



# 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 Muḥammad 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*

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## 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:

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿١﴾ [الإسراء: ١]

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*).<sup>1</sup> 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.<sup>2</sup>

<sup>1</sup> Al-Qurtubi, Muḥammad Bin Aḥmad Bin Abi Bakar. 2006. *Al-Jāmi' Li Aḥkām al-Qur'an*. Beirut: Muassasah al-Risalah. v. 13. p. 7.

<sup>2</sup> Muslim, Abu al-Hussain Muslim Bin al-Hajjaj al-Qushairi al-Naisaburi. 1997. *Sahih Muslim*. Riyad: Dar al-Ṭibah. p. 85. #162.

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 Hadith

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: أَتَيْتُ بِالْبُرَاقِ، وَهُوَ دَابَّةٌ أَبْيَضُ طَوِيلٌ فَوْقَ الْحِمَارِ وَدُونَ الْبَعْلِ يَضَعُ حَافِرُهُ عِنْدَ مُنْتَهَى طَرْفِهِ. قَالَ: فَرَكِبْتُهُ حَتَّى أَتَيْتُ بَيْتَ الْمَقْدِسِ. قَالَ: فَرَبَطْتُهُ بِالْحَلْقَةِ الَّتِي يَرِبُطُ بِهَا الْأَنْبِيَاءُ. قَالَ: ثُمَّ دَخَلْتُ الْمَسْجِدَ فَصَلَّيْتُ فِيهِ رَكَعَتَيْنِ. ثُمَّ خَرَجْتُ فَجَاءَنِي جِبْرِيلُ عَلَيْهِ السَّلَامُ بِإِنَاءٍ مِنْ حَمْرٍ وَإِنَاءٍ مِنْ لَبَنٍ. فَاخْتَرْتُ اللَّبَنَ. فَقَالَ جِبْرِيلُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اخْتَرْتَ الْفِطْرَةَ. ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ فَاسْتَفْتَحَ جِبْرِيلُ فَقِيلَ مَنْ أَنْتَ؟ قَالَ جِبْرِيلُ. قِيلَ وَمَنْ مَعَكَ؟ قَالَ مُحَمَّدٌ. قِيلَ وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ قَدْ بُعِثَ إِلَيْهِ. فَفُتِحَ لَنَا فَإِذَا أَنَا بِأَدَمَ، فَرَحَّبَ بِي وَدَعَا لِي بِخَيْرٍ. ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ الثَّانِيَةِ فَاسْتَفْتَحَ جِبْرِيلُ عَلَيْهِ السَّلَامُ. فَقِيلَ مَنْ أَنْتَ؟ قَالَ جِبْرِيلُ. قِيلَ وَمَنْ مَعَكَ؟ قَالَ مُحَمَّدٌ. قِيلَ وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ قَدْ بُعِثَ إِلَيْهِ. فَفُتِحَ لَنَا فَإِذَا أَنَا بِإِنِّي الْحَالَةَ عَيْسَى ابْنِ مَرْيَمَ وَيَحْيَى بْنَ زَكَرِيَّا صَلَوَاتُ اللَّهِ عَلَيْهِمَا فَرَحَّبَا وَدَعَوَا لِي بِخَيْرٍ. ثُمَّ عَرَجَ بِي إِلَى السَّمَاءِ الثَّلَاثَةِ فَاسْتَفْتَحَ جِبْرِيلُ. فَقِيلَ مَنْ أَنْتَ؟ قَالَ جِبْرِيلُ. قِيلَ وَمَنْ مَعَكَ؟ قَالَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قِيلَ وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ قَدْ بُعِثَ إِلَيْهِ. فَفُتِحَ لَنَا فَإِذَا أَنَا بِيُوسُفَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا هُوَ قَدْ أُعْطِيَ شَطْرَ الْحُسَيْنِ فَرَحَّبَ وَدَعَا لِي بِخَيْرٍ. ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ الرَّابِعَةِ فَاسْتَفْتَحَ جِبْرِيلُ عَلَيْهِ السَّلَامُ. قِيلَ مَنْ هَذَا؟ قَالَ جِبْرِيلُ. قِيلَ وَمَنْ مَعَكَ؟ قَالَ مُحَمَّدٌ. قَالَ وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ قَدْ بُعِثَ إِلَيْهِ. فَفُتِحَ لَنَا فَإِذَا أَنَا بِإِدْرِيسَ فَرَحَّبَ وَدَعَا لِي بِخَيْرٍ قَالَ اللَّهُ عَزَّ وَجَلَّ {وَرَفَعْنَاهُ مَكَانًا عَلِيًّا}. ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ الْخَامِسَةِ فَاسْتَفْتَحَ جِبْرِيلُ. قِيلَ مَنْ هَذَا؟ قَالَ جِبْرِيلُ. قِيلَ وَمَنْ مَعَكَ؟ قَالَ مُحَمَّدٌ. قِيلَ وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ قَدْ بُعِثَ إِلَيْهِ. فَفُتِحَ لَنَا فَإِذَا أَنَا بِهَارُونَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَحَّبَ وَدَعَا لِي بِخَيْرٍ. ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ السَّادِسَةِ فَاسْتَفْتَحَ جِبْرِيلُ عَلَيْهِ السَّلَامُ. قِيلَ مَنْ هَذَا؟ قَالَ جِبْرِيلُ. قِيلَ وَمَنْ مَعَكَ؟ قَالَ مُحَمَّدٌ. قِيلَ وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ قَدْ بُعِثَ إِلَيْهِ. فَفُتِحَ لَنَا فَإِذَا أَنَا بِمُوسَى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَحَّبَ وَدَعَا لِي بِخَيْرٍ. ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ السَّابِعَةِ فَاسْتَفْتَحَ جِبْرِيلُ فَقِيلَ مَنْ هَذَا؟ قَالَ جِبْرِيلُ. قِيلَ وَمَنْ مَعَكَ؟ قَالَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قِيلَ وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ قَدْ بُعِثَ إِلَيْهِ. فَفُتِحَ لَنَا فَإِذَا أَنَا بِإِبْرَاهِيمَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُسْنِدًا ظَهْرَهُ إِلَى الْبَيْتِ الْمَعْمُورِ وَإِذَا هُوَ يَدْخُلُهُ كُلَّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ لَا يَعُودُونَ إِلَيْهِ ثُمَّ دَهَبَ بِي إِلَى السِّدْرَةِ الْمُنْتَهَى وَإِذَا وَرْفُهَا كَأَذَانِ الْفَيْلَةِ وَإِذَا ثَمَرُهَا كَالْقَلَالِ. قَالَ: فَلَمَّا غَشِيَهَا مِنْ أَمْرِ اللَّهِ مَا غَشِيَتْ تَعَيَّرْتُ فَمَا أَحَدٌ مِنْ خَلْقِ اللَّهِ يَسْتَطِيعُ أَنْ يَنْعَتَهَا مِنْ حُسْنِهَا.<sup>3</sup>

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: Muhammad. Then, the gate keeper asked: Has he been permitted to be ascended? Gabriel

<sup>3</sup> ibid.

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: Muhammad. 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: Muhammad. 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: Muhammad. 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. Allah, the Exalted and the Glorious, has said: " We elevated him to the exalted position". Once reached the fifth sky, the gate keeper asked who he is. He replied: Gabriel. The sky gate keeper asked: Who is with you? He replied: Muhammad. 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 met Hārūn. He welcomed me and prayed for my well-being. Then I was taken to the sixth heaven. Once reached the sixth sky, the gate keeper asked who he is. He replied: Gabriel. The sky gate keeper asked: Who is with you? He replied: Muhammad. 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 was with Musa. He welcomed me and prayed for my well-being. Then I was taken up 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: Muhammad. 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 Muhammad ﷺ has met few prophets at each layer of the sky. He met Adam at the first sky, Jesus and Yaḥya 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-Bukhāri and Muslim in their respective magnum opus, *al-Ṣaḥīḥain*. Al-Bukhāri has a total of 4 chain of narrators regarding Prophet Muhammad 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

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنِي بَفَرَسٍ يَجْعَلُ كُلَّ خُطْوٍ مِنْهُ أَفْصَىٰ بَصَرِهِ، فَسَارَ وَسَارَهُ مَعَهُ جِبْرِيلُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأُتِيَ عَلَى قَوْمٍ يَزْرَعُونَ فِي يَوْمٍ وَيَحْصُدُونَ فِي يَوْمٍ كُلَّمَا حَصَدُوا عَادَ كَمَا كَانَ، فَقَالَ: يَا جِبْرِيلُ: مَنْ هَؤُلَاءِ؟ قَالَ: الْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ يُضَاعَفُ لَهُمُ الْحَسَنَةُ بِسَبْعِ مِائَةٍ ضَعْفٌ وَهِيَ انْفَقُوا مِنْ شَيْءٍ فَهَوَّ يُخْلِفُهُ، ثُمَّ أُتِيَ عَلَى قَوْمٍ تَرْضِخُ رُؤُسَهُمْ بِالصَّخْرِ، فَلَمَّا رَضِخَتْ عَادَتْ كَمَا كَانَتْ وَلَا يَفْتَرُ عَنْهُمْ مِنْ ذَلِكَ شَيْءٌ، قَالَ: يَا جِبْرِيلُ مَنْ هَؤُلَاءِ؟ قَالَ: هَؤُلَاءِ تُثَاقَلَتْ رُؤُسُهُمْ عَنِ الصَّلَاةِ، ثُمَّ أُتِيَ عَلَى قَوْمٍ عَلَى أَدْبَارِهِمْ رِقَاعٌ وَعَلَىٰ أِقْبَالِهِمْ رِقَاعٌ، يُسْرِحُونَ كَمَا تُسْرِحُ الْأَنْعَامُ إِلَى الضَّرِيعِ، وَازَّ قَوْمٌ، وَرَضَفَ جَهَنَّمَ، قَالَتْ: هَا هَؤُلَاءِ يَا جِبْرِيلُ؟ قَالَ: هَؤُلَاءِ

الَّذِينَ لَا يُؤَدُّونَ صَدَقَاتِ أَمْوَالِهِمْ، وَمَا ظَلَمَهُمُ اللَّهُ، وَمَا اللَّهُ بِظَالِمٍ لِّلْعَبِيدِ، ثُمَّ أَتَى عَلَى قَوْمٍ بَيْنَ أَيْدِيهِمْ لَحْمٌ فِي قَدَرٍ نَضِيجٍ وَلَحْمٌ آخَرَ نَبِيٍّ حَيْثُ فَجَعَلُوا يَأْكُلُونَ الْحَيْثُ وَيَدْعُونَ النَّضِيجَ الطَّيِّبَ، قَالَ: يَا جِبْرِيْلُ! مَنْ هَؤُلَاءِ؟ قَالَ: هَذَا الرَّجُلُ مِنْ أُمَّتِكَ يَقُومُ مِنْ عِنْدِ امْرَأَتِهِ حَلَالًا، فَيَأْتِي الْمَرْأَةَ الْحَيْثُ فَيُصْبِحُ مَعَهَا حَتَّى يَصْبَحُ، وَالْمَرْأَةُ تَقُومُ مِنْ عِنْدِ زَوْجِهَا حَلَالًا طَيِّبًا، فَتَأْتِي الرَّجُلَ الْحَيْثُ فَتَيْبُتُ عِنْدَهُ حَتَّى تَصْبَحُ، ثُمَّ أَتَى عَلَى رَجُلٍ قَدْ جَمَعَ حِزْمَةً عَظِيمَةً لَا يَسْتَطِيعُ حَمْلَهَا، وَهُوَ يُرِيدُ أَنْ يَزِيدَ عَلَيْهَا، فَقَالَ: يَا جِبْرِيْلُ! مَا هَذَا؟ قَالَ: هَذَا رَجُلٌ مِنْ أُمَّتِكَ عَلَيْهِ أَمَانَةُ النَّاسِ لَا يَسْتَطِيعُ آدَاءَهَا وَهُوَ يُرِيدُ عَلَيْهَا، ثُمَّ أَتَى عَلَى قَوْمٍ تَقْرُضُ شَفَاهَهُمْ وَالسِّنْتَهُمْ بِمَقَارِضٍ مِنْ حَدِيدٍ، فَكُلَّمَا قَرَضَتْ عَادَتْ كَمَا كَانَتْ، لَا تَفْتَرُّ عَنْهُمْ مِنْ ذَلِكَ شَيْئًا، قَالَ: يَا جِبْرِيْلُ مَا هَؤُلَاءِ؟ قَالَ: حُطَبَاءُ الْفِتْنَةِ.<sup>4</sup>

Meaning: From the authority of Abu Hurairah that the Messenger of God ﷺ 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 ﷻ. 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 ﷻ has not wronged them, and Allah ﷻ never been unjust to His slaves. Then, we came to a group of people who are grapping a ripe flesh in their hand, and grapping 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."

Al-Bazzar reported the ḥadīth from Muḥammad Bin Hisān, from Abu al-Nadr, from Abu Ja'far al-Rāzi, from al-Rabī' Bin Anas, from Abu al-'Āliyah, from Abu Hurairah RA.

Muḥammad Bin Hisān<sup>5</sup>, Abu Nadr or his full name Hāshim Bin al-Qāsim<sup>6</sup>, al-Rabī' Bin Anas<sup>7</sup> and Abu al-'Āliyah<sup>8</sup> have been reported by al-'Ijli as a trustworthy narrator. The trustworthiness of al-Rabī' Bin Anas also has supported by al-Bazzar in his book *Kashf al-Astar*.<sup>9</sup>

However, for Abu Ja'far al-Rāzi, he was reported as a weak narrator by Abu Zur'ah al-Rāzi in the book of *Sualāt al-Bardha'i*.<sup>10</sup> He said that Abu Ja'far al-Rāzi always made a mistake in his narration (*yahimu kathiran*). Hence, the ḥadīth is reported as *ḍa'if matrūk*.

<sup>4</sup> Al-Bazzar, Abu Bakar Ahmad Bin 'Amr Bin 'Abd al-Khaliq. 1979. *Kashf al-Astār*. Beirut: Muassasah al-Risalah. v. 1. p. 38. #55.

<sup>5</sup> Al-'Ijli, Ahmad Bin 'Abdullah Bin Sōleh. 1984. *Tārikh al-Thiqāt*. Beirut: Dar al-Kutub al-'Ilmiyyah. p. 402.

<sup>6</sup> ibid. p. 454.

<sup>7</sup> ibid. p. 153.

<sup>8</sup> ibid. p. 503.

<sup>9</sup> Al-Bazzar, Abu Bakar Ahmad Bin 'Amr Bin 'Abd al-Khaliq. 1979. *Kashf al-Astār*. Beirut: Muassasah al-Risalah. v. 1. p. 21.

<sup>10</sup> Abu Zur'ah al-Rāzi, 'Ubaidullah Bin Abd al-Karīm. 2009. *Sualāt al-Bardha' I Li Abi Zur'ah al-Rāzi*. Cairo: al-Fārūq al-Ḥadīthah Li al-Ṭibā'ah Wa al-Nashr. p. 172.

### Third Ḥadīth

عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ لَيْلَةَ أُسْرِي بِهِ وَجَدَ رِيحًا طَيِّبَةً فَقَالَ "يَا جِبْرِيلُ مَا هَذِهِ الرِّيحُ الطَّيِّبَةُ قَالَ هَذِهِ رِيحُ قَبْرِ المَاشِطَةِ وَابْنَيْهَا وَزَوْجِهَا. قَالَ وَكَانَ بَدَأَ ذَلِكَ أَنَّ الخَضِرَ كَانَ مِنْ أَشْرَافِ بَنِي إِسْرَائِيلَ وَكَانَ مَمْرُهُ بِرَاهِبٍ فِي صَوْمَعَتِهِ فَيَطْلُعُ عَلَيْهِ الرَّاهِبُ فَيُعَلِّمُهُ الإِسْلَامَ فَلَمَّا بَلَغَ الخَضِرُ زَوْجَهُ أَبُوهُ امْرَأَةً فَعَلَّمَهَا الخَضِرُ وَأَخَذَ عَلَيْهَا أَنْ لَا تُعَلِّمَهُ أَحَدًا وَكَانَ لَا يَقْرُبُ النِّسَاءَ فَطَلَّقَهَا ثُمَّ زَوَّجَهُ أَبُوهُ أُخْرَى فَعَلَّمَهَا وَأَخَذَ عَلَيْهَا أَنْ لَا تُعَلِّمَهُ أَحَدًا وَأَفْشَتْ عَلَيْهِ الأُخْرَى فَانْطَلَقَ هَارِبًا حَتَّى أَتَى جَزِيرَةً فِي البَحْرِ فَأَقْبَلَ رَجُلَانِ يَخْتَبِئَانِ فَرَأِيَاهُ فَكَتَمَ أَحَدُهُمَا وَأَفْشَى الأُخْرَى وَقَالَ قَدْ رَأَيْتُ الخَضِرَ. فَقِيلَ وَمَنْ رَأَهُ مَعَكَ قَالَ فُلَانٌ فَسُئِلَ فَكَتَمَ وَكَانَ فِي دِينِهِمْ أَنْ مَنْ كَذَبَ قُتِلَ قَالَ فَتَزَوَّجَ المَرْأَةَ الكَاتِمَةَ فَبَيْنَمَا هِيَ تَمَشُّ ابْنَةَ فِرْعَوْنَ إِذْ سَقَطَ المِشْطُ فَقَالَتْ تَعَسَ فِرْعَوْنُ. فَأَخْبَرَتْ أَبَاهَا وَكَانَ لِلْمَرْأَةِ ابْنَانِ وَزَوْجٌ فَأَرْسَلَ إِلَيْهِمْ فَرَاوَدَ المَرْأَةَ وَزَوَّجَهَا أَنْ يَرْجِعَا عَنْ دِينِهِمَا فَأَبَيَا فَقَالَ إِيَّي قَاتِلُكُمْمَا. فَقَالَ إِحْسَانًا مِنْكَ إِيْنَا إِنْ قَتَلْتَنَا أَنْ بَجَعَلْنَا فِي بَيْتِ فَفَعَلَ فَلَمَّا أُسْرِيَ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَدَ رِيحًا طَيِّبَةً فَسَأَلَ جِبْرِيلَ فَأَخْبَرَهُ".<sup>11</sup>

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, so he fled to an island. Two 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 Mājah reported the ḥadīth from Hishām Bin 'Ammār, from al-Walīd Bin Muslim, from Sa'īd Bin Bāshīr, 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 'Ammār. Al-Dārutqutni also reported him as a *ṣadūq*. Abu Ḥātim also said he was a *ṣadūq* narrator who makes mistakes in his narration. Abu Dāwūd also reported that Hishām Bin 'Ammār narrated 400 of ḥadīth with undetectable origin.<sup>12</sup> Ibn Hajar reported that he was not trustworthy, although he was a famous narrator.<sup>13</sup> Despite Yaḥya Bin Ma'in

<sup>11</sup> Ibn Majah, Muḥammad Bin Yazid. 1998. Sunan Ibn Majah. Cairo: Dar al-Ḥadīth. v. 3. p. 429. #4030.

<sup>12</sup> Al-Shed Abu al-Ma'āti al-Nauri et al. 1992. al-Jāmi' fi al-Jarh Wa al-Ta'dil. Beirut: Ālim al-Kutub. v. 3. p. 357.

<sup>13</sup> Al-'Asqalani. Muḥammad Bin Ali Bin Hajar al-Asqalani. 1997. Taḥrīr Taqrīb Tahdhīb. Beirut: Muassasah al-Risalah. v. 4. p. 41.

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.<sup>14</sup> 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’ie’s narrations through the authority of Nāfi’. He also said that he would accept the narrations al-Auza’ie, 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.<sup>15</sup>

Ibn Jauzi commented Sa’īd Bin Bashīr through the authority of Al-Ḥasan, that he is an unknown narrator.<sup>16</sup> But, al-Bukhārī commented Sa’īd Bin Bashīr by saying that the scholars have spoken about his memory issue in ḥadīth.<sup>17</sup><sup>18</sup> The same comment has been said by Ibn Ḥibbān in his book, *al-Majrūhūn*.<sup>19</sup> Ibn Ḥibbān 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.<sup>20</sup> Al-Ka’bi also said that his narrations are worthless.<sup>21</sup>

Mujāhid is one of a trustworthy ḥadīth transmitter<sup>22</sup>, 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 *ḍa’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 أسري به قال: رأيت قوم لهم مشاور كمشافر الإبل، وقد وكل بهم من يأخذ بمشافرهم، ثم يجعل في أفواههم صخرة من نار يخرج من أسافلهم، فقلت: يا جبريل، من هؤلاء؟ قال: هم الذين يأكلون أموال اليتامى ظلماً.<sup>23</sup>

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,

<sup>14</sup> Al-‘Ijli, Ahmad Bin ‘Abdullah Bin Söleh. 1984. *Tārīkh al-Thiqāt*. Beirut: Dar al-Kutub al-‘Ilmiyyah. p. 466.

<sup>15</sup> Al-Shed Abu al-Ma’āti al-Nauri et al. 1992. *Al-Jāmi’ fi al-Jarh Wa al-Ta’dil*. Beirut: Ālim al-Kutub. v. 3. p. 269-271.

<sup>16</sup> Ibn Jauzi, Abd al-Rahman Bin ‘Ali Bin Muhammad. 1986. *Al-Du’afā’ Wa al-Matrūkīn*. Beirut: Dar al-Kutub al-‘Ilmiyyah. v. 1. p. 314.

<sup>17</sup> Al-Bukhārī, Muhammad Bin Isma’il. n.d. *Al-Tārīkh al-Kabir*. n.pl: n.pb. v. 3. p. 460.

<sup>18</sup> ibid. 1986. *Al-Du’afā’ al-Ṣaghīr*. Beirut: Dar al-Ma’rifah. p. 51.

<sup>19</sup> Ibn Ḥibbān, Abu Ḥātim Muhammad Bin Ḥibbān al-Khurasānī. 2000. *Al-Majrūhūn Min al-Muḥaddithīn*. Riyadh: Dar al-Ṣamī’ie. v. 1. p. 400.

<sup>20</sup> ibid.

<sup>21</sup> Al-Ka’bi, ‘Abdullah Bin Aḥmad Bin Mahmūd. 2000. *Qabūl al-Akhhbār Wa Ma’rifat al-Rijāl*. Beirut: Dar al-Kutub al-‘Ilmiyyah. v. 2. p. 244.

<sup>22</sup> ibid. p. 240.

<sup>23</sup> Al-Qurṭubi, Muḥammad Bin Aḥmad Bin Abi Bakar. 2006. *Al-Jāmi’ Li Aḥkām al-Qur’an*. Beirut: Muassasah al-Risalah. v. 6. p. 91.

“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 Yaḥya, 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 Yaḥya,<sup>24</sup> Abd al-Razzaq, or his full name Abd al-Razzaq Bin Hammam Bin Nāfi<sup>25</sup> and Ma'mar Bin Rāshid<sup>26</sup> 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 Hajar al-'Asqalani<sup>27</sup> reported that he was a *matrūk* narrator. Ibn Jauzi stated that Aḥmad and Murrah also reported on the status of 'Umārah Bin Juwain as *matrūk* narrator as well.<sup>28</sup> 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 *ḍa'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 Hajar al-'Asqalāni and Ibn Jauzi. Al-Albani also reported the same status on the ḥadīth in his book *al-Silsilah al-Aḥādith al-Ḍa'if*.

### Fifth Ḥadīth

رَأَيْتُ اللَّيْلَةَ رَجُلَيْنِ أَتَيْانِي، فَأَخْرَجَانِي إِلَى أَرْضٍ مُقَدَّسَةٍ، فَأَنْطَلَقْنَا حَتَّى أَتَيْنَا عَلَى نَهْرٍ مِنْ دَمٍ فِيهِ رَجُلٌ قَائِمٌ، وَعَلَى وَسَطِ النَّهْرِ رَجُلٌ بَيْنَ يَدَيْهِ حِجَارَةٌ، فَأَقْبَلَ الرَّجُلُ الَّذِي فِي النَّهْرِ فَإِذَا أَرَادَ الرَّجُلُ أَنْ يُخْرَجَ رَمَى الرَّجُلُ بِحَجَرٍ فِي فِيهِ فَرَدَّهُ حَيْثُ كَانَ، فَجَعَلَ كُلُّمَا جَاءَ لِيُخْرَجَ رَمَى فِي فِيهِ بِحَجَرٍ، فَيَرْجِعُ كَمَا كَانَ، فَقُلْتُ مَا هَذَا فَقَالَ الَّذِي رَأَيْتُهُ فِي النَّهْرِ أَكِلُ الرِّبَا<sup>29</sup>.

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-Bukhāri in his book of *al-Jāmi'*. He reported the ḥadīth from Mūsa Bin Isma'il, from Jarīr Bin Ḥāzim, from Abu Rajā", from Samurah Bin Jundab RA. The ḥadīth is reported as authentic.

<sup>24</sup> Al-Dhahabi, Muḥammad Bin Ahmad Bin 'Uthman. 1976. *Al-Kāshif Fi Ma'rifah Man Lahu Riwayah Fi al-Kutubi al-Sittah*. Jeddah: Muassasah Ulum al-Qur'an. v. 1. p. 330.

<sup>25</sup> *ibid.* p. 651.

<sup>26</sup> *ibid.* v.2. p. 282.

<sup>27</sup> Al-'Asqalani. Muḥammad Bin Ali Bin Hajar al-'Asqalani. 1997. *Tahrīr Taqrīb Tahdhīb*. Beirut: Muassasah al-Risalah. v. 3 p. 62.

<sup>28</sup> Ibn Jauzi, Abd al-Rahman Bin 'Ali Bin Muḥammad. 1986. *Al-Du'afā' Wa al-Matrūkīn*. Beirut: Dar al-Kutub al-'Ilmiyyah. v. 2. p. 203.

<sup>29</sup> Al-Bukhāri, Muḥammad Bin Isma'il. 1980. *al-Jāmi' al-Ṣaḥīḥ al-Musnad al-Mukhtaṣar Min Umūri Rasulillahi Wa Sunanihi Wa Ayyāmihi*. Cairo: al-Maṭba'ah al-Salafiyah. v. 2. p. 84. #2085.

## Sixth Ḥadīth

لَمَّا عُرِّجَ بِي مَرَرْتُ بِقَوْمٍ لَهُمْ أَظْفَارٌ مِنْ نَحَّاسٍ يَخْمِشُونَ وُجُوهُهُمْ وَصُدُورَهُمْ فَقُلْتُ مَنْ هَؤُلَاءِ يَا جِبْرِيْلُ قَالَ هَؤُلَاءِ الَّذِينَ يَأْكُلُونَ لُحُومَ النَّاسِ وَيَقَعُونَ فِي أَعْرَاضِهِمْ".<sup>30</sup>

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 back biting 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,<sup>31</sup> Yahya Bin Uthman Bin Sa'id al-Ḥumuṣi<sup>32</sup> and Ṣafwān or his full name Ṣafwān Bin 'Amr al-Saksaki<sup>33</sup> was reported as trustworthy by al-Dhahabi. As for the status of Baqiyah Bin al-Wālid, he was reported as trustworthy by al-Bukhāri.<sup>34</sup> 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.<sup>35</sup> Al-Dhahabi then reported that Abu al-Mughirah is an unknown narrator (*majhūl*).<sup>36</sup>

Al-Bukhāri reported that Rāshid Bin Sa'ad as trustworthy,<sup>37</sup> 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 جِبْرِيْلُ: أَمَّا الْعُجُوْرُ الَّتِي رَأَيْتُ عَلَى جَانِبِ الطَّرِيْقِ فَلَمْ يَبْقَ مِنَ الدُّنْيَا إِلَّا مَا بَقِيَ مِنْ عُمْرِ تِلْكَ الْعُجُوْرِ.

38

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.

Al-Baihaqi reported the ḥadīth from Abu al-Hasan Ali Bin Ahmad Bin 'Abdān, from Ahmad Bin 'Ubaid al-Ṣafār, from Muḥammad Bin Isma'il al-Tirmidhi, from Abu 'Ali Bin Maqlās, from 'Abdullah Bin

<sup>30</sup> Abu Dāwūd, Sulaymān Bin al-Ash'ath Bin Ishāq al-Azdī al-Sijistānī. 2009. *Sunan Abi Dāwūd*. Beirut: Dār al-Risālah al-'Ālamiyah. v. 7. p. 240. #4878

<sup>31</sup> Al-Dhahabi, Muḥammad Bin Ahmad Bin 'Uthman. 1976. *al-Kāshif Fi Ma'rifah Man Lahu Riwayah Fi al-Kutubi al-Sittah*. Jeddah: Muassasah Ulum al-Qur'an. v. 2. p. 222.

<sup>32</sup> *ibid.* p. 371.

<sup>33</sup> *ibid.* v. 1. p. 503.

<sup>34</sup> Al-Bukhāri, Muḥammad Bin Isma'il. n.d. *al-Tārikh al-Kabir*. n.pl: n.pb. v. 2 p. 150.

<sup>35</sup> Al-Shed Abu al-Ma'āti al-Nauri et al. 1992. *al-Jāmi' fi al-Jarh Wa al-Ta'dil*. Beirut: Ālim al-Kutub. v. 1. p. 106.

<sup>36</sup> Al-Dhahabi, Muḥammad Bin Ahmad Bin 'Uthman. 1976. *al-Kāshif Fi Ma'rifah Man Lahu Riwayah Fi al-Kutubi al-Sittah*. Jeddah: Muassasah Ulum al-Qur'an. v. 2. p. 463.

<sup>37</sup> Al-Bukhāri, Muḥammad Bin Isma'il. n.d. *Al-Tārikh al-Kabir*. n.pl: n.pb. v. 3. p. 292.

<sup>38</sup> Al-Baihaqi, Ahmad Bin Hussain Bin 'Ali. 1988. *Dalā'il al-Nubuwwah*. Beirut: Dar al-Kutub al-Ilmiyyah. v. 2. p. 361-362.



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-Baghādī in Tārīkh al-Baghdad.<sup>39</sup> He also reported Aḥmad Bin 'Ubaid al-Ṣafār<sup>40</sup> and Muḥammad Bin Isma'il al-Tirmidhi<sup>41</sup> 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.<sup>42</sup> 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:

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

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 Muḥammad ﷺ met a group of people who swam in a river and a group of people who scratched their face and chest.

<sup>39</sup> Al-Khatib, Ahmad Bin Ali Bin Thabit Bin Ahmad. 2015. *Tarikh Baghdad*. Beirut: Dar al-Kutub al-'Ilmiyyah. v. 11.

<sup>40</sup> *ibid.*

<sup>41</sup> *ibid.* v. 2. p. 44.

<sup>42</sup> Al-'Ijli, Ahmad Bin 'Abdullah Bin Sōleh. 1984. *Tārīkh al-Thiqāt*. Beirut: Dar al-Kutub al-'Ilmiyyah. p. 283.

## 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:

بَلِّغُوا عَنِّي وَلَوْ آيَةً وَحَدِّثُوا عَنِّي بِبَنِي إِسْرَائِيلَ وَلَا حَرَجَ وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ.<sup>43</sup>

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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<sup>43</sup> Al-Bukhāri, Muḥammad Bin Isma'il. 1980. *al-Jāmi' al-Ṣaḥīḥ al-Musnad al-Mukhtaṣar Min Umūri Rasūlillāhi Wa Sunanihi Wa Ayyāmihi*. Cairo: al-Maṭba'ah al-Salafīyah. v. 2. p. 493. #3461.

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