بِسَنَدٍ سَلِيمٍ مُتَّصِلٍ مَعَ ضَعْفِ نَقَلَتِهِ وَاضْطِرَابِ رِوَايَاتِهِ وَانْقِطَاعِ إِسْنَادِهِ، وَكَذَا قَوْلُهُ: وَمَنْ حُمِلَتْ عَنْهُ هَذِهِ الْقِصَّةُ مِنَ التَّابِعِينَ وَالْمُفَسِّرِينَ لَمْ يُسْنِدْهَا أَحَدٌ مِنْهُمْ وَلَا رَفَعَهَا إِلَى صَاحِبٍ، وَأَكْثَرُ الطُّرُقِ عَنْهُمْ فِي ذَلِكَ ضَعِيفَةٌ وَاهِيَةٌ، قَالَ: وَقَدْ بَيَّنَ الْبَزَّارُ أَنَّهُ لَا يُعْرَفُ مِنْ طَرِيقٍ يَجُوزُ ذِكْرُهُ إِلَّا طَرِيقَ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ مَعَ الشَّكِّ الَّذِي وَقَعَ فِي وَصْلِهِ، وَأَمَّا الْكَلْبِيُّ فَلَا تَجُوزُ الرِّوَايَةُ عَنْهُ لِقُوَّةِ ضَعْفِهِ، ثُمَّ رَدَّهُ مِنْ طَرِيقِ النَّظَرِ بِأَنَّ ذَلِكَ لَوْ وَقَعَ لَارْتَدَّ كَثِيرٌ مِمَّنْ أَسْلَمَ، قَالَ: وَلَمْ يُنْقَلْ ذَلِكَ انْتَهَى، **وَجَمِيعُ ذَلِكَ لَا يَتَمَشَّى عَلَى الْقَوَاعِدِ، فَإِنَّ الطُّرُقَ إِذَا كَثُرَتْ وَتَبَايَنَتْ مَخَارِجُهَا دَلَّ ذَلِكَ عَلَى أَنَّ لَهَا أَصْلًا**، **وَقَدْ ذَكَرْتُ أَنَّ ثَلَاثَةَ أَسَانِيدَ مِنْهَا عَلَى شَرْطِ الصَّحِيحِ وَهِيَ مَرَاسِيلُ يَحْتَجُّ بِمِثْلِهَا مَنْ يَحْتَجُّ بِالْمُرْسَلِ وَكَذَا مَنْ لَا يَحْتَجُّ بِهِ لِاعْتِضَادِ بَعْضِهَا بِبَعْضٍ**، وَإِذَا تَقَرَّرَ ذَلِكَ تَعَيَّنَ تَأْوِيلُ مَا وَقَعَ فِيهَا مِمَّا يُسْتَنْكَرُ وَهُوَ قَوْلُهُ: أَلْقَى الشَّيْطَانُ عَلَى لِسَانِهِ: تِلْكَ الْغَرَانِيقُ الْعُلَى وَإِنَّ شَفَاعَتَهُنَّ لَتُرْتَجَى **فَإِنَّ ذَلِكَ لَا يَجُوزُ حَمْلُهُ عَلَى ظَاهِرِهِ** لِأَنَّهُ يَسْتَحِيلُ عَلَيْهِ ﷺ أَنْ يَزِيدَ فِي الْقُرْآنِ عَمْدًا مَا لَيْسَ مِنْهُ، وَكَذَا سَهْوًا إِذَا كَانَ مُغَايِرًا لِمَا جَاءَ بِهِ مِنَ التَّوْحِيدِ لِمَكَانِ عِصْمَتِهِ …

HADĪTH COMMENTARY

**Ibn Ḥajar**

*Fatḥ al-Bārī*

8/439

Shamela ↗

Likewise ʿIyāḍ's statement: 'This ḥadīth was not brought out by any of the people of soundness, nor narrated by a trustworthy narrator with a sound, connected chain, given the weakness of its transmitters, the inconsistency of its versions and the breaks in its chain'; and his statement: 'None of the Successors and exegetes from whom this story is carried gave it a chain or raised it to a Companion, and most routes from them are weak and flimsy'; he said: 'Al-Bazzār showed that it is not known by any route that may be mentioned except that of Abū Bishr from Saʿīd ibn Jubayr, with the doubt that occurred in its connection; as for al-Kalbī, it is not permitted to narrate from him because of the severity of his weakness.' Then he rejected it by reasoning: had that happened, many who had become Muslim would have apostatised, and that is not reported. **All of that does not accord with the rules (lā yatamashshā ʿalā al-qawāʿid). For when routes are many and their sources (makhārij) are distinct, that shows they have a basis; and I have mentioned that three of its chains are on the condition of the Ṣaḥīḥ; they are mursal reports of the kind used as proof by those who use the mursal as proof, and likewise by those who do not, because they corroborate one another.** And once that is established, what is objectionable in them must be interpreted (taʾwīl) — namely his saying 'Satan cast onto his tongue: Those are the exalted gharānīq, and their intercession is hoped for' — **for it is not permitted to take it in its apparent sense (ẓāhir)**, because it is impossible for him ﷺ to add to the Qurʾān deliberately what is not of it, or inadvertently where it contradicts the monotheism he brought, given his protection [from error]…

NOTE Ibn Ḥajar affirms the basis of the story on the rules of transmission and then declares its apparent sense impossible on doctrinal grounds, reviewing interpretations (that Satan spoke in a pause and imitated his voice; that the polytheists inserted it; etc.). The three chains 'on the condition of the Ṣaḥīḥ' are Saʿīd ibn Jubayr, Abū Bakr ibn ʿAbd al-Raḥmān and Abū al-ʿĀliya; Qatāda is not among them. Al-Ālūsī (9/169) quotes this passage with the words 'and it has a connected route with a sound chain brought out by al-Bazzār', which are not in the Salafiyya text.

This judgement rests on three things: Saʿīd ibn Jubayr's report, whose chain to Saʿīd is sound; the routes of Abū Bakr ibn ʿAbd al-Raḥmān and Abū al-ʿĀliya, two strong mursal reports in respect of their men; and the multiplicity of distinct sources by which these reports support one another.

It is a serious error to answer Ibn Ḥajar merely by saying that the reports are mursal, for he says so himself. He did not overlook the irsāl; he discussed its effect and concluded that the number of routes and the distinctness of their sources establish a basis for the story. Disagreement with him must be about whether these mursal reports are fit for corroboration, not about whether they are mursal.

## 3.2 Sulaymān ibn ʿAbd Allāh ibn Muḥammad ibn ʿAbd al-Wahhāb

CREED COMMENTARY

**Sulaymān ibn ʿAbd Allāh (d. 1233)**
*Taysīr al-ʿAzīz al-Ḥamīd*
p. 235

Shamela ↗

**وهي قصة مشهورة صحيحة** رويت عن ابن عباس من طرق بعضها صحيح. **ورويت عن جماعة من التابعين بأسانيد صحيحة** منهم عروة وسعيد بن جبير وأبو العالية وأبو بكر بن عبد الرحمن وعكرمة، والضحاك وقتادة، ومحمد بن كعب القرظي ومحمد بن قيس والسدي وغيرهم. وذكرها أيضًا أهل السير وغيرها **وأصلها في "الصحيحين"**.

**It is a well-known, sound story (qiṣṣa mashhūra ṣaḥīḥa)**, narrated from Ibn ʿAbbās by routes some of which are sound, and narrated from a group of the Successors with sound chains, among them ʿUrwa, Saʿīd ibn Jubayr, Abū al-ʿĀliya, Abū Bakr ibn ʿAbd al-Raḥmān, ʿIkrima, al-Ḍaḥḥāk, Qatāda, Muḥammad ibn Kaʿb al-Qurażī, Muḥammad ibn Qays, al-Suddī and others. The biographers also mention it, and **its basis is in the two Ṣaḥīḥs**.

CREED COMMENTARY

**Sulaymān ibn ʿAbd Allāh**
*Taysīr al-ʿAzīz al-Ḥamīd*
p. 235

Shamela ↗

فلما سمع المشركون هذا الكلام المقتضي لجواز عبادة الملائكة رجاء شفاعتهم عند الله **ظنوا أن رسول الله صلى الله عليه وسلم قاله**، فرضوا عنه وسجدوا معه ...

When the polytheists heard this speech, implying that the worship of the angels in hope of their intercession with God was permissible, **they thought that the Messenger of God ﷺ had said it**, so they were pleased with him and prostrated with him…

NOTE Sulaymān affirms the story as sound, but in his reading the words were heard by the polytheists, who only 'thought' Mohammed had said them.

This is an explicit declaration that the story itself is sound, not merely a description of one chain's men as trustworthy. One qualification is needed: his statement that 'its basis is in the two Ṣaḥīḥs' does not mean that the words 'those are the exalted gharānīq' occur there. Al-Bukhārī reports the prostration of those present when al-Najm was recited, the polytheists among them, but not those words nor any report that explains the prostration by them. His declaration of the story's soundness is clear; his appeal to the Ṣaḥīḥs cannot be used to show that the word gharānīq is in them.

## 3.3 Ibrāhīm al-Kūrānī

TAFSĪR

**al-Ālūsī (d. 1270), reporting al-Kūrānī (d. 1101)**
*Rūḥ al-maʿānī*
ed. al-ʿIlmiyya, 9/169–170

Shamela ↗

**وذهب إلى صحة القصة أيضا خاتمة المتأخرين الشيخ إبراهيم الكوراني** ثم المدني، وذكر بعد كلام طويل أنه تحصل من ذلك أن الحديث أخرجه غير واحد من أهل الصحة وأنه رواه ثقات بسند سليم متصل عن ابن عباس **وبثلاث أسانيد صحيحة عن ثلاث من التابعين** من أئمة التفسير الآخذين عن الصحابة وهم سعيد بن جبير وأبو بكر بن عبد الرحمن وأبو العالية، وقد قال السيوطي في لباب النقول في أسباب النزول: قال الحاكم في علوم الحديث: إذا أخبر الصحابي الذي شهد الوحي والتنزيل عن آية من القرآن أنها نزلت في كذا فإنه حديث مسند ومشى عليه ابن الصلاح وغيره ثم قال: ما جعلناه من قبيل المسند من الصحابي إذا وقع من تابعي فهو مرفوع أيضا لكنه مرسل **فقد يقبل إذا صح السند إليه وكان من أئمة**

التفسير الآخذين عن الصحابة كمجاهد وعكرمة وسعيد بن جبير أو اعتضد بمرسل ونحو ذلك، فعلى هذا يكون الخبر في هذه القصة مسندا من الطريق المتصلة بابن عباس مرسلا مرفوعا من الطرق الثلاثة والزيادة فيه التي رواها الثقات عن ابن عباس في غير رواية البخاري ليست مخالفة لما في البخاري عنه فلا تكون شاذة فإطلاق الطعن فيه من حيث النقل ليس في محله ...

**The soundness of the story was also held by the seal of the later scholars, Shaykh Ibrāhīm al-Kūrānī**, then of Medina. After a long discussion he stated his conclusion: that the ḥadīth was brought out by more than one of the people of soundness; **that trustworthy men narrated it with a sound connected chain from Ibn ʿAbbās; and with three sound chains from three of the Successors who were imāms of exegesis and took from the Companions — Saʿīd ibn Jubayr, Abū Bakr ibn ʿAbd al-Raḥmān and Abū al-ʿĀliya.** Al-Suyūṭī said in Lubāb al-nuqūl: al-Ḥākim said in ʿUlūm al-ḥadīth: when a Companion who witnessed the revelation reports that a verse came down about such-and-such, it is a musnad ḥadīth; Ibn al-Ṣalāḥ and others followed this; then he said: **what we have treated as musnad from a Companion, if it comes from a Successor, is also marfūʿ, but mursal; it may be accepted if the chain to him is sound and he is one of the imāms of exegesis who took from the Companions, such as Mujāhid, ʿIkrima and Saʿīd ibn Jubayr, or if it is corroborated by another mursal**, and the like. On this basis the report in this story is musnad by the route connected to Ibn ʿAbbās, and mursal marfūʿ by the three routes; and the addition in it narrated by trustworthy men from Ibn ʿAbbās outside al-Bukhārī's version does not contradict what is in al-Bukhārī from him, so it is not anomalous (shādhdh). **So the unqualified attack on it from the side of transmission is misplaced...**

لكن إثبات صحة الخبر أشد من خرط القتاد فإن الطاعنين فيه من حيث النقل علماء أجلّاء عارفون بالغث والسمين من الأخبار وقد بذلوا الوسع في تحقيق الحق فيه فلم يروه إلا مردودا وما ألقى الشيطان إلى أوليائه معدودا وهم أكثر ممن قال بقبوله ومنهم من هو أعلم منه، ويغلب على الظن أنهم وقفوا على رواته في سائر الطرق فرأوهم مجروحين وفات ذلك القائل بالقبول، ولعمري إن القول بأن هذا الخبر مما ألقاه الشيطان على بعض ألسنة الرواة ثم وفق الله تعالى جمعا من خاصته لإبطاله أهون من القول بأن حديث الغرانيق مما ألقاه الشيطان على لسان رسول الله صلّى الله عليه وسلّم ثم نسخه سبحانه وتعالى …

TAFSĪR
**al-Ālūsī**
*Rūḥ al-maʿānī*
9/173
Shamela ↗

**But proving the soundness of the report is harder than stripping a tragacanth bush with one's bare hand.** Those who attacked it on grounds of transmission are eminent scholars who know the lean from the fat among reports; they spent every effort to verify the truth of it and narrated it only as rejected … they are more numerous than those who accepted it, and some of them more learned than he; **and it is most probable that they examined its narrators in all the routes and found them impugned, and that this escaped the one who accepted it.** By my life, to say that this report is something Satan cast onto the tongues of some narrators, and that God then guided a group of His elect to refute it, is easier than to say that the ḥadīth of the gharānīq is something Satan cast onto the tongue of the Messenger of God ﷺ and that God then abrogated it…

NOTE Al-Ālūsī reports al-Kūrānī's view and rejects it. His ground is the reputation of the critics and a presumption ('most probable') that they found the narrators impugned. Al-Albānī comments on this very sentence (Naṣb p. 67, note): 'this is far-fetched, especially with regard to al-Ḥāfiẓ Ibn Ḥajar … the truth is that al-Ḥāfiẓ followed some of the rules of ḥadīth', and that the critics' defect was irsāl, not impugned narrators.

Al-Kūrānī's statement contains two separate claims. The first is the soundness of the three mursal reports to the senior Successors, which is supported by what Ibn Ḥajar said and what al-Albānī conceded about the chains to their authors. The second is the existence of a sound connected route from Ibn ʿAbbās; that cannot be accepted merely because it is reported, since al-Albānī examined Ibn Mardawayh's route through Abū ʿĀṣim and found a narrator of unknown status below Abū ʿĀṣim. Al-Kūrānī does not need the disputed connected route for his verdict to have a basis: the three mursal reports are themselves the ground of the argument.

## 3.4 al-Suyūṭī

Al-Suyūṭī cited Saʿīd ibn Jubayr's report in his books and said that one of its chains has trustworthy men. That should not be overstated: describing a chain's men as trustworthy does not mean the route is free of defects, and al-Albānī objected that al-Suyūṭī passed over the doubt about connecting Saʿīd's report to Ibn ʿAbbās. Al-Suyūṭī is therefore counted among those who cited the report and noted the reliability of its men, not among those who gave a clear independent verdict on the story's basis, as Ibn Ḥajar and Sulaymān did.

MODERN CRITIC
**al-Albānī**
*Naṣb al-majānīq*
pp. 12–13
Shamela ↗

... إلا أن السيوطي أوهم أيضًا حيث قال عطفًا على ما ذكر: والضياء في "المختارة" **بسند رجاله ثقات، من طريق سعيد بن جبير، عن ابن عباس** ... ومحل الإيهام هو قوله: "بسند رجاله ثقات" بالإضافة إلى أنه أخرجه الضياء في "المختارة" فإن ذلك يوهم أنه ليس بمعلول، وهذا خلاف الواقع، **فإنه معلول بتردد الراوي في وصله** ... فما كان يليق بالسيوطي أن يغفل هذه العلة، لا سيما وقد صرح بما يشعر أن الإسناد صحيح ...

... except that al-Suyūṭī also gave a false impression, when he said, adding to what he had mentioned: **'and al-Ḍiyāʾ in al-Mukhtāra, with a chain whose men are trustworthy, by way of Saʿīd ibn Jubayr, from Ibn ʿAbbās'** ... The false impression lies in his saying 'with a chain whose men are trustworthy', together with its being in al-Ḍiyāʾ's al-Mukhtāra; for that suggests it is free of defect, contrary to the fact, **since it is defective by the narrator's hesitation over its connection** ... It did not befit al-Suyūṭī to pass over this defect, especially when he had stated what suggests the chain is sound...

NOTE In a note (p. 13) al-Albānī adds that he later found al-Suyūṭī giving it in Asbāb al-nuzūl with the doubt about its being raised.

## 3.5 Ibn Taymiyya

Ibn Taymiyya is not placed among those who explicitly declared the story sound by its chain. In Majmūʿ al-fatāwā he sets out two views, reports the affirming party's claim that the reports are 'transmitted with an established transmission that cannot be impugned', and says that what is reported from the early generations agrees with the verse. His phrase in Minhāj al-sunna about 'what is well known among the early and later scholars' occurs in a polemical argument and should not be lifted out to present him as an explicit ḥadīth-critical authenticator.

THEOLOGY / FATWĀ

**Ibn Taymiyya (d. 728)**

*Majmūʿ al-fatāwā*

10/291

Shamela ↗

وَلَكِنْ هَلْ يَصْدُرُ مَا يَسْتَدْرِكُهُ اللَّهُ فَيَنْسَخُ مَا يُلْقِي الشَّيْطَانُ وَيُحْكِمُ اللَّهُ آيَاتِهِ؟ **هَذَا فِيهِ قَوْلَانِ. وَالْمَأْثُورُ عَنْ السَّلَفِ يُوَافِقُ الْقُرْآنَ بِذَلِكَ**. وَالَّذِينَ مَنَعُوا ذَلِكَ مِنْ الْمُتَأَخِّرِينَ طَعَنُوا فِيمَا يُنْقَلُ مِنْ الزِّيَادَةِ فِي سُورَةِ النَّجْمِ بِقَوْلِهِ: تِلْكَ الْغَرَانِيقُ الْعُلَى وَإِنَّ شَفَاعَتَهُنَّ لَتُرْتَجَى وَقَالُوا: إنَّ هَذَا لَمْ يَثْبُتْ وَمَنْ عَلِمَ أَنَّهُ ثَبَتَ: قَالَ هَذَا أَلْقَاهُ الشَّيْطَانُ فِي مَسَامِعِهِمْ وَلَمْ يَلْفِظْ بِهِ الرَّسُولُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَكِنَّ السُّؤَالَ وَارِدٌ عَلَى هَذَا التَّقْدِيرِ أَيْضًا. وَقَالُوا فِي قَوْلِهِ: {إلَّا إذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ} هُوَ حَدِيثُ النَّفْسِ. وَأَمَّا الَّذِينَ قَرَّرُوا مَا نُقِلَ عَنْ السَّلَفِ فَقَالُوا **هَذَا مَنْقُولٌ نَقْلًا ثَابِتًا لَا يُمْكِنُ الْقَدْحُ فِيهِ** وَالْقُرْآنُ يَدُلُّ عَلَيْهِ ... فَقَالُوا الْآثَارُ فِي تَفْسِيرِ هَذِهِ الْآيَةِ مَعْرُوفَةٌ ثَابِتَةٌ فِي كُتُبِ التَّفْسِيرِ وَالْحَدِيثِ وَالْقُرْآنُ يُوَافِقُ ذَلِكَ ...

But can something issue [from a prophet] which God then rectifies, so that He abrogates what Satan casts and makes His verses firm? There are two views on this. **What is reported from the early generations (al-maʾthūr ʿan al-salaf) agrees with the Qurʾān in that.** Those of the later scholars who denied it attacked what is transmitted of the addition in Sūrat al-Najm — 'Those are the exalted gharānīq, and their intercession is hoped for' — and said this is not established; and whoever knew it to be established said: Satan cast this into their hearing, and the Messenger ﷺ did not utter it — but the question arises on that supposition too … **As for those who affirmed what is transmitted from the early generations, they said: this is transmitted with an established transmission that cannot be impugned, and the Qurʾān indicates it** … they said: the reports on the exegesis of this verse are known and established in the books of tafsīr and ḥadīth, and the Qurʾān agrees with that…

NOTE On the next page (10/292) the text continues with the affirming party's reasoning, that this kind of abrogation 'is a greater indication of the Messenger's truthfulness'.

THEOLOGY

**Ibn Taymiyya**

*Minhāj al-sunna al-nabawiyya*

2/409–410

Shamela ↗

وَمَا جَرَى فِي سُورَةِ "النَّجْمِ" مِنْ قَوْلِهِ: تِلْكَ الْغَرَانِيقُ الْعُلَى، وَإِنَّ شَفَاعَتَهَا لَتُرْتَجَى، **عَلَى الْمَشْهُورِ عِنْدَ السَّلَفِ وَالْخَلَفِ مِنْ أَنَّ ذَلِكَ جَرَى عَلَى لِسَانِهِ، ثُمَّ نَسَخَهُ اللَّهُ وَأَبْطَلَهُ**، هُوَ مِنْ أَعْظَمِ الْمُفْتَرَيَاتِ **عَلَى قَوْلِ هَؤُلَاءِ** ...

And what happened in Sūrat al-Najm — his saying 'Those are the exalted gharānīq, and her intercession is hoped for' — **according to what is well known among the early and later scholars (ʿalā al-mashhūr ʿinda al-salaf wa-l-khalaf), that it ran on his tongue and then God abrogated and annulled it**, is among the greatest of slanders on the view of these people…

NOTE The sentence answers a Shīʿī polemicist: on that opponent's premises, Ibn Taymiyya argues, the episode would be a slander; he does not say so himself.

Precision requires that his words not be made to bear more than they can. It is enough to say that he discussed the affirming position as a known view of the early generations; he is not the clearest of those who declared the story sound.

# 4 Exegetes Who Transmitted the Story

The story appears in a number of early works of exegesis and sīra. Merely citing a story is not the same as authenticating it: these sources show that the reports circulated early, while the ḥadīth-critical verdict is taken from the critics' statements and the chains. Nor do all sources relate one identical scene in every detail; establishing the basis of the story does not mean every detail in every version is established to the same degree.

- al-Ṭabarī, Jāmiʿ al-bayān, on Q 22:52 — 18/663–669 (the chains are given in Chapter 2). ↗
- Ibn Abī Ḥātim, Tafsīr, on Q 22:52 — 8/2500–2502 (texts without chains in the printed edition). ↗
- al-Thaʿlabī, al-Kashf wa-l-bayān, on Q 22:52 — 7/29. ↗
- al-Wāḥidī, al-Tafsīr al-basīṭ, on Q 22:52 — 15/453. ↗
- al-Baghawī, Maʿālim al-tanzīl, on Q 22:52 — 5/393 (ed. Ṭayba). ↗

TAFSĪR
**al-Thaʿlabī (d. 427)**
*al-Kashf wa-l-bayān*
7/29
Shamela ↗

... فأحبّ يومئذ ألّا يأتيه من الله تعالى شيء فينفروا عنه، وتمنى ذلك فأنزل الله سبحانه سورة وَالنَّجْمِ إِذا هَوى فقرأها رسول الله صلى الله عليه وسلّم حتى بلغ أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّى وَمَنَاةَ الثَّالِثَةَ الْأُخْرى **ألقى الشيطان على لسانه لمّا كان يحدث به نفسه ويتمناه: تلك الغرانيق العلى وإن شفاعتهنّ لترتجى** ...

... he wished that day that nothing would come to him from God that would drive them away, and he longed for that; and God sent down Sūrat 'By the star when it falls', and the Messenger of God ﷺ recited it until he reached 'Have you considered al-Lāt and al-ʿUzzā, and Manāt, the third, the other'; **Satan cast onto his tongue, because of what he had been telling himself and longing for: 'Those are the exalted gharānīq, and their intercession is hoped for.'**...

TAFSĪR
**al-Wāḥidī (d. 468)**
*al-Tafsīr al-basīṭ*
15/453
Shamela ↗

... **ألقى الشيطان في أمنيته حتى وصل به "تلك الغرانيق العلى وإن شفاعتهن لترتجي"** ثم قرأ السورة كلها حتى بلغ آخرها، فسجد رسول الله -صلى الله عليه وسلم-، وسجد أصحابه معه، **وسجد المشركون لذكره آلهتهم**، وفرحوا بذلك، وقالوا: قد ذكر محمد آلهتنا بأحسن ...

... **Satan cast into his wish until he joined to it: 'Those are the exalted gharānīq, and their intercession is hoped for.'** Then he recited the whole sūra until he reached its end, and the Messenger of God ﷺ prostrated, his companions prostrated with him, and the polytheists prostrated at his mentioning their gods, rejoiced at it, and said: 'Mohammed has mentioned our gods in the best...'

قَالَ ابْنُ عَبَّاسٍ وَمُحَمَّدُ بْنُ كَعْبٍ الْقُرَظِيُّ وَغَيْرُهُمَا مِنَ الْمُفَسِّرِينَ: لَمَّا رَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَلِّي قَوْمِهِ عَنْهُ وَشَقَّ عَلَيْهِ مَا رَأَى مِنْ مُبَاعَدَتِهِمْ عَمَّا جَاءَهُمْ بِهِ مِنَ اللَّهِ تَمَنَّى فِي نَفْسِهِ أَنْ يَأْتِيَهُ مِنَ اللَّهِ مَا يُقَارِبُ بَيْنَهُ وَبَيْنَ قَوْمِهِ لِحِرْصِهِ عَلَى إِيمَانِهِمْ، فَكَانَ يَوْمًا فِي مَجْلِسٍ قُرَيْشٍ فَأَنْزَلَ اللَّهُ تَعَالَى سُورَةَ "النَّجْمِ" فَقَرَأَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى بَلَغَ قَوْلَهُ: {أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّى وَمَنَاةَ الثَّالِثَةَ الْأُخْرَى} **أَلْقَى الشَّيْطَانُ عَلَى لِسَانِهِ بِمَا كَانَ يُحَدِّثُ بِهِ نَفْسَهُ وَيَتَمَنَّاهُ: "تِلْكَ الْغَرَانِيقُ العلى وإن شفاعتهم لِتُرْتَجَى"**، فَلَمَّا سَمِعَتْ قُرَيْشٌ ذَلِكَ فَرِحُوا بِهِ

…

Ibn ʿAbbās, Muḥammad ibn Kaʿb al-Quraẓī and other exegetes said: When the Messenger of God ﷺ saw his people turning away from him, and it pained him to see how far they were from what he had brought them from God, **he wished within himself that something would come to him from God that would bring him and his people closer, out of eagerness for their faith** … he recited it until he reached His words 'Have you considered al-Lāt and al-ʿUzzā, and Manāt, the third, the other'; **Satan cast onto his tongue, through what he had been telling himself and wishing: 'Those are the exalted gharānīq, and their intercession is hoped for'**; and when Quraysh heard it, they rejoiced…

It is also found in the sīra and maghāzī works; Ibn Ḥajar names Ibn Isḥāq, Mūsā ibn ʿUqba and Abū Maʿshar (Fatḥ al-Bārī 8/439, quoted in 3.1).

TAFSĪR

**al-Baghawī (d. 516)**

*Maʿālim al-tanzīl*

ed. Ṭayba, 5/393

Shamela ↗

# 5 Ibn Kathīr's Objection

TAFSĪR

**Ibn Kathīr (d. 774)**
*Tafsīr al-Qurʾān al-ʿaẓīm*
on Q 22:52, 5/441
Shamela ↗

قد ذكر كثير من المفسرين هاهنا قصة الغَرَانيق، وما كان من رجوع كثير من المهاجرة إلى أرض الحبشة، ظَنا منهم أن مشركي قريش قد أسلموا. **ولكنها من طرق كلها مرسلة، ولم أرها مسندة من وجه صحيح**، والله أعلم.

Many exegetes have mentioned here the story of the gharānīq, and how many of the emigrants returned from Abyssinia thinking that the polytheists of Quraysh had become Muslim. **But it comes by routes that are all mursal, and I have not seen it with a chain from any sound route (musnadatan min wajhin ṣaḥīḥ)**, and God knows best.

He then gave Saʿīd ibn Jubayr's report, mentioned al-Bazzār's route with its hesitation over Ibn ʿAbbās, and listed the reports of Abū al-ʿĀliya, al-Suddī, Muḥammad ibn Kaʿb, Muḥammad ibn Qays and Qatāda (5/442–443, quoted in Chapter 2). The difficulty with this reasoning is that it describes the kind of break without answering the question of corroboration. That the reports are mursal does not mean their chains to their authors are weak; four of them are sound to their authors, as al-Albānī himself conceded. The question, then, is not 'are the reports mursal?' but **why do these mursal reports not strengthen one another?** Repeating that they are mursal does not answer it.

## 5.1 Ibn Kathīr strengthens weak chains by one another

On 'To God belong the east and the west' (Q 2:115) Ibn Kathīr gives several chains for the occasion of revelation, then says: 'These chains have weakness in them, and perhaps they strengthen one another.' Here he does not drop the reports merely because they are weak; he considers whether their number strengthens them.

... ثم رواه ابن مَرْدُويه أيضا من حديث الكلبي، عن أبي صالح، عن ابن عباس: أن رسول الله ﷺ بعث سرِيَّة فأخذتهم ضبابة، فلم يهتدوا إلى القبلة، فصلوا لغير القبلة. ثم استبان لهم بعد طلوع الشمس أنهم صلوا لغير القبلة. فلما جاؤوا إلى رسول الله ﷺ حدَّثُوه، فأنزل الله ﷻ، هذه الآية: (وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ) **وهذه الأسانيد فيها ضعف، ولعله يشد بعضها بعضا.**

TAFSĪR
**Ibn Kathīr**
*Tafsīr al-Qurʾān al-ʿaẓīm*
on Q 2:115, 1/394
Shamela ↗

... Then Ibn Mardawayh also narrated it from the ḥadīth of al-Kalbī, from Abū Ṣāliḥ, from Ibn ʿAbbās: that the Messenger of God ﷺ sent out a raiding party; fog overtook them and they could not find the qibla, so they prayed towards something other than the qibla; after sunrise it became clear to them … and God revealed this verse: 'To God belong the east and the west; wherever you turn, there is the face of God.' **These chains have weakness in them, and perhaps they strengthen one another.**

NOTE One of the chains he means to strengthen in this way is al-Kalbī ← Abū Ṣāliḥ ← Ibn ʿAbbās — the very route that is fabricated-level in the Gharānīq material (Tree 4).

## 5.2 The clearest example: Q 6:125

Ibn Kathīr gave several routes for the ḥadīth on 'the opening of the breast' — some mursal, one connected — then said: 'These are routes of this ḥadīth, mursal and connected, which strengthen one another.' This needs no inference: Ibn Kathīr accepts the combination of mursal and connected routes and holds that they strengthen one another.

وقد رواه [ابن جرير] من وجه آخر، عن ابن مسعود متصلا مرفوعًا فقال: حدثني بن سِنان القزاز، حدثنا محبوب بن الحسن الهاشمي، عن يونس، عن عبد الرحمن بن عبيد الله بن عتبة، عن عبد الله بن مسعود، عن رسول الله ﷺ قال: (فَمَنْ يُرِدِ اللَّهُ أَنْ يَهدِيَهُ يَشْرَحْ صَدْرَهُ لِلإِسْلامِ) قالوا: يا رسول الله، وكيف يُشْرَح صدره؟ قال: "يدخل الجنة فينفسح". قالوا: وهل لذلك علامة يا رسول الله؟ قال: "التجافي عن دار الغرور، والإنابة إلى دار الخلود، والاستعداد للموت قبل أن ينزل الموت". **فهذه طرق لهذا الحديث مرسلة ومتصلة، يشد بعضها بعضا**، والله أعلم.

TAFSĪR
**Ibn Kathīr**
*Tafsīr al-Qurʾān al-ʿaẓīm*
on Q 6:125, 3/336
Shamela ↗

[Ibn Jarīr] narrated it by another route from Ibn Masʿūd, connected and raised to the Prophet … from ʿAbd Allāh ibn Masʿūd, from the Messenger of God ﷺ, who said: 'Whomever God wishes to guide, He opens his breast to Islam.' They said: 'O Messenger of God, how is his breast opened?' He said: 'He enters Paradise and it expands.' They said: 'Is there a sign of that, O Messenger of God?' He said: 'Withdrawal from the abode of delusion, turning to the abode of permanence, and preparing for death before death comes.' **These are routes of this ḥadīth, mursal and connected, which strengthen one another**, and God knows best.

What, then, prevents him from applying this to the Gharānīq story? If he considers the routes here not independent, he must show it. If he considers the weakness of the omitted intermediaries too severe to be repaired, he must give the evidence for that

judgement. If he considers the number of routes insufficient here for some other reason, he must name it. To say only that all the routes are mursal is no answer, for that is the very thing the story's defenders do not deny; it is the starting point of their argument.

ANALYSIS: IBN KATHĪR'S INCONSISTENCY

Ibn Kathīr's position raises a real methodological problem. He affirms the strengthening of mursal reports and supporting routes elsewhere, yet in his comment on the Ḥajj verse he gave no detailed reason why he declined to apply that principle to the Gharānīq reports.

This alone does not prove that he was selective for a particular motive; but it does invalidate treating his brief dismissal as though it settled the question.

Ibn Kathīr 1/394 · Ibn Kathīr 3/336 · Ibn Kathīr 5/441–443

# 6 Al-Albānī and the Flaw in His Reasoning

Al-Albānī is far more detailed than Ibn Kathīr. He devoted a whole book to the story, examined the reports one by one, and conceded that the chains to four Successors are sound — Saʿīd ibn Jubayr, Abū Bakr ibn ʿAbd al-Raḥmān, Abū al-ʿĀliya and Qatāda — but refused to let these mursal reports strengthen one another. His position cannot be reduced to a refusal of 'ḥasan li-ghayrihi': he affirms that rule and applies it to other ḥadīths.

## 6.1 Al-Albānī accepts the strengthening of routes

In Naṣb al-majānīq itself, while quoting Ibn al-Ṣalāḥ on the kinds of weakness that disappear when routes multiply — including irsāl by an imām and ḥāfiẓ — al-Albānī adds a footnote on the ḥadīth 'The ears are part of the head', which he grades ṣaḥīḥ li-ghayrihi because it is narrated from seven Companions by different routes.

MODERN CRITIC, QUOTING IBN AL-ṢALĀḤ

**al-Albānī, quoting Ibn al-Ṣalāḥ**
*Naṣb al-majānīq*
p. 39
Shamela ↗

وجواب ذلك أنه ليس كل ضعف في الحديث يزول بمجيئه من وجوه، بل ذلك يتفاوت فمنه ما يزيله ذلك بأن يكون ضعفه ناشئًا من ضعف حفظ راويه، ولم يختلّ فيه ضبطه له، **وكذلك إذا كان ضَعفه من حيث الإرسال زال بنحو ذلك، كما في المرسل الذي يرسله إمام حافظ، إذ فيه ضعف قليل يزول بروايته من وجه آخر** ...

The answer to that is that not every weakness in a ḥadīth disappears when it comes by several routes; it varies. Some is removed by that, when its weakness arises from the weak memory of its narrator, without his accuracy being disturbed in it; **likewise, if its weakness is from the side of irsāl, it disappears in the same way, as in the mursal report transmitted by an imām and ḥāfiẓ, for it has a slight weakness that is removed by its being narrated by another route**…

NOTE Al-Albānī adds in a footnote that this last point 'is not unrestricted', citing Ibn Ḥajar's Sharḥ al-Nukhba.

MODERN CRITIC

**al-Albānī**
*Naṣb al-majānīq*
p. 39, note 1
Shamela ↗

قلت: **هذا الحديث عندنا صحيح لغيره، فقد روي عن سبعة نفر من الصحابة من طرق مختلفة** قوّي المنذري، وابن دقيق العيد، وابن التركماني، والزيلعي أحدها، ولذلك أوردناه في كتابنا "صحيح سنن أبي داود" وتكلمنا عليه هناك "رقم 123" ثم نشرناه في "سلسلة الأحاديث الصحيحة: رقم 36" ...

I say: **this ḥadīth ['The ears are part of the head'] is with us ṣaḥīḥ li-ghayrihi (sound by virtue of other routes)**, for it is narrated from seven Companions by different routes … and so we included it in our Ṣaḥīḥ Sunan Abī Dāwūd (no. 123) and then published it in Silsilat al-aḥādīth al-ṣaḥīḥa (no. 36)…

So his rejection of the story cannot be defended by saying he does not accept the strengthening of routes at all. He accepts it and uses it; he only claims that the routes of this story do not meet its conditions. The burden is on him to prove that claim for these particular reports.

## 6.2 The reasons al-Albānī gives for refusing corroboration

**First:** the mursal is weak because the omitted intermediary is unknown; that the Successor who transmits it is trustworthy is not enough. This is a well-known position of most ḥadīth critics and is not denied here. But a break does not make strengthening a mursal impossible; that is precisely the question on which the critics differed. **Second:** the possibility that the authors of the mursal reports took the story from one unknown source. **Third:** even if they took it from different sources, it is possible that all those sources were severely weak. He then said: 'This verification is something in which I have found no one who preceded me.'

MODERN CRITIC
**al-Albānī**
*Naṣb al-majānīq*
p. 44
Shamela ↗

قلت: ومع أن التحقق من وجود هذا الشرط في كل مرسَل من هذا النوع، ليس بالأمر الهيِّن، فإنه لو تحققنا من وجوده، فقد يَرِدُ إشكال آخر، **وهو أنه يحتمل أن يكون كل من الواسطتين أو أكثر ضعيفًا**، وعليه يحتمل أن يكون ضعفهم من النوع الأول الذي ينجبر بمثله الحديث على ما سبق نقله عن ابن الصلاح، ويحتمل أن يكون من النوع الآخر الذي لا يقوى الحديث بكثرة طرقه، **ومع ورود هذه الاحتمالات يسقط الاستدلال بالحديث المرسل وإن تعددت طرقه. وهذا التحقيق مما لم أجد مَن سبقني إليه**، فإن أصبت فمن الله تعالى وله الشكر، وإن أخطأت فمن نفسي، وأستغفر الله من ذنبي.

I say: although verifying that this condition [al-Shāfiʿī's, below] is present in every mursal of this kind is no easy matter, even if we verified it, another difficulty may arise: **it is possible that each of the two intermediaries, or more, is weak**; and then it is possible that their weakness is of the first kind, by which a ḥadīth is repaired, as quoted above from Ibn al-Ṣalāḥ, **and possible** that it is of the other kind, by which a ḥadīth is not strengthened through many routes. **With these possibilities, using the mursal ḥadīth as proof falls away, even if its routes are many. This verification is something in which I have found no one who preceded me**; if I am right, it is from God, to whom be thanks; if I am wrong, it is from myself, and I ask God's forgiveness for my sin.

See also al-Albānī's summary in 2.6: 'It is possible that their source … was one only, and unknown. And it is possible that they were many, but all weak.'

## 6.3 The condition of distinct sources has a basis in al-Shāfiʿī

One must be precise here: the condition that the sources differ is not al-Albānī's invention, and he does not claim it is. Al-Shāfiʿī says in al-Risāla:

LEGAL THEORY

**al-Shāfiʿī (d. 204)**

*al-Risāla*

ed. Shākir, p. 462, §§1267–1268

Shamela ↗

1267 - ويعتبر عليه بأن ينظر **هل يوافقه مرسِل غيره ممن قُبل العلم عنه من غير رجاله الذين قُبل عنهم**. 1268 - **فإن وجد ذلك كانت دلالة يقوي به مرسلُه** وهي أضعف من الأولى

1267 — And it is tested by examining **whether another transmitter of a mursal agrees with him, one from whom knowledge was accepted, from other than the men from whom [the first] accepted it.** 1268 — If that is found, it is an indication by which his mursal is strengthened, **though it is weaker than the first [indication].**

NOTE Al-Shāfiʿī is speaking of the mursal of senior Successors. The 'first' indication (§1265) is that reliable memorisers narrate the same report connected.

MODERN CRITIC

**al-Albānī**

*Naṣb al-majānīq*

p. 43

Shamela ↗

وكأن الإمام الشافعي رحمه الله تعالى قد لاحظ ورود هذا الاحتمال وقوته، **فاشترط في المرسل الآخر أن يكون مُرسِله أخذ العلم عن غير رجال التابعي الأول**، كما حكاه ابن الصلاح "ص35" وكأن ذلك لَيغلب على الظن أن المحذوف في أحد المرسَلين هو غيره في المرسَل الآخر. **وهذه فائدة دقيقة لم أجدها في غير كلام الشافعي** رحمه الله فاحفظها وراعِها فيما يمر بك من المرسَلات التي تذهب البعض إلى تقويتها لمجرد مجيئها من وجهين مرسَلين دون أن يراعوا هذا الشرط المهم.

It is as though Imām al-Shāfiʿī had noticed the presence and strength of this possibility, so he made it a condition for the second mursal that **its transmitter took knowledge from other than the men of the first Successor**, as Ibn al-Ṣalāḥ reports (p. 35), as if so that it would be most probable that the omitted link in one of the two mursal reports was other than that in the other. **This is a fine point which I have found only in the words of al-Shāfiʿī**; keep it and observe it in the mursal reports you meet which some would strengthen merely because they come by two mursal routes, without observing this important condition.

NOTE Al-Albānī then cites the same condition from Ibn Taymiyya: 'if the mursal comes by two routes, each of the two narrators having taken knowledge from other than the other's shaykhs, this indicates its truth, for in such a case agreement in error or deliberate lying is not conceivable in the normal course' (p. 44).

So it cannot be said that nothing al-Albānī mentions here has a basis: al-Shāfiʿī made the difference between the authorities of the mursal transmitters an important indication for strengthening. But there is a decisive difference between requiring that the sources of mursal reports be independent and **assuming, without evidence, that they are not.** Al-Shāfiʿī laid down a criterion to be investigated and verified; al-Albānī did not show that the authors of the Gharānīq reports actually took it from one source.

ANALYSIS: A POSSIBILITY IS NOT AN ESTABLISHED DEFECT

Here lies the greatest difficulty in al-Albānī's reasoning. He does not show that Saʿīd ibn Jubayr, Abū Bakr ibn ʿAbd al-Raḥmān, Abū al-ʿĀliya and Qatāda all took the story from one person; he says it is 'possible' (jāʾiz) that their source was one. Nor does he show that they took it from several severely weak intermediaries; he says it is 'possible' that all those intermediaries were so. These are not data drawn from the chains but possibilities he supposed.

The objection is not that these possibilities are impossible, but that a rational possibility alone does not establish a defect in a report. If the mere possibility of a single source were enough to cancel corroboration, any set of mursal reports could be dropped this way. If the mere possibility that all omitted intermediaries were severely weak were enough, no practical room would remain for strengthening one mursal by another, since the omitted intermediary is unknown in every mursal by definition.

Further, a single common source would not by itself prove the report corrupt; that source might be a Companion, a trustworthy man, or a man of unknown status. What makes such a source an actual defect must be known, not merely its existence supposed. Thus: the possibility of one source does not establish one source; the possibility of severely weak intermediaries does not establish their weakness; the intermediary's being unknown does not establish that he was a liar or abandoned. None of these possibilities may be turned into a definitive verdict dropping the reports.

The burden of proof lies with him. Al-Albānī has conceded that the chains to the four Successors are sound. Whoever then alleges a hidden defect (ʿilla) behind sound chains must corroborate it — by naming the shared source, or by showing from the chains and the biographical literature that the intermediaries were weak. No ḥadīth critic grades a report by saying that a defect is 'possible' (jāʾiz); in any actual ḥadīth assessment an ʿilla is demonstrated from the routes, not imagined. Al-Albānī offers no corroboration of either possibility: he states it and stops.

Naṣb al-majānīq pp. 43–46

## 6.4 Are there indications that the mursal reports are independent?

Yes, there are indications that deserve weight. Saʿīd ibn Jubayr was Kufan and died in 95; Abū Bakr ibn ʿAbd al-Raḥmān was Madinan and died in 94; Abū al-ʿĀliya was Basran and died in 90; Qatāda was Basran and died in the 110s. We are dealing with reports from three cities, from four Successors, over a span from the late first to the early second century. This does not prove each source independent beyond doubt — a different city and death date do not by themselves prove different teachers — but it is a reasonable indication that the matter is not one narrator reproduced under four names. More importantly, al-Albānī offered no positive evidence of a single source, nor of severely weak intermediaries in these routes. He moved from 'it may be' to a final verdict rejecting corroboration, and possibility alone cannot carry that move.

## 6.5 Al-Albānī himself grants that irsāl can be repaired

In Naṣb al-majānīq al-Albānī quotes Ibn al-Ṣalāḥ that some weakness disappears with multiple routes, and that this can happen with irsāl itself, as with the mursal of an imām and ḥāfiẓ when it comes by another route (6.1). This shows that irsāl is not a defect beyond repair in every case; the dispute is not over the rule but over its application to the Gharānīq story. Since al-Albānī conceded four sound chains to senior Successors, and accepts that a mursal may be strengthened by another when the conditions are met, he needed specific evidence that the conditions are not met in these reports. The mere possibility of one source or of weak intermediaries is not enough.

## 6.6 The verdict came before the method

Al-Albānī's introduction records the order of events himself: asked about the story, he answered at once that it was 'false, fabricated'; only afterwards, prompted by a young man who used the story against Mohammed's prophethood, did he begin to gather its routes.

MODERN CRITIC

**al-Albānī**
*Naṣb al-majānīq*
introduction, p. 4

Shamela ↗

ثم لقيني أحد الأحبة عقب صلاة عيد الأضحى لهذه السنة -1371هـ- فسألني أيضًا عن حديث الغرانيق، **فأجبته بأنه لا يصح، بل هو باطل موضوع**، فذكر لي أن أحد الشباب ممن في قلوبهم مرض احتج به على أن النبي -صلى الله عليه وسلم- كان -وحاشاه- يتكلم بما يرضي المشركين جذبًا لهم إليه، لأنه بزعمه الباطل لم يكن نبيًا صادقًا، وإنما كان يتظاهر بذلك تَرَؤُسًا عليهم كما يهرف بذلك بعض الملاحدة قديمًا وحديثًا، فحملني ذلك على أن أغتنم فرصة العيد المذكور، **فشرعت -متوكلًا على الله الغفور- في جمع طرق تلك القصة** من كتب التفسير والحديث، وبينت عللها متنًا وسندًا

Then one of my dear friends met me after the ʿĪd al-Aḍḥā prayer this year — 1371 — and he too asked me about the ḥadīth of the gharānīq. **I answered him that it is not sound; indeed, it is false and fabricated.** He told me that one of the young men in whose hearts is a sickness had used it to argue that the Prophet ﷺ — far be it from him — used to say what would please the polytheists in order to draw them to himself, because, by his false claim, he was not a true prophet … That moved me to seize the opportunity of that ʿĪd, **and I began — relying on God, the Forgiving — to gather the routes of that story** from the books of tafsīr and ḥadīth, and set out its defects in text and chain…

NOTE The verdict 'false, fabricated' is given before the routes were gathered; the two 'possibilities' of pp. 45–46 were found afterwards to support it.

> *In sum: al-Albānī did not prove that the four mursal reports go back to one source, nor that the omitted intermediaries were severely weak. He made the possibility of both a bar to accepting the reports. That does not prove them false; it explains why he chose not to use them, following his strict method with mursal reports.*

# 7 The Other Objections

## 7.1 al-Qāḍī ʿIyāḍ

أَمَّا الْمَأْخَذ الأوّل **فَيَكْفِيك أَنّ هَذَا حَدِيث لَم يُخَرِّجْه أَحَد من أَهْل الصّحَّة وَلَا رَوَاه ثِقَة بِسَنَد سَلِيم مُتّصِل** وَإِنَّمَا أُولِـع بِهِ وَبِمِثْلِهِ الْمُفَسِّرُون وَالْمُؤَرِّخُون الْمُولَعُون بِكُلّ غَرِيب الْمُتَلَقِّفُون من الصحف كُلّ صحيح وَسَقِيم وَصَدَق الْقَاضِي بَكْرُ بن الْعَلَاء الْمَالِكِيّ حَيْث قَال لَقَد بُلِي النَّاس بِبَعْض أَهْل الأَهْوَاء وَالتَّفْسِير وَتَعَلَّق بِذَلِك الْمُلْحِدُون مَع ضَعْف نَقَلَته وَاضْطِرَاب رِوَايَاته وَانْقِطَاع إِسْنَاده وَاخْتِلَاف كَلِمَاته ... وَمِن حُكِيَت هَذِه الحِكَايَة عَنْه مِن الْمُفَسِّرِين وَالتَّابِعِين لَم يُسْنِدْهَا أَحَد مِنْهُم وَلَا رَفَعَهَا إِلَى صَاحِب **وَأَكْثَر الطُّرُق عَنْهُم فِيهَا ضَعِيفَة وَاهِية**

SĪRA / DOCTRINE

**al-Qāḍī ʿIyāḍ (d. 544)**
*al-Shifā bi-taʿrīf ḥuqūq al-Muṣṭafā*
with al-Shumunnī's gloss, 2/125–126

Shamela ↗

As for the first approach, it suffices you that **this ḥadīth was not brought out by any of the people of soundness, nor narrated by a trustworthy narrator with a sound, connected chain**; only the exegetes and historians, fond of every oddity, who pick up from written sheets everything sound and unsound, have been taken with it and its like. Al-Qāḍī Bakr ibn al-ʿAlāʾ al-Mālikī spoke truly when he said: people have been afflicted by some of the people of whims and of exegesis, and the heretics seized on it — despite the weakness of its transmitters, the inconsistency of its versions, the break in its chain and the difference of its wording … **None of the exegetes and Successors from whom this account is told gave it a chain or raised it to a Companion, and most of the routes from them are weak and flimsy.**

Al-Qāḍī ʿIyāḍ's objection centres on the absence of a sound connected chain. Ibn Ḥajar answered this generalisation directly, because establishing the basis of the story does not necessarily depend on a single connected route when there are strong mursal reports with distinct sources that can support one another. The statement 'no one brought it out with a sound connected chain' therefore does not answer Ibn Ḥajar's argument; it does not engage it at all.

## 7.2 Abū Bakr ibn al-ʿArabī

Ibn Ḥajar quotes him as saying: 'Al-Ṭabarī mentioned on this many false reports without basis', and answers that this is 'an unqualified statement that is rejected', and that 'all of that does not accord with the rules' (Fatḥ al-Bārī 8/439, quoted in 3.1). The ground of the reply is clear: not all the reports al-Ṭabarī gives are of one grade. Some are weak, some are strong mursal reports, and they cannot all be put under one verdict.

## 7.3 al-Bayhaqī

وقد أنكر كثير من المحققين هذه القصة **فقال البيهقي: هذه القصة غير ثابتة من جهة النقل**. وقال القاضي عياض في الشفاء: يكفيك في توهين هذا الحديث أنه لم يخرجه أحد من أهل الصحة ولا رواه ثقة بسند صحيح سليم متصل وإنما أولع به وبمثله المفسرون والمؤرخون المولعون بكل غريب المتلقفون من الصحف كل صحيح وسقيم.

Many of the verifying scholars rejected this story. **Al-Bayhaqī said: 'This story is not established from the side of transmission.'** Al-Qāḍī ʿIyāḍ said in al-Shifā: it suffices to weaken this ḥadīth that none of the people of soundness brought it out, nor did a trustworthy narrator narrate it with a sound, intact, connected chain…

NOTE This sentence of al-Bayhaqī reaches us here through al-Ālūsī and, in al-Albānī, through al-Fakhr al-Rāzī (Naṣb p. 46); it has not been checked in a work of al-Bayhaqī himself. In his Dalā'il (2/285–287), al-Bayhaqī narrates the story from Mūsā ibn ʿUqba without comment on its soundness at that place.

This verdict alone is not enough to answer the chains whose men Ibn Ḥajar showed to be strong, nor the claim that mursal reports with different sources strengthen one another.

TAFSĪR

**al-Ālūsī, reporting al-Bayhaqī and ʿIyāḍ**

*Rūḥ al-maʿānī*

9/169

Shamela ↗

## 7.4 Ibn Ḥazm

وَأما الحَدِيث الَّذِي فِيهِ وأنهن الغرانيق العلى وَإِن شَفَاعَتهَا لترتجى **فكذب بحت مَوْضُوع لِأَنَّهُ لم يَصح قطّ من طَرِيق النَّقْل** وَلَا معنى للاشتغال بِهِ إِذْ وضع الْكَذِب لَا يعجز عَنهُ أحد

As for the ḥadīth in which [it is said] 'And they are the exalted gharānīq, and their intercession is hoped for', **it is a pure, fabricated lie, because it was never sound by way of transmission**, and there is no point in busying oneself with it, since anyone is capable of fabricating lies.

This is a severe verdict, but it does not change the existence of mursal reports with sound chains to senior Successors, nor does it answer Ibn Ḥajar's argument from corroboration.

THEOLOGY

**Ibn Ḥazm (d. 456)**

*al-Faṣl fī al-milal wa-l-ahwāʾ wa-l-niḥal*

4/18

Shamela ↗

## 7.5 al-Shawkānī

**وَلَمْ يَصِحَّ شَيْءٌ مِنْ هَذَا، وَلَا ثَبَتَ بِوَجْهٍ مِنَ الْوُجُوهِ**، وَمَعَ عَدَمِ صِحَّتِهِ بَلْ بُطْلَانُهُ فَقَدْ دَفَعَهُ الْمُحَقِّقُونَ بِكِتَابِ اللَّهِ سُبْحَانَهُ …

**None of this is sound, nor established in any way.** Besides its being unsound — indeed false — the verifying scholars have repelled it with the Book of God, glorified is He…

This too is a verdict that the story is not established, but its wording offers no detailed discussion of the mursal reports of the senior Successors or of the conditions for strengthening them.

TAFSĪR

**al-Shawkānī (d. 1250)**

*Fatḥ al-Qadīr*

on Q 22:52, 3/546

Shamela ↗

# 8 What Must Be Kept Apart

Three questions must not be confused.

### 1. The polytheists' prostration at the recitation of al-Najm

This is established in al-Bukhārī, which reports the prostration of those present at the recitation of al-Najm, the polytheists among them. The words 'those are the exalted gharānīq' are not in it.

1021 - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ﵄: أَنَّ النَّبِيَّ ﷺ **سَجَدَ بِالنَّجْمِ، وَسَجَدَ مَعَهُ الْمُسْلِمُونَ وَالْمُشْرِكُونَ**، وَالْجِنُّ وَالْإِنْسُ.

Musaddad told us: ʿAbd al-Wārith told us: Ayyūb told us, from ʿIkrima, from Ibn ʿAbbās: **that the Prophet ﷺ prostrated at al-Najm, and the Muslims and the polytheists, the jinn and mankind, prostrated with him.**

ḤADĪTH COLLECTION

**al-Bukhārī (d. 256)**
*al-Ṣaḥīḥ*
ed. al-Bughā, no. 1021 (= no. 1071 in Fatḥ al-Bārī), 1/364

Shamela ↗

### 2. The reports that explain the polytheists' prostration by the gharānīq

This is where the dispute lies. They are narrated from senior Successors with chains sound to them, though mursal, and from Saʿīd ibn Jubayr with hesitation over connecting it to Ibn ʿAbbās.

### 3. The precise details of the story

The reports do not agree on every detail. Some put the words on Mohammed's tongue (Saʿīd in al-Ṭabarī; Abū Bakr ibn ʿAbd al-Raḥmān: 'he made a slip'; Muḥammad ibn Kaʿb: 'he spoke them'); some describe Satan casting the words during the recitation; in Mūsā ibn ʿUqba's version the Muslims did not hear them; in Qatāda's version in Ibn Abī Ḥātim he dozed; in al-Ḥasan's version he said them as a rebuke. Some versions differ in the order of events and what followed. Establishing the basis of the story does not therefore mean that every detail in every version is established to the same degree.

The doctrinal interpretations and the attempts to reconcile the story with beliefs about prophetic protection (ʿiṣma) are not treated here; they are not the point in dispute. The inquiry is into the value of the reports and whether their routes suffice to establish the basis of the event.

# 9 Conclusion

Having gathered the reports and the scholars' statements and discussed the objections, the following conclusions can be drawn.

1. There are four mursal reports with sound chains to their authors among the senior Successors: Saʿīd ibn Jubayr, Abū Bakr ibn ʿAbd al-Raḥmān, Abū al-ʿĀliya and Qatāda. This is not a claim of the story's defenders alone; al-Albānī himself conceded it.

2. The route of al-Ṭabarānī and al-Bazzār from Saʿīd ibn Jubayr has trustworthy men; its defect is the hesitation over connecting it to Ibn ʿAbbās. Doubt about connection may not be turned into weakness of the men, nor into dropping the mursal report from Saʿīd.

3. Ibn Ḥajar stated that the number of routes and the distinctness of their sources show the story has a basis, and named three of its chains as on the condition of the Ṣaḥīḥ, though mursal. He answered Ibn al-ʿArabī and al-Qāḍī ʿIyāḍ explicitly, that their sweeping rejection 'does not accord with the rules' — while himself refusing the apparent sense of the words and turning to interpretation.

4. Sulaymān ibn ʿAbd Allāh stated that the story is 'well known and sound' and that it is narrated from a group of Successors with sound chains. Al-Ālūsī reports that Ibrāhīm al-Kūrānī declared it sound on the basis of three chains to senior Successors and a route he claimed was connected to Ibn ʿAbbās; that last route is disputed, and al-Ālūsī himself rejected al-Kūrānī's view.

5. Ibn Kathīr states on Q 2:115 that weak chains may strengthen one another, and on Q 6:125 that mursal and connected routes strengthen one another. Yet on the Gharānīq story he contented himself with calling the routes mursal, with no detailed reason why they cannot be strengthened in this case. That is an inconsistency of application that requires an answer, not a repetition that the reports are mursal.

6. Al-Albānī does not reject strengthening ḥadīths by their routes; he affirms it and grades ḥadīths ṣaḥīḥ li-ghayrihi. In this case he conceded four sound chains to senior Successors but refused corroboration on the possibility of a single source or of severely weak omitted intermediaries — and neither possibility was shown to have occurred. The burden of corroborating them was his; 'possible' is not proof in any ḥadīth assessment.

7. The condition that the sources of mursal reports differ has a basis in al-Shāfiʿī, but the existence of that condition does not show that the Gharānīq mursal reports go back to one source. There is a difference between a critical criterion whose fulfilment is to be investigated and the assumption, without evidence, that it is unfulfilled.

8. An explicit authentication by chain cannot be attributed to Ibn Taymiyya on the basis of the statements quoted; his words set out several positions, and he should not be listed among the explicit authenticators.

## The weightier verdict

I do not see that describing the Gharānīq story as fabricated or baseless is justified from the side of transmission. There are reports with sound chains to four senior Successors, several routes, and indications that their sources are distinct; and Ibn Ḥajar declared the basis of the story established after studying these routes.

To reject the story merely because its routes are mursal is insufficient, for a mursal may be accepted by some ḥadīth scholars under conditions, and may be strengthened by another mursal; Ibn Kathīr and al-Albānī themselves acknowledged that principle elsewhere. What al-Albānī offered — the possibility of a single source or of severely weak intermediaries — does not establish that either occurred. It therefore does not demolish Ibn Ḥajar's argument; it shows only that he differed from him in judging whether these mursal reports are fit for corroboration.

> *The soundest position by the standards of ḥadīth criticism is that the basis of the Gharānīq story has a considerable footing in transmission, and that affirming its basis is a preference supported by the reports and by the statements of careful scholars, above all Ibn Ḥajar and Sulaymān ibn ʿAbd Allāh. The categorical claim that it is fabricated and baseless is not established by pointing to irsāl, or to possibilities that have not been shown to have occurred.*

# A Narrator Index

Every named transmitter in the trees, in order of appearance, with the grading quoted and its source.

| NARRATOR | D. AH | GRADING (AS QUOTED) | TRANSLATION | SOURCE |
|---|---|---|---|---|
| Saʿīd ibn Jubayr | 95 | ثقة ثبت فقيه … قتل بين يدي الحجاج سنة خمس وتسعين | trustworthy, firm, a jurist … killed before al-Ḥajjāj in 95 | Taqrīb no. 2278, p. 234 |
| Abū Bishr Jaʿfar ibn Iyās | 125 | ثقة من أثبت الناس في سعيد ابن جبير | trustworthy; among the firmest transmitters from Saʿīd ibn Jubayr | Taqrīb no. 930, p. 139 |
| Shuʿba ibn al-Ḥajjāj | 160 | ثقة حافظ متقن كان الثوري يقول هو أمير المؤمنين في الحديث | trustworthy, a master memoriser, meticulous; al-Thawrī called him 'Commander of the Faithful in ḥadīth' | Taqrīb no. 2790, p. 266 |
| Ghundar Muḥammad ibn Jaʿfar | 193 | ثقة صحيح الكتاب إلا أن فيه غفلة | trustworthy, sound written record, though with some inattention | Taqrīb no. 5787, p. 472 |
| Bundār Muḥammad ibn Bashshār | 252 | ثقة | trustworthy | Taqrīb no. 5754, p. 469 |
| ʿAbd al-Ṣamad ibn ʿAbd al-Wārith | 207 | صدوق ثبت في شعبة | truthful; firm in what he transmits from Shuʿba | Taqrīb no. 4080, p. 356 |
| Muḥammad ibn al-Muthannā | 252 | ثقة ثبت | trustworthy, firm | Taqrīb no. 6264, p. 505 |
| Abū Dāwūd al-Ṭayālisī | 204 | ثقة حافظ غلط في أحاديث | trustworthy, a memoriser; erred in some ḥadīths | Taqrīb no. 2550, p. 250 |
| ʿUthmān ibn al-Aswad | 150 | ثقة ثبت | trustworthy, firm | Taqrīb no. 4451, p. 382 |
| Yaḥyā ibn Saʿīd al-Qaṭṭān | 198 | ثقة متقن حافظ إمام قدوة | trustworthy, meticulous, a memoriser, an imām and exemplar | Taqrīb no. 7557, p. 591 |
| ʿAbd Allāh ibn ʿAbbās | 68 | ولد قبل الهجرة بثلاث سنين | born three years before the Hijra | Taqrīb no. 3409, p. 309 |
| Umayya ibn Khālid | 200 | صدوق | truthful (al-Bazzār: 'thiqa mashhūr'; he alone connected the chain, with doubt) | Taqrīb no. 553, p. 114 |
| Yūsuf ibn Ḥammād al-Maʿnī | 245 | ثقة | trustworthy | Taqrīb no. 7860, p. 610 |
| Abū ʿĀṣim al-Nabīl | 212 | ثقة ثبت | trustworthy, firm | Taqrīb no. 2977, p. 280 |
| Ibrāhīm ibn Muḥammad ibn ʿArʿara | 231 | ثقة حافظ تكلم أحمد في بعض سماعه | trustworthy, a memoriser; Aḥmad criticised some of his hearing | Taqrīb no. 238, p. 93 |
| Abū Bakr Muḥammad ibn ʿAlī al-Muqriʾ | 300 | لم يذكر فيه جرحًا ولا تعديلًا، فهو مجهول الحال، وهو علة هذا الإسناد الموصول | no criticism or praise recorded, so his status is unknown; he is the defect of this connected chain (al-Albānī) | Naṣb al-majānīq p. 17 |
| Abū Bakr ibn ʿAbd al-Raḥmān | 94 | ثقة فقيه عابد … مات سنة أربع وتسعين | trustworthy, a jurist, devout … died 94 | Taqrīb no. 7976, p. 623 |

| NARRATOR | D. AH | GRADING (AS QUOTED) | TRANSLATION | SOURCE |
|---|---|---|---|---|
| Ibn Shihāb al-Zuhrī | 125 | الفقيه الحافظ متفق على جلالته وإتقانه | the jurist and memoriser; his eminence and precision are agreed upon | Taqrīb no. 6296, p. 506 |
| Yūnus ibn Yazīd al-Aylī | 159 | ثقة إلا أن في روايته عن الزهري وهما قليلا وفي غير الزهري خطأ | trustworthy, except for slight error in what he transmits from al-Zuhrī, and error outside al-Zuhrī | Taqrīb no. 7919, p. 614 |
| ʿAbd Allāh ibn Wahb | 197 | ثقة حافظ عابد | trustworthy, a memoriser, devout | Taqrīb no. 3694, p. 328 |
| Yūnus ibn ʿAbd al-Aʿlā | 264 | ثقة | trustworthy | Taqrīb no. 7907, p. 613 |
| Muḥammad ibn ʿAbd Allāh (al-Zuhrī's nephew) | 152 | صدوق له أوهام | truthful, with errors | Taqrīb no. 6049, p. 490 |
| al-Wāqidī | 207 | متروك مع سعة علمه | abandoned, despite the breadth of his knowledge | Taqrīb no. 6175, p. 498 |
| Mūsā ibn ʿUqba | 141 | ثقة فقيه إمام في المغازي | trustworthy, a jurist, an imām in the campaigns literature | Taqrīb no. 6992, p. 552 |
| Muḥammad ibn Fulayḥ | 197 | صدوق يهم | truthful but makes mistakes | Taqrīb no. 6228, p. 502 |
| Ismāʿīl ibn Abī Uways | 226 | صدوق أخطأ في أحاديث من حفظه | truthful; erred in some ḥadīths from memory | Taqrīb no. 460, p. 108 |
| ʿUrwa ibn al-Zubayr | 94 | ثقة فقيه مشهور | trustworthy, a well-known jurist | Taqrīb no. 4561, p. 389 |
| Abū al-Aswad Muḥammad ibn ʿAbd al-Raḥmān | 130s | ثقة | trustworthy | Taqrīb no. 6085, p. 493 |
| ʿAbd Allāh ibn Lahīʿa | 174 | صدوق ... خلط بعد احتراق كتبه | truthful … became confused after his books burned | Taqrīb no. 3563, p. 319 |
| Abū al-ʿĀliya Rufayʿ ibn Mihrān | 90 | ثقة كثير الإرسال ... مات سنة تسعين وقيل ثلاث وتسعين | trustworthy; transmits with gaps a great deal … died 90 or 93 | Taqrīb no. 1953, p. 210 |
| Dāwūd ibn Abī Hind | 140 | ثقة متقن كان يهم بأخرة | trustworthy, meticulous; made mistakes late in life | Taqrīb no. 1817, p. 200 |
| al-Muʿtamir ibn Sulaymān | 187 | ثقة | trustworthy | Taqrīb no. 6785, p. 539 |
| Muḥammad ibn ʿAbd al-Aʿlā | 245 | ثقة | trustworthy | Taqrīb no. 6060, p. 491 |
| Ḥammād ibn Salama | 167 | ثقة عابد أثبت الناس في ثابت وتغير حفظه بأخرة | trustworthy, devout; firmest in Thābit; his memory changed late in life | Taqrīb no. 1499, p. 178 |
| Abū al-Walīd al-Ṭayālisī | 227 | ثقة ثبت | trustworthy, firm | Taqrīb no. 7301, p. 573 |
| Qatāda ibn Diʿāma | 110s | ثقة ثبت ... مات سنة بضع عشرة | trustworthy, firm … died in the 110s | Taqrīb no. 5518, p. 453 |
| Maʿmar ibn Rāshid | 154 | ثقة ثبت فاضل إلا أن في روايته عن ثابت والأعمش وهشام ابن عروة شيئا وكذا فيما حدث به بالبصرة | trustworthy, firm, excellent — except for something in his reports from Thābit, al-Aʿmash and Hishām ibn ʿUrwa, and what he narrated in Basra | Taqrīb no. 6809, p. 541 |

| NARRATOR | D. AH | GRADING (AS QUOTED) | TRANSLATION | SOURCE |
|---|---|---|---|---|
| Muḥammad ibn Thawr | 190 | ثقة | trustworthy | Taqrīb no. 5775, p. 471 |
| ʿAbd al-Razzāq al-Ṣanʿānī | 211 | ثقة حافظ مصنف شهير عمي في آخر عمره فتغير وكان يتشيع | trustworthy, a memoriser and famous author; went blind late in life and changed; had Shīʿī leanings | Taqrīb no. 4064, p. 354 |
| al-Ḥasan ibn Yaḥyā | 263 | صدوق | truthful | Taqrīb no. 1290, p. 164 |
| Muḥammad ibn Kaʿb al-Quraẓī | c. 120 | ثقة عالم ... ولد سنة أربعين على الصحيح ووهم من قال ولد في عهد النبي | trustworthy, learned ... born in 40 according to the correct view; whoever said he was born in the Prophet's lifetime erred | Taqrīb no. 6257, p. 504 |
| Yazīd ibn Ziyād al-Madanī | — | يزيد ابن زياد ابن أبي زياد ... مولى بني مخزوم مدني ثقة | Yazīd ibn Ziyād ibn Abī Ziyād ... client of Banū Makhzūm, Madinan, trustworthy (the matrūk one is the Damascene, no. 7716) | Taqrīb no. 7715, p. 601 |
| Muḥammad ibn Isḥāq | 150 | إمام المغازي صدوق يدلس ورمي بالتشيع والقدر | the imām of the maghāzī; truthful; practises tadlīs; accused of Shīʿism and Qadarism | Taqrīb no. 5725, p. 467 |
| Salama ibn al-Faḍl | 190s | صدوق كثير الخطأ | truthful, makes many mistakes | Taqrīb no. 2505, p. 248 |
| Muḥammad ibn Ḥumayd al-Rāzī | 248 | حافظ ضعيف وكان ابن معين حسن الرأي فيه | a memoriser, weak; Ibn Maʿīn thought well of him | Taqrīb no. 5834, p. 475 |
| Yūnus ibn Bukayr | 199 | صدوق يخطئ | truthful, errs | Taqrīb no. 7900, p. 613 |
| Aḥmad ibn ʿAbd al-Jabbār al-ʿUṭāridī | 272 | ضعيف وسماعه للسيرة صحيح | weak, though his hearing of the Sīra is sound | Taqrīb no. 64, p. 81 |
| Muḥammad ibn Qays (Abū Maʿshar's shaykh) | — | محمد ابن قيس شيخ لأبي معشر ... ضعيف ووهم من خلطه بالذي قبله | Muḥammad ibn Qays, Abū Maʿshar's shaykh ... weak; whoever confused him with the preceding (the reliable Madinan storyteller) erred | Taqrīb no. 6246, p. 503 |
| Abū Maʿshar Najīḥ | 170 | ضعيف ... أسن واختلط | weak ... grew old and became confused | Taqrīb no. 7100, p. 559 |
| Ḥajjāj ibn Muḥammad al-Miṣṣīṣī | 206 | ثقة ثبت لكنه اختلط في آخر عمره | trustworthy, firm, but became confused at the end of his life | Taqrīb no. 1135, p. 153 |
| Sunayd al-Ḥusayn ibn Dāwūd | 226 | ضعف مع إمامته ومعرفته لكونه كان يلقن حجاج ابن محمد شيخه | declared weak despite his standing and knowledge, because he used to prompt his shaykh Ḥajjāj ibn Muḥammad | Taqrīb no. 2646, p. 257 |
| Muḥammad ibn Faḍāla al-Ẓafarī | — | أوردهما ابن أبي حاتم ... ولم يذكر فيهما جرحًا ولا تعديلًا | Ibn Abī Ḥātim lists him and his son without criticism or praise (al-Albānī) | Naṣb al-majānīq p. 30 |
| Yūnus ibn Muḥammad ibn Faḍāla | — | أوردهما ابن أبي حاتم ... ولم يذكر فيهما جرحًا ولا تعديلًا | as for his father (al-Albānī) | Naṣb al-majānīq p. 30 |
| al-Muṭṭalib ibn ʿAbd Allāh ibn Ḥanṭab | — | صدوق كثير التدليس والإرسال | truthful; much tadlīs and irsāl | Taqrīb no. 6710, p. 534 |
| Kathīr ibn Zayd al-Aslamī | — | صدوق يخطئ | truthful, errs | Taqrīb no. 5611, p. 459 |

| NARRATOR | D. AH | GRADING (AS QUOTED) | TRANSLATION | SOURCE |
|---|---|---|---|---|
| ʿAṭiyya al-ʿAwfī | 111 | صدوق يخطئ كثيرا وكان شيعيا مدلسا | truthful, errs a great deal; a Shīʿī and a mudallis | Taqrīb no. 4616, p. 393 |
| the ʿAwfī family (4 links) | — | وهذا إسناد ضعيف جدًّا، مُسَلسَل بالضعفاء | a very weak chain, linked throughout by weak narrators: Muḥammad ibn Saʿd ('layyin'), his father Saʿd, his uncle al-Ḥusayn, al-Ḥasan ibn ʿAṭiyya (al-Albānī) | Naṣb al-majānīq p. 33 |
| ʿIkrima, client of Ibn ʿAbbās | 104 | ثقة ثبت عالم بالتفسير | trustworthy, firm, learned in tafsīr | Taqrīb no. 4673, p. 397 |
| Abū Bakr al-Hudhalī | 167 | أخباري متروك الحديث | a teller of reports; his ḥadīth is abandoned | Taqrīb no. 8002, p. 625 |
| al-Ḍaḥḥāk ibn Muzāḥim | 100s | صدوق كثير الإرسال | truthful; transmits with gaps a great deal | Taqrīb no. 2978, p. 280 |
| ʿUbayd ibn Sulaymān | — | لا بأس به | no harm in him (acceptable) | Taqrīb no. 4377, p. 377 |
| Abū Muʿādh al-Faḍl ibn Khālid | — | أورده ابن أبي حاتم في الجرح والتعديل ولم يذكر فيه جرحًا أو تعديلًا | Ibn Abī Ḥātim lists him without criticism or praise (al-Albānī) | Naṣb al-majānīq p. 28 |
| al-Ḥusayn ibn al-Faraj | — | وهو ضعيف متروك | weak, abandoned (al-Albānī) | Naṣb al-majānīq p. 28 |
| Abū Ṣāliḥ Bādhām | — | ضعيف [مدلس] يرسل | weak, [a mudallis], transmits with gaps. Ibn Ḥibbān: 'he narrates from Ibn ʿAbbās but did not hear from him' | Taqrīb no. 634, p. 120 |
| Muḥammad ibn al-Sāʾib al-Kalbī | 146 | متهم بالكذب ورمي بالرفض | accused of lying, and of Rāfiḍism | Taqrīb no. 5901, p. 479 |
| ʿAbbād ibn Ṣuhayb | — | وهو أحد المتروكين، كما قال الحافظ الذهبي في ترجمته من الميزان | one of the abandoned narrators, as al-Dhahabī says in al-Mīzān (al-Albānī) | Naṣb al-majānīq p. 32 |
| Ismāʿīl al-Suddī | 127 | صدوق يهم ورمي بالتشيع | truthful but makes mistakes; accused of Shīʿism | Taqrīb no. 463, p. 108 |
| Asbāṭ ibn Naṣr | — | صدوق كثير الخطأ يغرب | truthful, makes many mistakes, narrates oddities | Taqrīb no. 321, p. 98 |
| Muqātil ibn Sulaymān | 150 | كذبوه وهجروه ورمي بالتجسيم | they called him a liar and abandoned him; accused of anthropomorphism | Taqrīb no. 6868, p. 545 |
| al-Ḥasan al-Baṣrī | 110 | ثقة فقيه فاضل مشهور وكان يرسل كثيرا ويدلس | trustworthy, a well-known jurist; transmits with gaps a great deal and practises tadlīs | Taqrīb no. 1227, p. 160 |

# B Index of Quoted Texts

1. al-Ṭabarī (d. 310) — Jāmiʿ al-bayān, ed. Shākir, 18/666
2. Ibn Kathīr (d. 774), quoting Ibn Abī Ḥātim — Tafsīr al-Qurʾān al-ʿaẓīm, ed. Salāma, 5/442
3. al-Albānī (d. 1420) — Naṣb al-majānīq li-nasf qiṣṣat al-gharānīq, p. 10
4. al-Wāḥidī (d. 468) — Asbāb al-nuzūl, ed. al-Ḥumaydān, pp. 310–311
5. al-Ṭabarānī (d. 360) — al-Muʿjam al-kabīr, no. 12450, 12/53
6. al-Bazzār (d. 292) — al-Musnad (al-Baḥr al-zakhkhār), no. 5096, 11/296
7. al-Haythamī (d. 807) — Majmaʿ al-zawāʾid, 7/115
8. al-ʿAynī (d. 855) — ʿUmdat al-qārī, 7/100–101
9. al-Ḍiyāʾ al-Maqdisī (d. 643) — al-Aḥādīth al-mukhtāra, 10/89
10. al-Ḍiyāʾ al-Maqdisī, from Ibn Mardawayh — al-Aḥādīth al-mukhtāra, 10/234–235
11. al-Albānī, quoting Ibn Ḥajar's Takhrīj al-Kashshāf — Naṣb al-majānīq, p. 13
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13. al-Albānī — Naṣb al-majānīq, p. 17
14. al-Ṭabarī — Jāmiʿ al-bayān, ed. Shākir, 18/667
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16. Ibn Kathīr, quoting Ibn Abī Ḥātim — Tafsīr al-Qurʾān al-ʿaẓīm, 5/442–443
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26. al-Albānī — Naṣb al-majānīq, p. 23
27. al-Albānī — Naṣb al-majānīq, pp. 45–46
28. al-Ṭabarī — Jāmiʿ al-bayān, 18/663
29. al-Ṭabarī — Jāmiʿ al-bayān, 18/663–664
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33. al-Ṭabarī — Jāmiʿ al-bayān, 18/666–667
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42. Sulaymān ibn ʿAbd Allāh (d. 1233) — Taysīr al-ʿAzīz al-Ḥamīd, p. 235
43. Sulaymān ibn ʿAbd Allāh — Taysīr al-ʿAzīz al-Ḥamīd, p. 235
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