DETAILED EVENTS DURING THE ASCENSION OF PROPHET MUḤAMMAD ﷺ: ḤADĪTH RETRACEMENT AND ANALYSIS

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Abstract
The night journey and the ascendant (isrā` mi’rāj) of Prophet Muhammad ﷺ to the sky is indeed one of the prominent events in Islam. However, some of the stories reported by the Ḥadīth narrators have an unclear status on their authenticity. Thus, this study aims to retrace and analyse the status of Ḥadīths related to the group of people seen by the prophet ﷺ during his night journey. The research also will analyse the amount authentic, good, weak and fabricated Ḥadīths related to the matter. In this research, a qualitative library research approach in which textual analysis is applied to analyse the status of transmitters who narrated the Ḥadīths. Consequently, majority of the Ḥadīths are reported as weak. Only a few detail events are reported authentic. Thus, this research may enlighten the preachers and the publics on the Ḥadīths status to ensure the dignity of Prophet Muḥammad ﷺ is maintained.

Kata Kunci: isrā’, mi’rāj, night journey, sirah, Prophet Muḥammad ﷺ

INTRODUCTION

The event of the night journey of Prophet Muḥammad ﷺ is one of the miracle bestowed event by Allah ﷻ to his beloved messenger. Allah ﷻ has mentioned regarding the supreme event by His word in the Holy Qur’an:

سُبْحَـٰنَ ٱلَّذِىٓ أَسْرَىٰ بِعَبْدِهِۦ لَيْلًا م ِنَ ٱلْمَسْجِدِ ٱلَْْرَامِ إِلََ ٱلْمَسْجِدِ ٱلَْْقْصَ یا لِمَنْ أَسْرِىَ بِعَبْدِهِۦ لَيْلًا م ِنَ ٱلْمَسْجِدِ ٱلَْْرَامِ إِلََ ٱلْمَسْجِدِ ٱلَْْقْصَ یا لِمَنْ أَسْرِىَ بِعَبْدِهِۦ لَيْلًا م ِنَ ٱلْمَسْجِدِ ٱلَْْرَامِ إِلََ ٱلْمَسْجِدِ ٱلَْْقْصَ ۚ إِنَّهُۥ هوُ الْبَصِيُّ ۱۝ 

Meaning: Glory to the One who took His servant by night from Masjid al-Haram to Masjid al-Aqṣa, which We blessed its surroundings, so that We may show him some of Our signs. Indeed, He is the All-Hearing and the All-Seeing.

Al-Qurtubi said the event of the night journey of the prophet ﷺ is reported as mutawātir, which reported by not less than 20 companions (ṣaḥābah).¹ The night journey of Prophet Muḥammad ﷺ started when Gabriel met him at Masjid al-Harām. In a Ḥadīth reported by Muslim, the prophet ﷺ said that Gabriel met him there, washed his heart and gave him an animal to ride. He then together with Gabriel went to Masjid al-Aqṣa and he prayed 2 raka’āt as they arrived. After the prayer, Gabriel has offered him either with a bowl of milk or a bowl of wine. He chose milk and drank it.²

Gabriel then ascended him to the seven layers of skies. Upon ascending through the skies, there are number of narrations stating that Prophet Muhammad ﷺ has witnessed and confronted with few groups of people.

RESULTS AND DISCUSSION

First Ḥadīth

Meaning: I was brought al-Buraq, which is a white and big animal. It is larger than a donkey, but smaller than a mule. It can walk with a light speed. I mounted it and came to Bait al-Maqdis in Jerusalem. Once arrived, I tethered it to the ring used by the prophets. I entered the mosque and prayed two raka‘āt. Gabriel then brought me a vessel of wine and a vessel of milk. I chose the milk, and Gabriel said: “You have chosen the nature. Then he ascended me to the sky. Once reached the first layer of the sky, the sky gate keeper asked who he is. He replied: Gabriel. The sky gate keeper asked: Who is with you? He replied: Muhammads. Then, the gate keeper asked: Has he been permitted to be ascended? Gabriel
replied: He has been permitted for the ascension. The sky door has opened and we saw Adam. He welcomed me and prayed for my good. Then we ascended to the second sky. Once reached the second sky, the gate keeper asked who he is. He replied: Gabriel. The sky gate keeper asked: Who is with you? He replied: Muḥammad. Then, the gate keeper asked: Has he been permitted to be ascended? Gabriel replied: He has been permitted for the ascension. When I entered, 'Isa Bin Maryam and Yahya Bin Zakariyya welcomed me and prayed for my good. Then, I was taken to the third sky. Once reached the third sky, the sky gate keeper asked who he is. He replied: Gabriel. The sky gate keeper asked: Who is with you? He replied: Muḥammad. Then, the gate keeper asked: Has he been permitted to be ascended? Gabriel replied: He has been permitted for the ascension. The sky door has opened for us and I saw Yusuf who had been given half of mankind’s beauty. He welcomed me and prayed for my well-being. Once reached the fourth layer of the sky, the sky gate keeper asked who he is. He replied: Gabriel. The gate keeper asked: Who is with you? He replied: Muḥammad. Then, the gate keeper asked: Has he been permitted to be ascended? Gabriel replied: He has been permitted for the ascension. The sky door has opened and Idrīs was there. He welcomed me and prayed for my well-being. Then, the gate keeper asked: Has he been permitted to be ascended? Gabriel replied: He has been permitted for the ascension. The sky door has opened and Musa was there. He welcomed me and prayed for my well-being. Then, I was taken to the seventh heaven. Once reached the seventh sky, the gate keeper asked who he is. He replied: Gabriel. The sky gate keeper asked: Who is with you? He replied: Muḥammad. Then, the gate keeper asked: Has he been permitted to be ascended? Gabriel replied: He has been permitted for the ascension. The sky door has opened and I found Ibrahim leaning on the Bait al-Ma'mur’s entrance. There are seventy thousand angels enters the door daily, and they never came out again. Then, I was taken to Sidrat al-Muntaha, whose leaves were like elephant ears and its fruit like a big earthenware vessels. And when it was covered by the Command of Allah, it became such an unimaginable beauty.

In the ḥadīth, it is reported that Prophet Muḥammad ﷺ has met few prophets at each layer of the sky. He met Adam at the first sky, Jesus and Yahya at the second, Joseph at the third, Idrīs at the fourth, Aaron at the fifth, Moses at the sixth and Abraham at seventh.

This ḥadīth has reported by al-Bukhārī and Muslim in their respective magnum opus, al-Ṣahihain. Al-Bukhārī has a total of 4 chain of narrators regarding Prophet Muḥammad ﷺ has met the other prophets in the skies, while Muslim has a total of 3 chain of transmitters for the same. Both have narrated the ḥadīth through the same authority of companion, namely as Anas Bin Mālik. All of the ḥadīths are authentic.

Second Ḥadīth

Al-Bazzar reported the hadith from Muḥammad Bin Hisān, from Abu al-Nadr, from Abu Ja’far al-Rāzī, from al-Rabī’ Bin Anas, from Abu al-‘Āliyah, from Abu Hurairah RA.

Muḥammad Bin Hisān5, Abu Nadr or his full name Hāshim Bin al-Qāsim6, al-Rabī’ Bin Anas7 and Abu al-‘Āliyah8 have been reported by al-‘Ījli as a trustworthy narrator. The trustworthiness of al-Rabī’ Bin Anas also has supported by al-Bazzar in his book Kashf al-Astār.9

However, for Abu Ja’far al-Rāzī, he was reported as a weak narrator by Abu Zur’ah al-Rāzī in the book of Sualāt al-Bardha‘i.10 He said that Abu Ja’far al-Rāzī always made a mistake in his narration (yahimu kathiran). Hence, the hadith is reported as da’if if matrūk.

Meaning: From the authority of Abu Hurairah that the Messenger of God said, “I rode a horse that makes every step of it as far as its sight, so it followed Gabriel, and he came to a people who sow on a day and reap on the other day. I asked, “O Gabriel, who are they?” He said: The martyrs who sacrificed themselves for Allah. He multiplies their good deed by seven hundred times, and here they spend from something, then he will replace it. Then we came to a group of people who smashed their own head into a rock. When the head exploded, it will recover and they will keep doing the same thing. I asked, “O Gabriel, who are they?” He said, “Those who are lazy to perform prayers. Then we arrived at a group of people who are wearing patches of cloth on their backs and patches on their front, they ran like the cattle to the dam, went to the hell, and fall down into it. I asked, “O Gabriel, who are they?” He said, “Those who do not pay the alms of their money, and Allah has not wronged them, and Allah never been unjust to His slaves. Then, we came to a group of people who are grabbing a ripe flesh in their hand, and grabbing a rotten flesh in the other side of hand. They ate the rotten flesh and claim it as a good flesh. I asked, “O Gabriel, who are they?” He said, “These men are your mankind who married with their wife, but they find another woman and sleep with them until the next morning. For woman, they have married with a man. And they find another man and sleep with him until the next morning. Then, they came to a group of people who carrying a big rock and they were not able to carry it. I asked, “Who are they?” He said, “These men are from your mankind who bears the trust of the people and he cannot fulfil it and he is exceeding it. Then, I was brought to a group of people lips and tongues were cut with iron scissors, and every time it cut, it will recover back as it was, do not give them anything from that. I asked, “O Gabriel, what are these?” He said, “Slanderers.”

6 ibid. p. 454.
8 ibid. p. 503.
Meaning: The prophet ﷺ smelled a nice fragrance and said, “O Gabriel, what is this nice fragrance?” He said, “This fragrance came from the grave of the hairdresser and her two sons and her husband.” He said, “That began when Khidir, one of the noble children of Israel, used to pass by a monk in his cell. The monk used to meet him and taught him Islam. When Khadir reached adolescence, his father married him to a woman. He taught her and made her promise not to teach it to anyone. He was not touch the woman, so he divorced her. Then his father married him to another woman, and he taught her and made her promise not to teach it to anyone. One of them kept the secret but the other disclosed it. Men came, gathering firewood, and saw him. One of them kept the secret but the other disclosed it and said, “I have seen Khadir.” It was said, “Anyone else saw him besides you?” He said, “This and this.” Then, the other man was been questioned, but he kept himself silent. According to their religion on that particular time, the liar has to be executed. The woman who had kept the secret got married, and while she was combing the hair of Pharaoh’s daughter, she dropped the comb and said, “May Pharaoh perish!” The daughter told her father about it. The woman had two sons and a husband. Pharaoh arrested and tortured them, attempted to make them give up with their religion, but they refused. Pharaoh said, “I am going to kill you.” They said, “It would be an act of kindness, if you kill us, put us in one grave.” Pharaoh killed them and fulfilled their request.” When the prophet ﷺ was taken on the night journey (Isrā’), he noticed the nice fragrance and asked Gabriel about it and he told him.”

Ibn Majah reported the ḥadith from Hishām Bin ‘Ammār, from al-Walid Bin Muslim, from Sa’īd Bin Bāashīr, from Qatādah, from Mujāhid, from Ibn ‘Abbas RA, from Ubai Bin Ka’ab RA.

There is a debate on the actual status of Hishām Bin ‘Ammar. Al-Dārūqtunī also reported him as a ṣādiq. Abu Ḥātim also said he was a ṣādiq narrator who makes mistakes in his narration. Abu Dāwūd also reported that Hishām Bin ‘Ammar narrated 400 of ḥadīth with undetectable origin. Ibn Hajar reported that he was not trustworthy, although he was a famous narrator. Despite Yaḥya Bin Ma’in

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reporting him as a trustworthy narrator, there is sufficient evidence to prove that he was not a trustworthy narrator.

Al-Walīd Bin Muslim is reported as trustworthy by al-‘Ijli. Instead, al-Walīd Bin Muslim faced a crucial critic from Abu Dāwūd. He told that al-Walīd Bin Muslim transmitted 10 aḥādīth from Mālik with unidentifiable origin. He also compared that al-Walīd Bin Muslim’s narrations are weaker than al-Auza’i’s narrations through the authority of Nāfi’. He also said that he would accept the narrations al-Auza’i, al-Zuhri, Nāfi’ and ‘Aṭa’ rather than the narrations of al-Walīd Bin Muslim. Abu Dāwūd also commented on the aḥādīth narrated by al-Walīd Bin Muslim, stating that his narrations will have mistaken if he is alone in transmitting the ḥadīth (gharīb). Abu Ḥātim al-Rāzi also evaluated al-Walīd Bin Muslim as unreliable.  

Ibn Jauzi commented Sa’īd Bin Bashīr through the authority of Al-Hasan, that he is an unknown narrator. But, al-Bukhārī commented Sa’īd Bin Bashīr by saying that the scholars have spoken about his memory issue in ḥadīth. The same comment has been said by Ibn Hibbān in his book, al-Majrūhūn. Ibn Hibbān added that Sa’īd’s narration through the authority of Qatādah has no support from others, as well as his narration through ‘Amr Bin Dīnār which never been known by the Ḥadīth scholars. Al-Ka’bi also said that his narrations are worthless.  

Mujāhid is one of a trustworthy ḥadīth transmitter, while Ibn ‘Abbas and Ubai Bin Ka’ab were undeniably among of the companions of Prophet Muḥammad ﷺ.

As a short, the ḥadīth is reported as da’’if munkar due to the presence of Hishām Bin ‘Ammar, Sa’īd Bin Bashīr and al-Walīd Bin Muslim in the chain of narrators. They stand alone in transmitting the ḥadīth. Sa’īd Bin Bashīr is a problematic narrator, which has condemned by most of the scholars. Besides, al-Walīd Bin Muslim is reported as unreliable narrator as well.

Fourth Ḥadīth

حدثنا النبي صلى الله عليه وسلم عن ليلة أسرى به قال: رأيت قوم لم يكلون أموال اليتامى ظلماً، فأخذ بِشافرهم، ثُ يعل ف أفواههم صخرة من نَر يرج من أسفلهم، فقلت: يَّ جبُيل، من هؤلاء؟ قال: هم الله ﷺ.

 Meaning: During the prophet ﷺ went for the night journey, he said: I have seen a group of people which their lips are identical with the camel, and there was few people who holding the blades beside them. Then they were given a stone of hell that enter from their mouth and went out from their anus. I asked,
“O Gabriel, who are they?” He said, “They are the people who consume the orphanage’s property excessively.

The ḥadīth is reported by al-Qurtubi, which he narrated the ḥadīth from al-Hassan Bin Yahya, from Abd al-Razzaq, from Ma’mar, from Abu Harūn al-‘Abdi, from Abu Sa’id al-Khudri.

According to al-Dhahabi in his book al-Kāshif, Al-Hassan Bin Yahya,24 Abd al-Razzaq, or his full name Abd al-Razzaq Bin Hammam Bin Nāfi25 and Ma’mar Bin Rāshid26 are reported as trustworthy narrators. Abd al-Razzaq is a prominent ḥadīth scholar purportedly of Persian descent who compiled a ḥadīth collection known as the Musannaf Abd al-Razzāq.

For Abu Harūn al-‘Abdi, his full name was 'Umārah Bin Juwain. Ibn Hajjar al-'Asqalāni27 reported that he was a matrūk narrator. Ibn Jauzi stated that Ahmad and Murrah also reported on the status of 'Umārah Bin Juwain as matrūk narrator as well.28 Thus, his narrations were rejected by the ḥadīth scholars. While Abu Sa'id al-Khudri is a companion of Prophet Muḥammad ﷺ.

Thus, the ḥadīth is reported as da’if matrūk due to the presence of Abu Harūn al-‘Abdi in the chain of narrators. He was reported as a matrūk narrator by the prominent ḥadīth scholars, Ibn Hajjar al-'Asqalāni and Ibn Jauzi. Al-Albani also reported the same status on the ḥadīth in his book al-Silsilah al-Aḥādith al-Ḍa‘ifah.

Fifth Ḥadīth

رَأَيْتُ اللَّيْلَةَ رَجُلَيِّ اتَّيَانِِ، فَأَخْرَجَانِِ إِلََ أَرْضٍ مُقَدَّسَةٍ، فَانْطَلَقْنَا حَتََّّ أَتـَيـْنَا عَلَى نََ
[النـَّهْرِ رَجُلٌ قَائِمٌ، وَعَلَى 
وَسَطِ النـَّهْرِ رَجُلٌ بَيَْ يدَهِ حِجَارَةٌ، فَأَقـْبَلَ الرَّجُلُ الَّذِي فِ النـَّهَرِ فَإِذَا أَرَادَ الرَّجُلُ أَنْ 
يَْرُجَ رَمَى الرَّجُلُ بَِِجَرٍ فِ فِيهِ 
فـَرَدَّهُ حَيْثُ كَانَ، فَجَعَلَ كُلَّمَا جَاءَ لِيَخْرُجَ رَمَى فِ فِ 
يهِ بَِِجَرٍ، فَيَْجِعُ كَمَا كَانَ، فـَقُلْتُ مَا هَذَا فـَقَالَ الَّذِي رَأَيـْتَهُ فِ 
النـَّهَرِ آكِلُ الر ِبَِ ]29

Meaning: On that night, there were 2 men came to me. They brought me to a holy land, we set off until we reached a blood river with people in it. On the water’s edge, there are other persons who hold stones in their hand. Whenever the swimmers attempt to stop at the water’s edge, the other persons will stone them off. I asked, "Who are they?” Gabriel answered, “Those who in the river are the usurers.”

This event was reported by al-Bukhārī in his book of al-Jāmi’. He reported the ḥadīth from Müsa Bin Isma’i’l, from Jarīr Bin Ḥāzim, from Abu Rajā”, from Samurah Bin Jundab RA. The ḥadīth is reported as authentic.

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25 ibid. p. 651.
26 ibid. v.2. p. 282.
Sixth Ḥadīth

اثناء عُمْرَةٍ بيْنَ مَرَّتِيْ بِقَوْمٍ مَّا أَظْفَارَ مِنْ نَاسِ يُجِيزُونَ وَيَجِيسُونَ وَصُدُورَهُمْ وَصُدُورَهُمْ فَطَلَّتْ مِنْ هَؤُلَاءِ. يَا جَنَبَيْنِ فَالْحَيَاةِ}

Meaning: When I was ascended to the sky, I passed by a group of people who had nails of copper and they were scratching their faces and their chest. I asked, “Who are these people, Gabriel?” He replied, “They are those who were given to backbiting and who aspersed people’s honour.”

Abu Dāwūd narrated the ḥadīth from Muḥammad Bin al-Muṣaffa, from Baqiyah and Abu al-Mughirah, which both of them narrated from Ṣafwān, from Rāshid Bin Sa’ad and Abd al-Rahman Bin Jubair, from Anas Bin Mālik RA. Abu Dāwūd also narrated the ḥadīth from Yahya Bin Uthman, from Baqiyah without mentioning Anas Bin Malik RA.

Muḥammad Bin al-Muṣaffa,1 Yahya Bin Uthman Bin Sa’īd al-Ḥumuṣī2 and Ṣafwān or his full name Ṣafwān Bin ‘Amr al-Saksak3 was reported as trustworthy by al-Dhahabi. As for the status of Baqiyah Bin al-Wālid, he was reported as trustworthy by al-Bukhārī.4 Al-‘Ijli commented that Baqiyah’s narrations are acceptable if his previous narrators are reliable and recognised by the Ḥadīth scholars. If the previous narrators are not recognised by the scholars, the ḥadīth will be rejected.5 Al-Dhahabi then reported that Abu al-Mughirah is an unknown narrator (majhūl).6

Al-Bukhārī reported that Rāshid Bin Sa’ad as trustworthy,7 while the status of Abd al-Rahman Bin Jubair has been discussed in the previous ḥadīth. Anas Bin Mālik RA is one of the well-known companion of Prophet Muḥammad ﷺ.

The ḥadīth of Baqiyah is reported as authentic, but the ḥadīth of Abu al-Mughirah is unreliable due to he is unknown narrator. However, the ḥadīth from the authority of Baqiyah supported it. Thus, this event is reported as authentic.

Seventh Ḥadīth

ثُمَّ قَالَ لَهُ جَابِرُ: أَهْلَ الْعُجَّازِ الَّذِينَ رَأَيْتَ عَلَى جَانِبِ الطَّرَيقِ فَلَمْ تَبِ وَقَتُ الْمَلَأِ فَلَمْ تَبِيِّنَ مِنْ عَمْرٍ تَلَكَ الْعُجَّازِ.

Meaning: Then Gabriel said: As for the old woman that you saw on the side of the road, there was nothing left of this world except what was left of that old woman’s life.


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32 ibid. p. 371.
33 ibid. v. 1. p. 503.
Wahab Bin Muslim Abu Muḥammad al-Qurashi, from Ya'qūb bin Abd al-Rahman al-Zuhri, from his father, from Abd al-Rahman Bin Hāshim bin ‘Utbah Bin Abi Waqāṣ, from Anas Bin Malik RA, from Prophet Muḥammad ﷺ.

Abu al-Hasan Ali Bin Aḥmad Bin 'Abdān was reported as a trustworthy narrator by al-Khaṭīb al-Baghdādi in Tārīkh al-Baghdad.39 He also reported Aḥmad Bin ‘Ubaid al-Ṣafār40 and Muḥammad Bin Isma’il al-Tirmidhi41 as a trustworthy narrator.

The status of Abu ‘Ali Bin Malāṣ is unidentifiable by the ḥadīth scholars. While for 'Abdullah Bin Wahab Bin Muslim Abu Muḥammad al-Qurashi, he was reported as a trustworthy narrator by al-‘Ijli.42 While for Ya'qūb Bin Abd al-Rahman al-Zuhri, his father and Abd al-Rahman Bin Hāshim bin ‘Utbah Bin Abi Waqāṣ also unidentifiable by the ḥadīth scholars. Anas Bin Malik RA is among the prophet's companions without a doubt.

The ḥadīth is reported as da‘ if munkar due to a few individuals in the chain of narrators are unidentifiable. The ḥadīth also has no support from any other narration.

ANALYSIS OF ḤADĪTHS

After the discussion has took place, the status of ḥadīths can be concluded as per below table:

<table>
<thead>
<tr>
<th>NO.</th>
<th>EVENTS</th>
<th>SOURCE</th>
<th>STATUS</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Prophet Muḥammad ﷺ met few prophets in the skies</td>
<td>Al-Ṣaḥḥain</td>
<td>Authentic</td>
</tr>
<tr>
<td>2</td>
<td>The people who bashed their own head on a rock</td>
<td>Kashf al-Astār</td>
<td>Da‘ if matrūk</td>
</tr>
<tr>
<td>3</td>
<td>The people who ate the rotten meat</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>The people who cut their own lips and tongue</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>The people who plant corps and harvest it instantly</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Fragrance smell from Mashitah’s grave</td>
<td>Sunan Ibn Mājah</td>
<td>Da‘ if munkar</td>
</tr>
<tr>
<td>7</td>
<td>People who have a camelish lips</td>
<td>Tafsir al-Ṭabari</td>
<td>Da‘ if matrūk</td>
</tr>
<tr>
<td>8</td>
<td>People who swam and been stoned at the same time</td>
<td>Ṣaḥḥal-Bukhārī</td>
<td>Authentic</td>
</tr>
<tr>
<td>9</td>
<td>People who scratched their face and chest</td>
<td>Sunan Abu Dāwūd</td>
<td>Authentic</td>
</tr>
<tr>
<td>10</td>
<td>An old woman met Prophet Muḥammad ﷺ.</td>
<td>Dalā’il al-Nubuwwah</td>
<td>Da‘ if munkar</td>
</tr>
</tbody>
</table>

The above table shows that there are 4 ḥadīths that indicates Prophet Muhammad ﷺ met with groups of people are reported as very weak. The cause of such status has been discussed in the respective ḥadīth’s discussions. Among all 10 events, only 3 events are reported as authentic, which includes the event of Prophet Muhammad ﷺ met a group of people who swam in a river and a group of people who scratched their face and chest.

40 ibid.
41 ibid. v. 2. p. 44.
CONCLUSION

The events reported as very weak should not be told to the public unless to address its status. Prophet Muḥammad ﷺ has taunted those who spread rumours by his name. Prophet Muḥammad ﷺ said:

َّبـَل ِغُوا عَنِ ِ وَلَوْ آيَةا وَحَد ِثُوا عَنْ بَنِِ إِسْرَائِيلَ وَلاَ حَرَجَ وَمَنْ كَذَبَ عَلَيَّ مُتـَعَم ِداا فـَلْيـَتَو أْ مَقْعَدَ هُ مِنَ النَّارِ

Meaning: Spread the word from me, even it is only a single verse. Whosoever tells a lie on my name intentionally, he has assured his seat in the hellfire.

Hence, all other details of events which have not mentioned in the research should be examined on its status first before it can be spread among the public.

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1. Al-Qur’an.


