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Part 2: The Narrators and Transmitters of Hadith of al-Nujum Plus Viewpoints of the Scholars of al-Jarh wa al-Ta'dil

[The Narrators of Hadith of al-Nujum](#)

Although the Hadith of al-Nujum is famous among Sunni scholars and has various chains of transmission, none of which has been left immune from the sneers of the Sunni eminent scholars and experts of al-jarh wa al-ta'dil.

[Abdullah bin Umar's Narration and Its Narrators](#)

The hadith of al-Nujum has been related from Abdullah bin Umar and there exists in its sanad the name of the following people:

[Abdur Rahim bin Zayd](#)

If anyone refers to Bukhari's *Al-Dhu'afa'*, Nisai's *Al-Dhu'afa'*, Ibn Abi Hatam's *Al-'Ilal*, Ibn Jawzi's *Al-Mawdu'at* and *Al-'Ilal al-Mutinahiya*, Zahabi's *Mizan al-'itidal*, *Al-Kashif*, and *Al-Mughni*, Khazraji's *Khulasatu Tadhhib al-Kamal*, and other reliable sources, they will notice frequent words of sneers and reprehensions about this person; such as "he is insignificant", "a liar", "weak", "the evil liar".

We have already mentioned some of the eminent Sunni scholars' view and sayings about him in different parts of this book.

[Zayd Ammi](#)

Another narrator who has narrated this tradition is Zayd Ammi. The weakness of this person has also

been asserted; however, we have already quoted Manawi as relating from Ibn Adi that: "All of the traditions narrated from him and those who narrated from him are weak."

Hamza Jazri

The Hadith of al-Nujum is related from Abdullah bin Umar through another sanad in which Hamza Jazri is named one of the transmitters. It is reported in Bukhari's Al-Dhu'fa that Hamza bin Abu Hamza Nasibi has narrated unknown traditions. And in Nisai's Al-Dhu'afa' it has been said that Hamza Jazri's narrations are abandoned."

Yahya'i has said in his Al-Mawdu'at: "Hamza Jazri is insignificant" and Ibn Adi has said: "He fabricates hadith"; and in the same book Ahmad Hanbal and Yahya are reported as saying: "Hamza Jazri's traditions are discarded."It is also reported from Yahya that "he is not worth anything".

Similar comments are reported from Abu Hayyan in Al-Bahr al-Muhit and from Zahabi in Al-Mizan and Al-Kashif and other books as mentioned before.

Umar bin Khattab's Narration and Its Narrators

Umar bin Khattab is also said to have narrated this hadith from the Holy Prophet, peace be upon him and his family, but there are the following people in the chain of the transmission of the narration:

Nu'aym bin Hammad

As we pointed out earlier, according to Ibn Jawzi, Nu'aym bin Hammad is weak and his report is, therefore, weak.

Abdu Rahim bin Zayd and Zayd Ammi

We have already mentioned Sunni scholars' viewpoints about these two narrators.

Jabir bin Abdullah Ansari's Narration and Its Narrators

This hadith has also been narrated by Jabir bin Abdullah Ansari but the narrators in the chain of the transmission of the narration are unknown. As we pointed our earlier, Ibn Hajar Asqalani writes in Takhrij Ahadith al-Kashaf:

Daru Qutni narrates this hadith from Humaid bin Zayd, from Malik, from Ja'far bin Muhammad from his father from Jabir putting it amongst the weird traditions. It has been narrated that the Holy Prophet, peace be upon him and his family, said:

"Whomever among them you adopt his words, you will be guided. My companions are comparable to the

stars. One who follows one of the stars will be guided."

Daru Qutni says: Malik is not proved to have narrated this hadith. All of its narrators except Malik are unknown. This hadith has also been narrated with a different chain of transmission from Jaibr but the following people could be seen in the chains of its transmission:

Abu Sufyan

Ibn Hazm says: "Abu Sufyan is weak in terms of narrating hadith."¹

Salam bin Sulaym

Ibn Hajar says: "Salam is weak in terms of narrating hadith."

In Hazm says: "Salam relates fabricated ahadith and this hadith [i.e., the Hadith of al-Nujum] is undoubtedly among such ahadith."

Ibn Kharash says: "Salam is a liar."

Ibn Habbab has commented about him: "He has related fabricated ahadith". He has reported this in Silsilat al-Ahadith al-Mawdu'ah wa al-Dha'ifa and added: "There is consensus on his weakness."

Harith bin Ghusayn

Ibn Abd al-Barr, said after reporting the hadith of al-Nujum from Jabir with the related chain of transmission (isnad): "This is the isnad which does not infer authenticity because Harith bin Ghusayn is not known."

As we pointed out earlier, Zayn Iraqi has narrated this saying of Ibn Abd al-Barr and he has favored it.

The Narration of Abdullah bin Abbas and Its Narrators

This hadith has also been narrated by Abdullah bin Abbas. However, names of the following people could be seen in its chain of transmission:

Sulayman bin Abu Karima

Abu Hatam Razi, Jalaluddin Suyuti, and Muhammad Tahir have considered him as weak. Ibn Adi said: "All of his traditions are rejected"; and Zahabi has said: "He is weak and possessor of unknown traditions."²

Juwaybir bin Saeid

Nisai has said about him in his Al-Dhu'afa: "His narrations are rejected." Bukhari has related in Al-

Dhu'afa: "Juwaybir bin Saeid al-Balkhi has related hadith from al-Dhahhak. Ali bin Yahya said: I knew Juwaybir by two traditions; but after he narrated these traditions, he was regarded as weak."

Ibn Jawzi has said in Al-Mawdu'at: "The scholars are unanimous about rejecting Juwaybir's narrations." Ahmad bin Hanbal has said: "No heed is paid to his traditions."

Zahabi has also commented about Juwaybir as such: Ibn Mu'een says: "Juwaybir is not taken into account." Jawzjani says: "No heed is paid to him."

And Nisai, Dar Qutni, and others have said: "His narrations are abandoned." It is also said in Al-Kashif: "The scholars have abandoned him."

[Dhahhak bin Muzahim](#)

It is reported about this person in Zahabi's Al-Mizan and Al-Mughni, Ibn Hajar Asqalani's Tahdhib al-Tahdhib, and other sources that: "No one was narrating hadith from Dhahhak bin Muzahim as he was weak in hadith and has been disparaged." Shu'ba and a group of other dignitaries have denied that this person had seen Ibn Abbas.

[Abu Hurairah's Narration and Its Narrators](#)

Where the Hadith of al-Nujum is related from Abu Huraira, there is in its sanad a person like Ja'far bin Abd al-Wahid al-Qadhi al-Hashemi, and as we refer to such books as Ibn Hajar 'Asqalani's Takhrij Ahadith al-Kashshaf and Lisan al-Mizan, Zahabi's Al-Mughni and Al-Mizan, and Jalal al-Din Suyuti's Al-Le'ali al-Masnu'a fi al-Ahadith al-Mawdu'ah, we find that they have commented about him saying: "This man is accused of fabrication and plagiarism of hadith; the hadith experts have rejected his traditions."

Yet, what is said here is regardless of the character of Abu Hurairah and the well-known story about him recorded in history.

[The Narration of Anas bin Malik and Its Narrators](#)

The Hadith of al-Nujum is related from Anas bin Malik, too; and there is such a name as Bushr bin al-Husayn in its chain of transmission. He has related hadith from Zubayr bin Adi from Anas. Zahabi has said in Al-Mughni fi al-Dhu'afa: "Daru Qutni has said that Bush bin al-Husayn is abandoned." Abu Hatam has said: "He has fabricated lies against al-Zubayr."³ Other comments expressed in his condemnation can be seen in Ibn Hajar's Lisan al-Mizan.⁴

¹. Silsilat al-Ahadith al-Dha'ifah wa al-Mawdu'ah, 1/78.

². On this issue we can refer to Ibn Jawzi's Al-Mawdu'at, Zahabi's Mizan al-I'tidal and Al-Mughni, Ibn Hajar's Lisan al-Mizan, Muhammad Tahir's Qanun al-Mawdu'at etc.

³. Al-Mughni fi al-Dhu'afa, 1/161.

[4.](#) Lisan al-Mizan, 2/28 – 30.

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