

## CHAPTER 3: ḤADĪTHS IN PROPHETIC BIOGRAPHY TEXTBOOK

### 3.1 Ḥadīths in Prophetic Biography Standard 1 Textbook

#### First Ḥadīth: Prophet Muḥammad ﷺ from the Noble Descent

##### a. *Takhrīj* of the ḥadīth

The textbook mentioned that Prophet Muḥammad ﷺ was born from a noble descent,<sup>27</sup> a Quraish<sup>28</sup> and the descendant of Hāshim.<sup>29</sup> The textbook also stated that the prophet connected his descent with Prophet Isma'il and Prophet Ibrahim AS.<sup>30</sup> These statements matched with a ḥadīth reported through the authority of Wāthilah Bin al-Asqa' RA, he heard Prophet Muḥammad ﷺ said:

إِنَّ اللَّهَ اصْطَفَىٰ كِنَانَةَ مِنْ وَلَدِ إِسْمَاعِيلَ وَاصْطَفَىٰ قُرَيْشًا مِنْ كِنَانَةَ وَاصْطَفَىٰ  
مِنْ قُرَيْشٍ بَنِي هَاشِمٍ وَاصْطَفَانِي مِنْ بَنِي هَاشِمٍ.<sup>31</sup>

Meaning: Indeed Allah ﷻ has granted eminence to Kinānah from among the decendants of Ismā'il, and He granted eminence to Quraish from among the decendants of Kinānah, and He granted eminence to the people of Hāshim from among the decendants of Quraish, and He granted eminence to me from among the people of Hāshim.

This ḥadīth was written in *Ṣaḥīḥ Muslim* in the Chapter of Virtues. Muslim narrated the ḥadīth from Muḥammad Bin Mihrān al-Rāzī and Muḥammad Bin Abd al-Rahman Bin Sahm, which both of them narrated the ḥadīth from al-Walīd Bin Muslim, from al-Auzā'iy, from Shaddād Abi 'Ammār, from Wathīlah Bin al-Asqa'. al-Tirmidhi also reported in *Jāmi' al-Tirmidhi* with the same companion narration.<sup>32</sup>

<sup>27</sup> Afendi Mat Nor et al. 2016. *Sīrah Tahun 1*. Negeri Sembilan: Majlis Agama Islām Negeri Sembilan. p. 24.

<sup>28</sup> *ibid.* p. 18.

<sup>29</sup> *ibid.* p. 21.

<sup>30</sup> *ibid.* p. 24.

<sup>31</sup> Muslim, Abu al-Hussain Muslim Bin al-Hajjaj al-Qushairi al-Naisaburi. 1997. *Ṣaḥīḥ Muslim*. Riyad: Dar al-Ṭibah. p. 1080. #2276.

<sup>32</sup> Al-Tirmidhi, Muḥammad Bin 'Isa al-Tirmidhi. 1996. *Jāmi' al-Tirmidhi*. Beirut: Dar al-Gharb al-Islāmi. Abwāb al-Munāqib. v. 6: p. 5. #3605, #3606.

Ibn Ḥibban in his *Ṣaḥīḥ* also reported 3 ḥadīths with 3 different chains of narrators. He reported 2 ḥadīths from the authority of al-Walīd Bin Muslim and 1 ḥadīth is reported from the authority of al-Auzā'iy. Ibn Ḥibban reported the first 2 ḥadīths from the way of al-Walid Bin Muslim to Abd al-Rahman Bin Ibrāhīm<sup>33</sup> and Muḥammad Bin Abd al-Rahman Bin Sahm al-Anṭākī,<sup>34</sup> while the other narration is from the way of al-Auza'iy to Muḥammad Bin Mus'ab.<sup>35</sup> In both narrations of Ibn Ḥibban from the way of al-Walid Bin Muslim, there are addition phrases which Ibn Ḥibban included at the end of the narrations. The plus point is “Then I am the leader of Adam descendants, and I will be the first to resurrect from the earth (on the day of judgement), and I also the first intercessor and the first person who gives intercession (*shafa'at*).”

Aḥmad also reported the ḥadīth in *al-Musnad* through the authority of Wathīlah Bin al-Asqa' RA.<sup>36</sup> He narrated the ḥadīth from Abu al-Mughīrah, from al-Auzā'iy, from Abu 'Ammār Shaddād Bin 'Abdullah al-Dimashqī, from Wathīlah Bin al-Asqa' RA. He evaluated the ḥadīth as authentic.

With reference to the ḥadīths mentioned, all of the narrations mentioned are reported as authentic.

---

<sup>33</sup> Ibn Ḥibbān, Abu Ḥātim Muḥammad Bin Ḥibbān al-Khurasānī. 2004. *Ṣaḥīḥ Ibn Ḥibbān*. Beirut: Dar al-Ma'rifah. p. 1660. #6242.

<sup>34</sup> *ibid.* p. 1717. #6475.

<sup>35</sup> *ibid.* p. 1682. #6333.

<sup>36</sup> Ahmad, Ahmad Bin Hanbal. 1995. *al-Musnad*. Cairo: Dar al-Ḥadīth. v. 13. p. 223. #16923.

## Second Ḥadīth: Prophet Muḥammad ﷺ Went to al-Abwa'

### a. *Takhrīj* of the ḥadīth

In the textbook, the author mentioned that Prophet Muḥammad ﷺ visited his mother's relative, Bani 'Adi Bin al-Najjar. During their journey back to Mecca, Amīnah felt unwell and deceased in an area called al-Abwā', located between Mecca and Medina.

In the book of *Sīrah Ibn Hishām*, he reported the story from Ibn Ishāq. The same story also reported by al-Mubārakfuri in *al-Rahīq al-Makhtūm*.<sup>37</sup> Ibn Hishām reported the ḥadīth from Ibn Ishāq, which he listened from 'Abdullah Bin Abī Bakar. Ibn Ishāq reported that:

أن أم رسول الله صلى الله عليه وسلم آمنة توفيت ورسول الله صلى الله عليه  
وسلم ابن ست سنين بالأبواء، بين مكة والمدينة، كانت قد قدمت به على  
أخواله من بني عدي بن النجار، زيره إياهم، فماتت وهي راجعة به إلى مكة

38.

Meaning: The mother of prophet ﷺ, Amīnah Binti Wahab, and the prophet ﷺ when he was six years old, went to al-Abwā', which located between Mecca and Medina. They went to visit his maternal uncles from Bani 'Adi Bin al-Najjār. She died upon going back to Mecca.

### b. Analysis of the *isnād*

A thorough research has been done to identify the position of Ibn Hishām, Ibn Ishāq and 'Abdullah Bin Abī Bakar from the perspective of *Jarh Wa Ta'dīl* scholars.

Muḥammad Bin Ishāq Bin Yasār, namely as Ibn Ishāq, had a critical controversy on accepting and rejecting his narration. Al-Bukhāri praised him that he was champion

<sup>37</sup> Al-Mubārakfuri, Sofiurrahman Bin Abdullah Bin Muḥammad Akbar. 1976. *al-Rahīq al-Makhtūm*. Al-Isma'iliyyah: Maktabah al-Nur al-Islāmiy. p. 43.

<sup>38</sup> Ibn Hishām, Abd al-Malik Bin Hishām. 1955. *Sīrah Ibn Hishām*, Egypt: Sharkah Maktabah Wa Muṭaba'ah Muṣṭofā al-Bābi al-Ḥalbi Wa Aulādiḥ. v. 1. p. 168.

in memorising his ḥadīths.<sup>39</sup> And even al-Bukhāri reported Ibn Ishāq's ḥadīth as supporting ḥadīth in his *Ṣaḥīḥ*. Despite the praises of al-Bukhāri, Ibn Ishāq faced more criticism regarding his credibility. Al-Bardha'i reported from 'Uqail Bin Yahya, he reported from Abu Dāwūd, he reported from Hammād Bin Salamah said: "if not so desperate, I would not take the narration from Ibn Ishāq".<sup>40</sup> Al-Bardha'i also reported from 'Uqail Bin Yahya, from Abu Dāwūd, from 'Umar Bin Habīb al-Qādi, he said that he was with Hishām Bin 'Urwah. He asked Hishām: "Is it true that Ibn Ishāq narrated like this and like this?" Hishām replied: "he (Ibn Ishāq) was the worst liar".<sup>41</sup> Abu Ḥātim al-Razi also reported Ibn Ishāq as weak narrator.<sup>42</sup> The researcher believes that he is a reliable narrator.

As for Abdullah Bin Abi Bakar, he is one of the companion of Prophet Muḥammad ﷺ. He is the son of the first *Khulafa' al-Rāshidīn*, Abu Bakar al-Siddīq. Impugning and commendation scholars consensually agreed that all companions of Prophet Muḥammad ﷺ are reliable.

#### c. Justification on the ḥadīth

On the researcher's justification, the ḥadīth considered as weak as the chain was not connected between Ibn Ishāq and the prophet. In the book of *al-Sīrah al-Nabawiyyah* by Ibn Hishām, Ibn Ishāq narrated the ḥadīth without stating the previous narrator, causing the broken narrators chain. The ḥadīth is *mursal* as the companion who narrated the ḥadīth from Ibn Ishāq is unidentifiable. In addition, the ḥadīth also came only from this transmission and was not narrated by other narrators but Ibn Ishāq.

---

<sup>39</sup> Al-Bukhāri, Muḥammad Bin Isma'il. n.d. *Al-Tārikh al-Kabir*. n.pl: n.pb. p. 40. #61.

<sup>40</sup> Abu Zur'ah al-Rāzi, 'Ubaidullah Bin Abd al-Karīm. 2009. *Suālāt al-Bardha'i Li Abi Zur'ah al-Rāzi*. Cairo: al-Fārūq al-Ḥadīthah Li al-Ṭibā'ah Wa al-Nashr. p. 302.

<sup>41</sup> *ibid*.

<sup>42</sup> Abu Hatim al-Razi, Muḥammad Bin Idris al-Razi. 2006. *'Ilal al-Ḥadīth*. Riyad: al-Ṭob'ah al-Kāmilah. p. 952. #1300.

### 3.2 Ḥadīths in Prophetic Biography Standard 2 Textbook

#### First Ḥadīth: Prophet Muḥammad's Born Illuminates the Castle of Shām

##### a. *Takhrīj* of the ḥadīth

In regards to the birth of Prophet Muḥammad ﷺ, there are numerous narrations telling the miracles upon the moment. Eventually, most of the narrations were reported as weak and only few of them were acceptable (authentic and good ḥadīths). One of the narrations was related to Aminah giving birth to the prophet painlessly and a light illuminated the castle of Shām.<sup>43</sup>

The researcher believed that the statement extracted from a ḥadīth which the prophet's companion narrated verbally when one of the other companions asked about his personal background. The ḥadīth is as stated below:

أن نفرا من أصحاب رسول الله صلى الله عليه وسلم قالوا له: يا رسول الله،  
أخبرنا عن نفسك؟ قال: نعم، أنا دعوة أبي إبراهيم، وبشرى عيسى، ورأت  
أي حين حملت بي أنه خرج منها نور أضاء لها قصور الشام. واسترضعت  
في بني سعد بن بكر، فيينا أنا مع أخ لي خلف ييوتنا نرعى بهما لنا، إذ  
أتاني رجلان عليهما ثياب بيض بطست من ذهب مملوءة ثلجا، ثم أخذاني  
فشق بطني، واستخرجا قلبي فشقاها، فاستخرجا منه علقة سوداء فطر حاهها،  
ثم غسلوا قلبي وبطني بذلك الثلج حتى أنقياه، ثم قال أحدهما لصاحبه زنه  
بعشرة من أمته، فوزني بهم فوزنتهم، ثم قال: زنه بمئة من أمته، فوزني بهم

<sup>43</sup> Afendi Mat Nor et al. 2016. *Sīrah Tahun 2*. Negeri Sembilan: Majlis Agama Islām Negeri Sembilan. p. 18.

فوزنهم، ثم قال: زنه بألف من أمته، فوزني بهم فوزنهم؛ فقال: دعه عنك ،

فوالله لو وزنته بأمته او زنها.<sup>44</sup>

Meaning: Few companions came to the prophet ﷺ and asked, “O prophet, tell me about yourself.” The prophet replied, “I am the descendant of Ibrāhīm, and a brother of ‘Īsa. When my mother about to deliver me, a light came out from her that illuminated the castle of Shām. I was been taken care by Bani Sa’d Bin Bakr. When I was with my milk brothers, two white-clothed men came to me with a golden bowl, filled with cold water. They operate my chest and took out my heart. They extracted the black dirt from my heart, then they wash it until it is clean. Then the man spoke with the other man, “His goodness is equal to ten times of his people, let me be one of them.” The other man said, “His goodness is equal to a hundred times of his people, let me be one of his people.” The earlier person said, “His goodness is equal to a thousand of his people, let me be one of his people.” The other person said, “Leave him alone. If compared to all of his people, he still not beat them (in kindness).”

b. Analysis of the *isnād*

The ḥadīth is reported by Ibn Hishām, from Ibn Ishāq, who narrated from Thaur Bin Yazīd, from Khālid Bin Ma’dān A-Kalā’i, from Prophet Muḥammad ﷺ.

Ibn Ishāq is one of the famous transmitter of the prophetic biography, as well as in ḥadīth. According to al-Bukhārī, he was reported as a trustworthy narrator and good in memorising ḥadīth.<sup>45</sup>

<sup>44</sup> Ibn Hishām, Abd al-Malik Bin Hishām Bin Ayyub. 1955. *Sīrah Ibn Hishām*. Egypt: Sharkah Maktabah Wa Muṭaba’ ah Muṣṭofā al-Bābi al-Ḥalbi Wa Aulādih. v. 1. p. 166.

<sup>45</sup> Al-Bukhārī, Muḥammad Bin Isma’il. n.d. al-Tārikh al-Kabir. n.pl: n.pb. p. 40. #61.

As for Thaur Bin Yazīd, al-Dhahabi reported that he is a trustworthy narrator. Despite Abu Dāwūd<sup>46</sup> and al-'Ijli<sup>47</sup> labelled him as *qadariy*, they are not denying that Thaur Bin Yazīd is a trustworthy transmitter. And so, al-Bukhāri said that he is a trustworthy narrator.<sup>48</sup>

While Khālid Bin Ma'dān A-Kalā'i or his nickname Abu Abdullah al-Shāmi al-Humuṣi, al-'Ijli<sup>49</sup> reported that he was a trustworthy *tabi'in*. Al-Tirmidhi<sup>50</sup> and al-Bazzar<sup>51</sup> were not to comment anything but informed that Khālid Bin Ma'dān did not hear any ḥadīths from Muadh Bin Jabal RA. Ibn Hajar al-'Asqalāni said that Khālid Bin Ma'dān always narrated ḥadīths by *mursal*, which he did not mention from whom he received the ḥadīth.<sup>52</sup>

c. Justification on the ḥadīth

From the narrators chain mentioned above, the ḥadīth is considered as *da'if mursal* since there is unidentified prophet's companion who narrated the ḥadīth from Prophet Muḥammad ﷺ. Khālid Bin Ma'dān was a companion successor (*tabi'in*) and he never meet Prophet Muhammad ﷺ.

<sup>46</sup> Abu Daud, Sulaymān Bin al-Ash'ath Bin Ishāq al-Azdī al-Sijistānī. 1994. *Suālāt Abi Daud*. Medina: Maktabah al-'Ulūm Wa al-Hikam. p. 169. #24.

<sup>47</sup> al-'Ijli, Ahmad Bin 'Abdullah Bin Sōleh. 1984. *Tārikh al-Thiqāt*. Beirut: Dar al-Kutub al-'Ilmiyyah. p. 142. #192.

<sup>48</sup> Al-Bukhāri, Muḥammad Bin Isma'il. n.d. *al-Tārikh al-Kabir*. n.pl: n.pb. v. 2. p. 181.

<sup>49</sup> al-'Ijli, Ahmad Bin 'Abdullah Bin Sōleh. 1984. *Tārikh al-Thiqāt*. Beirut: Dar al-Kutub al-'Ilmiyyah. p. 92s. #370.

<sup>50</sup> Al-Tirmidhi, Muḥammad Bin 'Isa al-Tirmidhi. 1996. *Jāmi' al-Tirmidhi*. Beirut: Dar al-Gharb al-Islāmi. Abwāb al-Munāqib. v. 4: p. 276. #2505.

<sup>51</sup> Al-Bazzar, Abu Bakar Ahmad Bin 'Amr Bin 'Abd al-Khaliq. 1979. *Kashf al-Astār*. Beirut: Muassasah al-Risalah. v. 1. p. 343.

<sup>52</sup> Al-'Asqalani, Ahmad Bin 'Ali Bin Hajar. *Tahrir Taqrīb Tahdhīb*. Beirut: Muassasah al-Risalah. v. 1. p. 353.

## Second Ḥadīth: Prophet Muḥammad ﷺ Remembered Thuwaibah

### a. *Takhrīj* of the ḥadīth

After the prophet was born, his mother took care of him for a few days before he was taken by Thuwaibah for breastfeeding. She breastfed and took care of Prophet Muḥammad ﷺ until Halimatun Sa'diah took the prophet from her.

The textbook author stated that the prophet remembered Thuwaibah even after he grown up.<sup>53</sup> Allah is The Most Knowingly, the researcher only found one reference proving the matter. Ibn Sa'd in his book *al-Ṭabaqāt* reported that, there is a ḥadīth narrated from the way of al-Wāqidiyy, stating that Prophet Muḥammad ﷺ honour Thuwaibah and still connected with her by sending gift to her even after he migrated to Medina. Ibn Sa'd reported the ḥadīth as follows:

وكان رسول الله، ﷺ، يصلها وهو بمكة، وكانت خديجة كرمها، وهي يومئذ مملوكة، وطلبت إلى أبي لهب أن يتبناها منه لتعتقها، فأبى أبو لهب، فلما هاجر رسول الله، ﷺ، إلى المدينة أعتقها أبو لهب، وكان رسول الله، ﷺ، يبعث إليها بصلة وكسوة، حتى جاءه خبرها أنها قد توفيت سنة سبع، موجه من خيبر، فقال: ما فعل ابنها مشروح؟ فقيل: مات قبلها ولم يبق من قرابتها

أحد.<sup>54</sup>

Meaning: Indeed, the prophet ﷺ remembered her (Thuwaibah) since he was in Mecca. And Khadijah also has honoured her. She was a servant of Abu Lahab, then he freed her. When the prophet ﷺ migrated to Medina, he sent gifts of cloths to her. When a news of her death came on the seventh year, he faced the citizens of Khaibar and asked, “What

<sup>53</sup> Afendi Mat Nor et al. 2016. *Sīrah Tahun 2*. Negeri Sembilan: Majlis Agama Islām Negeri Sembilan. p. 21.

<sup>54</sup> Ibn Sa'd, Muḥammad Bin Sa'd Bin Mani' al-Basri. 2001. *al-Ṭabaqāt*. Cairo: Maktabah al-Khāniji. v. 1. p. 88.



happened to her son?” They said, “He died before her. She has no decendants after that.”

b. Analysis of the *isnād*

The ḥadīth only came from the authority of Muḥammad Bin ‘Umar, which he known as al-Wāqidiyy. Muḥammad Bin ‘Umar al-Wāqidi received a huge criticism from majority of the ḥadīth scholars. Al-Bukhari, Muslim, Abu Zur’ah al-Rāzi, al-Bazzar, al-Nasaie, al-Dāruqutni and Ibn Jauzi are among of the scholars who criticised him badly. Al-Bukhari said al-Wāqidiyy is *matrūk*,<sup>55</sup> same goes to Muslim,<sup>56</sup> Abu Zur’ah al-Rāzi,<sup>57</sup> al-Nasaie<sup>58</sup> and al- Dāruqutni.<sup>59</sup> Al-Bukhari also said that al-Wāqidiyy was rejected by Aḥmad and Ibn Numair.<sup>60</sup> Al-Bazzar said he is *munkar*.<sup>61</sup> Yahya Bin Ma’in also said that al-Wāqidiyy’s narrations are useless. Ibn Jauzi said that al-Wāqidiyy is a liar.<sup>62</sup> Allah ﷻ is The Most-Knowing, the researcher did not find any compliment towards the credibility of al-Wāqidiyy.

c. Justification on the ḥadīth

In terms of the narrator's chain, al-Wāqidiyy did not tell the source of the ḥadīth he heard of. The ḥadīth is also reported as *weak* due to the presence of al-Wāqidiyy in the chain of narrators. Ibn Sa’d did not mention any other narration except through this authority. Thus, the ḥadīth is considered as *da’if munkar*. Besides, no other narration existed to support this ḥadīth. The ḥadīth is also considered as *mubham* since al-Wāqidiyy only mentioned that he narrated this ḥadīth from “someone who is a scholar”.

<sup>55</sup> Al-Bukhārī, Muhammad Bin Isma’il. 1986. *al-Duafā’ al-Soghīr*. Beirut: Dar al-Ma’rifah. p. 109.

<sup>56</sup> Muslim, Abu al-Hussain Muslim Bin al-Hājaj al-Qushairi al-Naisaburi. 1984. *al-Kunya Wa al-Asma’*. Medina: al-Majlīs al-‘Ilmi Iḥyā’ al-Turāth al-Islāmī. p. 499.

<sup>57</sup> Abu Zur’ah al-Rāzi, ‘Ubaidullah Bin Abd al-Karīm. 2009. *Suālāt l-Bardha’i Li Abi Zur’ah al-Rāzi*. Qairo: al-Fārūq al-Ḥadīthah Li al-Ṭibā’ah Wa al-Nashr. p. 225.

<sup>58</sup> Abu Daud, Sulaymān Bin al-Ash’ath Bin Ishāq al-Azdī al-Sijistānī. 1985. *al-Du’afā’ Wa al-Matrūkīn*. Beirut: Muassasah al-Kutub al-Thaqāfiyah. p. 217.

<sup>59</sup> Al-Dāruqutni, ‘Ali Bin ‘Umar. 1984. *al-Du’afā’ Wa al-Matrūkīn*. Riyad: Maktabah al-Ma’ārif. p. 347.

<sup>60</sup> Al-Bukhārī, Muhammad Bin Isma’il. n.d. *al-Tārikh al-Kabīr*. n.pl: n.pb. v. 1. p. 178.

<sup>61</sup> Al-Bazzar, Abu Bakar Ahmad Bin ‘Amr Bin ‘Abd al-Khaliq. 1979. *Kashf al-Astār*. Beirut: Muassasah al-Risalah. v. 1. p. 181.

<sup>62</sup> Ibn Jauzi, Abd al-Rahman Bin ‘Ali Bin Muhammad. 1986. *al-Dhu’afā’ Wa al-Matrūkīn*. Beirut: Dar al-Kutub al-‘Ilmiyyah. v. 3. p. 87.

### Third Ḥadīth: Prophet Muḥammad ﷺ Helped Halimatun Sa’diah as Shepherd

#### a. *Takhrīj* of the ḥadīth

In the ḥadīth reported by Ibn Hishām in his book *al-Sīrah al-Nabawiyyah*, he mentioned that Prophet Muḥammad ﷺ was a shepherd. When the prophet was a child, he herded goats of his people and received payment from them. Besides, the textbook added that the prophet also herded his foster-mother’s goats during his stay with Halimat al-Sa’diah.<sup>63</sup>

Al-Bukhāri has reported a ḥadīth in his book of *al-Jāmi’*. He reported that Prophet Muhammad ﷺ said:

مَا بَعَثَ اللَّهُ نَبِيًّا إِلَّا رَعَى الْغَنَمَ. فَقَالَ أَصْحَابُهُ وَأَنْتَ فَقَالَ " نَعَمْ كُنْتُ أَرْعَاهَا  
عَلَى قَرَارِيطٍ لِأَهْلِ مَكَّةَ " .<sup>64</sup>

Meaning: Allah ﷻ has not appointed a prophet unless he was a shepherd.

The companions asked, “And you?” He said, “Yes, I took care of the Meccans sheeps and paid by them with Qararīt.

Ibn Hishām also quoted Ibn Ishāq’s narration in his book.<sup>65</sup> Ibn Ishāq did not mention whose goats were the prophet herded before. Al-Suhaili in his book of *al-Rauḍ al-Anaf*, stated that he was a shepherd for Halimatun Sa’diah and Mecca people.<sup>66</sup>

#### b. Justification on the ḥadīth

Al-Bukhāri narrated the ḥadīth from Ahmad Bin Muḥammad al-Makki, from ‘Amr Bin Yaḥya, from his grandfather, from Abu Hurairah RA. This ḥadīth is reported as authentic.

<sup>63</sup> Afendi Mat Nor et al. 2016. *Sīrah Tahun 2*. Negeri Sembilan: Majlis Agama Islām Negeri Sembilan. p. 27.

<sup>64</sup> Al-Bukhāri, Muḥammad Bin Isma’il. 1980. *al-Jāmi’ al-Ṣaḥīḥ al-Musnad al-Mukhtaṣar Min Umūri Rasūlillāhi Wa Sunanihi Wa Ayyāmihī*. Cairo: al-Maṭba’ah al-Salāfiyah. v. 2. p. 130. #2262.

<sup>65</sup> Ibn Hishām, Abd al-Malik Bin Hishām. 1955. *Sīrah Ibn Hishām*, Egypt: Sharkah Maktabah Wa Muṭaba’ah Muṣṭofā al-Bābi al-Ḥalbi Wa Aulādiḥ. v. 1. p. 167.

<sup>66</sup> Al-Suhaili, Abd al-Rahman Bin Abdullah Bin Ahmad Bin Abi al-Hasan al-Khathami. 1971. *al-Raud al-Anaf*. Beirut: Dar al-Kutub al-‘Ilmiyah. v. 1. p. 192.

#### Fourth Ḥadīth: The Prophet Was Missing When He Came Back from Halimatu al-Sa'diah's Village

a. *Takhrij* of the ḥadīth

The textbook author stated that Prophet Muḥammad ﷺ came back to Mecca, accompanied by Halimatu al-Sa'diah. While they were arrived at the gateway of Mecca, Prophet Muḥammad ﷺ disappeared among the crowds.<sup>67</sup> This ḥadīth was reported by Ibn Hishām in his book *al-Sīrah al-Nabawiyyah*. He reported the ḥadīth from Ibn Ishāq.<sup>68</sup>

أن أمه السعدية لما قدمت به مكة أضها في الناس وهي متبلة به نحو أهله،  
فالمسته فلم تجده، فأنت عبد المطلب، فقالت له: إني قد قدمت بمحمد  
هذه الليلة. فلما كنت بأعلى مكة أضى، فوالله ما أدري أين هو؛ فقام عبد  
المطلب عند الكعبة يدعو الله أن يردّه، فيزعمون أنه وجدّه ورقة بن نوفل بن  
أسد، ورجل آخر من قريش، فأتيا به عبد المطلب، فقالا له: هذا ابنك  
وجدناه بأعلى مكة، فأخذه عبد المطلب، فجعله على عنقه وهو يطوف  
بالكعبة عوده ويدعو له، ثم أرسل به إلى أمه آمنة.

Meaning: When al-Sa'diah at the gateway of Mecca, she lost the prophet among of the people. She searched for him, but failed. Then, she met Abd al-Mutallib. She said: "I came with Muhammad tonight, but then he loss among of the people at the gateway. Now i did not know where he is." Abd al-Mutallib then stands towards the Ka'bah and prayed. Suddenly, Waraqah Bin Naufal Bin Asad and one other Quraish man have found him. He has been brought to Abd al-Mutallib, then both of them said, "Here is your son. He was loss among the Meccans." Abd al-

<sup>67</sup> Afendi Mat Nor et al. 2016. *Sīrah Tahun 2*. Negeri Sembilan: Majlis Agama Islām Negeri Sembilan. p. 31.

<sup>68</sup> Ibn Hishām, Abd al-Malik Bin Hishām. 1955. *Sīrah Ibn Hishām*. Egypt: Sharkah Maktabah Wa Muṭaba'ah Muṣṭofā al-Bābi al-Ḥalbi Wa Aulādiḥ. v. 1. p. 167.

Mutallib took him, carried him, circled around the Ka'bah and prayed for him. Then, he gave back the prophet to his mother.

b. Analysis of the isnād

No narrators were able to be evaluated due Ibn Hishām only mentioned that he reported the ḥadīth from Ibn Ishāq, which no prior narrators had stated. The status on Ibn Ishāq has been elaborated during the discussion in the second ḥadīth from the standard one's syllabus, which he was undeniably trustworthy.

c. Justification on the ḥadīth

Ibn Hishām reported the story from Ibn Ishāq, which he did not mention the previous narrators of this ḥadīth. Hence, this ḥadīth is reported as *da'if mursal*.

## **Fifth Ḥadīth: Prophet Muḥammad Visited Halimatun Sa'diah and Gave Her A Present**

### a. *Takhrīj* of the ḥadīth

The textbook author stated that Halimat al-Sa'diah and her people always remember their sweet memories with Prophet Muhammad ﷺ. The textbook author also stated that when the prophet grown up, he frequently sends presents to Halimat al-Sa'diah whenever he visits her.<sup>69</sup>

Allah knows the best, the researcher failed to determine the sources of the information mentioned. Hence, the event is considered as unidentifiable since there is no chain of narrators to be evaluated. However, giving present to others is encouraged in Islam. A ḥadīth reported by al-Bukhāri proves that the prophet encouraged people to do so as an act of love among mankind.<sup>70</sup>

---

<sup>69</sup> Afendi Mat Nor et al. 2016. *Sīrah Tahun 2*. Negeri Sembilan: Majlis Agama Islām Negeri Sembilan. p. 32.

<sup>70</sup> Al- Bukhāri, Muḥammad Bin Ismail. 2000. *Bulūgh al-Marām*. Al-Jabīl: Dar al-Ṣiddiq. p. 203.

## Sixth Ḥadīth: The prophet loves to think the universe creation

### a. *Takhrīj* of the ḥadīth

The textbook author stated that Prophet Muhammad ﷺ loves to think of the universe and always look into the sky.<sup>71</sup> Allah knows the best, the researcher failed to determine the sources of the information mentioned. However, the encouragement to think of nature and the universe has been told by Allah ﷻ in the Holy Qur'an. Allah ﷻ said:

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ۚ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ ۚ  
إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ.<sup>72</sup>

Meaning: Say, travel through the earth and see how the creation was begun, then Allah will re-create it one more time. Indeed, Allah is the Most Capable among everything.

From the above Quranic evidence, Allah ﷻ commanded the mankind to think and reflect the nature and the universe in their inner self to convince them that Allah is the one and the only God.

<sup>71</sup> Afendi Mat Nor et al. 2016. *Sīrah Tahun 2*. Negeri Sembilan: Majlis Agama Islām Negeri Sembilan. p. 39.

<sup>72</sup> Al-Qur'an. Al-Ankabut 29:20.

## Seventh Ḥadīth: Arbitration on the Black Stone Relocation

### a. *Takhrīj* of the ḥadīth

The textbook stated that on the event of rebuilding the Kaabah, leaders of tribes in Mecca argued with each other on who is the most capable to bring back the Black Stone to its place. After a few moments, one of them suggested that the first person who enters the mosque on the next day will justify the matter for them. All tribes agreed on the suggestion. It was destined by Allah ﷻ that the person was Prophet Muhammad ﷺ. By using his scarf, the prophet put the stone in the middle. Then, the leaders held each of the scarf edges and moved near the Kaabah before the prophet himself put it back on its place.<sup>73</sup> The story is corresponding with the narration reported by Ibn Hishām in his book:

أن أبا أمية بن المغيرة بن عبد الله بن عمر بن مخزوم، وكان عامئذ أسن قريش كلها، قال: يا معشر قريش. اجعلوا بينكم فيما تختلفون فيه أول من يدخل من باب هذا المسجد يقضي بينكم فيه، ففعلوا. فكان أول داخل عليهم رسول الله صلى الله عليه وسلم: فلما رأوه قالوا: هذا الأمين، رضينا، هذا محمد؛ فلما انتهى إليهم وأخبروه الخبر، قال صلى الله عليه وسلم: هلم إلي ثوبا، فأتي به، فأخذ الركن فوضعه فيه بيده. ثم قال: لتأخذ كل قبيلة بناحية من الثوب، ثم ارفعه جميعا. ففعلوا: حتى إذا بلغوا به موضعه، وضعه هو بيده، ثم بني عليه.<sup>74</sup>

Meaning: Abu Umayyah Bin al Mughīrah Bin Abdullah Bin ‘Umar Bin Makhzum who was the eldest among the Quraish tribe, said, “O the people of Quraish, lets ask the first person who enter the mosque to be the judge of the conflict. And the first person was the prophet ﷺ. When

<sup>73</sup> Afendi Mat Nor et al. 2016. *Sīrah Tahun 2*. Negeri Sembilan: Majlis Agama Islām Negeri Sembilan. p. 42-43.

<sup>74</sup> Ibn Hishām, Abd al-Malik Bin Hishām. 1955. *Sīrah Ibn Hishām*, Egypt: Sharkah Maktabah Wa Muṭaba’ah Muṣṭofā al-Bābi al-Ḥalbi Wa Aulādih. v. 1. p. 196.

they saw him, they said, “It is The Trustworthy, we accept him to be the judge, it is Muḥammad.” They informed the prophet about the matter, then he said, “Lets gather around my scarf.” They came. They hold each of the scarf’s edge, then the prophet took the stone by his own hand and place it at the center of the scarf. Then he said, “Every tribe will hold each edge, and will elevate it together.” They did what has been instructed. When they reach the originated place, he took the stone by his own hand and place it there. After that, they rebuild the Ka’bah.

This event was reported by Ibn Hishām in his book by quoting Ibn Ishāq as the narrator. This ḥadīth was also reported by al-Dhahabi in *Tārikh al-Islam*,<sup>75</sup> al-Mubārakfuri in *al-Rahīq al-Makhtūm*,<sup>76</sup> Ibn Sa’d in his book of *al-Ṭabaqāt*<sup>77</sup> and Ibn Kathir in *al-Sīrah al-Nabawiyah*.<sup>78</sup>

b. Analysis of the isnād

The trustworthiness of Ibn Ishāq has thoroughly discussed in the ḥadīth of the prophet and his mother went to al-Abwa’.

c. Justification on the ḥadīth

The ḥadīth is considered *ḍa’if mursal* due to Ibn Ishāq did not mention the complete narrators’ chain for the ḥadīth.

---

<sup>75</sup> Al-Dhahabi, Muḥammad Bin Ahmad Bin ‘Uthman. 1986. *Tārikh al-Islām*. Dar al-Kitāb al-‘Arabi. v. 2. p. 66.

<sup>76</sup> Al-Mubārakfuri, Sofiurrahman Bin Abdullah Bin Muḥammad Akbar. 1976. *al-Rahīq al-Makhtūm*. Al-Isma’iliyyah: Maktabah al-Nur al-Islāmiy. p. 47.

<sup>77</sup> Ibn Sa’d, Muḥammad Bin Sa’d Bin Mani’. 2001. *al-Ṭabaqāt al-Kabir*. Cairo: Maktabah al-Khonaji. v. 1. p. 120.

<sup>78</sup> Ibn Kathir, ‘Ismail Bin ‘Umar Bin Kathir al-Quraishi al-Dimashqi. 1983. *al-Fuṣul Fi al-Sīrah al-Rasul* ﷺ. Medina: Maktabah Dar al-Turath. p. 95.



## Eighth Ḥadīth: Prophet Muḥammad ﷺ Travels to Shām

### a. *Takhrīj* of the ḥadīth

The event of Prophet Muḥammad ﷺ went to Shām with her paternal uncle was repeatedly stated by the prophetic biography scholars. Al-Tirmidhi, Ibn Kathir, Ibn Qayyim al-Jauziyah and al-Dhahabi are among the scholars that reported the event in their writing. Eventually, these scholars are not consensually agreed on the status of the detailed event of the prophet's journey to Shām. This event was also stated by the textbook authors in the syllabus.<sup>79</sup>

In the textbook, the story began whereby Abu Ṭālib brought Prophet Muḥammad ﷺ in his travel to Shām even though he did not agree on the first place. After the prophet persuaded his uncle, finally Abu Ṭālib agreed to bring his nephew together to Shām. In the middle of the journey, they met a priest named Buhaira. Buhaira advised Abu Ṭālib to not bring the prophet to Shām as he felt anxious about the prophet's safety. The Arabic version of the ḥadīth is as quoted below:

خَرَجَ أَبُو طَالِبٍ إِلَى الشَّامِ وَخَرَجَ مَعَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي أَشْيَاخٍ  
مِنْ قُرَيْشٍ فَلَمَّا أَشْرَفُوا عَلَى الرَّاهِبِ هَبَطُوا فَحَلُّوا رِحَالَهُمْ فَخَرَجَ إِلَيْهِمُ الرَّاهِبُ  
وَكَانُوا قَبْلَ ذَلِكَ يَمُرُونَ بِهِ فَلَا يَخْرُجُ إِلَيْهِمْ وَلَا يَلْتَفِتُ. قَالَ فَهُمْ يَحُلُونَ رِحَالَهُمْ  
فَجَعَلَ يَتَحَلَّلُهُمُ الرَّاهِبُ حَتَّى بَجَاءَ فَأَخَذَ بِيَدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
قَالَ هَذَا سَيِّدُ الْعَالَمِينَ هَذَا رَسُولُ رَبِّ الْعَالَمِينَ يَبْعُهُ اللَّهُ رَحْمَةً لِّلْعَالَمِينَ.  
فَقَالَ لَهُ أَشْيَاخٌ مِنْ قُرَيْشٍ مَا عَلِمْتُكَ فَقَالَ إِنَّكُمْ حِينَ أَشْرَفْتُمْ مِنَ الْعَبَةِ لَمْ يَبْقَ  
شَجَرٌ وَلَا حَجَرٌ إِلَّا خَرَّ سَاجِدًا وَلَا يَسْجُدَانِ إِلَّا لِنَبِيِّ وَإِنِّي أَعْرِفُهُ بِحَاتِمِ النَّبُوَّةِ  
أَسْفَلَ مِنْ غُضْرُوفٍ كَيْفِهِ مِثْلَ التُّفَاحَةِ. ثُمَّ رَجَعَ فَصَنَعَ لَهُمْ طَعَامًا فَلَمَّا أَتَاهُمْ

<sup>79</sup> Afendi Mat Nor et al. 2016. *Sīrah Tahun 2*. Negeri Sembilan: Majlis Agama Islām Negeri Sembilan. p. 45.

بِهِ وَكَانَ هُوَ فِي رِعْيَةِ الْإِبِلِ قَالَ أَرْسَلُوا إِلَيْهِ فَأَقْبَلَ وَعَلَيْهِ عَمَامَةٌ تُظِلُّهُ فَلَمَّا دَنَا  
 مِنْ الْقَوْمِ وَجَدَهُمْ قَدْ سَبَّوهُ إِلَى فَيْءِ الشَّجَرَةِ فَلَمَّا جَلَسَ مَالَ فَيْءِ الشَّجَرَةِ  
 عَلَيْهِ فَقَالَ انظُرُوا إِلَيَّ فَيْءِ الشَّجَرَةِ مَالَ عَلَيْهِ. قَالَ فَبَيْنَمَا هُوَ قَائِمٌ عَلَيْهِمْ وَهُوَ  
 يُنَاشِدُهُمْ أَنْ لَا يَذْهَبُوا بِهِ إِلَى الرُّومِ فَإِنَّ الرُّومَ إِذَا رَأَوْهُ عَرَفُوهُ بِالصِّفَةِ فَيَقْتُلُونَهُ  
 فَالْتَفَتَ فَإِذَا بِسَبْعَةٍ قَدْ أَقْبَلُوا مِنَ الرُّومِ فَاسْتَقْبَلَهُمْ فَقَالَ مَا جَاءَ بِكُمْ قَالُوا جِئْنَا  
 أَنَّ هَذَا النَّبِيَّ خَارِجٌ فِي هَذَا الشَّهْرِ فَلَمْ يَبْقَ طَرِيقٌ إِلَّا بُعِثَ إِلَيْهِ بِأَنْاسٍ وَإِنَّا قَدْ  
 أُخْبِرْنَا خَبْرَهُ بُعِثْنَا إِلَى طَرِيقِكَ هَذَا فَقَالَ هَلْ حَلَفْتُمْ أَحَدٌ هُوَ خَيْرٌ مِنْكُمْ قَالُوا  
 إِنَّمَا أُخْبِرْنَا خَبْرَهُ بِطَرِيقِكَ هَذَا، قَالَ أَفَرَأَيْتُمْ أَمْرًا أَرَادَ اللَّهُ أَنْ يَفْضِيَهُ هَلْ يَسْتَطِيعُ  
 أَحَدٌ مِنَ النَّاسِ رَدَّهُ قَالُوا لَا. قَالَ فَبَايَعُوهُ وَأَقَامُوا مَعَهُ قَالَ أَنْشِدْكُمْ اللَّهُ أَيُّكُمْ  
 وَلِيُّهُ قَالُوا أَبُو طَالِبٍ فَلَمْ يَزَلْ يُنَاشِدُهُ حَتَّى رَدَّهُ أَبُو طَالِبٍ وَبَعَثَ مَعَهُ أَبُو بَكْرٍ  
 بِرَأْسِ رِجْلَيْهِ وَرَوَدَهُ الرَّاهِبُ مِنَ الْكَعْبِكِ وَالرَّيْتِ.<sup>80</sup>

Meaning: Abu Talib departed to Shām, and the prophet ﷺ left along with some older men from the Quraish. When they came across a priest, they stopped there and began setting up their camp, and the monk came out to them. Prior, they used to pass by him and he never come out. He said, "The priest came during they were setting up their camp. He came and took the prophet's hand. He said, "This is the leader of the mankind and the genies, the Messenger of the Lord of the worlds. Allah ﷻ has appointed him as a blessed man to the mankind and the genies." Some of the older people from the Quraish then said, "What do you know about him?" He said, "When you came along the road, not a single rocks

<sup>80</sup> Al-Tirmidhi, Muḥammad Bin 'Isa al-Tirmidhi. 1996. *Jāmi' al-Tirmidhi*. Beirut: Dar al-Gharb al-Islāmi. v. 6. p. 14. #3620.

trees were left, except it will prostrate to him, and they do not prostrate except to a prophet. And I also can recognise him by the seal of the Prophethood which is below his shoulder blade, like an apple.” Then he went back to his camp, and made them some food. When he brought it to them, the prophet was leaning to a camel. He said, “Call him.” While the prophet was coming to the priest, there was a cloud over him that was shading him. When he sat down, the shade of the tree leaned towards him. The priest said, “Look at the shade of the tree leaning towards him.” While he was with the men of Quraish, he told them to not take him to Rome because if the Romans see him, they will recognise him by his characters, and they will kill him. While he turned, there were seven people who came from Rome. He faced them and said, “Why did you come?” They said, “We came because a prophet is going to appear during this month, and there is not a road left except this road of yours.” Then he said, “Is there anyone better than you behind you?” They said, “We only have news of him from this road of yours.” He said, “Is there anyone among the people who can send him back?” They said, “No.” They promised him to secure the prophet ﷺ. Then, he said, “Which one of you is his guardian?” They said, “Abu Ṭālib.” So he kept pushing him until Abu Ṭālib send him back. Abu Ṭālib asked Abu Bakr and Bilal to send him back. And the priest gave him provisions of bread and olive oil.”

Imam Tirmidhi narrated the ḥadīth from al-Faḍl Bin Sahl, from Abd al-Rahman Bin Ghazwan, from Yūnus Bin Abu Ishāq, from Abu Bakr Bin Abu Musa, from his father commonly known as Ab Musa al-Ash’ari.

The narration came with a long ḥadīth narrated by only 1 chain of narrators, through the way of Abu Musa al-Ash’ari’s father. The ḥadīth also stated by Ibn Kathir in his book *al-Bidayah Wa al-Nihayah*<sup>81</sup> and al-Dhahabi in his book *Tarikh al-Islam*.<sup>82</sup> All of the scholars mentioned narrated the same ḥadīth with the same narrators’ chain.

---

<sup>81</sup> Ibn Kathir, ‘Ismail Bin ‘Umar Bin Kathir al-Quraishi al-Dimashqi. 2015. *al-Bidayah Wa al-Nihayah*. Qatar: Wizarah al-Auqaf Wa al-Shuuna al-Islāmiyah. v. 3. p. 70.

<sup>82</sup> Al-Dhahabi, Muḥammad Bin Ahmad Bin ‘Uthman. 1986. *Tārikh al-Islām*. Dar al-Kitāb al-‘Arabi. v. 2. p. 55.

b. Analysis of the isnād

According to Ibn Hajar, the status of al-Fadl Bin Sahl has been discussed by the ḥadīth scholars. Although some of the scholars namely al-Bukhāri, Muslim and al-Nasaie agreed that he is authentic narrator, few scholars like Abu Ḥātim al-Razi defined him as weak. Ibn Hajar al-'Asqalāni reported him as a weak narrator.<sup>83</sup>

Abd al-Rahman Bin Ghazwan reported as trustworthy by Ibn Hajar al-Asqalani. However, some ḥadīths that he narrated were problematic, including this ḥadīth. This ḥadīth has been labelled as *munkar* by Ibn Hajar al-Asqalani.<sup>84</sup>

Yūnus Bin Abi Ishāq is another narrator for the ḥadīth that was reported as weak by Ibn Hajar al-Asqalani. Despite Ibn Mu'īn, Ibn Sa'ad and al-'Ijli reported him as trustworthy. Ibn Mahdī, Abu Ḥātim and al-Dhahabi said that he is *ṣadūq* which means to be the person who has low memorising ability. Indeed, Aḥmad labelled him as a weak narrator.

For Abu Bakr Bin Musa, he was undeniably a trustworthy and an authentic ḥadīth narrator.<sup>85</sup> His father was one of the companion of Prophet Muḥammad ﷺ, most commonly known as Abu Musa al-Ash'ari. His full name is Abdullah Bin Qis Bin Sulaim Bin Ḥaddar Bin Ḥarb.<sup>86</sup>

c. Justification on the ḥadīth

Due to the existence of weak narrators in the ḥadīth with no other ḥadīth supporting it, this ḥadīth is considered as *munkar*. The status was also supported by Ibn Hajar al-Asqalani.<sup>87</sup> Al-Dhahabi also stated that this ḥadīth is *munkar jiddan* for 4 reasons; [First] Abu Bakr which stated in the ḥadīth was few years younger compared to the prophet ﷺ. [Second] Abu Bakr liberated Bilāl after the prophet ﷺ received the revelation. During this time, it is impossible for Abu Bakr come back together with Bilāl. [Third] Despite it was told that the Quraish tribe has witnessed the miracle of the trees bowed to the prophet ﷺ, this ḥadīth only narrated by single transmission. Such miracle supposed to have a

<sup>83</sup> Al-'Asqalani. Muḥammad Bin Ali Bin Hajar al-Asqalani. 1997. *Taḥrīr Taqrīb Tahdhīb*. Beirut: Muassasah al-Risalah. v. 3. p. 158.

<sup>84</sup> *ibid.* v. 2. p. 342.

<sup>85</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>86</sup> *ibid.* v. 2. p. 12.

<sup>87</sup> Al-'Asqalani. Muḥammad Bin Ali Bin Hajar al-Asqalani. 1997. *Taḥrīr Taqrīb Tahdhīb*. Beirut: Muassasah al-Risalah. v. 3. p. 158.

strong number of transmissions. [Forth] Despite the story said that it is harmful for the prophet ﷺ to go for a business travel to Shām, the prophet went for a business travel when he reached twenty-fifth years old.<sup>88</sup>



---

<sup>88</sup> Al-Dhahabi, Muhammad Bin Ahmad Bin 'Uthman. 1986. *Tārikh al-Islam*. Dar al-Kitāb al-'Arabi. v. 1. p. 57.

## Nineth Ḥadīth: Prophet Muḥammad ﷺ Handled Khadījah's Trades

### a. *Takhrīj* of the ḥadīth

The textbook quoted that during Prophet Muḥammad ﷺ was 25<sup>th</sup> years old, he went to Shām for the second time to supervise Khadījah's trades. The good deeds of the prophet while handling the trades was witnessed by Maisarah who was the representative of Khadījah and told her regarding the matter. Khadījah was amazed with the trustworthiness of the prophet and decided to marry him.<sup>89</sup>

The journey of Prophet Muḥammad ﷺ to Shām for Khadījah's business was reported by Ibn Hishām in his book. He stated that:

وكانت خديجة بنت خويلد امرأة تاجرة ذات شرف ومال. تستأجر الرجال في مالها وتضاربهم اياه، بشيء تجعله لهم، وكانت قريش قوما تجارا: فلما بلغها عن رسول الله صلى الله عليه وسلم ما بلغها، من صدق حديثه وعظم أمانته، وكرم أخلاقه، بعثت إليه فعرضت عليه أن يخرج في مال لها إلى الشام تاجرا، وتعطيه أفضل ما كانت تعطى غيره من التجار، مع غلام لها يقال له ميسرة.

90

Meaning: Khadījah Binti Khuwailid was a businesswoman. She appointed a few men before to assist her in the business. And the Quraish tribe loves to trades. Then, a news came to her about the prophet ﷺ, which he is an honest and very trustworthy person. She then appointed him to handle her business and travel to Shām. He gained more profit than the other businessmen. Another boy went together with the prophet ﷺ, namely as Maisarah.

<sup>89</sup> Afendi Mat Nor et al. 2016. *Sīrah Tahun 2*. Negeri Sembilan: Majlis Agama Islām Negeri Sembilan. p. 47.

<sup>90</sup> Ibn Hishām, Abd al-Malik Bin Hishām. 1955. *Sīrah Ibn Hishām*, Egypt: Sharkah Maktabah Wa Muṭaba'ah Muṣṭofā al-Bābi al-Ḥalbi Wa Aulādiḥ. v. 1. p. 188.

Al-Dhahabi<sup>91</sup> and al-Ṭabari<sup>92</sup> also wrote the story in their book by mentioning Ibn Ishāq as the narrator for the event. From the references, the researcher concluded that the story came only through the way of Ibn Ishāq.

b. Analysis of the isnād

No narrators were able to be evaluated due Ibn Hishām only mentioned that he reported the ḥadīth from Ibn Ishāq, which no prior narrators had stated. Though Ibn Ishāq is a trustworthy narrator, he did not personally meet Prophet Muhammad ﷺ to narrate the event.

c. Justification on the ḥadīth

Ibn Hishām reported the story from Ibn Ishāq, which he did not mention the previous narrators of this ḥadīth. Hence, this ḥadīth is reported as *da'if mursal*.

---

<sup>91</sup> Al-Dhahabi, Muḥammad Bin Ahmad Bin 'Uthman. 1986. *Tārīkh al-Islām*. Dar al-Kitāb al-'Arabi. v. 2. p. 63.

<sup>92</sup> Al-Ṭabari, Muḥammad Bin Jarir. 2009. *Tārīkh al-Ṭabari*. Amman: Bait al-Afkar al-Dauliyah. p. 304.

## Tenth Ḥadīth: Prophet Muḥammad ﷺ Remembered Khadījah's sacrifices

### a. *Takhrīj* of the ḥadīth

Throughout the prophetic biography, he married Khadījah RA when his age was 25 years old. After 15 years of their marriage, the prophet was promoted by Allah ﷻ to be his messenger by the first revelation at the cave of Hira'.

From the first revelation onwards, the prophet started to preach his people towards the oneness of Allah ﷻ. In his journey of preaching his people, Khadījah RA supported and sacrificed all of his life to support her beloved husband. The supporters of Khadījah RA have been quoted in numerous of ḥadīths.

In the textbook, the author mentioned that the prophet praised Khadījah RA to be the first person converted to Islam. Besides, she also sacrificed her property for the sake of the religion. The researcher believes that this information was extracted from a ḥadīth reported by Aḥmad in his book *al-Musnad*. The ḥadīth was narrated through the way of Aishah RA, the prophet said:

كان النَّبِيُّ ﷺ إِذَا ذَكَرَ حَدِيحَةَ أَتْنِي عَلَيْهَا، فَأَحْسَنَ الثَّنَاءِ، قَالَتْ: فَعَرِثُ يَوْمًا،  
فَقُلْتُ: مَا أَكْثَرَ مَا تَذَكُرُهَا حَمْرَاءَ الشُّدُقِ، قَدْ أَبَدَلَكِ اللَّهُ عَزَّ وَجَلَّ بِهَا خَيْرًا  
مِنْهَا، قَالَ: مَا أَبَدَلَنِي اللَّهُ عَزَّ وَجَلَّ خَيْرًا مِنْهَا، قَدْ آمَنَتْ بِي إِذْ كَفَرَ بِي النَّاسُ،  
وَصَدَّقْتَنِي إِذْ كَذَّبَنِي النَّاسُ، وَوَأَسَّنَّنِي بِمَالِهَا إِذْ حَرَمَنِي النَّاسُ، وَرَزَقَنِي اللَّهُ عَزَّ  
وَجَلَّ وَلَدَهَا إِذْ حَرَمَنِي أَوْلَادَ النِّسَاءِ.<sup>93</sup>

Meaning: Whenever the prophet has remembered Khadījah RA, he will praises her with the best praises. One day, I expressed my thought. I said, "Instead of remembering the old woman, Allah ﷻ has replaced her with someone better." Then he said, "Allah ﷻ has not replaced her with anyone better. She embraced Islam while the others disbelieves in me. She trusted me while the others accused me liar. And she has sacrificed her

<sup>93</sup> Ahmad, Ahmad Bin Hanbal. 1995. *Al-Musnad*. Cairo: Dar al-Ḥadīth. v. 17. p. 450. #24745.



property while the others hold theirs. And Allah ﷻ has granted me children from her which he did not grant it to any of my other wives.

This dialogue was only reported by Aḥmad, while al-Bukhāri and Muslim<sup>94</sup> only reported a ḥadīth that the researcher believes happened right before this dialogue occurred. In his *al-Jāmi'*, al-Bukhāri reported:

اسْتَأْذَنَتْ هَالَةَ بِنْتُ خُوَيْلِدٍ، أُحْتُ حَدِيجَةَ، عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ، فَعَرَفَ اسْتِئْذَانَ حَدِيجَةَ فَارْتَاعَ لَذَلِكَ، فَقَالَ: اللَّهُمَّ هَالَةَ. قَالَتْ: فَعَرِثُ،  
فَقُلْتُ: مَا تَذْكُرُ مِنْ عَجُوزٍ مِنْ عَجَائِرِ فُرَيْشٍ، حَمْرَاءِ الشِّدْقَيْنِ، هَلَكْتَ فِي  
الدَّهْرِ، قَدْ أَبْدَلَكَ اللَّهُ خَيْرًا مِنْهَا.<sup>95</sup>

Meaning: Hālah Binti Khuwailid, sister of Khadījah, has greeted to meet the prophet ﷺ. He thought it was Khadījah, he hastled to open the door. After he opened the door, he said, “O Allah, it is Hālah.” I became jealous, then I said, “Why you should still remember the old woman of Quraish of red gums who died long ago. Indeed Allah has granted you with someone better than her.”

Al-Bukhāri narration did not mention what is the subsequent words spoken by ‘Aishah RA. Thus, the ḥadīth reported from Aḥmad completed the dialogue between Prophet Muḥammad ﷺ and ‘Aishah RA.

<sup>94</sup> Muslim, Abu al-Hussain Muslim Bin al-Hajjaj al-Qushairi al-Naisaburi. 1997. *Ṣaḥīḥ Muslim*. Riyad: Dar al-Ṭibah. #2437.

<sup>95</sup> Al-Bukhāri, Muḥammad Bin Isma'il. 1980. *al-Jāmi' al-Ṣaḥīḥ al-Musnad al-Mukhtaṣar Min Umūri Rasūlillāhi Wa Sunanihi Wa Ayyāmihī*. Cairo: al-Maṭba'ah al-Salafiyah. #3821.

b. Analysis of the isnād

The ḥadīth related to the specific dialogue between Prophet Muḥammad ﷺ and ‘Aishah RA was reported by Aḥmad Bin Hanbal, he narrated from ‘Ali Bin Ishāq, from ‘Abdullah, from Mujālid, from al-Shu’bi, from Masruq, from ‘Aishah RA.

According to Ibn Hajar al-’Asqalāni, ‘Ali Bin Ishāq is considered as *ṣodūq*. Abu Hātim al-Rāzi also had the same opinion as al-’Asqalāni on the status of ‘Ali Bin Ishāq. However, Ibn Hajar quoted that al-Dāruqutni said that ‘Ali Bin Ishāq is a trustworthy narrator.<sup>96</sup> On the other hand, ‘Abdullah Bin Isma’il al-Kūfi who narrated the ḥadīth to Mujālid Bin Sa’īd, considered an unidentified narrator by al-Dhahabi.<sup>97</sup>

Mujālid Bin Sa’īd Bin ‘Umair was labelled as a weak narrator according to Aḥmad, al-Nasaie, al-Dāruqutni and Yahya Bin Ma’in. He narrated this ḥadīth from al-Shu’bi, which has been reported by al-Dhahabi as a trustworthy narrator among the companions’ successors (*tābi’in*).<sup>98</sup> While ‘Aishah RA well-known among the Muslims as the wife of Prophet Muḥammad ﷺ.

c. Justification on the ḥadīth

From the researcher’s justification, this ḥadīth is reported as weak due to the ḥadīth only came through 1 narration with 2 weak narrators in the narrator’s chain.

---

<sup>96</sup> Al-’Asqalani, Ahmad Bin ‘Ali Bin Hajar. *Tahrir Taqrib al-Tahdhib*. Beirut: Muassasah al-Risalah. v. 3. p. 35.

<sup>97</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. 539.

<sup>98</sup> *ibid.* p. 522.

### 3.3 Ḥadīths in Prophetic Biography Standard 3 Textbook

#### First Ḥadīth: The Beginning of Revelation

##### a. *Takhrīj* of the ḥadīth

The syllabus tell that at the beginning of revelation, Prophet Muḥammad ﷺ always kept himself isolated from the people of Mecca by staying at the Hira' cave. The prophet stayed in the cave until he ate all his packed meal, then he came back to his house before he climbed back into the cave. Jibril AS visited the prophet in the cave and told him the first revelation, then he disappeared. Prophet Muḥammad ﷺ was afraid and rushed back to his house. In short, Khadījah brought her husband to see Waraqah Bin Nufail and he told his knowledge of what had happened to the prophet.<sup>99</sup> The ḥadīth is quoted as follows:

أَوَّلُ مَا بُدِئَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْوَحْيِ الرُّؤْيَا الصَّالِحَةُ فِي النَّوْمِ، فَكَانَ لَا يَرَى رُؤْيَا إِلَّا جَاءَتْ مِثْلَ فَلَقِ الصُّبْحِ، ثُمَّ حُبِبَ إِلَيْهِ الْخَلَاءُ، وَكَانَ يَحْلُو بِغَارِ حِرَاءٍ فَيَتَحَنَّنُ فِيهِ . وَهُوَ التَّعَبُّدُ . اللَّيَالِي دَوَاتِ الْعَدَدِ قَبْلَ أَنْ يَنْزِعَ إِلَى أَهْلِهِ، وَيَنْزَوُدُ لِذَلِكَ، ثُمَّ يَرْجِعُ إِلَى حَدِيحَةٍ، فَيَنْزَوُدُ لِمِثْلِهَا، حَتَّى جَاءَهُ الْحَقُّ وَهُوَ فِي غَارِ حِرَاءٍ، فَجَاءَهُ الْمَلَكُ فَقَالَ اقْرَأْ. قَالَ " مَا أَنَا بِقَارِئٍ " . قَالَ " فَأَخَذَنِي فَعَطَّنِي حَتَّى بَلَغَ مِنِّي الْجَهْدَ، ثُمَّ أَرْسَلَنِي فَقَالَ اقْرَأْ. قُلْتُ مَا أَنَا بِقَارِئٍ. فَأَخَذَنِي فَعَطَّنِي الثَّانِيَةَ حَتَّى بَلَغَ مِنِّي الْجَهْدَ، ثُمَّ أَرْسَلَنِي فَقَالَ اقْرَأْ. قُلْتُ مَا أَنَا بِقَارِئٍ. فَأَخَذَنِي فَعَطَّنِي الثَّلَاثَةَ، ثُمَّ أَرْسَلَنِي فَقَالَ " اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ \* خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ \* اقْرَأْ وَرَبُّكَ الْأَكْرَمُ. فَرَجَعَ بِهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْجِفُ فُؤَادُهُ، فَدَخَلَ عَلَى حَدِيحَةَ بِنْتِ حُوَيْلِدٍ رَضِيَ اللَّهُ

<sup>99</sup> Afendi Mat Nor et al. 2016. *Sīrah Tahun 3*. Negeri Sembilan: Majlis Agama Islām Negeri Sembilan. p. 1-4.

عنها فَقَالَ " زَمَّلُونِي زَمَّلُونِي ". فَرَمَّلُوهُ حَتَّى ذَهَبَ عَنْهُ الرَّوْعُ، فَقَالَ لِخَدِيجَةَ  
وَأَخْبَرَهَا الْحَبَرَ " لَقَدْ حَشَيْتُ عَلَى نَفْسِي ". فَقَالَتْ خَدِيجَةُ كَلًّا وَاللَّهِ مَا  
يُخْرِيكَ اللَّهُ أَبَدًا، إِنَّكَ لَتَصِلُ الرَّحِمَ، وَتَحْمِلُ الْكَلَّ، وَتَكْسِبُ الْمَعْدُومَ، وَتَقْرِي  
الضَّيْفَ، وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ. فَانْطَلَقَتْ بِهِ خَدِيجَةُ حَتَّى أَتَتْ بِهِ وَرَقَةَ بْنَ  
نَوْفَلِ بْنِ أَسَدِ بْنِ عَبْدِ الْعُزَّى ابْنَ عَمِّ خَدِيجَةَ. وَكَانَ أَمْرًا تَنْصَرُّ فِي الْجَاهِلِيَّةِ،  
وَكَانَ يَكْتُبُ الْكِتَابَ الْعِبْرَانِيَّ، فَيَكْتُبُ مِنَ الْإِنْجِيلِ بِالْعِبْرَانِيَّةِ مَا شَاءَ اللَّهُ أَنْ  
يَكْتُبَ، وَكَانَ شَيْخًا كَبِيرًا قَدْ عَمِيَ. فَقَالَتْ لَهُ خَدِيجَةُ يَا ابْنَ عَمِّ اسْمَعْ مِنْ  
ابْنِ أَخِيكَ. فَقَالَ لَهُ وَرَقَةُ يَا ابْنَ أَخِي مَاذَا تَرَى فَأَخْبَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ حَبْرًا مَا رَأَى. فَقَالَ لَهُ وَرَقَةُ هَذَا النَّامُوسُ الَّذِي نَزَلَ اللَّهُ عَلَى مُوسَى  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا لَيْتَنِي فِيهَا جَدَعًا، لَيْتَنِي أَكُونُ حَيًّا إِذْ يُخْرِجُكَ قَوْمُكَ.  
فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَوْمُخْرِجِي هُمْ ". قَالَ نَعَمْ، لَمْ يَأْتِ  
رَجُلٌ قَطُّ بِمِثْلِ مَا جِئْتَ بِهِ إِلَّا عَوْدِي، وَإِنْ يُدْرِكُنِي يَوْمُكَ أَنْصُرَكَ نَصْرًا مُؤَزَّرًا.  
ثُمَّ لَمْ يَنْشَبْ وَرَقَةُ أَنْ تُؤْفَى وَفَتَرَ الْوَحْيَ.<sup>100</sup>

Meaning: The revelations to the prophet ﷺ was in the form of good dreams which came true like a bright daylight, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the Hira` cave where he used to worship Allah continuously for most of the days days. He used to some food for the stays, and then come back to Khadijah to take his food till suddenly the first revelation came to him while he

<sup>100</sup> Al-Bukhāri, Muḥammad Bin Isma'īl. 1980. *al-Jāmi' al-Ṣaḥīḥ al-Musnad al-Mukhtaṣar Min Umūri Rasūlillāhi Wa Sunanihi Wa Ayyāmihī*. Cairo: al-Maṭba'ah al-Salafiyyah. v. 1. p. 14. #3.

was in the cave. The angel came and asked him to read. The prophet ﷺ replied, "I do not know how to read." The Prophet ﷺ added: "The angel hugged me tightly, I could not bear it. He released me and again, asked me to read. I replied, "I do not know how to read." He caught me again and hugged me tightly for the second time till I could not bear it anymore. He then released me and again asked me to read. But again I replied, "I do not know how to read?" Thereupon he caught me for the third time and hugged me, and then released me and said, "Read in the name of your Lord, who has created the creations, created man from a clot. Read, and your Lord is the Most Generous." Then the prophet ﷺ returned to his home anxiously. He went to Khadijah Binti Khuwailid and said, "Cover me! Cover me!" They covered him till his fear was over. Then, he told her everything that has happened and said, "I fear that something may happen to me." Khadijah replied, "Never! By Allah, Allah will never disgrace you. You keep good relations with your kith and kin, help the needies around you, served your guests generously and assist the deserving calamity-afflicted ones." Khadijah brought him to her cousin Waraqah Bin Naufal Bin Asad Bin 'Abd al-'Uzza. He is a Christian and used to learn the Hebrew letters. He could write from the Gospel in Hebrew language as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadijah said to Waraqah, "Listen to your nephew, O my cousin!" Waraqah asked, "O my nephew! What have you seen?" The prophet ﷺ described what he has seen. Waraqah said, "This is the same thing happened with Moses. I wish I were young and could live up to the time when your people would turn you out." The prophet ﷺ asked, "Will they chase me out?" Waraqah affirmatively replied, "Anyone who came with something similar to what you have brought was treated with hostility. And if I am alive till the day when you will be turned out, I will strongly support you." But after a few days, Waraqah has died and the revelation has stopped for a while.

The event was recorded by al-Bukhāri in his *al-Jāmi'* and Muslim in his *al-Ṣaḥīḥ*.<sup>101</sup> Both al-Bukhāri and Muslim reported the ḥadīth through the same authority, which was 'Aishah RA. Both of the narrations are reported as authentic.



---

<sup>101</sup> Muslim, Abu al-Hussain Muslim Bin al-Hajjaj al-Qushairi al-Naisaburi. 1997. *Ṣaḥīḥ Muslim*. Riyadh: Dar al-Ṭibah. p. 83. #160.

## Second Ḥadīth: Prophet Muḥammad Preached on the Ṣafa Hill

### a. *Takhrīj* of the ḥadīth

The textbook quoted that after Allah ﷻ commanded Prophet Muḥammad ﷺ to preach his people publicly, he climbed Ṣafa hill and called all tribes to hear him. After he saw the crowds came to listen, he began his preaching by asking whether they would believe if he said that there were troops of cavalry coming from the back of the hill and prepared to kill them. They responded that they will believe him since he is the most trustworthy among the people. Then the prophet started to preach the public to believe the oneness of Allah ﷻ and the existence of the hereafter's life. This event has been written as part of the school's syllabus.<sup>102</sup> The ḥadīth is as stated as follows:

لَمَّا نَزَلَتْ {وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ} صَعِدَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الصَّافَا فَجَعَلَ يُنَادِي " يَا بَنِي فِهْرٍ، يَا بَنِي عَدِيٍّ ". لِبَطُونِ قُرَيْشٍ حَتَّى اجْتَمَعُوا، فَجَعَلَ الرَّجُلُ إِذَا لَمْ يَسْتَطِعْ أَنْ يَخْرُجَ أَرْسَلَ رَسُولًا لِيَنْظُرَ مَا هُوَ، فَجَاءَ أَبُو لَهَبٍ وَقُرَيْشٌ فَقَالَ " أَرَأَيْتَكُمْ لَوْ أَحْبَبْنَاكُمْ أَنْ خَبَلًا بِالْوَادِي تُرِيدُ أَنْ تُغَيِّرَ عَلَيْكُمْ، أَكُنْتُمْ مُصَدِّقِيَّ ". قَالُوا نَعَمْ، مَا جَرَّبْنَا عَلَيْكَ إِلَّا صِدْقًا. قَالَ " فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ ". فَقَالَ أَبُو لَهَبٍ تَبًّا لَكَ سَائِرَ الْيَوْمِ، أَلْهَذَا جَمَعْتَنَا فَنَزَلَتْ {تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ \* مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ} .<sup>103</sup>

Meaning: When the verse 'and warn your tribe of near-kindred' was revealed, the prophet ﷺ ascended the Safa and started calling, "O Bani Fihri! O Bani 'Adi!" Addressing various tribes of Quraish till they were assembled. Those who could not come by themselves, they sent their messengers to hear what is the prophet ﷺ wanted to say. Abu Lahab and

<sup>102</sup> Afendi Mat Nor et al. 2016. *Sīrah Tahun 3*. Negeri Sembilan: Majlis Agama Islām Negeri Sembilan. p. 11-13.

<sup>103</sup> Al-Bukhārī, Muḥammad Bin Isma'īl. 1980. *al-Jāmi' al-Ṣaḥīḥ al-Musnad al-Mukhtaṣar Min Umūri Rasūlillāhi Wa Sunanihi Wa Ayyāmihī*. Cairo: al-Maṭba'ah al-Salafiyyah. v. 3. p. 272. #4770.

other Quraish people also came to the prophet. He said, "How about if I tell you that there is a troops of cavalry from behind of the hill and intending to attack you, would you believe me?" They said, "Yes, because we have not found you telling lies." Then, he said, "I am a warner to you in facing of a terrific judgement day." Abu Lahab said to him "Wretch you today. Is it the only purpose that you have gathered us?" Then it was revealed, "Perish the hands of Abu Lahab, his wealth and his children will not profit him.'

This event also reported by al-Bukhāri and al-Tirmidhi<sup>104</sup> in their respective book, *al-Jāmi'*. Both of the narrations came through the authority of al-A'mash, from 'Amr Bin Murrah, from Sa'id Bin Jubair, from Ibn Abbas, from Prophet Muḥammad ﷺ. Both narrations are reported as authentic.

---

<sup>104</sup> Al-Tirmidhi, Muḥammad Bin 'Isa al-Tirmidhi. 1996. *Jāmi' al-Tirmidhi*. Beirut: Dar al-Gharb al-Islāmi. #3363.



### Third Ḥadīth: Prophet Muḥammad permitted the Believers to Migrate

#### a. *Takhrīj* of the ḥadīth

The textbook quoted that Prophet Muḥammad ﷺ permitted his companions to migrate to Ḥabshah. The migration was due to escape from the torments of Quraish.<sup>105</sup>

Ibn Hishām reported the ḥadīth but through the authority of Ibn Ishāq. However, he did not mention any chain of narrators for the event. In his book of *al-Sīrah al-Nabawiyyah*, he quoted that:

فلما رأى رسول الله صلى الله عليه وسلم ما يصيب أصحابه من البلاء، وما هو فيه من العافية، بمكانه من الله ومن عمه أبي طالب، وأنه لا يقدر على أن يمنعهم مما هم فيه من البلاء، قال لهم: لو خرجتم إلى أرض الحبشة فإن بها ملكا لا يظلم عنده أحد، وهي أرض صدق، حتى يجعل الله لكم فرجا.<sup>106</sup>

Meaning: When the prophet ﷺ saw some of his companions have been threaten, and they did not have enough strength to fight back. With his position with Allah ﷻ and his uncle, Abu Ṭālib, he was unable to keep them out from the threat. He said to them, “Go to a land named as Ḥabshah, where there is a ruler who did not been cruel towards his citizens. You will be safe there, until Allah relief us from the threat.

Ibn Sa'd was also reported the same event, but from the authority of al-Wāqidiyy. Al-Wāqidiyy narrated the ḥadīth from Hishām Bin Sa’ad, from al-Zuhri, from Prophet Muḥammad ﷺ.<sup>107</sup>

#### b. Analysis of the isnād

<sup>105</sup> Afendi Mat Nor et al. 2016. *Sīrah Tahun 3*. Negeri Sembilan: Majlis Agama Islām Negeri Sembilan. p. 21.

<sup>106</sup> Ibn Hishām, Abd al-Malik Bin Hishām. 1955. *Sīrah Ibn Hishām*, Egypt: Sharkah Maktabah Wa Muṭaba’ ah Muṣṭofā al-Bābi al-Ḥalbi Wa Aulādiḥ. v. 1. p. 321.

<sup>107</sup> Ibn Sa’d, Muḥammad Bin Sa’d Bin Manī’ al-Basri. 2001. *al-Ṭabaqāt*. Cairo: Maktabah al-Khāniji. v. 1. p. 172.

Hishām Bin Sa’ad was reported as a weak narrator by the majority of the Ḥadīth scholars. Ibn Jauzi reported in his book of *al-Du’afā’ Wa al-Matrūkīn*, that Yahya, Murrah, Ahmad and al-Nasaie labelled Hishām Bin Sa’ad as weak.<sup>108</sup>

Ibn Shihab al-Zuhri is a well-known ḥadīth scholar. Among of his teachers were the companions of Prophet Muḥammad ﷺ. For instance, he narrated numerous ḥadīths from Anas Bin Malik, Abu Hurairah and Abdullah Bin 'Umar or his nickname was known as Ibn 'Umar RA. He is reported as a trustworthy narrator.<sup>109</sup> While the status of Ibn Ishāq has been discussed in the previous ḥadīth and he is undeniably trustworthy.

c. Justification on the ḥadīth

The ḥadīth is reported as *ḍa’if*, either through the authority of Ibn Ishāq or al-Wāqidiyy. The narration of Ibn Ishāq is *ḍa’if mursal* due to he did not mention the transmitters of the story, while the narration of al-Wāqidiyy is *ḍa’if* due to 2 of the narrators reported as weak by the ḥadīth scholars.

---

<sup>108</sup> Ibn Jauzi, Abd al-Rahman Bin 'Ali Bin Muḥammad. 1986. *al-Du’afā’ Wa al-Matrūkīn*. Beirut: Dar al-Kutub al-'Ilmiyyah. v. 3. p. 174.

<sup>109</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. 219.

## Forth Ḥadīth: The First ‘Aqabah Treaty

### a. *Takhrīj* of the ḥadīth

The textbook stated that the first ‘Aqabah Treaty was held among 12 Medinian men. In the treaty, they bound themselves to not worship but to Allah ﷻ, do not kill their daughters, do not steal, do not commit adultery, do not spread rumours, be loyal to the prophet ﷺ and always speak the truth.<sup>110</sup>

The researcher has found 2 narrations from the authority of Ibn Ishāq on this matter. One of the narration was reported by Ibn Ishāq, which he narrated it from Yazīd Bin Abi Ḥubaib, from Marthad Bin ‘Abdullah al-Yazni, from Abd al-Rahman Bin ‘Usailah al-Ṣanabaḥi, from ‘Ubaidah Bin al-Ṣāmit. He said:

كنت فيمن حضر العقبة الأولى، وكنا اثني عشر رجلا، فبايعنا رسول الله  
صلى الله عليه وسلم على بيعة النساء، وذلك قبل أن تفترض الجرب، على  
أن لا تشرك بالله شيئا، ولا نسرق، ولا نزني، ولا نقتل أولادنا، ولا نأتي  
ببهتان نفتريه من بين أيدينا وأرجلنا، ولا نعصيه في معروف. فان وفيتم فلكم  
الجنة. وإن غشيتم من ذلك شيئا فأمركم إلى الله عز وجل إن شاء عذب  
وإن شاء غفر.<sup>111</sup>

Meaning: I am one of the presence during the first ‘Aqabah Treaty, and there was 12 men. And there was also a Women Treaty who bound their faith with the prophet ﷺ. They bound themselves to believe the oneness of Allah ﷻ, to not stealing, do not committing adultery, to not kill our daughters, do not telling lies and to not stop any good deeds. When you

<sup>110</sup> Afendi Mat Nor et al. 2016. *Sīrah Tahun 3*. Negeri Sembilan: Majlis Agama Islām Negeri Sembilan. p. 25.

<sup>111</sup> Ibn Hishām, Abd al-Malik Bin Hishām. 1955. *Sīrah Ibn Hishām*, Egypt: Sharkah Maktabah Wa Muṭaba’ ah Muṣṭofā al-Bābi al-Ḥalbi Wa Aulādih. v. 1. p. 433.

died, you deserve the heaven. When you lie on it, I leave your fate to Allah ﷻ. He may punishes and he may forgives you.

Ibn Ishāq reported the other narration from Ibn Shihāb al-Zuhri, from ‘Ā-idhillah Bin ‘Abdullah al-Ḥaulāni Abi Idris, from ‘Ubaidah Bin al-Ṣāmit. Both narrations came through the same authority of ‘Ubaidah Bin al-Ṣāmit.

b. Analysis of the isnād

Ibn Hajar al-’Asqalāni reported Yazīd Bin Abi Ḥubaib<sup>112</sup>, Marthad Bin ‘Abdullah al-Yazni<sup>113</sup> and Abd al-Rahman Bin ‘Usailah al-Ṣanabaḥi<sup>114</sup> as trustworthy and they took a good care of their ḥadīths. Yazīd Bin Abi Ḥubaib was also known as a narrator who oftenly narrate the ḥadīth as *mursal*. While ‘Ubaidah Bin al-Ṣāmit is among of the companion of Prophet Muḥammad ﷺ.

The status of Ibn Shihab al-Zuhri was discussed in the previous ḥadīth. He is a well-known trustworthy ḥadīth scholar. As for ‘Ā-idhillah Bin ‘Abdullah al-Ḥaulāni Abi Idris, he was reported as a trustworthy companion’s successor (*tabi’in*) by al-Bukhāri<sup>115</sup> and al-’Ijli.<sup>116</sup>

c. Justification on the ḥadīth

Both narrations reported by Ibn Ishāq are authentic.

<sup>112</sup> Al-’Asqalani. Muḥammad Bin Ali Bin Hajar al-Asqalani. 1997. *Tahrīr Taqrīb Tahdhīb*. Beirut: Muassasah al-Risalah. v. 4. p. 108.

<sup>113</sup> *ibid.* v. 3. p. 359.

<sup>114</sup> *ibid.* v. 2. p. 337.

<sup>115</sup> Al-Bukhāri, Muḥammad Bin Isma’il. n.d. *al-Tārikh al-Kabir*. n.pl: n.pb. v. 7. p. 83.

<sup>116</sup> Al-’Ijli, Ahmad Bin ‘Abdullah Bin Sōleh. 1984. *Tārikh al-Thiqāt*. Beirut: Dar al-Kutub al-’Ilmiyyah. p. 246.

## Fifth Ḥadīth: Prophet Muḥammad ﷺ Migrated To Medina

### a. *Takhrīj* of the ḥadīth

The event of Prophet Muḥammad ﷺ went to migrate from Mecca to Medina reported as authentic by the majority of the Ḥadīth scholars without any doubt. Even so, al-Bukhāri reported few ḥadīths related to the migration of the prophet. For instance, a ḥadīth from al-Bara` RA stated that among of the earliest emigrants from Mecca to Medina were Mus`ab Bin `Umair and Ibn Ummi Makhtum, then `Ammar, Bilal and Sa`ad, then `Umar Bin al-Khaṭṭab before the prophet himself migrated to Medina, together with Abu Bakr RA. The ḥadīth is quoted as follows:

أَوَّلُ مَنْ قَدِمَ عَلَيْنَا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُصْعَبُ بْنُ عُمَيْرٍ  
وَأَبْنُ أُمِّ مَكْتُومٍ فَجَعَلَا يُقْرَأُنَا الْقُرْآنَ، ثُمَّ جَاءَ عَمَّارٌ وَبِلَالٌ وَسَعْدٌ ثُمَّ جَاءَ عُمَرُ  
بْنُ الْخَطَّابِ فِي عِشْرِينَ ثُمَّ جَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَا رَأَيْتُ أَهْلَ  
الْمَدِينَةِ فَرِحُوا بِشَيْءٍ فَرَحَهُمْ بِهِ، حَتَّى رَأَيْتُ الْوَلَدَ وَالصَّبِيَانَ يَقُولُونَ هَذَا  
رَسُولُ اللَّهِ قَدْ جَاءَ. فَمَا جَاءَ حَتَّى قَرَأْتُ { سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى } فِي سُورِ  
مِثْلِهَا. 117.

Meaning: The first prophet's companions came to us were Mus`ab Bin `Umair and Ibn Um Maktum. They started to teach us the Qur'an. Then, came `Ammar, Bilāl and Sa`d. After that, `Umar al-Khaṭṭab came along with a batch of twenty people. Then, the prophet came. I never saw the Medinians pleased with anything as they were with his arrival. Some little boys and girls were saying, "This is Allah's Messenger ﷺ who has come." He did not migrate till I had learned Surah al-A`la and also other similar surah.

<sup>117</sup> Al-Bukhāri, Muḥammad Bin Isma`il. 1980. *al-Jāmi' al-Ṣaḥīḥ al-Musnad al-Mukhtaṣar Min Umūri Rasūlillāhi Wa Sunanihi Wa Ayyāmihī*. Cairo: al-Maṭba'ah al-Salafiyah. v. 3. p. 322. #4941

The above ḥadīth proved the event of Prophet Muḥammad ﷺ migrated to Medina. Besides, there are two other ḥadīths that came through the authority of ‘Aishah RA proved the matter as well. Both of the ḥadīths reported in detail on the event of Prophet Muḥammad ﷺ and Abu Bakr until ‘Amir Bin Fuhaira brought them through the sea shore towards Medina.<sup>118</sup> All of the ḥadīths mentioned above were reported as authentic.

UNIVERSITI SAINS ISLAM MALAYSIA  
جامعة العلوم الإسلامية  
ISLAMIC SCIENCE UNIVERSITY OF MALAYSIA

---

<sup>118</sup> Ibid. v. 4. p. 57. #5807, p. 68. #3905.

## Sixth Ḥadīth: Water Came out From Between the Prophet's Fingers

### a. *Takhrīj* of the ḥadīth

The textbook reported that one of the prophet's miracles was the event of the water flowing out from between his fingers.<sup>119</sup> The ḥadīth has quoted as follows:

أَتَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِإِنَاءٍ وَهُوَ بِالرُّوْرَاءِ، فَوَضَعَ يَدَهُ فِي الْإِنَاءِ،  
فَجَعَلَ الْمَاءُ يَنْبُعُ مِنْ بَيْنِ أَصَابِعِهِ، فَتَوَضَّأَ الْقَوْمُ. قَالَ قَتَادَةُ قُلْتُ لِأَنْسِ كَمْ  
كُنْتُمْ قَالَ ثَلَاثِمِائَةٍ، أَوْ زُهَاءَ ثَلَاثِمِائَةٍ.<sup>120</sup>

Meaning: The prophet ﷺ came to a well with a container beside it. He put his hand in the container. Then the water flow out from his finger gaps. Qatādah said, “I asked Anas about how many of them on that time. He said there was 300 people, or about 300 people.”

The author was referring to a ḥadīth narrated by al-Bukhāri,<sup>121</sup> Muslim,<sup>122</sup> al-Nasaie<sup>123</sup> and Mālik.<sup>124</sup> Al-Bukhāri narrated 3 ḥadīths on this matter, while Muslim, al-Nasaie and Mālik narrated 1 ḥadīth on this matter respectively. All of the narrations were reported through the authority of Anas Bin Malik RA. The ḥadīths mentioned are authentic.

<sup>119</sup> Afendi Mat Nor et al. 2016. *Sīrah Tahun 3*. Negeri Sembilan: Majlis Agama Islām Negeri Sembilan.

<sup>120</sup> Al-Bukhāri, Muḥammad Bin Isma'īl. 1980. *al-Jāmi' al-Ṣaḥīḥ al-Musnad al-Mukhtaṣar Min Umūri Rasūlillāhi Wa Sunanihi Wa Ayyāmihi*. Cairo: al-Maṭba'ah al-Salafiyyah. v. 2. p. 521. #3572.

<sup>121</sup> *ibid.* #3573, v. 1. p. 76. #169.

<sup>122</sup> Muslim, Abu al-Hussain Muslim Bin al-Hajjaj al-Qushairi al-Naisaburi. 1997. *Ṣaḥīḥ Muslim*. Riyad: Dar al-Ṭibah. #2279.

<sup>123</sup> Al-Nasaie, Ahmad Bin Shu'aib Bin 'Ali. *Sunan al-Nasaie*. Riyad: Dār al-Ḥadoroh Li al-Nashr Wa al-Tauzī'. p.16. #76.

<sup>124</sup> Mālik, Mālik Bin Anas. 1988. *Muwatta' Mālik*. Cairo: Dar al-Rayyan Lil-Turath. p.42. #32.

## Seventh Ḥadīth: Prophet Muḥammad ﷺ Cut the Moon

### a. *Takhrīj* of the ḥadīth

Allah ﷻ has given Prophet Muḥammad ﷺ few miracles to prove as he is a messenger of Allah ﷻ. Among the miracles was the event of cutting apart the moon into two. The textbook mentioned this event as one of a few miracles of Prophet Muḥammad ﷺ.<sup>125</sup>

أَنْشَقَّ الْقَمَرَ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شِقَّتَيْنِ فَقَالَ النَّبِيُّ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " اشْهَدُوا " .<sup>126</sup>

Meaning: The moon was divided during the prophet's ﷺ time into 2 parts. The prophet ﷺ said, "Witness it."

Al-Bukhāri reported not less than 10 narrations,<sup>127</sup> while Muslim reported 8 narrations on this event.<sup>128</sup> All of the narrations are authentic. Since this ḥadīth was reported through various chains of narrators, the researcher concluded that this ḥadīth achieved the level of *mutawātir*.

<sup>125</sup> Afendī Mat Nor et al. 2016. *Sīrah Tahun 3*. Negeri Sembilan: Majlis Agama Islām Negeri Sembilan. p. 46.

<sup>126</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-Salafiyah. v. 2. p. 538. #3636.

<sup>127</sup> *ibid.* #3636, 3637, 3638. v. 3. p. 59. #3869, 3870, 3871. p. 300. #4865, 4866, 4867, 4868.

<sup>128</sup> Muslim, Abu al-Hussain Muslim Bin al-Hajjaj al-Qushairi al-Naisaburi. 1997. *Ṣaḥīḥ Muslim*. Riyad: Dar al-Ṭībah. p. 1289-1290. #2800. #2801. #2802. #2803.



## Eighth Ḥadīth: Prophet Muḥammad Chose Milk before His *Mi'raj*

### a. *Takhrīj* of the ḥadīth

During the night journey (*al-Isra`*) of Prophet Muḥammad ﷺ to the al-Aqsa Mosque, he was offered with a bowl of milk and an alcohol. Instead of choosing the alcohol, he chose the bowl of milk, which symbolised the nature of human beings.<sup>129</sup>

ثُمَّ أُتِيْتُ بِإِنَاءَيْنِ، فِي أَحَدِهِمَا لَبَنٌ، وَفِي الْآخَرِ حَمْرٌ فَقَالَ اشْرَبْ أَيُّهُمَا  
شِئْتَ. فَأَخَذْتُ اللَّبْنَ فَشَرِبْتُهُ فَقِيلَ أَخَذْتَ الْفِطْرَةَ، أَمَا إِنَّكَ لَوْ أَخَذْتَ  
الْحَمْرَ عَوَتْ أُمَّتُكَ " 130.

Meaning: Then I was brought with 2 containers. One of it was milk, and the other one is alcohol. I took the milk and drank. The he (Gabriel) said, "You chose the nature. However, if you chose the alcohol, your mankind will be ruined."

There are a total of 7 narrations on this event. Al-Bukhāri reported 4 ḥadīths in his *al-Jāmi'*,<sup>131</sup> while Muslim,<sup>132</sup> al-Nasaie<sup>133</sup> and al-Tirmidhi<sup>134</sup> reported 1 ḥadīth respectively in their book. All of the narrations reported as authentic and came through the authority of Abu Hurairah RA.

<sup>129</sup> Afendi Mat Nor et al. 2016. *Sīrah Tahun* 3. Negeri Sembilan: Majlis Agama Islām Negeri Sembilan. p. 52.

<sup>130</sup> Al-Bukhāri, Muḥammad Bin Isma'il. 1980. *al-Jāmi' al-Ṣaḥīḥ al-Musnad al-Mukhtaṣar Min Umūri Rasūlillāhi Wa Sunanihi Wa Ayyāmihī*. Cairo: al-Maṭba'ah al-Salafiyyah. v. 2. p. 473. #3394.

<sup>131</sup> *ibid.* p. 488. #3437. v. 4. p. 11. #5576. p. 15. #5603.

<sup>132</sup> Muslim, Abu al-Hussain Muslim Bin al-Hajjaj al-Qushairi al-Naisaburi. 1997. *Ṣaḥīḥ Muslim*. Riyad: Dar al-Tibah. p. 91. #168.

<sup>133</sup> Al-Nasaie, Ahmad Bin Shu'aib Bin 'Ali. *Sunan al-Nasaie*. Riyad: Dār al-Ḥadoroh Li al-Nashr Wa al-Tauzī'. p. 750. #5657.

<sup>134</sup> Al-Tirmidhi, Muḥammad Bin 'Isa al-Tirmidhi. 1996. *Jāmi' al-Tirmidhi*. Beirut: Dar al-Gharb al-Islāmi. v. 5. p. 201. #3130.

## Nineth Ḥadīth: Ḥadīth of Prophet Muḥammad ﷺ Saw 4 Groups of People during *Mi'rāj*

### a. *Takhrīj* of the ḥadīth

During the journey of Prophet Muḥammad ﷺ to meet Allah ﷻ at *Sidrat al-Muntaha*, the textbook author stated that he saw few groups of people who has been tortured in the hellfire. Among the people was banging their own head on a rock. When their heads shattered into pieces, it joined back into a normal head. Then, they were repeating the action again and again.

The textbook author also wrote that the prophet witnessed a group of men who were holding a piece of fresh meat on their hand, while there was rotten meat on the other side of their hand. Instead of choosing the fresh meat, they ate the rotten meat which they held on the other side of their hand. The textbook author reported that there was a group of people who cut their own lips and tongue.

Besides the torments, the textbook author also claimed that Prophet Muḥammad ﷺ witnessed a group people who planted their trees, then they harvested instantly and repeated on what they planted before.<sup>135</sup> All of these events were concluded in one ḥadīth, which was reported by al-Bazzar in his book of *Kashf al-Astar*. The ḥadīth is as quoted below:

عن أبي هريرة أن رسول الله صلى الله عليه وسلم أتني بفرس يجعل كل خطوة  
منه أقصى بصره، فسار وساره معه جبريل صلى الله عليه وسلم، فأتي على قوم  
يزرعون في يوم ويحصدون في يوم كلما حصدوا عاد كما كان، فقال: يا جبريل:  
من هؤلاء؟ قال: المجاهدون في سبيل الله يضاعف لهم الحسنه بسبع مائة  
ضعف وها انفقوا من شيء فهو يخلفه، ثم أتني على قوم ترضخ رؤسهم بالصخر  
، فلما رضخت عادت كما كانت ولا يفترون عنهم من ذلك شيء، قال: يا

<sup>135</sup> Afendi Mat Nor et al. 2016. *Sīrah Tahun 3*. Negeri Sembilan: Majlis Agama Islām Negeri Sembilan. p. 54-56.

جبريل من هؤلاء؟ قال: هؤلاء تناقلت رؤسهم عن الصلاة، ثم أتى على قوم على أدبارهم رقاع وعلى اقبالهم رقاع، يسرحون كما تسرح الأنعام إلى الضريع، واز قوم، ورضف جهنم، قالت: ها هؤلاء يا جبريل؟ قال: هؤلاء الذين لا يؤدون صدقات أموالهم، وما ظلمهم الله، وما الله بظلام للعبيد، ثم أتى على قوم بين أيديهم لحم في قدر نضيج ولحم آخر نبيء خبيث فجعلوا يأكلون الخبيث ويدعون النضيج الطيب، قال: يا جبريل! من هؤلاء؟ قال: هذا الرجل من أمتك يقوم من عند امرأته حلالا، فيأتي المرأة الخبيثة فيبيت معها حتى يصبح، والمرأة تقوم من عند زوجها حلالا طيبا، فتأتي الرجل الخبيث فتبيت عنده حتى تصبح، ثم أتى على رجل قد جمع حزمة عظيمة لا يستطيع حملها، وهو يريد أن يزيد عليها، فقال: يا جبريل! ما هذا؟ قال: هذا رجل من أمتك عليه أمانة الناس لا يستطيع أداءها وهو يزيد عليها، ثم أتى على قوم تقرض شفاهم وألستهم بمقاريض من حديد، فكلما قرضت عادت كما كانت، لا تفتقر عنهم من ذلك شيئا، قال: يا جبريل ما هؤلاء؟ قال: خطباء الفتنة.<sup>136</sup>

Meaning: From the authority of Abu Hurairah that the Messenger of God ﷺ said, "I rided 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

<sup>136</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.

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 cattles ran 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 fulfill 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.”

He 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.

b. Analysis of the isnād

Muḥammad Bin Hisān has been reported by al-‘Ijli as a trustworthy narrator.<sup>137</sup> Abu Nadr or his full name Hāshim Bin al-Qāsim was also reported as a trustworthy narrator by al-‘Ijli.<sup>138</sup>

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>139</sup> He said that Abu Ja’far al-Rāzi always made a mistake in his narration (*yahimu kathiran*).

al-Rabī’ Bin Anas was reported as a trustworthy narrator by al-‘Ijli in his book *Tārīkh al-Thiqāt*<sup>140</sup> and al-Bazzar in his book *Kashf al-Astar*.<sup>141</sup> For the status of Abu al-‘Āliyah, he was also reported as a trustworthy narrator by al-‘Ijli.<sup>142</sup>

c. Justification on the ḥadīth

As a short, the ḥadīth is reported as *ḍa’if matrūk* due to the presence of Abu Ja’far al-Rāzi in the chain of narrators.

<sup>137</sup> Al-‘Ijli, Ahmad Bin ‘Abdullah Bin Sōleh. 1984. *Tārīkh al-Thiqāt*. Beirut: Dar al-Kutub al-‘Ilmiyyah. p. 402.

<sup>138</sup> *ibid.* p.454.

<sup>139</sup> Abu Zur’ah al-Rāzi, ‘Ubaidullah Bin Abd al-Karīm. 2009. *Suālāt al-Bardha’i Li Abi Zur’ah al-Rāzi*. Cairo: al-Fārūq al-Ḥadīthah Li al-Ṭibā’ah Wa al-Nashr. p. 172.

<sup>140</sup> Al-‘Ijli, Ahmad Bin ‘Abdullah Bin Sōleh. 1984. *Tārīkh al-Thiqāt*. Beirut: Dar al-Kutub al-‘Ilmiyyah. p. 153.

<sup>141</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>142</sup> Al-‘Ijli, Ahmad Bin ‘Abdullah Bin Sōleh. 1984. *Tārīkh al-Thiqāt*. Beirut: Dar al-Kutub al-‘Ilmiyyah. p. 503.

## Tenth Ḥadīth: Fragrance Smell from Mashitah's Grave during Mi'raj

### a. *Takhrīj* of the ḥadīth

The textbook stated that one of the miracle event that witnessed by Prophet Muhammad ﷺ during his night journey to Sidratul Muntaha was he smelled a fragrance which came from Mashitah's grave.<sup>143</sup> The event was reported by Ibn Mājah in his *Sunan*.

عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ لَيْلَةَ أُسْرِي بِهِ وَجَدَ رِيحًا طَيِّبَةً فَقَالَ "يَا  
جَبْرِيْلُ مَا هَذِهِ الرَّيْحُ الطَّيِّبَةُ قَالَ هَذِهِ رِيْحُ قَبْرِ الْمَاشِطَةِ وَابْنَيْهَا وَرَوْجِهَا. قَالَ  
وَكَانَ بَدَأُ ذَلِكَ أَنَّ الْحَضِرَ كَانَ مِنْ أَشْرَافِ بَنِي إِسْرَائِيلَ وَكَانَ مَمْرُهُ بِرَاهِبٍ فِي  
صَوْمَعْتِهِ فَيَطْلُعُ عَلَيْهِ الرَّاهِبُ فَيُعَلِّمُهُ الْإِسْلَامَ فَلَمَّا بَلَغَ الْحَضِرُ زَوْجَهُ أَبُوهُ امْرَأَةً  
فَعَلَّمَهَا الْحَضِرُ وَأَخَذَ عَلَيْهَا أَنْ لَا تُعَلِّمَهُ أَحَدًا وَكَانَ لَا يَقْرُبُ النِّسَاءَ فَطَلَّقَهَا  
ثُمَّ زَوَّجَهُ أَبُوهُ أُخْرَى فَعَلَّمَهَا وَأَخَذَ عَلَيْهَا أَنْ لَا تُعَلِّمَهُ أَحَدًا فَكَتَمَتْ إِحْدَاهُمَا  
وَأَفْشَتْ عَلَيْهِ الْأُخْرَى فَاَنْطَلَقَ هَارِبًا حَتَّى أَتَى جَزِيرَةً فِي الْبَحْرِ فَأَقْبَلَ رَجُلَانِ  
يَحْتَطِبَانِ فَرَأَيَاهُ فَكَتَمَ أَحَدُهُمَا وَأَفْشَى الْآخَرُ وَقَالَ قَدْ رَأَيْتُ الْحَضِرَ. فَقِيلَ  
وَمَنْ رَأَهُ مَعَكَ قَالَ فُلَانٌ فَسُئِلَ فَكَتَمَ وَكَانَ فِي دِينِهِمْ أَنَّ مَنْ كَذَبَ قُتِلَ قَالَ  
فَتَزَوَّجَ الْمَرْأَةَ الْكَاتِمَةَ فَبَيْنَمَا هِيَ تَمْشِي ابْنَةً فِرْعَوْنَ إِذْ سَقَطَ الْمَشْطُ فَقَالَتْ  
تَعَسَ فِرْعَوْنُ. فَأَحْبَرَتْ أَبَاهَا وَكَانَ لِلْمَرْأَةِ ابْنَانِ وَزَوْجٌ فَأَرْسَلَ إِلَيْهِمْ فَرَاوَدَ الْمَرْأَةَ  
وَزَوَّجَهَا أَنْ يَرْجِعَا عَنْ دِينِهِمَا فَأَبَيَا فَقَالَ إِنِّي قَاتِلُكُمْ. فَقَالَا إِحْسَانًا مِنْكَ

<sup>143</sup> Afendi Mat Nor et al. 2016. *Sīrah Tahun 3*. Negeri Sembilan: Majlis Agama Islām Negeri Sembilan. p. 54.

إِلَيْنَا إِنَّ قَتَلْتَنَا أَنْ تَجْعَلَنَا فِي بَيْتٍ فَفَعَلَ فَلَمَّا أُسْرِيَ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ وَجَدَ رِيحًا طَيِّبَةً فَسَأَلَ جِبْرِيلَ فَأَجَبَهُ".<sup>144</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 Pharoah’s daughter, she dropped the comb and said, “May Pharoah perish!” The daughter told her father about it. The woman had two sons and a husband. Pharoah arrested and tortured them, attempted to make them give up with their religion, but they refused. Pharoah 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.” Pharoah 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.”

<sup>144</sup> Ibn Majah, Muḥammad Bin Yazid. 1998. Sunan Ibn Majah. Cairo: Dar al-Ḥadīth. v. 3. p. 429. #4030.

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.

b. Analysis of the isnād

There is a debate on the actual status of Hishām Bin ‘Ammar in his narration. Abu Ḥātim said he was a *ṣadūq* narrator who makes mistakes in his narration. Abu Dāwūd also reported that Hishām Bin ‘Ammar narrated 400 of ḥadīth with undetectable origin.<sup>145</sup> Al-Darutqutni also labelled him as a *ṣadūq* as well. Ibn Hajar also reported that he was not trustworthy, although he was a famous narrator.<sup>146</sup> Despite Yaḥya Bin Ma’in reporting him as a trustworthy narrator, there is sufficient evidence to prove that he was not a trustworthy narrator.

According to al-’Ijli, he evaluated al-Walīd Bin Muslim as trustworthy.<sup>147</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 accepted 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 mistakes if he is alone in transmitting the hadith (*gharīb*). Abu Ḥātim al-Razi also evaluated al-Walīd Bin Muslim as unreliable.<sup>148</sup>

Sa’īd Bin Bashīr al-Baṣri has been evaluated as trustworthy by al-Dhahabi. He narrated the ḥadīth from Qatādah, which was among the famous ḥadīth transmitters. Despite he made his name as *tadlis*, he was reported as a trustworthy narrator by Ibn Hajar al-’Asqalāni<sup>149</sup> and al-Dhahabi.<sup>150</sup> They also reported Mujāhid as one of a

<sup>145</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>146</sup> Al-’Asqalāni. Muḥammad Bin Ali Bin Hajar al-Asqalāni. 1997. *Taḥrīr Taqrīb Tahdhīb*. Beirut: Muassasah al-Risalah. v. 4. p. 41.

<sup>147</sup> al-’Ijli, Ahmad Bin ‘Abdullah Bin Sōleh. 1984. *Tārīkh al-Thiqāt*. Beirut: Dar al-Kutub al-’Ilmiyyah. p. 466.

<sup>148</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>149</sup> Al-’Asqalāni. Muḥammad Bin Ali Bin Hajar al-Asqalāni. 1997. *Taḥrīr Taqrīb Tahdhīb*. Beirut: Muassasah al-Risalah. v. 3. p. 178.

<sup>150</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. 134.



trustworthy ḥadīth transmitter.<sup>151</sup> Ibn ‘Abbas and Ubai Bin Ka’ab was undeniably among of the companions of Prophet Muḥammad ﷺ.

c. Justification on the ḥadīth

The ḥadīth is reported as *ḍa’if munkar* due to the presence of Hishām Bin ‘Ammar in the chain of narrators and he stands alone in transmitting the ḥadīth. Besides, al-Walīd Bin Muslim is reported as unreliable narrator as well.

---

<sup>151</sup> *ibid.* p. 240.

## Eleventh Ḥadīth: People Who Have a Camelish Lips during Mi'raj

### a. *Takhrīj* of the ḥadīth

The textbook stated that Prophet Muḥammad witnessed a group of people who has camelish lips, they ate the stone of hell and it went out through their anus. The author said that it was the torment of the people who abused the orphanage's property.<sup>152</sup> The ḥadīth is quoted below:

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>153</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, “O Gabriel, who are they?” He said, “They are the people who consume the orphanage’s property excessively.

The ḥadīth was found in Tafsir al-Ṭabari, which he narrated through the authority of Abu Sa'īd al-Khudri. Al-Ṭabari 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.<sup>154</sup>

### b. Analysis of the isnād

<sup>152</sup> Afendi Mat Nor et al. 2016. *Sīrah Tahun 3*. Negeri Sembilan: Majlis Agama Islām Negeri Sembilan. p. 55.

<sup>153</sup> Al-Qurṭubi, Muḥammad Bin Aḥmad Bin Abi Bakar. 2006. *Al-Jāmi' Li Ahkām al-Qur'an*. Beirut: Muassasah al-Risalah. v. 6. p. 91.

<sup>154</sup> Al-Ṭabari, Muḥammad Bin Jarir. 1955. Tafsir al-Tabari. Cairo: Maktabah Ibn Taimiyah.

Al-Hassan Bin Yahya<sup>155</sup> and Abd al-Razzaq, or his full name Abd al-Razzaq Bin Hammam Bin Nāfi' are reported as trustworthy narrators, according to al-Dhahabi in his book *al-Kāshif*.<sup>156</sup> Abd al-Razzaq was a prominent hadith scholar purportedly of Persian descent who compiled a hadith collection known as the *Musannaf Abd al-Razzāq*. Besides, al-Dhahabi also reported Ma'mar Bin Rāshid as a trustworthy narrator as well.<sup>157</sup>

For Abu Harūn al-'Abdi, his full name was 'Umārah Bin Juwain. Ibn Jauzi and Ibn Hajar al-'Asqalani<sup>158</sup> reported that he was a *matrūk* narrator. In addition, Ibn Jauzi reported that Aḥmad and Murrah also reported that 'Umārah Bin Juwain as *matrūk* narrator as well.<sup>159</sup> Thus, his narrations were rejected by the ḥadīth scholars. While Abu Sa'īd al-Khudri is a companion of Prophet Muḥammad ﷺ.

c. Justification on the ḥadīth

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. Al-Albani also reported the same status on the ḥadīth in his book *al-Silsilah al-Aḥādith al-Ḍa'ifah*.

<sup>155</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>156</sup> *ibid.* p. 651.

<sup>157</sup> *ibid.* v.2. p. 282.

<sup>158</sup> Al-'Asqalani. Muḥammad Bin Ali Bin Hajar al-Asqalani. 1997. *Taḥrīr Taqrīb Tahdhīb*. Beirut: Muassasah al-Risalah. v. 3 p. 62.

<sup>159</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.

## Twelfth Ḥadīth: People Who Swam and Been Stoned At the Same Time during *Mi'raj*

### a. *Takhrīj* of the ḥadīth

During the night journey (*al-Mi'raj*) of Prophet Muḥammad ﷺ from al-Aqṣa to Sidrat al-Muntaha, he witnessed a group of people who swam in the river of blood. Whenever they swam towards the riverbank, the man standing on the riverbank would stone the swimmer until he came back to his place. The textbook stated this event with a simplified story. The ḥadīth text can be found as follows:

رَأَيْتُ اللَّيْلَةَ رَجُلَيْنِ أَتَيَانِي، فَأَخْرَجَانِي إِلَى أَرْضٍ مُقَدَّسَةٍ، فَأَنْطَلَقْنَا حَتَّى أَتَيْنَا  
عَلَى نَهْرٍ مِنْ دَمٍ فِيهِ رَجُلٌ قَائِمٌ، وَعَلَى وَسْطِ النَّهْرِ رَجُلٌ بَيْنَ يَدَيْهِ حِجَارَةٌ، فَأَقْبَلَ  
الرَّجُلَ الَّذِي فِي النَّهْرِ فَإِذَا أَرَادَ الرَّجُلُ أَنْ يَخْرُجَ رَمَى الرَّجُلُ بِحَجَرٍ فِيهِ فَرَدَّهُ  
حَيْثُ كَانَ، فَجَعَلَ كُلُّمَا جَاءَ لِيَخْرُجَ رَمَى فِيهِ بِحَجَرٍ، فَيَرْجِعُ كَمَا كَانَ،  
فَقُلْتُ مَا هَذَا فَقَالَ الَّذِي رَأَيْتُهُ فِي النَّهْرِ أَكَلِ الرِّبَا.<sup>160</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 another 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 found in a ḥadīth reported by al-Bukhāri in his book *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 reported as authentic.

<sup>160</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-Salafiyah. v. 2. p. 84. #2085.

### Thirteenth Ḥadīth: People Who Scratched Their Face and Chest during Mi'raj

#### a. *Takhrīj* of the ḥadīth

The textbook stated that Prophet Muḥammad ﷺ witnessed a group of people who scratched their faces and chests during his *Mi'raj*.<sup>161</sup> The ḥadīth of the event was reported by Abu Dāwūd in his *Sunan*. Prophet Muḥammad ﷺ said:

لَمَّا عُرِجَ بِي مَرَرْتُ بِقَوْمٍ لَهُمْ أَظْفَارٌ مِنْ نُحَاسٍ يَحْمِشُونَ وُجُوهَهُمْ وَصُدُورَهُمْ  
فَقُلْتُ مَنْ هَؤُلَاءِ يَا جِبْرِيْلُ قَالَ هَؤُلَاءِ الَّذِينَ يَأْكُلُونَ لُحُومَ النَّاسِ وَيَقَعُونَ فِي  
أَعْرَاضِهِمْ.<sup>162</sup>

Meaning: When I was ascended to the sky, I passed by a group of people who had nails of copper and 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 Yaḥya Bin Uthman, from Baqiyah without mentioning Anas Bin Malik RA.

#### b. Analysis of the isnād

Muḥammad Bin al-Muṣoffa<sup>163</sup> and Yaḥya Bin Uthman Bin Sa'īd al-Ḥumuṣī<sup>164</sup> was reported as trustworthy by al-Dhahabi, while Baqiyah Bin al-Wālid was reported as trustworthy by al-Bukhāri.<sup>165</sup> Al-'Ijli commented that Baqiyah's narrations are acceptable if his previous narrators are reliable and recognised by the Ḥadīth scholars. If

<sup>161</sup> Afendi Mat Nor et al. 2016. *Sīrah Tahun 3*. Negeri Sembilan: Majlis Agama Islām Negeri Sembilan. p. 56.

<sup>162</sup> Abu Daud, Sulaymān Bin al-Ash'ath Bin Ishāq al-Azdī al-Sijistānī. 2009. *Sunan Abi Daud*. Beirut: Dār al-Risālah al-'Ālamīyah. v. 7. p. 240. #4878

<sup>163</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>164</sup> ibid. p. 371.

<sup>165</sup> Al-Bukhāri, Muḥammad Bin Isma'il. n.d. *al-Tārikh al-Kabir*. n.pl: n.pb. v. 2 p. 150.

the previous narrators are not recognised by the scholars, the ḥadīth will be rejected.<sup>166</sup> Al-Dhahabi then reported that Abu al-Mughirah is an unknown narrator (*majhūl*).<sup>167</sup>

In regards to Ṣafwān or his full name Ṣafwān Bin ‘Amr al-Saksaki, he was a trustworthy narrator as well, according to al-Dhahabi.<sup>168</sup>

Al-Bukhāri reported that Rāshid Bin Sa’ad as trustworthy,<sup>169</sup> while the status of Abd al-Rahman Bin Jubair has been discussed in the previous ḥadīth. Lastly, Anas Bin Mālik RA is one of the well-known companion of Prophet Muḥammad ﷺ.

c. Justification on the ḥadīth

From the status of the narrators as mentioned above, the ḥadīth is authentic when it comes through the authority of Baqiyah. Although the ḥadīth which came through the authority of Abu al-Mughirah is unreliable, the ḥadīth from the authority of Baqiyah supported it. Thus, this event is *ṣahīh*.

---

<sup>166</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>167</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>168</sup> *ibid.* v. 1. p. 503.

<sup>169</sup> Al-Bukhāri, Muḥammad Bin Isma’il. n.d. *al-Tārikh al-Kabir*. n.pl: n.pb. v. 3. p. 292.

## Forteenth Ḥadīth: Old Woman Met Prophet Muḥammad ﷺ During Mi'raj

### a. *Takhrīj* of the ḥadīth

The textbook reported an event whereby Prophet Muḥammad ﷺ witnessed an old woman during his night journey to Sidratul Muntaha, which symbolised the aging earth.

The researcher believed that the event came from a ḥadīth narrated by al-Baihaqi in *Dalāil al-Nubuwwah*. In his book, al-Baihaqi reported that:

ثم قال له جبريل: أما العجوز التي رأيت على جانب الطريق فلم يبق من الدنيا  
إلا ما بقي من عمر تلك العجوز.<sup>170</sup>

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.

He reported the ḥadīth from Abu al-Hasan Ali Bin Aḥmad Bin 'Abdān, from Aḥmad Bin 'Ubaid al-Ṣafār, from Muḥammad Bin Isma'il al-Tirmidhi, from Abu 'Ali Bin Maqlās, from 'Abdullah Bin 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 Waqās, from Anas Bin Malik RA, from Prophet Muḥammad ﷺ.

### b. Analysis of the isnād

Abu al-Hasan Ali Bin Aḥmad Bin 'Abdān was reported as a trustworthy narrator by al-Khaṭīb al-Baghdādī in *Tārīkh al-Baghdad*.<sup>171</sup> He also reported Aḥmad Bin 'Ubaid al-Ṣafār<sup>172</sup> and Muḥammad Bin Isma'il al-Tirmidhi<sup>173</sup> as a trustworthy narrator.

The status of Abu 'Ali Bin Malās 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>174</sup> The status of Ya'qūb Bin Abd al-Rahman al-Zuhri, his

<sup>170</sup> Al-Baihaqi, Ahmad Bin Hussain Bin 'Ali. 1988. *Dalāil al-Nubuwwah*. Beirut: Dar al-Kutub al-'Ilmiyyah. v. 2. p. 361-362.

<sup>171</sup> Al-Khatib, Ahmad Bin Ali Bin Thabit Bin Ahmad. 2015. *Tarikh Baghdad*. Beirut: Dar al-Kutub al-'Ilmiyyah. v. 11.

<sup>172</sup> *ibid*.

<sup>173</sup> *ibid*. v. 2. p. 44.

<sup>174</sup> Al-'Ijli, Ahmad Bin 'Abdullah Bin Sōleh. 1984. *Tārīkh al-Thiqāt*. Beirut: Dar al-Kutub al-'Ilmiyyah. p. 283.

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.

c. Justification on the ḥadīth

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





### 3.4 Ḥadīths in Prophetic Biography Standard 4 Textbook

#### **First Ḥadīth: Prophet Muḥammad ﷺ Assigned Abdullah Bin Jahsh for A Covert Operation**

##### a. *Takhrīj* of the ḥadīth

At the opening of the silibus, the author explained the definition of martyr and its categories. Afterward, the author started to discuss a few battles in Islamic history and the battle of Badr is one of the examples.

وبعث رسول الله صلى الله عليه وسلم عبد الله بن جحش بن رئاب الأسدي في رجب، مقفله من بدر الأولى، وبعث معه ثمانية رهط من المهاجرين، ليس فيهم من الأنصار أحد، وكتب له كتابا و أمره أن لا ينظر فيه حتى يسير يومين ثم ينظر فيه، فبمضي لما أمره به، ولا يستكره من أصحابه أحدا.

Meaning: And the prophet ﷺ sent ‘Abdullah bin Jahsh bin Ri`āb al-Asadi in the month of Rajab, locked up from Badr the first, and he sent with him eight groups of the immigrants, none of the are from Anṣār, and wrote him a letter and ordered him not to look into it until he went away. After 2 days of journey, he opened the letter. He proceeded with what has been commanded, and none of his companions compel him.

In the battle of Badr, it was written in the textbook that Prophet Muḥammad ﷺ appointed ‘Abdullah Bin Jahsh as a spy to carry the covert operation on the enemy. This event has been reported by Ibn Hishām in his book, *Sīrah Nabawiyyah*.<sup>175</sup> Although Ibn Kathir also stated the event in his book *al-Bidayah Wa al-Nihayah*,<sup>176</sup> he quoted the same ḥadīth which reported by Ibn Hishām.

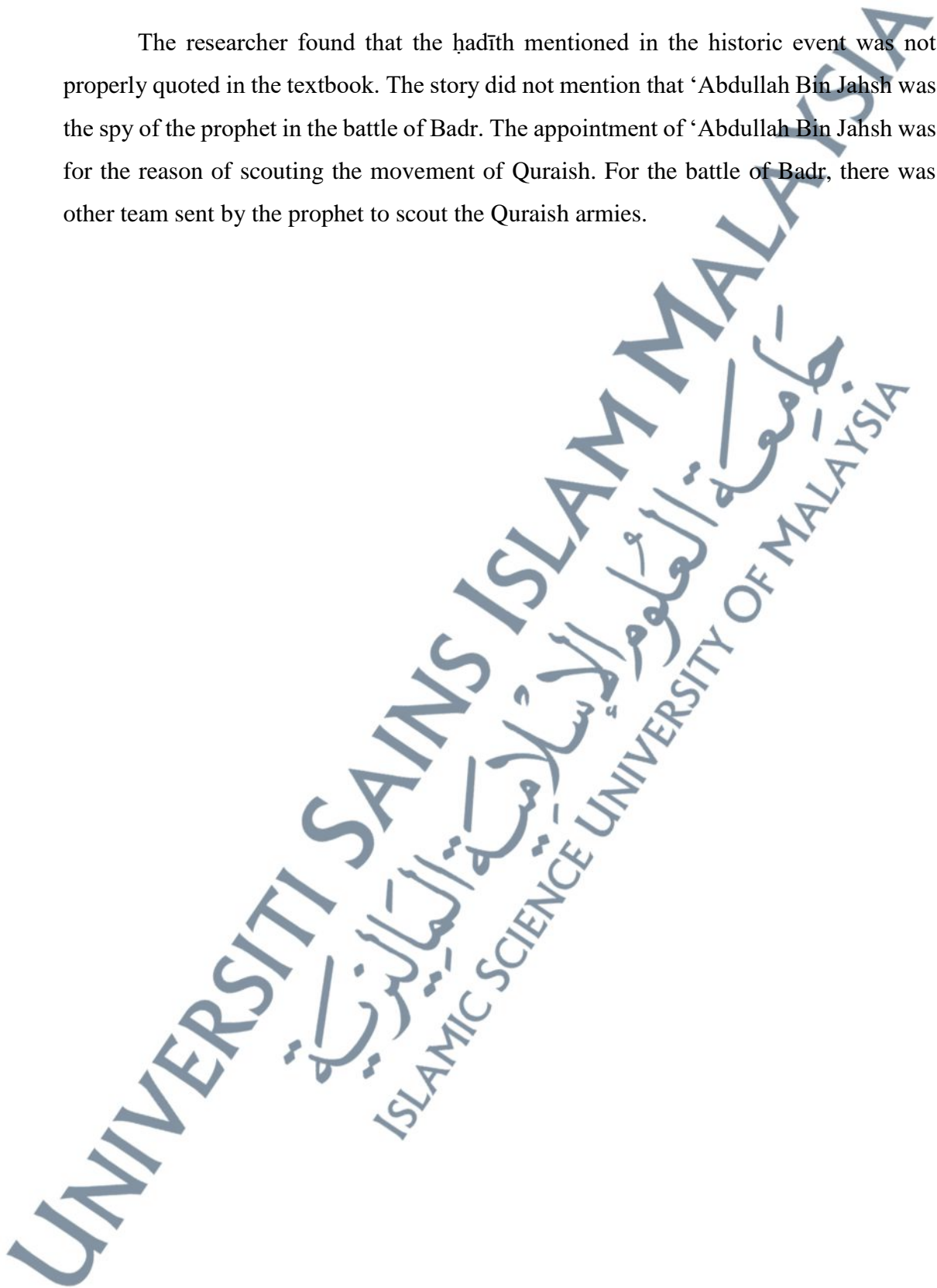
##### b. Justification on the ḥadīth

<sup>175</sup> Ibn Hishām, Abd al-Malik Bin Hishām. 1955. *Sīrah Ibn Hishām*. Egypt: Sharkah Maktabah Wa Muṭaba’ah Muṣṭofā al-Bābi al-Ḥalbi Wa Aulādih. v. 1. p. 601.

<sup>176</sup> Ibn Kathir, Isma’il Bin ‘Umar Bin Kathir. 2015. *al-Bidāyah Wa al-Nihāyah*. Qatar: Daulah Qatar. v. 4. p. 25.

The event was reported by Ibn Hishām without stating any narrators' chain. Hence, the ḥadīth is considered *da'if mursal*.

The researcher found that the ḥadīth mentioned in the historic event was not properly quoted in the textbook. The story did not mention that 'Abdullah Bin Jahsh was the spy of the prophet in the battle of Badr. The appointment of 'Abdullah Bin Jahsh was for the reason of scouting the movement of Quraish. For the battle of Badr, there was other team sent by the prophet to scout the Quraish armies.



## Second Ḥadīth: Prayer Recitation of the Prophet for the Battle of Badr

### a. *Takhrīj* of the ḥadīth

Before the battle of Badr begins, Prophet Muḥammad ﷺ prayed for the victory of the battle. The event is also stated by the textbook's author in the syllabus.<sup>177</sup> The event was reported as in the ḥadīth below:

حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ قَالَ لَمَّا كَانَ يَوْمَ بَدْرٍ نَظَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْمُشْرِكِينَ وَهُمْ أَلْفٌ وَأَصْحَابُهُ ثَلَاثُمِائَةٍ وَتِسْعَةَ عَشَرَ رَجُلًا فَاسْتَقْبَلَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْقِبْلَةَ ثُمَّ مَدَّ يَدَيْهِ فَجَعَلَ يَهْتِفُ بِرَبِّهِ "اللَّهُمَّ أَنْجِزْ لِي مَا وَعَدْتَنِي اللَّهُمَّ آتِ مَا وَعَدْتَنِي اللَّهُمَّ إِنْ تَهْلِكَ هَذِهِ الْعِصَابَةُ مِنْ أَهْلِ الْإِسْلَامِ لَا تُعْبَدُ فِي الْأَرْضِ". فَمَارَالَ يَهْتِفُ بِرَبِّهِ مَاذَا يَدِيهِ مُسْتَقْبِلَ الْقِبْلَةِ حَتَّى سَقَطَ رِدَاؤُهُ عَنْ مَنْكِبَيْهِ فَأَنَاهُ أَبُو بَكْرٍ فَأَخَذَ رِدَاءَهُ فَأَلْقَاهُ عَلَى مَنْكِبَيْهِ ثُمَّ التَزَمَهُ مِنْ وَرَائِهِ. وَقَالَ يَا نَبِيَّ اللَّهِ كَذَاكَ مُنَاشِدَتُكَ رَبِّكَ فَإِنَّهُ سَيُنْجِزُ لَكَ مَا وَعَدَكَ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ {إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِالْفِ مِّنَ الْمَلَائِكَةِ مُرْفِينَ} فَأَمَدَهُ اللَّهُ بِالْمَلَائِكَةِ. قَالَ أَبُو زُمَيْلٍ فَحَدَّثَنِي ابْنُ عَبَّاسٍ قَالَ بَيْنَمَا رَجُلٌ مِنَ الْمُسْلِمِينَ يَوْمَئِذٍ يَشْتُدُّ فِي أَثَرِ رَجُلٍ مِّنَ الْمُشْرِكِينَ أَمَامَهُ إِذْ سَمِعَ ضَرْبَةَ السَّوْطِ فَوْقَهُ وَصَوْتَ الْفَارِسِ يَقُولُ أَقْدَمَ حَيْزُومٌ. فَنَظَرَ إِلَى الْمُشْرِكِ أَمَامَهُ فَحَرَّ مُسْتَلْقِيًا فَنَظَرَ إِلَيْهِ فَإِذَا هُوَ قَدْ حُطِمَ أَنْفُهُ وَشَقَّ وَجْهُهُ كَضَرْبَةِ السَّوْطِ فَاحْضَرَ ذَلِكَ أَجْمَعُ. فَجَاءَ الْأَنْصَارِيُّ فَحَدَّثَ

<sup>177</sup> Afendi Mat Nor et al. 2016. *Sīrah Tahun 4*. Negeri Sembilan: Majlis Agama Islām Negeri Sembilan. p. 11.

بِذَلِكَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ "صَدَقْتَ ذَلِكَ مِنْ مَدَدِ السَّمَاءِ  
الثَّالِثَةِ". فَفَتَلُوا يَوْمَئِذٍ سَبْعِينَ وَأَسْرُوا سَبْعِينَ. قَالَ أَبُو زُمَيْلٍ قَالَ ابْنُ عَبَّاسٍ  
فَلَمَّا أُسْرُوا الْأَسَارَى قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَبِي بَكْرٍ وَعُمَرَ  
"مَا تَرَوْنَ فِي هَؤُلَاءِ الْأَسَارَى". فَقَالَ أَبُو بَكْرٍ يَا نَبِيَّ اللَّهِ هُمْ بَنُو الْعَمِّ وَالْعَشِيرَةِ  
أَرَى أَنْ تَأْخُذَ مِنْهُمْ فِدْيَةً فَتَكُونَ لَنَا قُوَّةً عَلَى الْكُفَّارِ فَعَسَى اللَّهُ أَنْ يَهْدِيَهُمْ  
لِلْإِسْلَامِ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "مَا تَرَى يَا ابْنَ الْخَطَّابِ".  
قُلْتُ لَا وَاللَّهِ يَا رَسُولَ اللَّهِ مَا أَرَى الَّذِي رَأَى أَبُو بَكْرٍ وَلَكِنِّي أَرَى أَنْ تُمَكِّنَّا  
فَنَضْرِبَ أَعْنَاقَهُمْ فَتَمَكِّنَ عَلَيْنَا مِنْ عَقِيلٍ فَيَضْرِبَ عُنُقَهُ وَتُمَكِّنِي مِنْ فُلَانٍ -  
نَسِيبًا لِعُمَرَ - فَأَضْرِبَ عُنُقَهُ فَإِنَّ هَؤُلَاءِ أُمَّةُ الْكُفْرِ وَصَنَادِيدُهَا فَهَوِيَ رَسُولُ  
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا قَالَ أَبُو بَكْرٍ وَلَمْ يَهْوِ مَا قُلْتُ فَلَمَّا كَانَ مِنَ  
الْعَدِ جِئْتُ فَإِذَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ قَاعِدَيْنِ يَبْكِيَانِ  
قُلْتُ يَا رَسُولَ اللَّهِ أَحْبَبْتَنِي مِنْ أَيِّ شَيْءٍ تَبْكِي أَنْتَ وَصَاحِبُكَ فَإِنْ وَجَدْتُ  
بُكَاءَ بَكَيْتُ وَإِنْ لَمْ أَجِدْ بُكَاءَ تَبَاكَيْتُ لِيُكَايِبُنِي. فَقَالَ رَسُولُ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ "أَبْكِي لِلَّذِي عَرَضَ عَلَيَّ أَصْحَابُكَ مِنْ أَخْذِهِمُ الْفِدَاءَ لَقَدْ  
عَرَضَ عَلَيَّ عَدَابُهُمْ أَذْنَى مِنْ هَذِهِ الشَّجَرَةِ". شَجَرَةٌ قَرِيبَةٌ مِنْ نَبِيِّ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ. وَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ { مَا كَانَ لِنَبِيِّ أَنْ يُكُونَ لَهُ أُسْرَى حَتَّى

يُنْخَنَ فِي الْأَرْضِ { إِلَى قَوْلِهِ { فَكُلُّوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا } فَأَحَلَّ اللَّهُ

الْغَنِيمَةَ لَهُمْ.<sup>178</sup>

Meaning: `Umar b. al-Khattab said: During the day of Badr, the prophet ﷺ glanced at the infidels, and they were one thousand while his own companions were three hundred and nineteen. The Prophet turned towards the Qibla, he raised his hands and began his prayer to his Lord, "O Allah, accomplish for me as what you have promised to me. O Allah, fulfill your promise to me. O Allah, if this small group of Muslims lost the battle, there will be no one that will worship you on this earth." He continued his supplication to his Lord, raise his hands, facing the Qibla, until his mantle slipped down from his shoulders. So Abu Bakr came to him, picked up his mantle and put it on his shoulders. Then he embraced him from behind and said, "O prophet, your Lord will suffice you, and He will fulfill what He has promised to you. Indeed, Allah is the Glorious and Exalted, "When you have appealed to your Lord for help, He responded to your call: I will help you with one thousand angels coming in succession." So Allah helped him with angels. Abu Zmail said that the hadith was narrated to him by Ibn 'Abbas, he said, "During the day of Badr, a Muslim was chasing a disbeliever who was going ahead of him, he heard a whip swishing sound and a voice of the rider saying: Go ahead, Haizum! He glanced at the polytheist who had (now) fallen down on his back. When he looked at him, there was a scar on his nose and his face was torn as if it had been lashed with a whip, and had turned green with its poison. An Anṣari came to the prophet ﷺ and told him. The prophet said, "You have told the truth. This was the help from the third heaven." The Muslims on that day killed seventy persons and captured seventy. The prophet ﷺ said to Abu Bakr and `Umar, "What is your opinion about these captives?" Abu Bakr said, "They are our kith and kin. I think you should release them after getting from them a

<sup>178</sup> Muslim, Abu al-Hussain Muslim Bin al-Hajjaj al-Qushairi al-Naisaburi. 1997. *Ṣaḥīḥ Muslim*. Riyad: Dar al-Ṭībah. p. 843. #1763.

ransom. This will be a source of strength to us against the infidels. It is quite possible that Allah may guide them to Islam.” Then the prophet ﷺ said, “What is your opinion, Ibn Khattab? He said, “O prophet, I do not hold the same opinion as Abu Bakr. My opinion is you should hand them over to us so that we may cut off their heads. Hand over `Aqil to `Ali that he may cut off his head, and hand over such and such relative to me that I may cut off his head. They are leaders of the disbelievers and veterans among them.” The prophet ﷺ approved the opinion of Abu Bakr and did not approve what I said. The next day when I came to the prophet ﷺ, I found that both he and Abu Bakr were sitting shedding tears. I said, “O prophet, why are you and your Companion shedding tears? Tell me the reason. For I will weep, or I will at least pretend to weep in sympathy with you.” The prophet ﷺ said, “I weep for what has happened to your companions for taking ransom. I was shown the torture to which they were subjected. It was brought to me as close as this tree. Then God revealed the verse: "It is not befitting for a prophet that he should take prisoners until the force of the disbelievers has been crushed" to the end of the verse: "so eat ye the spoils of war, (it is) lawful and pure. So Allah made booty lawful for them."

This ḥadīth reported by 4 scholars in their book: Muslim, al-Tirmidhi,<sup>179</sup> Aḥmad<sup>180</sup> and Ibn Ḥibban<sup>181</sup>. Muslim reported the ḥadīth from Hannād Bin al-Sariy, from Ibn Mubarak, from 'Ikrimah. The other chain of Muslim was from Zuhair Bin Harb, from 'Umar Bin Yūnus, from 'Ikrimah. Aḥmad reported the ḥadīth from Abu Nuh, from 'Ikrimah. Al-Tirmidhi reported the ḥadīth from Muḥammad Bin Bashār, from 'Umar Bin Yūnus al-Yamamiy, from 'Ikrimah. While Ibn Ḥibban reported the ḥadīth which he heard from Aḥmad Bin Ali Bin al-Muthna, from Khathamah, from 'Umar Bin Yūnus, from 'Ikrimah. All of the narrations reported from the way of 'Ikrimah, from, from Simak, from Ibn Abbas RA, from 'Umar al-Khattab RA. All of the ḥadīths reported as authentic.

<sup>179</sup> Al-Tirmidhi, Muḥammad Bin 'Isa al-Tirmidhi. 1996. *Jāmi' al-Tirmidhi*. Beirut: Dar al-Gharb al-Islāmi. v. 5, p. 162. #3081.

<sup>180</sup> Ahmad, Ahmad Bin Hanbal. 1995. *al-Musnad*. Kaherah: Dar al-Ḥadīth. v. 1. p. 253. #208.

<sup>181</sup> Ibn Ḥibban, Abu Ḥātim Muḥammad Bin Hibbān al-Khurasānī. 2004. *Ṣaḥīḥ Ibn Hibbān*. Beirut: Dar al-Ma'rifah. p. 1293. #4793.

### Third Ḥadīth: Muslim Armies Divisions on the Battle of Uḥud

#### a. *Takhrīj* of the ḥadīth

In the textbook, the authors stated that Prophet Muḥammad ﷺ organized the armies into 3 divisions, which were left wing army, right wing army and archers team.<sup>182</sup> The researcher found this fact was quoted from a statement written by al-Wāqidiyy in his book of *Maghāzi Rasullullah* ﷺ.<sup>183</sup>

وجعل رسول الله صلى الله عليه وسلم ميمنة وميسرة ودفع لواءه الأعظم إلى مصعب بن عمير ودفع لواء الأوس إلى أسيد بن حضير ولواء الخزرج مع سعد أبو حباب والرماة يحمون ظهورهم يرشقون خيل المشركين بالنبل، فتولى هوارب قال بعض الرماة لقد رمقت نبلنا.

Meaning: And the prophet ﷺ divided the team into right and left, and gave his greatest banner to Mu'sab bin 'Umair. And gave the Aus brigade to Usayd bin Ḥudair, and the Khazraj brigade with Sa'd Abu Habbab, while the archers were protecting their backs by throwing arrows at the enemies.

Although al-Mubārakfuri also stated the prophet's strategy in his book *al-Raḥīq al-Makhtum*, he reported the fact without stating the narrators' chain.

#### b. Justification on the ḥadīth

Al-Wāqidiyy reported the statement without stating the narrators' chain. Hence, the status of the ḥadīth remains as *da'if mursal* until a complete narrator's chain is discovered.

<sup>182</sup> Afendi Mat Nor et al. 2016. *Sīrah Tahun 4*. Negeri Sembilan: Majlis Agama Islām Negeri Sembilan. p. 14.

<sup>183</sup> Al-Wāqidiyy, Muḥammad Bin 'Umar. 1948. *Maghāzi Rasullullah* ﷺ. Egypt: al-Maṭba'ah al-Sa'adah Bi Jawār Muḥāfazhoh. p. 175.

#### Fourth Ḥadīth: The Killing of Ubai Bin Khalaf by Prophet Muḥammad ﷺ

##### a. *Takhrīj* of the ḥadīth

Ubai Bin Khalaf was one of the disbelievers who kept his enmity towards Prophet Muḥammad ﷺ. When he was in Mecca, he warned the prophet that he would kill him. Instead, Prophet Muḥammad replied that he was the one who will kill Ubai. Ubai was shocked and felt anxious since the prophet's words were always the truth. This event was stated in the textbook.<sup>184</sup> The researcher believed that the event was sourced from a story reported by Ibn Hishām in his book.

باقى رسول الله صلى الله عليه وسلم بمكة ، فيقول : يا محمد ان عندي  
العوذ، فرسا أعلفه كل يوم فرقا من ذرة، أقتلك عليه، فيقول رسول الله صلى  
الله عليه وسلم: بل أنا أقتلك إن شاء الله. فلما رجع إلى قريش وقد خدشه  
في عنقه خدشا غير كبير، فاحتقن الدم، قال : قتلني والله محمد! قالوا له:  
ذهب والله فؤادك! والله إن بك من بأس؛ قال: إنه قد كان قال لي بمكة: أنا  
أقتلك، فوالله لو بصق على لقتلى: فمات عدو الله بسرف؛ وهم قافلون به إلى

مكة.<sup>185</sup>

Meaning: During the prophet ﷺ lives at Mecca, Ubai Bin Khalaf came to him and said, “O Muhammad, I have a horse that I feed it every day. I will kill you with it.” The prophet replied, “Rather, I will kill you, God willing. When he returned to Quraish, he had a small scratch on his neck and a stagnated blood, so he said: “By God, Muhammad killed me!” They said to him, “By God, your heart is gone! By God, you have trouble.” He said,

<sup>184</sup> Afendi Mat Nor et al. 2016. *Sīrah Tahun 4*. Negeri Sembilan: Majlis Agama Islām Negeri Sembilan. p. 16.

<sup>185</sup> Ibn Hishām, Abd al-Malik Bin Hishām. 1955. *Sīrah Ibn Hishām*. Egypt: Sharkah Maktabah Wa Muṭaba’ah Muṣṭofā al-Bābi al-Ḥalbi Wa Aulādihi. v. 2. p. 84.



“I may die if he spits at me.” Then, the enemy of Allah ﷺ died profligately.  
They brought him back to Mecca.

b. *Jarh Wa Ta'dil* view

Ibn Hishām reported the event from Ibn Ishāq, from someone, from Sōleh Bin Ibrahim Bin Abd al-Rahman Bin 'Auf. According to al-'Ijli, Sōleh Bin Ibrahim Bin Abd al-Rahman Bin 'Auf is a trustworthy narrator.<sup>186</sup>

c. Justification on the ḥadīth

Ibn Hishām did not mention from whom Sōleh Bin Ibrahim narrated the ḥadīth. Hence, the ḥadīth considered *da'if mubham* due to the prophet's companion who narrated the ḥadīth is unidentifiable.

---

<sup>186</sup> Al-'Ijli, Ahmad Bin 'Abdullah Bin Sōleh. 1984. *Tārīkh al-Thiqāt*. Beirut: Dar al-Kutub al-'Ilmiyyah. p. 225.

## Fifth Ḥadīth: The Buries of the Muslim Martyrs

### a. *Takhrīj* of the ḥadīth

After the battle of Uḥud, the Muslim armies suffered severe casualties. A huge loss was recorded with 70 Muslims martyred in the battle. The worst situation was happened in the battle when Prophet Muḥammad ﷺ injured and bleeds. After the battle ended, the prophet commanded the martyred to be buried with their sheds, without cleaning them like a normal death. The event is mentioned by the author in the textbook.<sup>187</sup> Jābir Bin ‘Abdullah said:

أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَجْمَعُ بَيْنَ الرَّجُلَيْنِ مِنْ قَتْلَى  
أُحُدٍ فِي ثَوْبٍ وَاحِدٍ ثُمَّ يَقُولُ " أَيُّهُمَا أَكْثَرَ أَخَذًا لِلْقُرْآنِ ". فَإِذَا أُشِيرَ لَهُ إِلَى  
أَحَدٍ، قَدَّمَهُ فِي اللَّحْدِ، وَقَالَ " أَنَا شَهِيدٌ عَلَى هَؤُلَاءِ يَوْمَ الْقِيَامَةِ ". وَأَمَرَ  
بِدَفْنِهِمْ بِدِمَائِهِمْ، وَلَمْ يُصَلِّ عَلَيْهِمْ، وَلَمْ يُعَسَّلُوا. وَقَالَ أَبُو الْوَلِيدِ عَنْ شُعْبَةَ،  
عَنِ ابْنِ الْمُنْكَدِرِ، قَالَ سَمِعْتُ جَابِرًا، قَالَ لَمَّا قُتِلَ أَبِي جَعَلْتُ أَبْيَ وَأَكْشِفُ  
الثَّوْبَ عَنْ وَجْهِهِ، فَجَعَلَ أَصْحَابُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْهَوْنِي وَالنَّبِيُّ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَنْهَ، وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا تَبْكِيهِ أَوْ  
مَا تَبْكِيهِ، مَا زَالَتِ الْمَلَائِكَةُ تُظَلُّهُ بِأَجْنَحَتَيْهَا حَتَّى رُفِعَ ".<sup>188</sup>

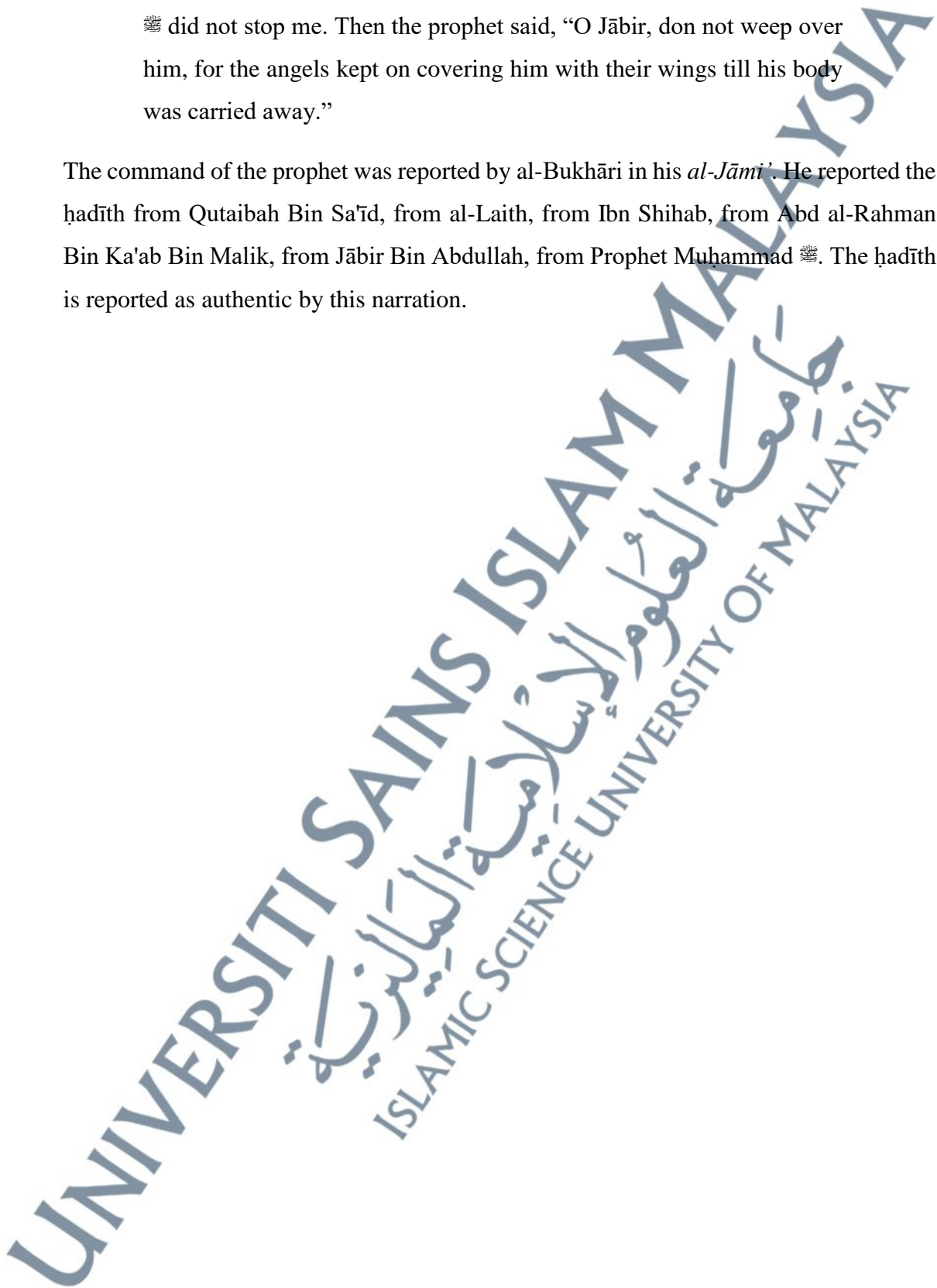
Meaning: The prophet ﷺ used to shroud two martyrs of Uḥud in one sheet and then say, "Which of them knew Qur'an more?" When one of the two was pointed out, he would put him first in the grave. Then he said, "I will be a witness for them on the Day of Resurrection." He ordered them to be buried with their blood. Neither was the funeral prayer offered for them, nor were they washed. Jabir added, "When my

<sup>187</sup> Afendi Mat Nor et al. 2016. *Sīrah Tahun 4*. Negeri Sembilan: Majlis Agama Islām Negeri Sembilan. p. 17.

<sup>188</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-Salafiyah. v.3. p.110. #4079-4080.

father was martyred, I started to weep and uncover his face. The companions of the prophet ﷺ stopped me from doing so but the Prophet ﷺ did not stop me. Then the prophet said, “O Jābir, don not weep over him, for the angels kept on covering him with their wings till his body was carried away.”

The command of the prophet was reported by al-Bukhāri in his *al-Jāmi'*. He reported the ḥadīth from Qutaibah Bin Sa'īd, from al-Laith, from Ibn Shihab, from Abd al-Rahman Bin Ka'ab Bin Malik, from Jābir Bin Abdullah, from Prophet Muḥammad ﷺ. The ḥadīth is reported as authentic by this narration.



## Sixth Ḥadīth: A Discussion before the Battle of Trench

### a. *Takhrīj* of the ḥadīth

The Battle of Trench was among the most famous wars in Islamic history. The battle was between the Muslims against the association of the Jews and the disbelievers of Quraish. Once Prophet Muḥammad ﷺ knew the news of the association, he urgently called the companions for a meeting to discuss on the matter. Salman al-Fārisi suggested digging up a trench, separating between the Muslims and the united enemies.

The textbook author also stated the same event in the syllabus.<sup>189</sup> The researcher traced the event, which indicated that this story is only reported by al-Mubārakfuri in his book of *al-Raḥīq al-Makhtūm*. He stated that:

وسارع رسول الله ملة إلى عقد مجلس استشاري أعلى، تناول فيه موضع  
خطة الدفاع عن كيان المدينة، وبعد مناقشات جرت بين القادة وأهل  
الشورى، اتفقوا على قرار قدمه الصحابي النبيل سلمان الفارسي رضي الله  
عنه قال سلمان: يا رسول الله، إنا كنا بأرض فارس إذا حوصرنا خندقنا علينا-  
وكانت خطة حكيمة لم تكن تعرفها العرب قبل ذلك.<sup>190</sup>

Meaning: The prophet ﷺ hastened to convene a meeting to discuss on the matter. In the meeting, he discussed on how to defend the Medina city. After the meeting has held between the committee members and the tribe leaders, they consensually agreed on the suggestion made by Salman al-Farisi. He said: “O prophet, in Persia, if we surround it with the trench, we would have strategies that unimaginable by the Arabs.

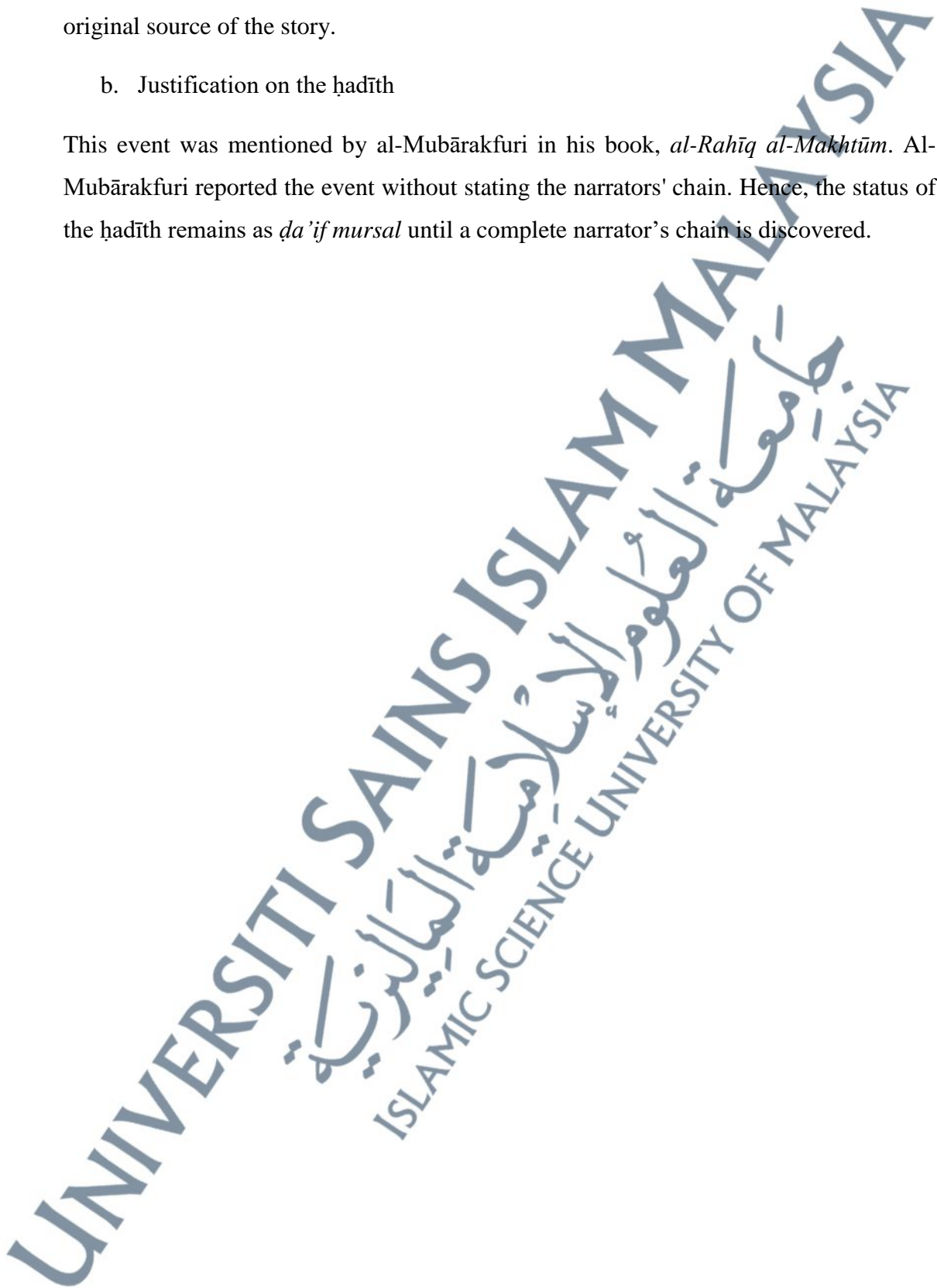
<sup>189</sup> Afendi Mat Nor et al. 2016. *Sīrah Tahun 4*. Negeri Sembilan: Majlis Agama Islām Negeri Sembilan. p. 21.

<sup>190</sup> Al-Mubārakfuri, Sofiurrahman Bin Abdullah Bin Muḥammad Akbar. 1976. *al-Raḥīq al-Makhtūm*. Al-Isma’iliyyah: Maktabah al-Nur al-Islāmiy. p. 241.

The above event is not found in any Islamic history books, except the book *al-Rahīq al-Makhtūm* by al-Mubārakfuri. He stated such event in his book without quoting the original source of the story.

b. Justification on the ḥadīth

This event was mentioned by al-Mubārakfuri in his book, *al-Rahīq al-Makhtūm*. Al-Mubārakfuri reported the event without stating the narrators' chain. Hence, the status of the ḥadīth remains as *ḍa'if mursal* until a complete narrator's chain is discovered.



## Seventh Ḥadīth: The First Attempt ‘Umrah of Prophet Muḥammad ﷺ

### a. *Takhrīj* of the ḥadīth

The textbook quoted that Prophet Muḥammad ﷺ went for his first attempt of pilgrimage was after a dream upon his sleep. The dream visualized the prophet and his companions safely visiting the *Baitullah* and shaving their heads. Unfortunately, the pilgrimage could not be done due to the restriction from the Quraish disbelievers.<sup>191</sup> Qatādah asked Anas Bin Malik said about the pilgrimages of the prophet ﷺ, he replied:

أَرْبَعُ عُمْرَةٍ الْحُدَيْبِيَّةِ فِي ذِي الْقَعْدَةِ، حَيْثُ صَدَّهُ الْمُشْرِكُونَ، وَعُمْرَةٌ مِنَ  
الْعَامِ الْمُقْبِلِ فِي ذِي الْقَعْدَةِ، حَيْثُ صَالَحَهُمْ، وَعُمْرَةٌ الْجِعْرَانَةَ إِذْ قَسَمَ  
غَنِيمَةَ أَرَاهُ حُنَيْنٍ. قُلْتُ كَمْ حَجَّ قَالَ وَاحِدَةً.<sup>192</sup>

Meaning: Four times; 1) `Umrah of Hudaibiya in Dhi-l-Qa'da when the pagans hindered him; 2) `Umrah in the following year in Dhi al-Qa'idah after the peace treaty with them (the pagans); 3) `Umrah from al-Ja'ranah where he distributes the war booty. I think he meant the booty of Hunain." I asked, "How many times did he performed Hajj?" He (Anas) replied, "Once."

There are numbers of ḥadīths proving the first attempt of the prophet's pilgrimage was held. Al-Bukhāri, Muslim,<sup>193</sup> al-Tirmidhi<sup>194</sup> and Ibn Mājah<sup>195</sup> were among the scholars that reported the ḥadīths in their book. All of the ḥadīths are reported as authentic.

However, all of the ḥadīths did not stated the dream of Prophet Muḥammad ﷺ before the journey to Mecca. The prophet's dream only mentioned by al-Mubārakfuri in

<sup>191</sup> Afendi Mat Nor et al. 2016. *Sīrah Tahun 4*. Negeri Sembilan: Majlis Agama Islām Negeri Sembilan. p. 25.

<sup>192</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-Salafiyyah. v. 1. p. 538. #1778-1780.

<sup>193</sup> Muslim, Abu al-Hussain Muslim Bin al-Hajjaj al-Qushairi al-Naisaburi. 1997. *Ṣaḥīḥ Muslim*. Riyad: Dar al-Ṭibah. p. 572. #1253.

<sup>194</sup> Al-Tirmidhi, Muḥammad Bin 'Isa al-Tirmidhi. 1996. *Jāmi' al-Tirmidhi*. Beirut: Dar al-Gharb al-Islāmi. v. 2. p. 169. #816.

<sup>195</sup> Ibn Majah, Muḥammad Bin Yazid. 1998. *Sunan Ibn Majah*. Cairo: Dar al-Ḥadīth. v. 3. p. 53. #3003.

*al-Rahīq al-Makhtum*<sup>196</sup> without mentioning the narrators' chain without the transmitters' chain. Thus, the event of the prophet's dream is reported as weak.



---

<sup>196</sup> Al-Mubārakfuri, Sofiurrahman Bin Abdullah Bin Muḥammad Akbar. 1976. *al-Rahīq al-Makhtūm*. Al-Isma'iliyyah: Maktabah al-Nur al-Islāmiy. p. 269.

## Eighth Ḥadīth: Bai'ah al-Ridhwan

### a. *Takhrīj* of the ḥadīth

The news of Uthman's death brought Prophet Muḥammad ﷺ and his companions to the Pledge of Hudaibiyah. They pledged to avenge the death of Uthman RA under a tree with the witness of Allah ﷻ. Allah ﷻ said in the Holy Quran:

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ  
فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيبًا.<sup>197</sup>

Meaning: Indeed Allah ﷻ has blessed the believers that vowed to loyal (with the prophet ﷺ) under the tree. And He knows what is inside of their hearts, and He has bestowed them peace in their heart, and He will reward them with a victory at the soonest.

Upon the Pledge of Hudaibiyah, the textbook author stated that Prophet Muḥammad ﷺ said “we shall not retreat until we fight against them”. The word of Prophet Muḥammad ﷺ only found from the quotation of Ibn Ishāq in *al-Sīrah al-Nabawiyyah* by Ibn Hishām.<sup>198</sup> He reported that:

حين بلغه أن عثمان قد قتل: نبرح حتى تناجز القوم، فدعا رسول الله صلى  
الله عليه وسلم الناس إلى البيعة. فكانت بيعة الرضوان تحت الشجرة، فكان  
الناس يقولون: بايعهم رسول الله صلى الله عليه وسلم على الموت، وكان جابر  
بن عبد الله يقول: إن رسول الله صلى الله عليه وسلم لم يبايعنا على الموت،  
ولكن بايعنا على أن لا نفر.<sup>199</sup>

<sup>197</sup> Al-Qur'an, al- Fath 48:18.

<sup>198</sup> Ibn Hishām, Abd al-Malik Bin Hishām. 1955. *Sīrah Ibn Hishām*, Egypt: Sharkah Maktabah Wa Muṭaba'ah Muṣṭofā al-Bābi al-Ḥalbi Wa Aulādih. v. 2. p. 315.

<sup>199</sup> Afendi Mat Nor et al. 2016. *Sīrah Tahun 4*. Negeri Sembilan: Majlis Agama Islām Negeri Sembilan. p. 26.



Meaning: When the news about the killing of Uthman reached, we have decided to not leave before we fight the disbelievers. The prophet ﷺ called up the companions for the pledge. It was held under a tree. The people said that they pledged to the prophet till the last breath. Jābir Bin ‘Abdullah said, “The prophet ﷺ did not ask us to pledge till death, but we are.”

Ibn Hishām reported that, Ibn Ishāq narrated the ḥadīth from ‘Abdullah Bin Abi Bakr Bin Ḥazm. The saying of Prophet Muḥammad ﷺ also stated by al-Mubārakfuri in *al-Rahīq al-Makhtum*.<sup>200</sup>

b. Analysis of the isnād

Ibn Hishām reported that, Ibn Ishāq narrated the ḥadīth from ‘Abdullah Bin Abi Bakr Bin Ḥazm. Ibn Ishāq died on 150 After *Hijrah* (AH), while ‘Abdullah Bin Abi Bakr Bin Ḥazm died on 120AH. But, the prophet died on 11AH.

c. Justification on the ḥadīth

The ḥadīth is reported as *da’if mursal* due to unidentified narrators between ‘Abdullah Bin Abi Bakr Bin Ḥazm and Prophet Muḥammad ﷺ. The ḥadīth also considered *gharīb* due to it was only reported through this narrators’ chain.

---

<sup>200</sup> Al-Mubārakfuri, Sofiurrahman Bin Abdullah Bin Muḥammad Akbar. 1976. *al-Rahīq al-Makhtūm*. Al-Isma’iliyyah: Maktabah al-Nur al-Islāmiy. p. 272.

## Ninth Ḥadīth: Hudaibiyah Treaty

### a. *Takhrīj* of the ḥadīth

Ibn Hishām stated that the prophet commanded ‘Ali Bin Abi Ṭālib to write the treaty details. Upon the treaty between Prophet Muḥammad ﷺ and Suhail Bin ‘Amr, both parties agreed to seize attack each other for 10 years. Neither party can attack other clans supporting the opposite side. The prophet and his companions were not allowed to finish their pilgrimage that year, but had to postpone it to the next year. Besides, any refugees who went to Medina must be sent back to Mecca, while any refugees at Mecca will not be returned to Medina. The ḥadīth is as follows:

كَتَبَ عَلِيُّ بْنُ أَبِي طَالِبٍ الصُّلْحَ بَيْنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبَيْنَ الْمُشْرِكِينَ  
يَوْمَ الْحُدَيْبِيَّةِ فَكَتَبَ "هَذَا مَا كَاتَبَ عَلَيْهِ مُحَمَّدٌ رَسُولُ اللَّهِ". فَقَالُوا لَا تَكْتُبْ  
رَسُولُ اللَّهِ فَلَوْ نَعْلَمُ أَنَّكَ رَسُولُ اللَّهِ لَمْ نُقَاتِلَكَ. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ لِعَلِيِّ "امْحُهِ". فَقَالَ مَا أَنَا بِالَّذِي أَمْحَاهُ. فَمَحَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ بِيَدِهِ قَالَ وَكَانَ فِيهَا اشْتَرَطُوا أَنْ يَدْخُلُوا مَكَّةَ فَيَقِيمُوا بِهَا ثَلَاثًا وَلَا يَدْخُلُهَا  
بِسِلَاحٍ إِلَّا الْجُبَّتَانَ السِّلَاحِ.<sup>201</sup>

Meaning: Ali Bin Abi Ṭālib wrote an agreement between the prophet ﷺ and the disbelievers of Mecca. He wrote “This is an agreement between Muḥammad the messenger of Allah.” They said, “Do not write the messenger of Allah. Because if we approve your prophetness, we would not kill you.” The prophet ﷺ said, “Erase it.” ‘Ali said: “I did not have any eraser.” Then the prophet erase the word by his own hand. The agreement is the Muslims are allowed to stay in Mecca only for 3 days. And they are not allowed to bring in any weapons except the basics.

<sup>201</sup> Muslim, Abu al-Hussain Muslim Bin al-Hajjaj al-Qushairi al-Naisaburi. 1997. *Ṣaḥīḥ Muslim*. Riyad: Dar al-Ṭibah. p. 858. #1783-1784.

Besides Ibn Hishām, Muslim reported 3 ḥadīths on the event mentioned above. Muslim reported 2 ḥadīth through the way of al-Baraa' Bin 'Āzib RA and 1 ḥadīth ḥadīth through the way of Anas Bin Malik RA. All of the narrations are considered as authentic.



## Tenth Ḥadīth: 3 Options for the Quraish Due to Breached the Hudaibiyah Treaty

### a. *Takhrīj* of the ḥadīth

The textbook quoted that Prophet Muḥammad ﷺ gave 3 options to the disbelievers of Quraish, either they have to pay fines for the killing of Khuza'ah clan, or break the alliance with Bakr clan, or face the wrath of Muslims in war. At that moment, the disbelievers of Quraish chose to have war with Muslims.<sup>202</sup>

The researcher only found this narration reported by al-Dhahabi in *Tārikh al-Islam*. He reported that:

ابن عمر قال: كانت خزاعة حلف رسول الله، ونفائة حلف أبي سفيان. فعدت نفائة على خزاعة، فأمدتها قريش. فلم يغير رسول الله صلى الله عليه وسلم قريشا حتى بعث إليهم ضمرة، فخيرهم بين إحدى ثلاث: أن يدوا قتلى خزاعة، وبين أن يبرأوا من حلف نفائة، أو ينبذ إليهم على سواء. قالوا: ننبذ على سواء. فلما سار ندمت قريش، وأرسلت أبا سفيان يسأل تجديد العهد.

203

Meaning: Ibn 'Umar said: Khuza'ah tribe sided the prophet, and Nafasah tribe sided Abu Sufyan. Then, Nafasah attacked Khuza'ah with the assistance of Quraish. The prophet ﷺ decided to attack the Quraish when their messenger met him. They are given 3 options: To annihilate Khuza'ah tribe, or compensate Nafasah tribe, or neither both of it. They said, "We would not accept both of it." When the messenger came back to the Quraish, they regretted it. Then, they sent Abu Sufyan to renew the agreement.

<sup>202</sup> Afendi Mat Nor et al. 2016. *Sīrah Tahun 4*. Negeri Sembilan: Majlis Agama Islām Negeri Sembilan. p. 31.

<sup>203</sup> Al-Dhahabi, Muḥammad Bin Ahmad Bin 'Uthman. 1986. *Tārikh al-Islām*. Dar al-Kitāb al-'Arabi. v. 1. p. 528.

The ḥadīth is came through the authority of from al-Walīd Bin Muslim, from ‘Amr Bin Dinar, from Ibn ‘Umar RA. Al-Dhahabi quoted the ḥadīth from the book of *al-Maghazi* by ‘Urwah Bin Zubair.

b. Analysis of the isnād

The credibility of al-Walīd Bin Muslim has discussed in the ḥadīth of Mashitah’s grave. While ‘Amr Bin Dinar was a great figure and scholar at Mecca. He always narrated aḥādīth from Ibn ‘Abbas, Ibn ‘Umar and Jābir. According to al-Dhahabi, he is undeniably trustworthy.<sup>204</sup>

c. Justification on the ḥadīth

On the researcher’s view, this ḥadīth is reported as weak since it came from only a single narrators’ chain and due to the ḥadīth was narrated by a weak transmitter, namely al-Walīd Bin Muslim.

---

<sup>204</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. 75.

## Eleventh Ḥadīth: Prophet Muḥammad ﷺ Commanded To Burn Touches before The Conquest of Mecca

### a. *Takhrīj* of the ḥadīth

On the night before the conquest of Mecca, Prophet Muḥammad ﷺ ordered his armies to light up the torches as part of his strategy to frighten his enemies. Abu Sufyan saw the situation and imagined that the Muslim armies were outnumbered than he expected. This story was mentioned in the student's syllabus.<sup>205</sup> The ḥadīth is as follows:

قَالَ لَمَّا سَارَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ الْفَتْحِ فَبَلَغَ ذَلِكَ قُرَيْشًا،  
خَرَجَ أَبُو سُفْيَانَ بْنُ حَرْبٍ وَحَكِيمُ بْنُ حِرَامٍ وَبُدَيْلُ بْنُ وَرْقَاءٍ يَلْتَمِسُونَ الْخَبَرَ  
عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَقْبَلُوا يَسِيرُونَ حَتَّى أَتَوْا مَرَّ الظُّهْرَانِ، فَإِذَا  
هُم بِبَيْرَانَ كَأَنَّهَا نَيْرَانُ عَرَفَةَ، فَقَالَ أَبُو سُفْيَانَ مَا هَذِهِ لَكَأَنَّهَا نَيْرَانُ عَرَفَةَ. فَقَالَ  
بُدَيْلُ بْنُ وَرْقَاءٍ نَيْرَانُ بَنِي عَمْرٍو. فَقَالَ أَبُو سُفْيَانَ عَمْرٍو أَقَلُّ مِنْ ذَلِكَ. فَرَأَاهُمْ  
نَاسٌ مِنْ حَرَسِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَذْرَكُوهُمْ فَأَخَذُوهُمْ، فَأَتَوْا بِهِمْ  
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَسْلَمَ أَبُو سُفْيَانَ، فَلَمَّا سَارَ قَالَ لِلْعَبَّاسِ "  
أَحْسِنَ أَبَا سُفْيَانَ عِنْدَ حَطْمِ الْحَيْلِ حَتَّى يَنْظُرَ إِلَى الْمُسْلِمِينَ". فَحَبَسَهُ الْعَبَّاسُ،  
فَجَعَلَتْ الْقَبَائِلُ تَمُرُّ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَمُرُّ كَتَيْبَةً كَتَيْبَةً عَلَى أَبِي  
سُفْيَانَ، فَمَرَّتْ كَتَيْبَةً قَالَ يَا عَبَّاسُ مَنْ هَذِهِ قَالَ هَذِهِ غِفَارٌ. قَالَ مَا لِي وَلِغِفَارٍ  
ثُمَّ مَرَّتْ جُهَيْنَةُ، قَالَ مِثْلَ ذَلِكَ، ثُمَّ مَرَّتْ سَعْدُ بْنُ هُدَيْمٍ، فَقَالَ مِثْلَ ذَلِكَ،  
وَمَرَّتْ سُلَيْمٌ، فَقَالَ مِثْلَ ذَلِكَ، حَتَّى أَقْبَلَتْ كَتَيْبَةً لَمْ يَرَ مِثْلَهَا، قَالَ مَنْ هَذِهِ

<sup>205</sup> Afendi Mat Nor et al. 2016. *Sīrah Tahun 4*. Negeri Sembilan: Majlis Agama Islām Negeri Sembilan. p. 32.

قَالَ هَؤُلَاءِ الْأَنْصَارُ عَلَيْهِمْ سَعْدُ بْنُ عَبْدِ الرَّايَّةِ. فَقَالَ سَعْدُ بْنُ عَبْدِ الرَّايَّةِ يَا  
أَبَا سُفْيَانَ الْيَوْمُ يَوْمُ الْمَلْحَمَةِ، الْيَوْمُ تُسْتَحَلُّ الْكَعْبَةُ. فَقَالَ أَبُو سُفْيَانَ يَا عَبَّاسُ  
حَبَّذَا يَوْمَ الدِّمَارِ. ثُمَّ جَاءَتْ كَتِيبَةٌ، وَهِيَ أَقْلُ الْكَتَائِبِ، فِيهِمْ رَسُولُ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابُهُ، وَرَايَةُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعَ الرَّبِيعِ بْنِ الْعَوَّامِ،  
فَلَمَّا مَرَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِأَبِي سُفْيَانَ قَالَ أَلَمْ تَعْلَمْ مَا قَالَ سَعْدُ  
بْنُ عَبْدِ الرَّايَّةِ قَالَ "مَا قَالَ". قَالَ كَذَا وَكَذَا. فَقَالَ "كَذَبَ سَعْدُ، وَلَكِنْ هَذَا يَوْمُ  
يُعْظَمُ اللَّهُ فِيهِ الْكَعْبَةُ، وَيَوْمٌ تُكْسَى فِيهِ الْكَعْبَةُ". قَالَ وَأَمَرَ رَسُولُ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ تُرَكَّزَ رَايَتُهُ بِالْحَجُونَ. قَالَ عُرْوَةُ وَأَحْبَرَنِي نَافِعُ بْنُ جُبَيْرِ بْنِ  
مُطْعِمٍ قَالَ سَمِعْتُ الْعَبَّاسَ يَقُولُ لِلرَّبِيعِ بْنِ الْعَوَّامِ يَا أَبَا عَبْدِ اللَّهِ، هَا هُنَا أَمْرَكَ  
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ تُرَكَّزَ الرَّايَةُ، قَالَ وَأَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ يَوْمَئِذٍ خَالِدُ بْنُ الْوَلِيدِ أَنْ يَدْخُلَ مِنْ أَعْلَى مَكَّةَ مِنْ كَدَاءٍ، وَدَخَلَ  
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ كَدَاءٍ، فَقَتِلَ مِنْ حَيْلِ خَالِدِ يَوْمَئِذٍ رَجُلَانِ حَبِيشُ  
بْنُ الْأَشْعَرِ وَكُرْزُ بْنُ جَابِرِ الْفَهْرِيُّ.<sup>206</sup>

Meaning: When the prophet ﷺ set out the conquest and this news reached the Quraish, Abu Sufyan, Hakim bin Hizam and Budail bin Waraqah went out to gather information about the prophet ﷺ. When they reached a place called Marr-az-Zahran, they saw many fires as if they were the fires of `Arafat. Abu Sufyan said, "What is this? It looked like the fires of `Arafat." Budail bin Waraqah said, "'`Amr tribe are lesser than this."

<sup>206</sup> Al-Bukhāri, Muḥammad Bin Isma'īl. 1980. *al-Jāmi' al-Ṣaḥīḥ al-Musnad al-Mukhtaṣar Min Umūri Rasūlillāhi Wa Sunanihi Wa Ayyāmihī*. Cairo: al-Maṭba'ah al-Salafiyyah. v.3. p.149. #4280.

Some of the prophet's guards saw them, caught them and brought them to the prophet ﷺ. Abu Sufyan embraced Islam. When the Prophet ﷺ proceeded, he said to al-Abbas, "Let Abu Sufyan stand on the top of the hill so that he can look at the Muslims. So al-`Abbas brought him standing on the hill and the Muslim armies started passing by in front of Abu Sufyan in their companies. One of the batch passed and Abu Sufyan said, "O `Abbas, who are they?" `Abbas said, "They are Ghifar tribe." Abu Sufyan said, "I have nothing to do with Ghifar." Then Juhaina tribe passed by and he said the same thing. Then, Sa`d bin Huzaim tribe passed by and he said same thing. Then Sulaym tribe passed by and he also said the same thing. Then, there was a tribe that Abu Sufyan had not recognise. He asked, "Who are they?" `Abbas said, "They are the Anṣar, lead by Sa`d bin Ubadah, which he also holds the flag." Sa`d bin Ubada said, "O Abu Sufyan, today is the day of a great battle and today the Ka`ba will be permissible." Abu Sufyan said, "O `Abbas, how great the day of destruction is!" Then another batch of warriors which was the smallest of all the platuns, and one of them was the prophet ﷺ and his companions with the flag of the Prophet ﷺ was carried by al-Zubair bin Al Awwam. When the prophet ﷺ passed by Abu Sufyan, the people said to the prophet, "Do you know what Sa`d bin 'Ubadah said?" The Prophet ﷺ said, "What did he said?" Abu Sufyan said, "He said so-and-so." The Prophet ﷺ said, "Sa`d lied. Today, Allah will give superiority to the Ka`ba and today the Ka`ba will be covered with a covering." The prophet ﷺ ordered that his flag be fixed at al-Hajun. `Urwa narrated that: Nafi` bin Jubair bin Mut`im said, "I heard al-Abbas saying to al-Zubair Bin al-`Awwam, 'O Abu `Abdullah! Did the prophet ﷺ ordered you to fix the flag here?" The prophet ﷺ ordered Khālid Bin al-Walīd to enter Mecca from its upper part from Kada`, while the Prophet ﷺ himself will enter from Kuda. Two men from the cavalry of Khālid Bin al-Walīd, namely as Hubaish Bin al-Ash'ar and Kurz Bin Jabir Al-Fihri.

The event was reported in a ḥadīth narrated by al-Bukhāri in Ṣaḥīḥ al-Bukhāri. Al-Bukhāri narrated the ḥadīth from 'Ubaid Bin Isma'il, he narrated from Abu Usamah, from Hishām Bin 'Urwah, from his father RA. The ḥadīth was only reported from this way of



narration. From the narration reported by al-Bukhāri, the narrators' chain seems incomplete due to no companions name mentioned between 'Urwah Bin Zubair and Prophet Muḥammad ﷺ. But, according to Ibn Hajar al-'Asqalāni, al-Bukhāri meant to narrate the ḥadīth through the way of 'Urwah Bin Zubair, which he narrated from Nāfi' Bin Jubair Bin Muṭ'im, from al-'Abbas Bin Abd al-Muṭallib and al-Zubair Bin al-'Awwam.<sup>207</sup> Hence, this ḥadīth reported as authentic, instead of *ḍa'if mursal* due to the complete narrators' chain was identifiable.



---

<sup>207</sup> Al-'Asqalani. Muḥammad Bin Ali Bin Hajar al-'Asqalani. 1960. *Fatḥ al-Bari Fi Sharḥ Ṣaḥīḥ al-Bukhāri*. Beirut: al-Maktabah al-Salafiah. v. 8. p. 5.

## Twelfth Ḥadīth: Prophet Muḥammad ﷺ Destroyed 360 Idols around Kaabah

### a. *Takhrīj* of the ḥadīth

The textbook quoted the event of Prophet Muḥammad ﷺ destroyed 360 idols around Kaabah upon the conquest of Mecca.<sup>208</sup> The ḥadīth on this matter is as stated below:

دَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَكَّةَ يَوْمَ الْفَتْحِ وَحَوْلَ الْبَيْتِ سِتُّونَ وَثَلَاثُمِائَةً  
نُصِبَ، فَجَعَلَ يَطْعُنُهَا بِعُودٍ فِي يَدِهِ وَيَقُولُ "جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ، جَاءَ  
الْحَقُّ، وَمَا يُبْدِي الْبَاطِلُ وَمَا يُعِيدُ".<sup>209</sup>

Meaning: The prophet ﷺ entered Mecca on the day of conquest, he found out there was a total of 360 idols around the Ka'bah. He destroyed the idols by himself and said, "The truth has come and the oppression has perished."

The event mentioned is in line with a ḥadīth reported by al-Bukhāri, Muslim<sup>210</sup> and al-Tirmidhi<sup>211</sup> in their books. Al-Bukhāri reported the ḥadīth 2 times in his book with different chain of narrators, while Muslim and al-Tirmidhi reported 1 ḥadīth respectively. Besides, Aḥmad, al-Ṭabari, al-Ṭabrani and Ibn Ḥibban were among the other scholars that reported this ḥadīth. All of the ḥadīths are reported as authentic.

<sup>208</sup> Afendi Mat Nor et al. 2016. *Sīrah Tahun 4*. Negeri Sembilan: Majlis Agama Islām Negeri Sembilan. p. 34.

<sup>209</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-Salafiyyah. v. 3. p. 150. #4287.

<sup>210</sup> Muslim, Abu al-Hussain Muslim Bin al-Hajjaj al-Qushairi al-Naisaburi. 1997. *Ṣaḥīḥ Muslim*. Riyad: Dar al-Ṭibah. p. 857. #1781.

<sup>211</sup> Al-Tirmidhi, Muḥammad Bin 'Isa al-Tirmidhi. 1996. *Jāmi' al-Tirmidhi*. Beirut: Dar al-Gharb al-Islāmi. v. 5. p. 207. #3138.

### Thirteenth Ḥadīth: Prophet Muḥammad ﷺ Circumambulated around Kaabah (Ṭawaf) During the Conquest of Mecca

#### a. *Takhrīj* of the ḥadīth

In the textbook, it stated that Prophet Muḥammad ﷺ tawaf around Kaabah during the conquest of Mecca. After circumambulated the Ka'bah, the prophet ﷺ also destroyed the idols around it.<sup>212</sup> The researcher found that this event was quoted from a ḥadīth which is reported by Muslim. He reported that:

وَفَدَتْ وَفُودٌ إِلَى مُعَاوِيَةَ وَذَلِكَ فِي رَمَضَانَ فَكَانَ يَصْنَعُ بَعْضُنَا لِبَعْضٍ الطَّعَامَ  
فَكَانَ أَبُو هُرَيْرَةَ مِمَّا يُكْتَبُ أَنْ يَدْعُونَا إِلَى رَحْلِهِ فَقُلْتُ أَلَا أَصْنَعُ طَعَامًا فَأَدْعُوهُمْ  
إِلَى رَحْلِي فَأَمَرْتُ بِطَعَامٍ يُصْنَعُ ثُمَّ لَقِيتُ أَبَا هُرَيْرَةَ مِنَ الْعَشِيِّ فَقُلْتُ الدَّعْوَةُ  
عِنْدِي اللَّيْلَةَ فَقَالَ سَبَقْتَنِي. قُلْتُ نَعَمْ. فَدَعَوْتُهُمْ فَقَالَ أَبُو هُرَيْرَةَ أَلَا أُعَلِّمُكُمْ  
بِحَدِيثٍ مِنْ حَدِيثِكُمْ يَا مَعْشَرَ الْأَنْصَارِ ثُمَّ ذَكَرَ فَتَحَ مَكَّةَ فَقَالَ أَقْبَلَ رَسُولُ  
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى قَدِمَ مَكَّةَ فَبَعَثَ الرَّبِيعَ عَلَى إِحْدَى الْمُجَنَّبَتَيْنِ  
وَبَعَثَ حَالِدًا عَلَى الْمُجَنَّبَةِ الْأُخْرَى وَبَعَثَ أَبَا عُبَيْدَةَ عَلَى الْحُسْرِ فَأَخَذُوا بَطْنَ  
الْوَادِي وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي كَيْبَةِ - قَالَ - فَنَظَرَ فَرَأَنِي فَقَالَ  
"أَبُو هُرَيْرَةَ". قُلْتُ لَبَيْكَ يَا رَسُولَ اللَّهِ. فَقَالَ "لَا يَأْتِينِي إِلَّا الْأَنْصَارِيُّ". زَادَ  
غَيْرُ شَيْبَانَ فَقَالَ "اهْتِفْ لِي بِالْأَنْصَارِ". قَالَ فَأَطَافُوا بِهِ وَوَبَّشَتْ فُرُشُ أَوْبَاشًا  
لَهَا وَاتَّبَعَاءًا. فَقَالُوا نُقَدِّمُ هَؤُلَاءِ فَإِنْ كَانَ لَهُمْ شَيْءٌ كُنَّا مَعَهُمْ. وَإِنْ أُصِيبُوا  
أَعْطَيْنَا الَّذِي سَأَلْنَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "تَرَوْنَ إِلَى أَوْبَاشِ

<sup>212</sup> Afendi Mat Nor et al. 2016. *Sīrah Tahun 4*. Negeri Sembilan: Majlis Agama Islām Negeri Sembilan. p. 34.

قُرَيْشٍ وَأَتْبَاعِهِمْ". ثُمَّ قَالَ بِيَدَيْهِ إِحْدَاهُمَا عَلَى الْأُخْرَى ثُمَّ قَالَ "حَتَّى تُؤَافُونِي  
 بِالصَّفَا". قَالَ فَاذْهَبْنَا فَمَا شَاءَ أَحَدٌ مِنَّا أَنْ يَفْتُلَ أَحَدًا إِلَّا فَتَلَهُ وَمَا أَحَدٌ  
 مِنْهُمْ يُوجِّهُ إِلَيْنَا شَيْئًا - قَالَ - فَجَاءَ أَبُو سُفْيَانَ فَقَالَ يَا رَسُولَ اللَّهِ أُبِيحَتْ  
 حَضْرَاءُ قُرَيْشٍ لَأَقْرَيْشَ بَعْدَ الْيَوْمِ. ثُمَّ قَالَ "مَنْ دَخَلَ دَارَ أَبِي سُفْيَانَ فَهُوَ  
 آمِنٌ". فَقَالَتِ الْأَنْصَارُ بَعْضُهُمْ لِبَعْضٍ أَمَّا الرَّجُلُ فَأَذْرَكْتُهُ رَغْبَةً فِي قَرَيْبِهِ وَرَأْفَةً  
 بَعْشِيرَتِهِ. قَالَ أَبُو هُرَيْرَةَ وَجَاءَ الْوَحْيُ وَكَانَ إِذَا جَاءَ الْوَحْيُ لَا يَحْفَى عَلَيْنَا فَإِذَا  
 جَاءَ فَلَيْسَ أَحَدٌ يَرْفَعُ طَرْفَهُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى يَنْقُضِي  
 الْوَحْيُ فَلَمَّا انْقَضَى الْوَحْيُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "يَا مَعْشَرَ  
 الْأَنْصَارِ". قَالُوا لَبَيْكَ يَا رَسُولَ اللَّهِ قَالَ "قُلْتُمْ أَمَّا الرَّجُلُ فَأَذْرَكْتُهُ رَغْبَةً فِي  
 قَرَيْبِهِ". قَالُوا قَدْ كَانَ ذَلِكَ. قَالَ "كَلَّا إِنَِّّي عَبْدُ اللَّهِ وَرَسُولُهُ هَاجَرْتُ إِلَى اللَّهِ  
 وَإِلَيْكُمْ وَالْمَحْيَا مَحْيَاكُمْ وَالْمَمَاتُ مَمَاتُكُمْ". فَأَقْبَلُوا إِلَيْهِ يَبْكُونَ وَيَقُولُونَ وَاللَّهِ  
 مَا قُلْنَا الَّذِي قُلْنَا إِلَّا الضَّنَّ بِاللَّهِ وَرَسُولِهِ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
 وَسَلَّمَ "إِنَّ اللَّهَ وَرَسُولَهُ يُصَدِّقَانِكُمْ وَيَعْذِرَانِكُمْ". قَالَ فَأَقْبَلَ النَّاسُ إِلَى دَارِ أَبِي  
 سُفْيَانَ وَأَعْلَقَ النَّاسُ أَبْوَابَهُمْ - قَالَ - وَأَقْبَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
 حَتَّى أَقْبَلَ إِلَى الْحَجْرِ فَاسْتَلَمَهُ ثُمَّ طَافَ بِالْبَيْتِ - قَالَ - فَأَتَى عَلَى صَنْمٍ إِلَى  
 جَنْبِ الْبَيْتِ كَانُوا يَعْبُدُونَهُ - قَالَ - وَفِي يَدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
 قَوْسٌ وَهُوَ آخِذٌ بِسِيَةِ الْقَوْسِ فَلَمَّا أَتَى عَلَى الصَنْمِ جَعَلَ يَطْعُنُهُ فِي عَيْنِهِ وَيَقُولُ

"جَاءَ الْحَقُّ وَرَهَقَ الْبَاطِلُ". فَلَمَّا فَرَغَ مِنْ طَوَافِهِ أَتَى الصَّفَا فَعَلَا عَلَيْهِ حَتَّى

نَظَرَ إِلَى الْبَيْتِ وَرَفَعَ يَدَيْهِ فَجَعَلَ يَحْمَدُ اللَّهَ وَيَدْعُو بِمَا شَاءَ أَنْ يَدْعُو.<sup>213</sup>

Meaning: There were many delegations came to Mu'awiyah in the month of Ramaḍan. On that time, we will prepare food for one another. Abu Hurairah was one of those who frequently invited us to his house. I said, "Should I prepare food and invite them?" I ordered meals for the delegations. I met Abu Hurairah in the evening and said, "Come to my house to have a meal with me tonight." He said, "You have anticipated me." I said, "Yes, and invite them to my house as well." While they arrived, the food was not ready. In the meantime, I asked Abu Hurairah, "Should you tell us a story of your experience with the prophet?" He said, "Sure." He then told us the story of the conquest of Mecca and said, "The prophet ﷺ advanced until he reached Mecca. He coordinated Zubair to be on his right flank and Khalid will be on the left, and he despatched Abu Ubaidah without armoury squad. They advanced into the city. The prophet ﷺ was in the midst of a large contingent of fighters. He saw me and said: "O Abu Hurairah." I said, "I am here at your call, Messenger of Allah." He said, "Let no one come to me except the 'Ansar, so call the Ansar to me." Abu Hurairah continued: So they gathered around him. The Quraish also gathered their groups and their followers, and said: We send these forward. If they get anything, we shall be with them, and if we lose, we shall be paid whatever we have asked for. The prophet ﷺ said to the Ansar, "You see the ruffians and the followers of the Quraish. And he indicated by one of his hands over the other that they should be killed and said: Meet me at al-Safa. At this time, if we want to kill someone, we may kill them. Abu Huraira continued: Then Abu Sufyan came and said, "O messenger of Allah, the blood of the Quraish has become very cheap. There will be no Quraish from today onwards. Then the prophet said, "Who enter Abu Sufyan's house, he

<sup>213</sup> Muslim, Abu al-Hussain Muslim Bin al-Hajjaj al-Qushairi al-Naisaburi. 1997. *Ṣaḥīḥ Muslim*. Riyad: Dar al-Ṭibah. p. 178. #1780.

will be safe.” Some of the Ansar whispered among themselves, “Above all, he loves his city and the sensitivity towards his relations has influenced him.” Abu Huraira said: The revelation came to the Prophet ﷺ. On that time, none of us would dare raise his eyes to the prophet ﷺ until the revelation has ended. When the revelation ended, the prophet ﷺ said, “O Ansar!” They said, “Here we are at your command, Messenger of Allah.” He said, “You were saying that love for his city and the sensitivity towards his people have influenced this man.” They said, “So it was.” He said, “No, never. I am a servant of Allah and His messenger. I migrated towards Allah and towards you. I will live and die together with you.” Then, they turned towards him in tears and they said, “By Allah, we said what we said because of our tenacious attachment to Allah and his Messenger.” The prophet ﷺ said: “Surely, Allah and His Messenger testify to your statements and accept your apology.” Abu Hurairah continued, “People get into Abu Sufyan’s house and locked the doors.” The prophet ﷺ proceeded until he approached the black stone. He kissed it and circumambulated the Ka'bah. He moves near the idols beside the Ka'bah which was worshipped by the disbelievers. The prophet ﷺ had a bow in his hand, and he was holding it from a corner. When he came near the idols, he began to pierce its eyes with the bow and said, “The truth has been established and falsehood has perished. When he had finished the circumambulation, he came to Safa', ascended it until where he could see the Ka'bah. He raised his hands and praised Allah and prayed what he wanted to pray.

Besides, Ibn Hisham also reported the ḥadīth in his book of *al-Sīrah al-Nababiyyah* with another transmitters’ chain.<sup>214</sup> In his writing, Ibn Ishāq narrated this event from the way of Muḥammad Bin Ja'far Bin al-Zubair, from 'Ubaidullah Bin 'Abdullah Bin Abi Thaur, from Ṣafiyyah Binti Shaibah. Al-Dhahabi reported the same ḥadīth with the same chain of narrators in his book.<sup>215</sup>

<sup>214</sup> Ibn Hishām, Abd al-Malik Bin Hishām. 1955. *Sīrah Ibn Hishām*, Egypt: Sharkah Maktabah Wa Muṭaba'ah Muṣṭofā al-Bābi al-Ḥalbi Wa Aulādiḥ. v. 2. p. 411.

<sup>215</sup> Al-Dhahabi, Muḥammad Bin Ahmad Bin 'Uthman. 1986. *Tārikh al-Islām*. Dar al-Kitāb al-'Arabi. p. 552.

b. Analysis of the isnād

The authenticity of Ibn Ishāq was thoroughly explained in the discussion of Prophet Muḥammad ﷺ went to al-Abwa. The researcher agreed on the scholars' view on the trustworthiness of Ibn Ishāq in ḥadīth narrations.

Muḥammad Bin Ja'far Bin al-Zubair was examined as trustworthy and excellent by Ibn Hajar al-'Asqalāni,<sup>216</sup> al-Dhahabi<sup>217</sup> and Abu Ḥatim al-Rāzi,<sup>218</sup> while Abu Zur'ah al-Rāzi examined him as *ṣadūq*.<sup>219</sup> The researcher agreed with the majority who evaluated Muḥammad Bin Ja'far Bin al-Zubair as trustworthy and excellent narrator due to no evidence that degraded his status to *ṣadūq*.

Al-Bukhāri,<sup>220</sup> al-Dhahabi<sup>221</sup> and Ibn Hajar al-'Asqalāni<sup>222</sup> evaluated 'Ubaidullah Bin 'Abdullah Bin Abi Thaur as a trustworthy and excellent narrator. While Ṣaffiyah Binti Shaibah reported by al-'Ijli as trustworthy and excellent narrator from the companion's successor (*tabi'in*).<sup>223</sup>

c. Justification on the ḥadīth

The ḥadīth which reported by Muslim is undeniably authentic. However, the ḥadīth reported by Ibn Ishāq is *ḍa'if mursal* due to the narrations' chain is not connected between Ṣaffiyah Binti Shaibah and Prophet Muḥammad ﷺ. Ṣaffiyah Binti Shaibah is one of the companion's successor (*tabi'in*), which was not seen the prophet ﷺ directly.

<sup>216</sup> Al-'Asqalani, Ahmad Bin 'Ali Bin Hajar. *Taḥrīr Taqrīb Tahdhīb*. Beirut: Muassasah al-Risalah. v. 3. p. 222.

<sup>217</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. 161.

<sup>218</sup> Abu Hatim al-Razi, Muḥammad Bin Idris al-Razi. 2006. *Ilal al-Ḥadīth*. Riyad: al-Ṭob'ah al-Kāmilah. p. 252.

<sup>219</sup> *ibid.* p. 253.

<sup>220</sup> Al-Bukhāri, Muḥammad Bin Isma'il. n.d. *al-Tārikh al-Kabir*. n.pl: n.pb. v. 5. p. 386.

<sup>221</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. 281.

<sup>222</sup> Al-'Asqalani, Ahmad Bin 'Ali Bin Hajar. *Taḥrīr Taqrīb Tahdhīb*. Beirut: Muassasah al-Risalah. v. 2. p. 408.

<sup>223</sup> Al-'Ijli, Ahmad Bin 'Abdullah Bin Sōleh. 1984. *Tārikh al-Thiqāt*. Beirut: Dar al-Kutub al-'Ilmiyyah. p. 520.

## Fourteenth Ḥadīth: Prophet Muḥammad ﷺ Sent 2 of His Companions to Learn on Manufacturing *Manjāniq* and *Dubābah*

### a. *Takhrīj* of the ḥadīth

The textbook author stated that Prophet Muḥammad ﷺ sent 2 of his companions to Jarashi (Damshiq) to learn the constructing of trebuchet (*al-manjāniq*) and tank (*al-dubābah*).<sup>224</sup> The narration on this matter can only be found through the statement of Ibn Hishām in his book of *al-Sīrah al-Nabawiyyah*.<sup>225</sup> He reported that:

ولم يشهد حينئذ ولا حصار الطائف عروة بن مسعود، ولا غيدن بن سلمة،  
كانا بجرش، يتعلمان صنعة الدبابات والمجانيق والضبور.

Meaning: They did not join the war of Ḥunain and Tāif, which are ‘Urwah Bin Mas’ud and Ghaidan Bin Salamah. They went to Jarash to learn the manufacturing of trebuchet and tank.

In his book, Ibn Hishām did not state the full narrators’ chain for the ḥadīth. Thus, there are no narrators to be evaluated.

### b. Justification on the ḥadīth

Since Ibn Hishām did not state the full narrators’ chain for the ḥadīth, the ḥadīth considered as *ḍa’if* due to a complete chain of narrators for the ḥadīth is unidentifiable. Ibn Hishām was neither the companion of Prophet Muḥammad ﷺ nor the companion’s successor (*tabi’in*). Thus, the ḥadīth is reported as *ḍa’if mursal*.

<sup>224</sup> Afendi Mat Nor et al. 2016. *Sīrah Tahun 4*. Negeri Sembilan: Majlis Agama Islām Negeri Sembilan. p. 57.

<sup>225</sup> Ibn Hishām, Abd al-Malik Bin Hishām. 1955. *Sīrah Ibn Hishām*, Egypt: Sharkah Maktabah Wa Muṭaba’ah Muṣṭofā al-Bābi al-Ḥalbi Wa Aulādiḥ. v. 2. p. 478.



### 3.5 Ḥadīths in Prophetic Biography Standard 5 Textbook

#### First Ḥadīth: Prophet Muḥammad Preached on the Pillars of Islam and Beliefs (Iman)

##### a. *Takhrīj* of the ḥadīth

The textbook stated that Prophet Muḥammad ﷺ taught his companions on the five pillars of Islam and six pillars of beliefs.<sup>226</sup> After a thorough research, the researcher believed that this statement was extracted from a ḥadīth that narrated through the authority of Umar RA, Prophet Muḥammad ﷺ said:

بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ  
شَدِيدُ بَيَاضِ الثِّيَابِ شَدِيدُ سَوَادِ الشَّعْرِ لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ وَلَا يَعْرِفُهُ مِنَّا  
أَحَدٌ حَتَّى جَلَسَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ وَوَضَعَ  
كَفَّيْهِ عَلَى فَخْذَيْهِ وَقَالَ يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ . فَقَالَ رَسُولُ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ " الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ  
وَتُقِيمَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ وَتَصُومَ رَمَضَانَ وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا  
. قَالَ صَدَقْتَ . قَالَ فَعَجَبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ . قَالَ فَأَخْبِرْنِي عَنِ الْإِيمَانِ .  
قَالَ " أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقَدَرِ حَيْثُ  
وَشَرَّهُ " . قَالَ صَدَقْتَ . قَالَ فَأَخْبِرْنِي عَنِ الْإِحْسَانِ . قَالَ " أَنْ تُعْبُدَ اللَّهَ  
كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ " . قَالَ فَأَخْبِرْنِي عَنِ السَّاعَةِ . قَالَ " مَا  
الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ " . قَالَ فَأَخْبِرْنِي عَنْ أَمَارَتِهَا . قَالَ " أَنْ

<sup>226</sup> Afendi Mat Nor et al. 2016. *Sīrah Tahun 5*. Negeri Sembilan: Majlis Agama Islām Negeri Sembilan. p. 3.

تَلَدَ الْأَمَّةُ رَبَّتَهَا وَأَنَّ تَرَى الْحَفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ

" . قَالَ ثُمَّ انْطَلَقَ فَلَبِثْتُ مَلِيًّا ثُمَّ قَالَ لِي " يَا عُمَرُ أَتَدْرِي مَنْ السَّائِلُ " . قُلْتُ

اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ " فَإِنَّهُ جِبْرِيلُ أَنَا كُمْ يُعَلِّمُكُمْ دِينَكُمْ " .<sup>227</sup>

Meaning: One day, while we were sitting with the prophet ﷺ, a man came to us who wore a very white robe, with a very black hair, which was not look like a traveller, and none of us could recognise him. He said in front of the prophet ﷺ by joining his knees with the prophet's knees, and he also placed both of his palms on his thighs. He said, 'O Muhammad, tell me about Islām.' Then, Prophet Muhammad ﷺ said, 'Islam is you testify that there is no other gods than Allah and I am the Allah's messenger, pray 5 times a day, pay the alms-giving, fasting during Ramadan month and to go for pilgrimage to whom capable.' The man said, 'you are right.' We was curious since the man asked the prophet, but then he said that the prophet is right. He said, 'tell me about Īmān'. The prophet replied, ' Īmān is believing Allah ﷻ, the angels, the books (words of Allah), the messengers of Allah, the day of resurrection and to accept what has destined to you, whether good or bad. The man said, 'you are right'. Then he said, 'tell me about Iḥsān '. The prophet said, 'Iḥsān is you are worshipping Allah as like you seen Him. Indeed you have not seen Him, but He sees you'. The man said, 'you are right'. The man said, 'tell me about the day of resurrection'. The prophet said, 'the asker knows better'. Then the man said, 'tell me about the signs'. The prophet said, 'when slave mothers have giving birth her own master, and when the barefoots and destitute shepherds build tall buildings'. The man then went off, but i stayed with the prophet for a long while. Then he asked me, 'do you know who he is?' I replied, 'Allah and His apostle know better'. The prophet said: 'he is Gabriel, who came to teach you about your religion'.

<sup>227</sup> Muslim, Abu al-Hussain Muslim Bin al-Hajjaj al-Qushairi al-Naisaburi. 1997. *Ṣaḥīḥ Muslim*. Riyad: Dar al-Ṭībah. p. 23. #8.

The ḥadīth was narrated by Muslim in his book of *al-Ṣaḥīḥ*. The narration is reported as authentic.



## Second Ḥadīth: The Angels Created From the Light

### a. *Takhrīj* of the ḥadīth

The creation of the angels was described by Prophet Muḥammad ﷺ in his ḥadīth, reported by Muslim. In the ḥadīth, he mentioned the source of the creation of angels, devils and humans. The ḥadīth was reported as follows:

خُلِقَتِ الْمَلَائِكَةُ مِنْ نُورٍ وَخُلِقَ الْجَانُّ مِنْ مَارِجٍ مِنْ نَارٍ وَخُلِقَ آدَمُ مِنْ مِمَّا وُصِفَ  
لَكُمْ.<sup>228</sup>

Meaning: He (Allah ﷻ) has created the angels from light, the genie from fire and while Adam is created from what has described to you (soil).

The above ḥadīth quoted from the narration by Muslim. Besides Muslim, Ibn Ḥibbān also reported the ḥadīth from the same prophet's companion,<sup>229</sup> which was Aishah RA. Both ḥadīths are reported as authentic.

<sup>228</sup> Muslim, Abu al-Hussain Muslim Bin al-Hajjaj al-Qushairi al-Naisaburi. 1997. *Ṣaḥīḥ Muslim*. Riyad: Dar al-Ṭībah. p. 1364. #2996.

<sup>229</sup> Ibn Ḥibbān, Abu Ḥātim Muḥammad Bin Ḥibbān al-Khurasānī. 2004. *Ṣaḥīḥ Ibn Ḥibbān*. Beirut: Dar al-Ma'rifah. p. 1636. #6155.

### Third Ḥadīth: Isra' Mi'raj

#### a. *Takhrīj* of the ḥadīth

In the syllabus of *Sīrah* for standard five students, the textbook discussed the events of Isra' and Mi'raj in brief. Among of the discussions, the author mentioned that Prophet Muḥammad ﷺ received the commandment of 50 times of prayers before it was reduced into five time prayers by Allah ﷻ. The textbook also mentioned that the reward for fulfilling the obligatory should be given as fifty prayers reward, instead of five.<sup>230</sup>

The statement written in the textbook is corresponding with a ḥadīth narrated al-Bukhāri, Muslim<sup>231</sup> and al-Nasaie<sup>232</sup>. The original text of the ḥadīth is as follows:

يَقُولُ لَيْلَةَ أُسْرِي بَرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ مَسْجِدِ الْكَعْبَةِ أَنَّهُ جَاءَهُ  
ثَلَاثَةٌ نَفَرٍ قَبْلَ أَنْ يُوحَى إِلَيْهِ وَهُوَ نَائِمٌ فِي الْمَسْجِدِ الْحَرَامِ، فَقَالَ أَوْلَهُمْ أَيُّهُمْ  
هُوَ فَقَالَ أَوْسَطُهُمْ هُوَ خَيْرُهُمْ. فَقَالَ آخِرُهُمْ حُدُوا خَيْرُهُمْ. فَكَانَتْ تِلْكَ اللَّيْلَةَ،  
فَلَمْ يَرَهُمْ حَتَّى أَتَوْهُ لَيْلَةَ أُخْرَى فِيمَا يَرَى قَلْبُهُ، وَتَنَامُ عَيْنُهُ وَلَا يَنَامُ قَلْبُهُ وَكَذَلِكَ  
الْأَنْبِيَاءُ تَنَامُ أَعْيُنُهُمْ وَلَا تَنَامُ قُلُوبُهُمْ، فَلَمْ يُكَلِّمُوهُ حَتَّى احْتَمَلُوهُ فَوَضَعُوهُ عِنْدَ  
بُئْرِ زَمْزَمَ فَتَوَلَّاهُ مِنْهُمْ جِبْرِيْلُ فَشَقَّ جِبْرِيْلُ مَا بَيْنَ نَحْرِهِ إِلَى لَبْتِهِ حَتَّى فَرَغَ مِنْ  
صَدْرِهِ وَجَوْفِهِ، فَعَسَلَهُ مِنْ مَاءِ زَمْزَمَ بِيَدِهِ، حَتَّى أَنْقَى جَوْفَهُ، ثُمَّ أَنَبِي بَطَسَتْ مِنْ  
ذَهَبٍ فِيهِ تَوْرٌ مِنْ ذَهَبٍ مَحْشُوًّا إِيمَانًا وَحِكْمَةً، فَحَشَا بِهِ صَدْرَهُ وَلَعَادِيْدَهُ .  
يَعْنِي عُرُوقَ حَلْقِهِ . ثُمَّ أَطْبَقَهُ ثُمَّ عَرَجَ بِهِ إِلَى السَّمَاءِ الدُّنْيَا فَضَرَبَ بِأَبَا مِنْ

<sup>230</sup> Afendi Mat Nor et al. 2016. *Sīrah Tahun 5*. Negeri Sembilan: Majlis Agama Islām Negeri Sembilan. p.

12.

<sup>231</sup> Muslim, Abu al-Hussain Muslim Bin al-Hajjaj al-Qushairi al-Naisaburi. 1997. *Ṣaḥīḥ Muslim*. Riyad: Dar al-Ṭībah. p. 85. #162.

<sup>232</sup> al-Nasaie, Ahmad Bin Shu'aib Bin 'Ali. *Sunan al-Nasaie*. Riyad: Dār al-Ḥadoroh Li al-Nashr Wa al-Tauzī'. p. 67. #449-450.

أَبْوَابَهَا فَنَادَاهُ أَهْلُ السَّمَاءِ مَنْ هَذَا فَقَالَ جِبْرِيلُ. قَالُوا وَمَنْ مَعَكَ قَالَ مَعِيَ مُحَمَّدٌ. قَالَ وَقَدْ بُعِثَ قَالَ نَعَمْ. قَالُوا فَمَرْحَبًا بِهِ وَأَهْلًا. فَيَسْتَبْشِرُ بِهِ أَهْلُ السَّمَاءِ، لَا يَعْلَمُ أَهْلُ السَّمَاءِ بِمَا يُرِيدُ اللَّهُ بِهِ فِي الْأَرْضِ حَتَّى يُعْلِمَهُمْ، فَوَجَدَ فِي السَّمَاءِ الدُّنْيَا آدَمَ فَقَالَ لَهُ جِبْرِيلُ هَذَا أَبُوكَ فَسَلِّمْ عَلَيْهِ. فَسَلَّمَ عَلَيْهِ وَرَدَّ عَلَيْهِ آدَمُ وَقَالَ مَرْحَبًا وَأَهْلًا بِابْنِي، نَعَمْ الْإِبْنُ أَنْتَ. فَإِذَا هُوَ فِي السَّمَاءِ الدُّنْيَا بِنَهْرَيْنِ يَطْرِدَانِ فَقَالَ مَا هَذَانِ النَّهْرَانِ يَا جِبْرِيلُ قَالَ هَذَا النَّيْلُ وَالْفُرَاتُ عُنُصْرُهُمَا. ثُمَّ مَضَى بِهِ فِي السَّمَاءِ فَإِذَا هُوَ بِنَهْرٍ آخَرَ عَلَيْهِ قَصْرٌ مِنْ لَوْلُؤٍ وَزَبْرَجِدٍ فَضْرَبَ يَدَهُ فَإِذَا هُوَ مِسْكٌ قَالَ مَا هَذَا يَا جِبْرِيلُ قَالَ هَذَا الْكَوْثَرُ الَّذِي حَبًّا لَكَ رَبُّكَ. ثُمَّ عَرَجَ إِلَى السَّمَاءِ الثَّانِيَةِ فَقَالَتِ الْمَلَائِكَةُ لَهُ مِثْلَ مَا قَالَتْ لَهُ الْأُولَى مَنْ هَذَا قَالَ جِبْرِيلُ. قَالُوا وَمَنْ مَعَكَ قَالَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قَالُوا وَقَدْ بُعِثَ إِلَيْهِ قَالَ نَعَمْ. قَالُوا مَرْحَبًا بِهِ وَأَهْلًا. ثُمَّ عَرَجَ بِهِ إِلَى السَّمَاءِ الثَّلَاثَةِ وَقَالُوا لَهُ مِثْلَ مَا قَالَتِ الْأُولَى وَالثَّانِيَةُ، ثُمَّ عَرَجَ بِهِ إِلَى الرَّابِعَةِ فَقَالُوا لَهُ مِثْلَ ذَلِكَ، ثُمَّ عَرَجَ بِهِ إِلَى السَّمَاءِ الْخَامِسَةِ فَقَالُوا مِثْلَ ذَلِكَ، ثُمَّ عَرَجَ بِهِ إِلَى السَّمَاءِ السَّابِعَةِ فَقَالُوا لَهُ مِثْلَ ذَلِكَ، كُلُّ سَمَاءٍ فِيهَا أَنْبِيَاءٌ قَدْ سَمَّاهُمْ فَأَوْعِيَتْ مِنْهُمْ إِدْرِيسَ فِي الثَّانِيَةِ، وَهَارُونَ فِي الرَّابِعَةِ، وَآخَرَ فِي الْخَامِسَةِ لَمْ أَحْفَظِ اسْمَهُ، وَإِبْرَاهِيمَ فِي السَّادِسَةِ، وَمُوسَى فِي السَّابِعَةِ بِتَفْضِيلِ كَلَامِ اللَّهِ، فَقَالَ مُوسَى رَبِّ لَمْ أَظُنْ أَنْ يُرْفَعَ عَلَيَّ أَحَدٌ.

ثُمَّ عَلَا بِهِ فَوْقَ ذَلِكَ بِمَا لَا يَعْلَمُهُ إِلَّا اللَّهُ، حَتَّى جَاءَ سِدْرَةَ الْمُنْتَهَى وَدَنَا  
الْجَبَّارُ رَبُّ الْعِزَّةِ فَتَدَلَّى حَتَّى كَانَ مِنْهُ قَابَ قَوْسَيْنِ أَوْ أَدْنَى فَأَوْحَى اللَّهُ فِيمَا  
أَوْحَى إِلَيْهِ خَمْسِينَ صَلَاةً عَلَى أُمَّتِكَ كُلِّ يَوْمٍ وَلَيْلَةٍ. ثُمَّ هَبَطَ حَتَّى بَلَغَ مُوسَى  
فَاخْتَبَسَهُ مُوسَى فَقَالَ يَا مُحَمَّدُ مَاذَا عَهَدَ إِلَيْكَ رَبُّكَ قَالَ عَهْدَ إِلَيَّ خَمْسِينَ  
صَلَاةً كُلَّ يَوْمٍ وَلَيْلَةٍ. قَالَ إِنَّ أُمَّتَكَ لَا تَسْتَطِيعُ ذَلِكَ فَارْجِعْ فليُخَفِّفْ عَنْكَ  
رَبُّكَ وَعَنْهُمْ. فَالْتَفَتَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى جِبْرِيلَ كَأَنَّهُ يَسْتَشِيرُهُ فِي  
ذَلِكَ، فَأَشَارَ إِلَيْهِ جِبْرِيلُ أَنْ نَعَمْ إِنْ شِئْتَ. فَعَلَا بِهِ إِلَى الْجَبَّارِ فَقَالَ وَهُوَ مَكَانَهُ  
يَا رَبِّ خَفِّفْ عَنَّا، فَإِنَّ أُمَّتِي لَا تَسْتَطِيعُ هَذَا. فَوَضَعَ عَنْهُ عَشْرَ صَلَوَاتٍ ثُمَّ  
رَجَعَ إِلَى مُوسَى فَاخْتَبَسَهُ، فَلَمْ يَزَلْ يُرِدُّهُ مُوسَى إِلَى رَبِّهِ حَتَّى صَارَتْ إِلَى  
خَمْسِ صَلَوَاتٍ، ثُمَّ اخْتَبَسَهُ مُوسَى عِنْدَ الْخَمْسِ فَقَالَ يَا مُحَمَّدُ وَاللَّهِ لَقَدْ  
رَاوَدْتُ بَنِي إِسْرَائِيلَ قَوْمِي عَلَى أَدْنَى مِنْ هَذَا فَضَعُفُوا فَتَرَكُوهُ فَأَمَّتْكَ أَضْعَفُ  
أَجْسَادًا وَقُلُوبًا وَأَبْدَانًا وَأَبْصَارًا وَأَسْمَاعًا، فَارْجِعْ فليُخَفِّفْ عَنْكَ رَبُّكَ، كُلَّ ذَلِكَ  
يَلْتَفِتُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى جِبْرِيلَ لِيُشِيرَ عَلَيْهِ وَلَا يَكْرَهُ ذَلِكَ جِبْرِيلُ،  
فَرَفَعَهُ عِنْدَ الْخَامِسَةِ فَقَالَ يَا رَبِّ إِنَّ أُمَّتِي ضَعْفَاءُ أَجْسَادُهُمْ وَقُلُوبُهُمْ وَأَسْمَاعُهُمْ  
وَأَبْدَانُهُمْ فَخَفِّفْ عَنَّا فَقَالَ الْجَبَّارُ يَا مُحَمَّدُ. قَالَ لَبَّيْكَ وَسَعْدَيْكَ. قَالَ إِنَّهُ لَا  
يُبَدِّلُ الْقَوْلَ لَدَيَّ، كَمَا فَرَضْتُ عَلَيْكَ فِي أُمِّ الْكِتَابِ. قَالَ. فَكُلُّ حَسَنَةٍ بَعَشْرٍ  
أَمْثَالِهَا، فَهِيَ خَمْسُونَ فِي أُمِّ الْكِتَابِ وَهِيَ خَمْسٌ عَلَيْكَ. فَارْجِعْ إِلَى مُوسَى

فَقَالَ كَيْفَ فَعَلْتَ فَقَالَ خَفَّفَ عَنَّا أَعْطَانَا بِكُلِّ حَسَنَةٍ عَشْرَ أَمْثَالِهَا. قَالَ

مُوسَى قَدْ وَاللَّهِ رَأَوْتُ نَبِيَّ إِسْرَائِيلَ عَلَى أَدْنَى مِنْ ذَلِكَ فَتَرَكُوهُ، ارْجِعْ إِلَى رَبِّكَ

فَلْيُخَفِّفْ عَنكَ أَيضًا. قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا مُوسَى قَدْ وَاللَّهِ

اسْتَحْيَيْتُ مِنْ رَبِّي مِمَّا اخْتَلَفْتُ إِلَيْهِ. قَالَ فَاهْبِطْ بِاسْمِ اللَّهِ. قَالَ وَاسْتَيْقِظَ

وَهُوَ فِي مَسْجِدِ الْحَرَامِ.<sup>233</sup>

Meaning: On a captive night, the prophet ﷺ was brought by 3 men from the Masjid al-Ka'bah before he was inspired while he was sleeping in the Masjid al-Haram. The first person said, "Which one is him". Then the other person said, "The middle is the best among them". The last of them said, "Take their goodness". So that night, he did not see them until he came another night, he sees them through his heart while his eyes are sleeping. The prophets' eyes sleep but not their hearts. They did not talk to him until they put him at the well of Zamzam and he was taken from them by Gabriel. Gabriel cut between the prophet's throat to his heart until his chest and the cavity is visible. Then, he washed it by Zamzam water, until the purest hollow. Afterward, a golden bowl filled with the faith and wisdom has brought to him. They put it in the chest and brushed it. Then he limps into the lower sky. When he reached one of the sky doors, the people of the sky said, "Who is it?" Gabriel said, "I am Gabriel". The people of the sky asked, "Who is with you?" Gabriel said, "Muhammad". The people of the sky asked, "Is he ordered to be summoned?" Gabriel said, "Yes." People of the sky said, "Greetings and welcome to him". The people of the sky do not know what Allah's command to the earth is until He tells them. They found Adam in the first sky, and Gabriel said to Prophet Muhammad ﷺ, "This is your father." Adam greeted him and said, "Welcome to you my son. The best son you are". While in the first layer of the sky, there are two rivers expelled, he

<sup>233</sup> Al-Bukhāri, Muḥammad Bin Isma'il. 1980. *al-Jāmi' al-Ṣaḥīḥ al-Musnad al-Mukhtaṣar Min Umūri Rasūlillāhi Wa Sunanihi Wa Ayyāmihī*. Cairo: al-Maṭba'ah al-Salafiyah. v. 4. p. 407. #7517.



said, "What are these two rivers, Gabriel? This is Nile and the Euphrates rivers." At the sky, there was another building on a river which is made by pearl, he held it and said, "What is this, Gabriel?" Gabriel replied, "This is Kawthar, who hid your Lord for you." Then he limped to the second sky and the angels said to him like the first one. They asked, "Who is it?" Gabriel answered, "I am Gabriel". They asked, "Who is with you?" Gabriel replied, "Muhammad ﷺ". The people of the sky asked, "Is he ordered to be summoned?" Gabriel said, "Yes." They said, "Greetings and welcome to him". Then he limped to the third, fourth and fifth, sixth and seventh sky. He met his fellow prophets in each sky, which he has named them, so Idrīs in the second, Hārūn at the forth, I do not remember the names who was in the fifth sky, Abraham at sixth, and Moses at seventh which he was granted to speak directly with Allah ﷻ. Moses said, "O my Lord, I do not expect anyone that can go above than me." Then Gabriel took the prophet above to the height which only Allah ﷻ knows, until they reached Sidrat al-Muntaha. Allah ﷻ has come closer until he was about 2 bows length or nearer. Allah ﷻ has commanded for fifty prayers to his people every day and night. Then he descended until he met Moses. Moses asked, "O Muhammad, what did the Lord commanded to you? He said, "He enjoined me for fifty prayers every day and night." Moses said, "Your people might not capable to do so. Go back to Allah ﷻ and ask for reduction." The Prophet looked at Gabriel as if he were consulting him, and Gabriel agreed. He took him to the Lord and he said, "O God, relieve us, my people might not capable to do it." He commanded for ten prayers on him. He returned to Moses and held him, and Moses still said the same thing that he said previously. The prophet met Allah ﷻ again, and He relieves his people with five time prayers. Then, Moses held him and said, "O Muhammad, I swear to God that the Children of Israel have been commanded less than this, but they still not able to do it. Your people is smaller in terms of body sizes, hearts, principles, visions and hearings. Come back to Allah ﷻ ask for a reduction, all of which the Prophet, may God bless him, turns to the Prophet. He looked to Gabriel, and he did not disagree on him. Gabriel

brought him to see the Lord ﷻ. He said, "O Lord, my people bodies, hearts, hearings and strength are weak. Please relieve us." The Almighty said, "O Muhammad." The prophet said, "Labbaik and sa'daik." Allah ﷻ said, "The Word that comes from Me does not change, so it will be as I revealed to you in the Mother of the Book." Allah added, "Every good deed will be rewarded as ten times. It is fifty (prayers) in the Mother of the Book (in reward) but you have to perform only five." The Prophet (ﷺ) returned to Moses who asked, "What have you done?" He said, "He has lightened our burden: He has given us for every good deed a tenfold reward." Moses said, "By Allah! I tried to make Bani Israel observe less than that, but they gave it up. Go back to your Lord that He may lighten your burden further." The prophet ﷺ said, "O Moses! By Allah, I feel shy of returning too many times to my Lord." On that Gabriel said, "Descend in Allah's Name." The Prophet (ﷺ) then woke while he was in the Sacred Mosque (at Mecca).

The above ḥadīth quoted from al-Bukhāri's narration. All of the ḥadīths reported by al-Bukhāri, Muslim, al-Nasaie and Ibn Mājah are reported as authentic.

## Forth Ḥadīth: Discussion on How to Call For Prayers

### a. *Takhrīj* of the ḥadīth

The discussion between Prophet Muḥammad ﷺ and his companions on the method of calling the people for prayers was held in the Prophet's Mosque. The ḥadīth is as follows:

المُسْلِمُونَ حِينَ قَدِمُوا الْمَدِينَةَ يَجْتَمِعُونَ فَيَتَحَيَّنُونَ الصَّلَوَاتِ وَلَيْسَ يُنَادِي بِهَا  
أَحَدٌ فَتَكَلَّمُوا يَوْمًا فِي ذَلِكَ فَقَالَ بَعْضُهُمْ اتَّخِذُوا نَافُوسًا مِثْلَ نَافُوسِ النَّصَارَى  
وَقَالَ بَعْضُهُمْ قَرْنَا مِثْلَ قَرَنِ الْيَهُودِ فَقَالَ عُمَرُ أَوْلَا تَبْعُنُونَ رَجُلًا يُنَادِي بِالصَّلَاةِ  
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يَا بِلَالُ قُمْ فَنادِ بِالصَّلَاةِ " .<sup>234</sup>

Meaning: When the Muslims came to Medina, they grouped for the prayers without any calling. One day, they discussed about it. Some of them suggested to ring bell like the Christians. Some of them also suggested to blow horn like the Jews. Then, 'Umar said, "Why not if we appoint people to call for prayers?" Prophet ﷺ said, "O Bilāl, arise and call the people for the prayers."

Muslim narrated a ḥadīth that 'Umar al-Khaṭṭāb suggested for *adhan*, while Abu Dāwūd narrated more detail ḥadīth on the same event.<sup>235</sup> Both ḥadīths are reported as *ṣaḥīḥ*.

<sup>234</sup> Muslim, Abu al-Hussain Muslim Bin al-Hajjaj al-Qushairi al-Naisaburi. 1997. *Ṣaḥīḥ Muslim*. Riyad: Dar al-Ṭibah. p. 178. #377.

<sup>235</sup> Abu Daud, Sulaymān Bin al-Ash'ath Bin Ishāq al-Azdī al-Sijistānī. 2009. *Sunan Abi Daud*. Beirut: Dār al-Risālah al-'Ālamīyah. v. 1. p. 369. #498.

## Fifth Ḥadīth: Prophet's Pilgrimage

### a. *Takhrīj* of the ḥadīth

It was told that Prophet Muḥammad ﷺ performed his pilgrimage only once for his entire lifetime. There are a number of ḥadīths that support this fact. In the book of *al-Jāmi'* by al-Bukhāri, he reported a ḥadīth as follows by the authority of Zaid Bin Arqam:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَزَا تِسْعَ عَشْرَةَ غَزْوَةً، وَأَنَّه حَجَّ بَعْدَ مَا هَاجَرَ

حَجَّةً وَاحِدَةً لَمْ يَحُجَّ بَعْدَهَا حَجَّةَ الْوَدَاعِ.<sup>236</sup>

Meaning: Indeed that the prophet ﷺ joined 19 battles. And he went for pilgrimage after he migrated to Medina with only once for his lifetime.

Besides al-Bukhāri, some narrators reported the event in their writing as well. For instance, Aḥmad Bin Ḥanbal narrated a ḥadīth by the authority of ‘Abdullah Bin ‘Abbas<sup>237</sup> and Muslim reported the ḥadīth by the authority of Anas Bin Malik.<sup>238</sup> All of the ḥadīths mentioned above reported by the scholars as authentic.

<sup>236</sup> Al-Bukhāri, Muḥammad Bin Isma‘il. 1980. *Al-Jāmi' al-Ṣaḥīḥ al-Musnad al-Mukhtaṣar Min Umūri Rasūlillāhi Wa Sunanihi Wa Ayyāmihī*. Cairo: al-Maṭba‘ah al-Salafiyyah. v. 3. p. 174. #4404.

<sup>237</sup> Ahmad, Ahmad Bin Hanbal. 1995. *al-Musnad*. Cairo: Dar al-Ḥadīth. v. 3. p. 480. #3520.

<sup>238</sup> Muslim, Abu al-Hussain Muslim Bin al-Hajjaj al-Qushairi al-Naisaburi. 1997. *Ṣaḥīḥ Muslim*. Riyad: Dar al-Ṭibah. p. 572. #1253.

## Sixth Ḥadīth: Prophet Muḥammad Helped Aishah RA at Home

### a. *Takhrīj* of the ḥadīth

The helpfulness of Prophet Muḥammad ﷺ towards his family was been told by ‘Aishah RA in a ḥadīth, which al-Aswad asked her on the prophet’s behavior among his family. The ḥadīth reported as follows:

سَأَلْتُ عَائِشَةَ مَا كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصْنَعُ فِي بَيْتِهِ قَالَتْ كَانَ  
يَكُونُ فِي مِهْنَةٍ أَهْلِهِ . تَعْنِي خِدْمَةَ أَهْلِهِ . فَإِذَا حَضَرَتِ الصَّلَاةُ خَرَجَ إِلَى  
الصَّلَاةِ.<sup>239</sup>

Meaning: I asked 'Aishah RA, "what did the prophet ﷺ used to do at home?" She replied, "He used to keep himself busy by helping his family.

When there is a call for prayer, he will stop and go for the prayer."

The ḥadīth reported as authentic by al-Bukhāri. The same ḥadīth has been reported by al-Bukhāri with different chain of narrators.<sup>240</sup>

<sup>239</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-Salafiyah. v. 1. p. 224. #676.

<sup>240</sup> ibid. v. 4. p. 98. #6039.

## Seventh Ḥadīth: Prophet Muḥammad Always Smiles

### a. *Takhrīj* of the ḥadīth

Prophet Muḥammad ﷺ well-known with his cheerful character towards her family members and companions. According to a ḥadīth reported by al-Bukhāri from the authority of ‘Aishah RA, Prophet Muḥammad ﷺ used to smile among them.<sup>241</sup> ‘Aishah said:

مَا رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُسْتَجْمِعًا قَطُّ ضَاحِكًا حَتَّى أَرَى مِنْهُ

لَهَوَاتِهِ، إِنَّمَا كَانَ يَتَبَسَّمُ.<sup>242</sup>

Meaning: "I have never seen the prophet ﷺ laughs until his uvula is visible. He only used to smile."

Besides, al-Bukhāri and al-Tirmidhi<sup>243</sup> also narrated a ḥadīth from the authority of Jarīr that the prophet always smiled whenever sighted.

---

<sup>241</sup> *ibid.* p. 108. #6092.

<sup>242</sup> *ibid.* #6089.

<sup>243</sup> Al-Tirmidhi, Muḥammad Bin ‘Isa al-Tirmidhi. 1996. *Jāmi’ al-Tirmidhi*. Beirut: Dar al-Gharb al-Islāmi. v. 6. p. 147. #3821.

## **Eighth Ḥadīth: Prophet Muḥammad Never Mad at His Maids**

### a. *Takhrīj* of the ḥadīth

Anas Bin Malik was among the companions that served the prophet in his lifetime. Upon being the prophet's servant, he was at a young age. Muslim narrated ḥadīth on the authority of Anas Bin Malik that Prophet Muḥammad ﷺ never been mad to him nor arguing on anything that he did. The ḥadīth is as what Anas RA said:

أَخَذَ أَبُو طَلْحَةَ بِيَدِي فَأَنْطَلَقَ بِي إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ أُنْسًا غُلَامًا كَيْسٌ فَلْيُحْدِمْكَ. قَالَ فَحَدَمْتُهُ فِي الْحَضَرِ وَالسَّفَرِ، فَوَاللَّهِ مَا قَالَ لِي لَشَيْءٍ صَنَعْتُهُ، لَمْ صَنَعْتَ هَذَا هَكَذَا وَلَا لَشَيْءٍ لَمْ أَصْنَعُهُ لَمْ تَصْنَعْ هَذَا هَكَذَا.<sup>244</sup>

Meaning: When the prophet ﷺ arrived at Medina, Abu Talha held my hand and brought me to see him. Abu Talha said, "O prophet, this boy is an intelligent boy. Let him serves you." Anas added, "Then I served him during the prophet was at home and on journeys. By Allah, he never argues with me for what I did, and even why I did not do this like this.

The ḥadīth was reported by al-Bukhāri,<sup>245</sup> Muslim,<sup>246</sup> Abu Dāwūd<sup>247</sup> and al-Tirmidhi. All of the narrations were reported as authentic, which came through the authority of Anas Bin Malik RA.

<sup>244</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-Salafiyyah. v. 4. p. 276. #6911.

<sup>245</sup> ibid. v. 2. p. 296. #2768.

<sup>246</sup> Muslim, Abu al-Hussain Muslim Bin al-Hajjaj al-Qushairi al-Naisaburi. 1997. *Ṣaḥīḥ Muslim*. Riyadh: Dar al-Ṭibah. p. 1092. #2309.

<sup>247</sup> Abu Daud, Sulaymān Bin al-Ash'ath Bin Ishāq al-Azdī al-Sijistānī. 2009. *Sunan Abi Daud*. Beirut: Dār al-Risālah al-'Ālamīyah. v. 7. p. 186. #4808.

## Ninth Ḥadīth: The Story of Da'thur

### a. *Takhrīj* of the ḥadīth

Da'thur or his full name, Da'thur Bin al-Ḥārith al-Ghatfāni is a famous companion of Prophet Muḥammad ﷺ with an event, which he threatened the prophet before he converted to Islam. In the book of *al-Jāmi'* by al-Bukhāri, he narrated the ḥadīth on the conversation between Prophet Muḥammad ﷺ and Da'thur:

كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِذَاتِ الرَّقَاعِ، فَإِذَا أَتَيْنَا عَلَى شَجَرَةٍ ظَلِيلَةٍ  
تَرَكْنَاهَا لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَجَاءَ رَجُلٌ مِّنَ الْمُشْرِكِينَ وَسَيْفُ النَّبِيِّ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ مُعَلَّقٌ بِالشَّجَرَةِ، فَاخْتَرَطَهُ، فَقَالَ: تَخَافُنِي؟ قَالَ:  
لَا، قَالَ: فَمَنْ يَمْنَعُكَ مِنِّي؟ قَالَ: اللَّهُ. فَتَهَدَّدَهُ أَصْحَابُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ، وَأُقِيمَتِ الصَّلَاةُ، فَصَلَّى بِطَائِفَةٍ رَّكَعَتَيْنِ، ثُمَّ تَأَخَّرُوا، وَصَلَّى بِالطَّائِفَةِ  
الْأُخْرَى رَّكَعَتَيْنِ، وَكَانَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْبَعٌ، وَلِلْقَوْمِ رَّكَعَاتَانِ.<sup>248</sup>

Meaning: We were with the Prophet during Dhāt al-Riqā'. We came across a shady tree, we left the Prophet there. A man from the disbelievers came while the Prophet's sword was hanging on the tree. He took it out of its sheath secretly and said, "Are you afraid of me?" The Prophet ﷺ said, "No." He said, "Who can save you from me?" The Prophet ﷺ said, "Allah." The companions of the Prophet ﷺ threatened him. Then the *Iqāmah* was announced and the Prophet ﷺ led a two rak`at which group of people. The batch has finished, then he led another two rak`at of prayers with the other batch. The Prophet ﷺ did four rak`at of prayer but the people only did two rak`at." Abu Bishr added, "The man was Ghaurath bin al-Harith and the battle was waged against Muharib Khasafa."

<sup>248</sup> Al-Bukhāri, Muḥammad Bin Isma'il. 1980. *al-Jāmi' al-Ṣaḥīḥ al-Musnad al-Mukhtaṣar Min Umūri Rasūlillāhi Wa Sunanihi Wa Ayyāmihī*. Cairo: al-Maṭba'ah al-Salafiyyah. v. 3. p. 122. #4136.



Other than al-Bukhāri, Muslim narrated the same event in his book as well.<sup>249</sup> Both of the narrations are reported as authentic.



---

<sup>249</sup> Muslim, Abu al-Hussain Muslim Bin al-Hajjaj al-Qushairi al-Naisaburi. 1997. *Ṣaḥīḥ Muslim*. Riyad: Dar al-Ṭībah. p. 376. #843.

## Tenth Ḥadīth: Prophet Muḥammad Eats Before Starve and Stops Before Full

### a. *Takhrīj* of the ḥadīth

The researcher unable to find the direct statement that proves Prophet Muḥammad ﷺ encourages to eat before starve and stops before full. Although al-Albani and Ibn Baz reported the ḥadīth has no origin, but Allah is The All-Knowing, the researcher found this statement in *al-Rahmah Fi al-Ṭib Wa al-Hikmah* by al-Suyuṭi.

نحن قومٌ لا نأكلُ حتى نجوعَ، وإذا أكلنا لا نشبعُ.<sup>250</sup>

Meaning: We are the people who eat before starve, and stop before getting full.

He reported that the statement was a dialogue between a Sudanese doctor and a ruler of Kisra. Thus, this statement is not a ḥadīth but only an educational advice from a doctor. Ali Mustafa Yaqub also wrote about the same matter in his book *Hadis-Hadis Bermasalah*.<sup>251</sup>

Despite the ḥadīth above is reported as weak, the textbook author may consider rephrasing the statement to be in line with an authentic narration reported by al-Bukhāri. Al-Bukhāri reported the hadith which he heard from Isma'īl, he heard the hadith from Mālik, from Abi al-Zinād, from al-A'raj, from Abu Hurairah RA, Rasulullah ﷺ said:

يَأْكُلُ الْمُسْلِمُ فِي مَعَى وَاحِدٍ، وَالْكَافِرُ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءٍ.<sup>252</sup>

Meaning: A Muslim eats in one intestine, and a non-believer eats in seven intestines.

<sup>250</sup> Al-Suyuṭi, Abd al-Rahman Bin Kamal al-Din Abu Bakar Bin Muḥammad. n.d. *al-Rahmah Fi al-Ṭib Wa al-Hikmah*. n.p. p.19.

<sup>251</sup> Ali Mustafa Yaakub. 2003. *Hadis-hadis Bermasalah*. Jakarta: Penerbit Pustaka Firdaus. p.96.

<sup>252</sup> Al-Bukhāri, Muḥammad Bin Isma'īl. 1980. *al-Jāmi' al-Ṣaḥīḥ al-Musnad al-Mukhtaṣar Min Umūri Rasūlillāhi Wa Sunanihi Wa Ayyāmihī*. Cairo: al-Maṭba'ah al-Salafiyah. v. 3. p. 435. #5396.

## Eleventh Ḥadīth: Prophet Muḥammad ﷺ Commanded Abu Bakr to Lead Prayers

### a. *Takhrīj* of the ḥadīth

During the end of his life, Prophet Muḥammad ﷺ felt sick and was not able to move like he always did. He then commanded Abu Bakr to lead the prayers. The ḥadīth is as follows:

مَرَضَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاشْتَدَّ مَرَضُهُ فَقَالَ " مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ  
بِالنَّاسِ ". قَالَتْ عَائِشَةُ إِنَّهُ رَجُلٌ رَقِيقٌ، إِذَا قَامَ مَقَامَكَ لَمْ يَسْتَطِعْ أَنْ يُصَلِّيَ  
بِالنَّاسِ. قَالَ " مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ " فَعَادَتْ فَقَالَ " مُرِي أَبَا بَكْرٍ فَلْيُصَلِّ  
بِالنَّاسِ، فَإِنَّكَ صَوَاحِبُ يُوسُفَ ". فَاتَاهُ الرَّسُولُ فَصَلَّى بِالنَّاسِ فِي حَيَاةِ النَّبِيِّ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.<sup>253</sup>

Meaning: There was a time whereby the prophet felt sick. During his sickness became worst, he said, "Ask Abu Bakr to lead the prayer". Aisha said, "he is a soft hearted man. If you appointed him to replace you, he would not able to lead the mankind". The prophet said, "Ask Abu Bakr to lead the prayer". He repeated again by saying, "ask Abu Bakr to lead the prayer, you are just like this siblings of Yusuf." Then Abu Bakr led the prayer as the prophet has commanded.

This event has been reported through numerous references. In *al-Jāmi'* by al-Bukhāri, he reported this ḥadīth 11 times with different chains of narrators for each ḥadīth. He reported 6 ḥadīths from the authority of 'Aishah RA, 2 ḥadīths from the authority of Abu Musa al-Ash'ari RA, 2 ḥadīths from the authority of Anas Bin Malik RA and 1 ḥadīth reported from the authority of 'Abdullah Bin Zubair.

Ibn Mājah and al-Tirmidhi also reported the ḥadīth in their respective books. Ibn Mājah reported 4 ḥadīths on this event with 3 of them from the authority of 'Aishah RA,

<sup>253</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-Salafiyyah. v. 1. p. 224. #678.

while the last one was from the authority of Ibn Abbas RA.<sup>254</sup> Al-Tirmidhi only reported one ḥadīth on this matter, which came from the authority of ‘Aishah RA as well.<sup>255</sup> All of the ḥadīths mentioned above are authentic, except the ḥadīth reported by Ibn Mājah which he reported from the authority of Ibn Abbas RA. The narration from Ibn Abbas RA was reported as weak due to al-Bukhāri said that Abu Ishāq did not directly listen from Arqam Bin Shurahbil, which made Abu Ishāq as *mudallis*.<sup>256</sup>

---

<sup>254</sup> Ibn Majah, Muḥammad Bin Yazid. 1998. *Sunan Ibn Majah*. Cairo: Dar al-Ḥadīth. v. 1. p. 465-466. #1232-1235.

<sup>255</sup> Al-Tirmidhi, Muḥammad Bin ‘Isa al-Tirmidhi. 1996. *Jāmi’ al-Tirmidhi*. Beirut: Dar al-Gharb al-Islāmi. v. 6. p. 50. #3672.

<sup>256</sup> Al-Suyūṭi, Abd al-Rahman Bin Kamal al-Din Abu Bakar Bin Muḥammad. 2007. *Shuruh Sunan Ibn Majah*. Amman: Bai al-Afkar al-Dauliah. p. 500.

## Twelfth Ḥadīth: Prophet Muḥammad ﷺ Prayed to Ease His Death Throe

### a. *Takhrīj* of the ḥadīth

Upon the death of Prophet Muḥammad ﷺ, there is a ḥadīth reported that he prayed for Allah ﷻ to ease his death throe by said, “O Allah, Ease me in the throe of death”. The textbook stated the same event in the syllabus as well.<sup>257</sup>

عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ بِالْمَوْتِ  
وَعِنْدَهُ قَدَحٌ فِيهِ مَاءٌ وَهُوَ يُدْخِلُ يَدَهُ فِي الْقَدَحِ ثُمَّ يَمْسَحُ وَجْهَهُ بِالْمَاءِ ثُمَّ  
يَقُولُ اللَّهُمَّ أَعِنِّي عَلَى عَمْرَاتِ الْمَوْتِ. أَوْ سَكَرَاتِ الْمَوْتِ.<sup>258</sup>

Meaning: From ‘Aishah, she said that she saw the prophet ﷺ during his death throe, there is a bowl of water beside him. He put his hand into the bowl and rub his face with the water. He said, “O Lord, ease me in the throe of death.”

The ḥadīth was reported by al-Tirmidhi and Ibn Mājah.<sup>259</sup> Both al-Tirmidhi and Ibn Mājah reported the ḥadīth from the way of Mūsa Bin Sarjis, from al-Qāsim Bin Muḥammad, from ‘Aishah RA. The only different is al-Tirmidhi narrated the ḥadīth from the authority of Ibn al-Hād, while Ibn Mājah narrated the ḥadīth from the authority of Yazīd Bin Abi Ḥabīb.

### b. Analysis of the isnād

Al-Tirmidhi reported the ḥadīth from Qutaibah, which he narrated from al-Laith, from Ibn al-Hād, from Mūsa Bin Sarjis, from al-Qāsim Bin Muḥammad, from ‘Aishah RA. Qutaibah has been reported as a trustworthy narrator by al-Dhahabi.<sup>260</sup> He also reported al-Laith Bin Sa’d as a trustworthy narrator and *al-imām*.<sup>261</sup> Ibn al-Hād or his full name

<sup>257</sup> Afendī Mat Nor et al. 2016. *Sīrah Tahun 5*. Negeri Sembilan: Majlis Agama Islām Negeri Sembilan.

<sup>258</sup> Al-Tirmidhi, Muḥammad Bin ‘Isa al-Tirmidhi. 1996. *Jāmi’ al-Tirmidhi*. Beirut: Dar al-Gharb al-Islāmi. v. 2. p. 298. #978.

<sup>259</sup> Ibn Majah, Muḥammad Bin Yazid. 1998. *Sunan Ibn Majah*. Cairo: Dar al-Ḥadīth. v. 2. p. 68. #1623.

<sup>260</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.134.

<sup>261</sup> *ibid*. p. 151.

as ‘Abdullah Bin Shaddad, he was reported as a trustworthy narrator and among the famous companion’s successor (*tābi’in*).<sup>262</sup>

Mūsa Bin Sarjis has been reported as *majhūl* by Ibn Hajar al-’Asqalāni.<sup>263</sup> Al-Dhahabi also reported him as *mastūr*, which indicates that Mūsa Bin Sarjis is unidentifiable narrator.<sup>264</sup> Although al-Bukhāri mentioned Mūsa Bin Sarjis in his book *Tārīkh al-Kabīr*, he did not reports any ḥadīth with Mūsa Bin Sarjis as the transmitter in his book *al-Jāmi’*. In his book *Tārīkh al-Kabīr*, al-Bukhāri only mentioned that Mūsa Bin Sarjis narrated ḥadīths from al-Qāsim, while Ibn al-Munāda transmitted ḥadīths from him.<sup>265</sup> No further information was stated regarding Mūsa Bin Sarjis. Meanwhile, al-Qāsim Bin Muḥammad is reported as a trustworthy narrator. He died on 106AH,<sup>266</sup> which indicates that he may not meet physically with Aishah RA who died on 58AH.

Ibn Mājah reported the ḥadīth from Abu Bakr Bin Abi Shaibah, which he narrated from Yūnus Bin Muḥammad, from Laith Bin Sa’d, from Yazīd Bin Abi Ḥubaib, from Mūsa Bin Sarjis, from al-Qāsim Bin Muḥammad, from ‘Aishah RA.

Abu Bakr Bin Abi Shaibah or his full name was ‘Abdullah Bin Muḥammad Bin Abi Shaibah was evaluated as a trustworthy narrator, according to Ibn Hajar al-’Asqalāni.<sup>267</sup> Besides, he also evaluated Yūnus Bin Muḥammad<sup>268</sup> and Laith Bin Sa’d<sup>269</sup> as a trustworthy narrator.

For Yazīd Bin Abi Ḥubaib, he was reported as trustworthy by Ibn hajar al-’Asqalāni. However, he also among of the narrator that called as *mursal*. Whenever he narrates a ḥadīth by mentioning that he receives it either from al-Zuhri, Nāfi’ or the prophet’s companions, the ḥadīth will be considered as *mursal*. However, he narrated this ḥadīth from Mūsa Bin Sarjis. While the status of Mūsa Bin Sarjis, al-Qāsim Bin Muḥammad and ‘Aishah RA have been discussed as the previous paragraph.

<sup>262</sup> Al-’Ijli, Ahmad Bin ‘Abdullah Bin Sōleh. 1984. *Tārīkh al-Thiqāt*. Beirut: Dar al-Kutub al-’Ilmiyyah. p. 261.

<sup>263</sup> Al-’Asqalāni. Muḥammad Bin Ali Bin Hajar al-Asqalāni. 1997. *Taḥrīr Taqrīb Tahdhīb*. Beirut: Muassasah al-Risalah. v. 3. p. 430.

<sup>264</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. 304.

<sup>265</sup> Al-Bukhāri, Muhammad Bin Isma’il. n.d. *al-Tārīkh al-Kabir*. n.pl: n.pb. v. 7. p. 285.

<sup>266</sup> Al-’Asqalāni. Muḥammad Bin Ali Bin Hajar al-Asqalāni. 1997. *āḥrīr Taqrīb Tahdhīb*. Beirut: Muassasah al-Risalah. v. 3. p. 174.

<sup>267</sup> *ibid.* v. 2. p. 261.

<sup>268</sup> *ibid.* v. 4. p. 141.

<sup>269</sup> *ibid.* v. 3. p. 204.

c. Justification on the ḥadīth

The ḥadīth seems problematic since it was narrated through the authority of Mūsa Bin Sarjis, which has been evaluated as an unidentifiable narrator by the ḥadīth scholars. The ḥadīth is also problematic in terms of the chain of narrators, which shown that al-Qāsim Bin Muḥammad may not meet ‘Aishah RA. This ḥadīth also reported only through one chain of narrators, which from Mūsa Bin Sarjis. Thus, the ḥadīth is reported as *da’if mursal*.



### Thirteenth Ḥadīth: Ḥadīth on 10 Confirmed Companions to Enter Paradise

#### a. *Takhrīj* of the ḥadīth

The textbook mentioned that there are 10 companions of Prophet Muḥammad ﷺ has been promised to enter paradise.<sup>270</sup> Al-Tirmidhi reported the hadith in his book of *Jāmi'*:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَبُو بَكْرٍ فِي الْجَنَّةِ وَعُمَرُ فِي الْجَنَّةِ  
وَعُثْمَانُ فِي الْجَنَّةِ وَعَلِيٌّ فِي الْجَنَّةِ وَطَلْحَةُ فِي الْجَنَّةِ وَالزُّبَيْرُ فِي الْجَنَّةِ وَعَبْدُ  
الرَّحْمَنِ بْنُ عَوْفٍ فِي الْجَنَّةِ وَسَعْدٌ فِي الْجَنَّةِ وَسَعِيدٌ فِي الْجَنَّةِ وَأَبُو عُبَيْدَةَ بْنُ  
الْجَرَّاحِ فِي الْجَنَّةِ " .<sup>271</sup>

Meaning: The prophet ﷺ said, “Abu Bakr al-Ṣiddīq in the paradise, ‘Umar al-Khattab in the paradise, ‘Uthmān Bin ‘Affān in the paradise, ‘Ali Bin Abi Ṭālib in the paradise, Ṭalḥah Bin ‘Ubaidillah in the paradise, al-Zubair Bin al-‘Awwām in the paradise, Abd al-Rahman Bin ‘Auf in the paradise, Sa’ad Bin Abi Waqqas in the paradise, Sa’id Bin Zaid in the paradise, Abu ‘Ubaidah al-Jarrāh in the paradise.

This ḥadīth has been reported by al-Tirmidhi, Ibn Mājah and Abu Dāwūd respectively. Al-Tirmidhi narrated the ḥadīth from Qutaibah, from Abd al-‘Aziz Bin Muḥammad, from Abd al-Rahman Bin Ḥumaid, from Humaid, from Abd al-Rahman Bin ‘Auf RA. Ibn Mājah narrated the ḥadīth from Hishām Bin ‘Ammar, from ‘Isa Bin Yūnus, from Ṣodaqah Bin al-Muthanna Abu al-Muthanna al-Nakha’i, from Riyāh Bin al-Ḥārith, from Sa’id Bin Zaid RA.<sup>272</sup> Abu Dāwūd narrated the ḥadīth from Ḥafs Bin ‘Umar al-Namari, from Shu’bah, from al-Ḥur Bin al-Ṣoyyāh, from Abd al-Rahman Bin al-Akhnas, from Sa’id Bin Zaid RA.<sup>273</sup>

<sup>270</sup> Afendi Mat Nor et al. 2016. *Sīrah Tahun 5*. Negeri Sembilan: Majlis Agama Islām Negeri Sembilan. p. 61.

<sup>271</sup> Al-Tirmidhi, Muḥammad Bin ‘Isa al-Tirmidhi. 1996. *Jāmi’ al-Tirmidhi*. Beirut: Dar al-Gharb al-Islāmi. v. 6. p. 100. #3747.

<sup>272</sup> Ibn Majah, Muḥammad Bin Yazid. 1998. *Sunan Ibn Majah*. Cairo: Dar al-Ḥadīth. v. 1. p. 85. #133.

<sup>273</sup> Abu Daud, Sulaymān Bin al-Ash’ath Bin Ishāq al-Azdī al-Sijistānī. 2009. *Sunan Abi Daud*. Beirut: Dār al-Risālah al-‘Ālamiyah. v. 7. p. 46. #4649.



b. Analysis of the isnād

All of the narrators from the authority of Abd al-Rahman Bin ‘Auf RA was reported as trustworthy, which is Qutaibah,<sup>274</sup> Abd al-‘Aziz Bin Muḥammad,<sup>275</sup> Abd al-Rahman Bin Ḥumaid,<sup>276</sup> Ḥumaid,<sup>277</sup> and Abd al-Rahman Bin ‘Auf RA.<sup>278</sup> In addition, this particular chain of narrators proved that this ḥadīth was narrated through the descendants of Abd Rahman Bin ‘Auf. Abd al-Rahman Bin Ḥumaid Bin Abd al-Rahman Bin ‘Auf narrated the ḥadīth from his father, which Ḥumaid narrated the ḥadīth from his father as well.

There is a debate on the actual status of Hishām Bin ‘Ammar in his narration. Abu Ḥātim said he was a *ṣadūq* narrator who makes mistakes in his narration. Abu Dāwūd also reported that Hishām Bin ‘Ammar narrated 400 of ḥadīth *munkar*. Al-Dāruqutni also labelled him as a big *ṣadūq*. al-‘Asqalāni also reported that he was not trustworthy, although he was a famous narrator.<sup>279</sup> Despite Yahya Bin Ma’in reported him as a trustworthy narrator, there are sufficient evidence to prove that he is *ṣadūq* narrator. ‘Isa Bin Yūnus,<sup>280</sup> Ṣodaqah Bin al-Muthanna Abu al-Muthanna al-Nakha’i<sup>281</sup>, Riyāh Bin al-Ḥārith<sup>282</sup> and Sa’id Bin Zaid RA<sup>283</sup> were reported as trustworthy by al-Dhahabi. Riyāh Bin al-Ḥārith was a grandfather of Ṣodaqah Bin al-Muthanna al-Nakha’i.

Ḥafs Bin ‘Umar Bin al-al-Namari<sup>284</sup>, Shu’bah<sup>285</sup>, al-Ḥur Bin al-Ṣoyyaḥ<sup>286</sup> and Abd al-Rahman Bin al-Akhnas<sup>287</sup> was reported by al-Dhahabi as a trustworthy narrator.

<sup>274</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.134.

<sup>275</sup> *ibid.* p.658.

<sup>276</sup> *ibid.* p.626.

<sup>277</sup> *ibid.* p.353.

<sup>278</sup> *ibid.* p.638.

<sup>279</sup> Al-‘Asqalani. Muḥammad Bin Ali Bin Hajar al-Asqalani. 1997. *Taḥrīr Taqrīb Tahdhīb*. Beirut: Muassasah al-Risalah. v. 4. p. 41.

<sup>280</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. 114.

<sup>281</sup> *ibid.* v. 1. p. 502.

<sup>282</sup> *ibid.* p. 399.

<sup>283</sup> *ibid.* p. 436.

<sup>284</sup> *ibid.* p. 341.

<sup>285</sup> *ibid.* p. 485.

<sup>286</sup> *ibid.* p. 316.

<sup>287</sup> *ibid.* p. 620.

c. Justification on the ḥadīth

All of the narrations were narrated by the trustworthy narrators, except Hishām Bin ‘Ammar. However, the other narrations supported the narration of Hishām Bin ‘Ammar. Thus, the ḥadīth of 10 prophet’s companions were promised with paradise is authentic.



## Forteenth Ḥadīth: Ḥadīth on the Battle of Uḥud Was For Talḥah

### a. *Takhrīj* of the ḥadīth

In the textbook, the author stated that Prophet Muḥammad ﷺ said the battle of Uḥud was for Talḥah.<sup>288</sup>

After a thorough research on this matter, the researcher found that this ḥadīth is uncreditable to Prophet Muḥammad ﷺ. Instead, it is only the word of the prophet's companion, namely Abu Bakr As-Siddiq RA. The evidence of this matter is as stated by Abu Nu'aim al-Asfahani in *Hulyat al-Auliya'*. The ḥadīth is as quoted below:

عن عائشة أم المؤمنين. قالت : كان أبو بكر إذا ذكر يوم أحد. قال: ذلك  
كله يوم طلحة.<sup>289</sup>

Meaning: From 'Aishah, the mother of the believers, said, "When Abu Bakr mentions about the day of Uḥud, he said, "It was the day of Talḥah.

He narrated the ḥadīth from 'Abdullah Bin Ja'far, from Yūnus Bin Hubaib, from Abu Dāwūd, from Ibn al-Mubārak, from Ishāq Bin Yahya Bin Talḥah Bin 'Ubaidillah, from 'Isa Bin Talḥah, from 'Aishah RA.

### b. Analysis of the isnād

Abu Nu'aim narrated the ḥadīth from 'Abdullah Bin Ja'far Bin Ḥafs Bin 'Umar Bin Rāshid. Al-Khatib al-Baghdadi said in his book *Tārīkh Baghdād* reported that 'Abdullah Bin Ja'far is trustworthy. He quoted the opinion of his father and Abu Sa'īd Bin Yūnus on 'Abdullah Bin Ja'far.<sup>290</sup>

On Yūnus Bin Hubaib, al-Bukhārī reported that he is trustworthy.<sup>291</sup> As for Abu Dāwūd, he is a well-known reliable ḥadīth transmitter. While Ibn Mubarak's status is

<sup>288</sup> Afendi Mat Nor et al. 2016. *Sīrah Tahun 5*. Negeri Sembilan: Majlis Agama Islām Negeri Sembilan. p.63.

<sup>289</sup> Al-Aṣbahāniyy, Ahmad Bin 'Abd Allāh Bin Ahmad Bin Ishāq Bin Mūsā Bin Mahrān al-Mihrānī al-Aṣbahāniyy. 1998. *Hulyat al-Auliya'*. Beirut: al-Maktab al-Islamiyy. v.1, p. 90.

<sup>290</sup> Al-Khatib, Ahmad Bin Ali Bin Thabit Bin Ahmad. 2015. *Tarikh Baghdad*. Beirut: Dar al-Kutub al-'Ilmiyyah. v. 2. p. 131.

<sup>291</sup> Al-Bukhārī, Muḥammad Bin Isma'il. n.d. *al-Tārīkh al-Kabir*. n.pl: n.pb. v. 8. p. 413.

also undeniably trustworthy by most of the ḥadīth scholars, including al-'Ijli, Yahya Bin Ma'in, Aḥmad Bin Hanbal and Abu Dāwūd himself who was Ibn Mubarak's student.<sup>292</sup>

Ishāq Bin Yahya Bin Talḥah Bin 'Ubaidillah received severe criticism from the ḥadīth scholars. al-Bukhāri, al-'Ijli, al-Nasaie, al-Dāruqutni, al-Bazzar and Abu Ḥatim al-Rāzi are among of the scholars that criticised his reliability in ḥadīth. Al-Bukhāri said that people review on his credibility, al-'Ijli said that he was not a strong narrator, al-Nasaie said he was a *matrūk* narrator, al-Dāruqutni and Abu Ḥatim said he was a weak narrator, while al-Bazzar said he was a *layyin al-ḥadīth*.<sup>293</sup> As for 'Aishah Binti Abi Bakr, she is the prophet's wife and mother of all believers.

c. Justification on the ḥadīth

This ḥadīth only reported through the authority of Ishāq Bin Yahya Bin Talḥah Bin 'Ubaidillah. He was considered as a weak ḥadīth transmitter by the majority of the ḥadīth scholars. Hence, this ḥadīth is considered as *ḍa'if matrūk*.

Although the sentence quoted above is reported as weak, the sacrifice of Talḥah Bin 'Ubaidillah has proven by numerous of hadiths. One of the narration is as reported by al-Bukhari in his book of al-Jāmi'. He reported the hadith which he listened from Abu Ma'mar, which he heard the hadith from Abd al-Wārith, from Abd al-'Azīz, from Anas RA. Anas said:

لَمَّا كَانَ يَوْمُ أُحُدٍ انْتَهَزَ النَّاسُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو طَلْحَةَ بَيْنَ  
يَدَيْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُجَوِّبٌ بِهِ عَلَيْهِ بِحَجْمَةٍ لَهُ، وَكَانَ أَبُو طَلْحَةَ  
رَجُلًا رَامِيًا شَدِيدَ الْقَدِّ، يَكْسِرُ يَوْمَئِذٍ قَوْسَيْنِ أَوْ ثَلَاثًا، وَكَانَ الرَّجُلُ يَمُرُّ مَعَهُ  
الْجَعْبَةُ مِنَ التَّبَلِ فَيَقُولُ انشُرْهَا لِأَبِي طَلْحَةَ. فَأَشْرَفَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ يَنْظُرُ إِلَى الْقَوْمِ، فَيَقُولُ أَبُو طَلْحَةَ يَا نَبِيَّ اللَّهِ بِأَبِي أَنْتَ وَأُمِّي، لَا تُشْرَفْ

<sup>292</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. 2. p. 19.

<sup>293</sup> ibid. v. 1. p. 65.

يُصِيبُكَ سَهْمٌ مِنْ سِهَامِ الْقَوْمِ، نَحْرِي دُونَ نَحْرِكَ. وَلَقَدْ رَأَيْتُ عَائِشَةَ بِنْتَ  
 أَبِي بَكْرٍ وَأُمَّ سُلَيْمٍ وَإِنَّهُمَا لَمُشَمَّرَتَانِ، أَرَى حَدَمَ سُوقِهِمَا، تُنْقِرَانِ الْقِرْبَ عَلَى  
 مُتُونِهِمَا، تُفْرِغَانِهِ فِي أَفْوَاهِ الْقَوْمِ، ثُمَّ تَرْجِعَانِ فَتَمْلَأْنِيهَا، ثُمَّ تَحِيَّانِ فَتُفْرِغَانِيهِ  
 فِي أَفْوَاهِ الْقَوْمِ، وَلَقَدْ وَقَعَ السَّيْفُ مِنْ يَدِي أَبِي طَلْحَةَ إِمَّا مَرَّتَيْنِ، وَإِمَّا  
 ثَلَاثًا.<sup>294</sup>

Meaning: During the day of Uhud, the people ran from Prophet Muhammad SAW, but Abu Talhah stayed beside the prophet with his shield in front of him. Abu Talhah was such a very experienced archer, two or three archer bows was broken by him. If any man passing by with full of arrows, the prophet will say 'give it to Talhah'. When Prophet Muhammad SAW raises his head to look to the enemy, Talhah will say 'O prophet! Let my my father and mother be the sacrifice, please do not raise your head and make it visible by the enemies. Let it be my neck, not yours.' I saw 'Aishah Bin Abi Bakar and Ummu Sulaim' raised their robes until I can see their anklets, carrying water on their palms to give drink to the thirst. They went back to take the water, then came back to give it to the thirst. And at that time, the sword of Abu Talhah dropped for two or three times.

From the hadith mentioned above, the researcher suggests for the textbook author to rephrase the statement in the textbook to be in line with the story from an authentic sources.

<sup>294</sup> Al-Bukhāri, Muḥammad Bin Isma'il. 1980. *al-Jāmi' al-Ṣaḥīḥ al-Musnad al-Mukhtaṣar Min Umūri Rasūlillāhi Wa Sunanihi Wa Ayyāmihī*. Cairo: al-Maṭba'ah al-Salafiyyah. v. 3. p. 45. #3811.

### **Fifteenth Ḥadīth: Prophet Muḥammad Called Abu 'Ubaidah as *Amīn al-Ummah***

The prophet companions' biography is the ending topic of the Prophetic Biography subject for standard 5. Among the companions is Abu 'Ubaidah al-Jarrah, who was said to be the most trustworthy person of mankind (*amīnul ummah*).<sup>295</sup> In a ḥadīth, Prophet Muḥammad ﷺ said:

لِكُلِّ أُمَّةٍ أَمِينٌ، وَأَمِينُ هَذِهِ الْأُمَّةِ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ".<sup>296</sup>

Meaning: Every mankind there is the most trustworthy person. Abu 'Ubaidah al-Jarrah is the most trustworthy person of the mankind.

In *al-Jāmi'* by al-Bukhāri, he reported 4 ḥadīths on this matter. Two ḥadīths were reported through the authority of Anas Bin Malik RA,<sup>297</sup> and the other two were reported through the authority of Hudhaifah al-Yamani RA.<sup>298</sup> The above quoted ḥadīth is came through the authority of Anas Bin Malik RA.

Muslim narrated 4 ḥadīths in his *al-Ṣaḥīḥ* with 2 ḥadīths from the authority of Anas Bin Malik RA and 2 ḥadīths from the authority of Hudhaifah al-Yamani.<sup>299</sup> All of the narrations from both al-Bukhāri and Muslim reported as authentic.

<sup>295</sup> Afendi Mat Nor et al. 2016. *Sīrah Tahun 5*. Negeri Sembilan: Majlis Agama Islām Negeri Sembilan. p. 76.

<sup>296</sup> Al-Bukhāri, Muḥammad Bin Isma'il. 1980. *al-Jāmi' al-Ṣaḥīḥ al-Musnad al-Mukhtaṣar Min Umūri Rasūlillāhi Wa Sunanihi Wa Ayyāmihī*. Cairo: al-Maṭba'ah al-Salafiyah. v. 3. p. 170. #4382.

<sup>297</sup> v. 4. p. 354. #7255.

<sup>298</sup> Al-Bukhāri, Muḥammad Bin Isma'il. 1980. *Al-Jāmi' al-Ṣaḥīḥ al-Musnad al-Mukhtaṣar Min Umūri Rasūlillāhi Wa Sunanihi Wa Ayyāmihī*. Cairo: al-Maṭba'ah al-Salafiyah. v. 3. p. 170. #4380, 4381.

<sup>299</sup> Muslim, Abu al-Hussain Muslim Bin al-Hajjaj al-Qushairi al-Naisaburi. 1997. *Saḥīḥ Muslim*. Riyad: Dar al-Ṭībah. p. 1135. #2419, 2420.