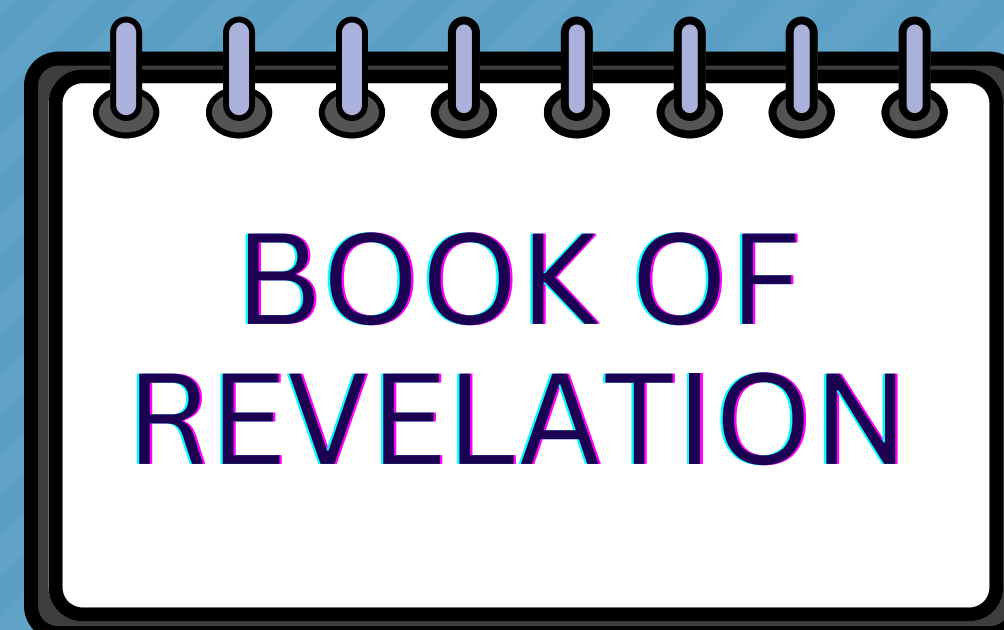




SAHIH AL- BUKHARI



FIRST HADITH

FIRST CHAPTER

TOTAL HADITHS: 7



بسم الله الرحمن الرحيم



Imam Bukhari's style of starting the book and the objection on it

"Any matter of importance which is not begun with Al-hamdu lillah (praise be to Allah) remains defective." [Abu Dawud]

- 1. Narration is weak**
- 2. He uttered praise of Allah in words, not in writing.**
- 3. In Bismillah, the names of Allah come under the category of praise of Allah.**



(1)

بَابُ كَيْفَ كَانَ بَدْءُ الْوَحْيِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Chapter: How the Divine Revelation started being revealed to

Allah's Messenger ﷺ

Chapter: 7 hadiths

How the Divine Revelation started: A description of all the details of the Revelation

Al-wahi (الوحي):

Literal meaning: Inform in secret (الإعلام في خفاء)

Technical meaning: Words that come from Allah, whether through angels or any other medium.



Types of Divine Revelation

The 2nd type

وحى غير متلو
unrecited
revelation

Hadiths

وحى متلو
recited
revelation

Quran

The 1st type

وحى باطنى
Hidden
Revelation

The ijtiḥad of the
Prophet Muhammad
(peace be upon him)
which has been
preserved

وحى ظاهرى
Apparent
Revelation

- Meeting the angel
- Allah Almighty directly revealed the revelation to the Prophet's heart.
- the sign of the angel
- نفث في الروح



وقول الله جل ذكره: إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَىٰ نُوحٍ وَالنَّبِيِّينَ مِن بَعْدِهِ

And the Statement of Allah جَلَّ ذِكْرُهُ: "Verily, We have sent the revelation to you (O Muhammad ﷺ) as We sent the revelation to Noah and the Prophets after him." (V.4:163)

Imam Bukhari's Habit: Imam Bukhari, may Allah have mercy on him, had the habit of citing verses from the Holy Quran to prove the tarjuma (title of the chapter).

Relevance: Divine Revelation is an old practice of Allah Almighty, the revelation was not just inspiration But it was a revelation of Prophethood.

Speciality of Nuh (A.S): He is the first messenger.

حدیث # 1

حَدَّثَنَا الْحُمَيْدِيُّ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ ، قَالَ : حَدَّثَنَا سُفْيَانُ ،
 قَالَ : حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْأَنْصَارِيُّ ، قَالَ : أَخْبَرَنِي
 مُحَمَّدُ بْنُ إِبْرَاهِيمَ التَّيْمِيُّ ، أَنَّهُ سَمِعَ عَلْقَمَةَ بْنَ وَقَّاصٍ اللَّيْثِيَّ
 ، يَقُولُ : سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَلَى
 الْمِنْبَرِ ، قَالَ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ،
 يَقُولُ : " إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى ،
 فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا ،
 فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ "

Translation

Narrated 'Umar bin Al-Khattab (r.a) :
 I heard Allah's Messenger (ﷺ) saying, "The
 reward of deeds depends upon the
 intentions and every person will get the
 reward according to what he has
 intended. So whoever emigrated for
 worldly benefits or for a woman to marry,
 his emigration was for what he emigrated
 for."

1. Reading the hadith
2. Background of the Hadith
3. The importance of Hadith
4. The jurisprudence of the chain of narration
5. Explanation of the hadith



Background of the Hadith

It is narrated from Abdullah ibn Mas'ud (may Allah be pleased with him) that one of us proposed marriage to a woman named **Umm Qais**, and she stipulated that he must migrate for the marriage to take place. This person migrated and reached Medina, and married that woman. We used to call him "**the emigrant of Umm Qais**." When the Prophet ﷺ became aware of this, he said this.



Importance of the Hadith

- **The Hadith of Intention**
- **It holds fundamental importance in Islamic Law.**
- **Imam Shafi'i, may Allah have mercy on him, said:
"This hadith encompasses half of knowledge."**
- **These are among the hadiths on which Islam is based.**

The jurisprudence of the chain of narration

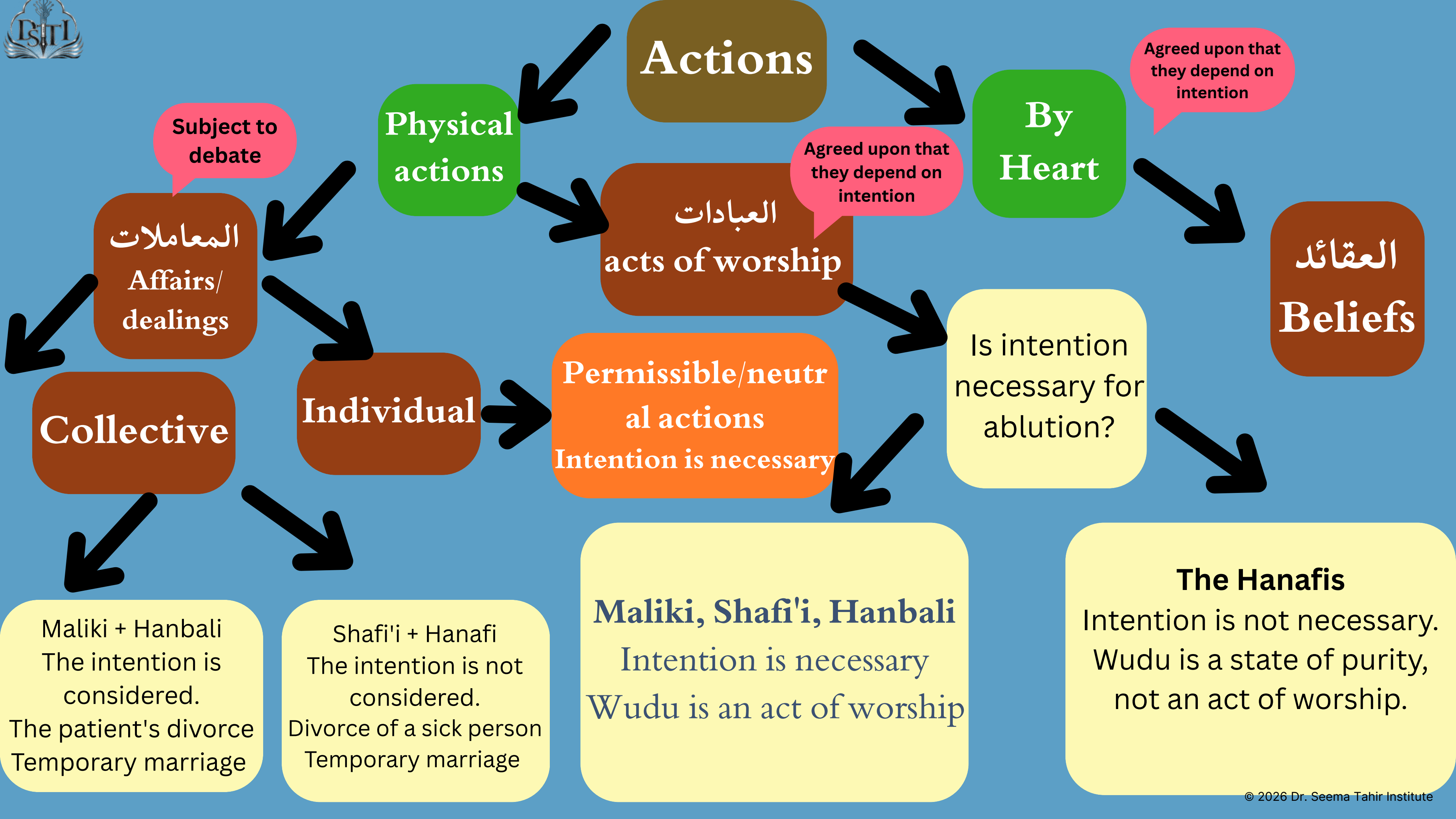
حَدَّثَنَا الْحُمَيْدِيُّ عَبْدُ اللَّهِ بْنِ الزُّبَيْرِ، قَالَ : حَدَّثَنَا سُفْيَانُ، قَالَ : حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْأَنْصَارِيُّ،
قَالَ : أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ التَّيْمِيُّ، أَنَّهُ سَمِعَ عَلْقَمَةَ بْنَ وَقَّاصٍ اللَّيْثِيَّ، يَقُولُ : سَمِعْتُ عُمَرَ بْنَ
الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَلَى الْمِنْبَرِ، قَالَ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ :

- Imam Bukhari here, may Allah have mercy on him, has used all the well-known terms of narration that are recognized by the scholars of Hadith.
- In this chain of narration, three successors (Tabi'un) have come.
- Al-Humaydi: Abdullah ibn al-Zubair al-Humaydi al-Makki, they presented the Quraysh.
- Sufyan: Sufyan ibn 'Uyaynah, Sufyan al-Thawri



Explanation of the hadith

- Words of the Hadith: **الأعمال بالنيات** (Actions are judged by intentions): Every action is judged by its intention, and for every person is what he intended. Thus, the action will differ based on the intention.
- why didn't **الأفعال** come? **فعل** is general and **عمل** specific. An action **عمل** is made by a responsible person of intellect. (difference b/w action & deed).
- Intention: **Linguistically**: purpose, will
- **Metaphorical meaning**: The intention to perform an action with the aim of pleasing God.
- In this hadith, is the linguistic meaning is intended or the metaphoric one? Linguistic.





إنما الأعمال بالنيات
Actions are judged by intentions.

إنما وجود الأعمال بالنيات
Actions exist based on intentions

- Acceptance of voluntary deeds for a traveler and a sick person
- A pilgrim who passes away

إنما اعتبار الأعمال بالنيات
Actions are judged by intentions.

bad deed: good intention
(Hatib ibn Abi Balta'ah)
good deed: bad intention
يجاء يوم القيامة
(The Day of Judgment will come)

إنما ثواب الأعمال بالنيات
The **reward** for deeds is based on intentions.

limited to hereafter affairs

إنما صحة الأعمال بالنيات
The **validity** of actions is based on intentions.

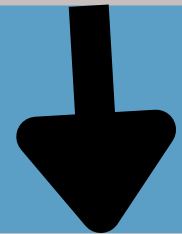
limited to worldly affairs



وإنما لكل امرئ ما نوى

And indeed, every person will have what they intended.

وإنما لكل امرئ ما نوى
And indeed, every person
will have what they
intended.



For emphasis

إنما الأعمال بالنيات
Actions are judged
by intentions.



Connection between
deed and intention



Why did Imam Bukhari mentioned incomplete hadith at this point?

According to Imam Bukhari , making hadith short (خرم في الحديث) is permissible.

Complete Hadith: "The (reward of) deeds, depend upon the intentions and every person will get the reward according to what he has intended. So whoever emigrated for the sake of Allah and His Apostle, then his emigration will be considered to be for Allah and His Apostle, and whoever emigrated for the sake of worldly gain or for a woman to marry, then his emigration will be considered to be for what he emigrated for."



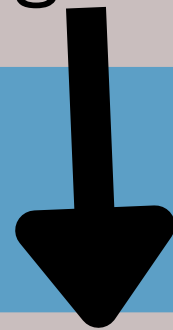
فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا

So whoever's migration is for worldly gain or to marry a woman...

Types of migration

هجرة حقيقية شرعية

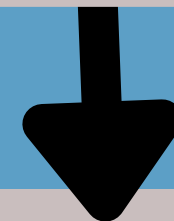
Real and legitimate migration



Migration from sins/ leaving sins

هجرة عرفية

Customary / Physical Migration



Leaving the homeland
Migration to Abyssinia
Migration to Medina
Migration to Islam
Migration to the Migrant Ibrahim

هجرة لغوية

Linguistic migration



To leave

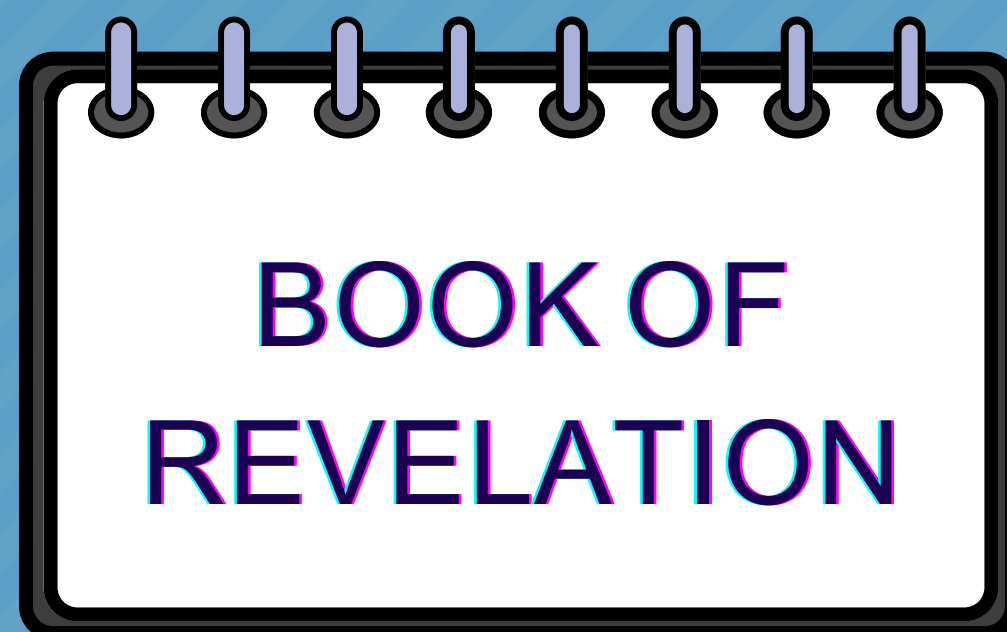


فَهَاجَرَتْهُ إِلَى مَا هَاجَرَ إِلَيْهِ

his migration is for that which he migrated.

The reason for the ambiguity: The purpose of migration to Allah and His Messenger is the pleasure of Allah, and it is the only purpose of it, unlike migration to the world, which has many purposes.

صحیح البخاری



Second Hadith

First Chapter

Total Hadiths: 7

حديث # 2

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ . رَضِيَ اللَّهُ عَنْهَا . أَنَّ الْحَارِثَ بْنَ هِشَامٍ . رَضِيَ اللَّهُ عَنْهُ . سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ كَيْفَ يَأْتِيكَ الْوَحْيُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَحْيَانًا يَأْتِينِي مِثْلَ صَلَصلةِ الْجَرَسِ . وَهُوَ أَشَدُّهُ عَلَيَّ . فَيُفْصِمُ عَنِّي وَقَدْ وَعَيْتُ عَنْهُ مَا قَالَ، وَأَحْيَانًا يَتَمَثَّلُ لِي الْمَلَكُ رَجُلًا فَيَكَلِّمُنِي فَأَعِي مَا يَقُولُ " . قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا وَلَقَدْ رَأَيْتُهُ يُنْزِلُ عَلَيْهِ الْوَحْيُ فِي الْيَوْمِ الشَّدِيدِ الْبَرْدِ، فَيَفْصِمُ عَنْهُ وَإِنْ جَبِينَهُ لَيَتَفَصَّدُ عَرَقًا.

TRANSLATION

Narrated 'Aisha (r.a) :

(the mother of the faithful believers) Al-Harith bin Hisham asked Allah's Messenger (ﷺ) "O Allah's Messenger (ﷺ)! How is the Divine Inspiration revealed to you?" Allah's Messenger (ﷺ) replied, "Sometimes it is (revealed) like the ringing of a bell, this form of Inspiration is the hardest of all and then this state passes off after I have grasped what is inspired. Sometimes the Angel comes in the form of a man and talks to me and I grasp whatever he says." 'Aisha added: Verily I saw the Prophet (ﷺ) being inspired divinely on a very cold day and noticed the sweat dropping from his forehead (as the Inspiration was over).

1. Reading the hadith
2. Background of the Hadith
3. The importance of Hadith
4. The jurisprudence of the chain of narration
5. Explanation of the hadith



Background of the Hadith

Harith bin Hisham asked a question



فقه السند

jurisprudence of the chain of narration

1. Chain of narrators is of madneyyeen
2. 'Abdullah bin Yusuf al-Tunaysi al-Damashqi , was a very special student of Imam Malik
3. Malik bin Anas: Imam of the Darul Hijrah, founder of the Maliki school of thought
4. Hisham bin Urwah: Tabi'i
5. Urwah ibn al-Zubayr: Among the 7 jurists of Madina
6. Aisha (may Allah be pleased with her): among those who narrated most hadiths
7. Al-Harith bin Hisham: Embraced Islam at the occasion of conquest of Makkah



Explanation of the hadith

Hadith is among the narrations of Aisha (r.a)

1. **O Messenger of Allah ﷺ, how does revelation come to you?:** Harith bin Hisham's question was not due to doubt about the revelation.
2. **Sometimes it comes to me like the sound of a bell:** He ﷺ is describing the general manner in which divine revelation used to come.
3. **The sound of the bell صَلَٰةِ الْجَرَسِ :** ‘Salsalah’ is sound produced when iron falls on iron.
4. **The continuous sound was the sound of what?**
 - The sound of an angel's wings.
 - The sound of angels' flight for the protection of revelation.
 - The sound of Gabriel's arrival.
 - It is a metaphor for the suspension of the senses. The sense of hearing was suspended from the world of seen and directed towards the other world.



صَلْصَلَةُ الْجَرَسِ

Contradiction in Hadith
and its removal

Sound of Bell



The Prophet
Muhammad (ﷺ)
used to feel it.

دوي نحل

The sound of
honeybees



The noble companions
used to feel it.

كأنه سلسلة على صفعان

The sound of a chain falling
or being dragged on a
smooth stone



The angels felt it.



This form of Inspiration is the hardest of all (وَهُوَ أَشَدُّ عَلَى): The angel is descending directly on the heart of the Prophet ﷺ. Sometimes the one who is addressing, adopts the quality of the listener and sometimes the listener adopts the quality of the addresser. When the Messenger of Allah ﷺ, makes his human qualities subordinate and angelic qualities dominant, he feels difficulty.

- **and then this state passes off (فَيُفْصَمُ عَنِّي):** Divine revelation is cutt off from me.
- **I have grasped what is inspired (وَقَدْ وَعَيْتُ عَنْهُ مَا قَالَ):** I have memorised whatever the angel has instilled in my heart.
- **Sometimes the Angel comes in the form of a man and talks to me and I grasp whatever he says (وَأَحْيَانًا يَتَمَثَّلُ لِي الْمَلَكُ رَجُلًا فَيُكَلِّمُنِي فَأَعِي مَا يَقُولُ):** Sometimes an angel appears in human form.

• **الملك:** الملائكة أجسام علوية لطيفة تشكل أي شكل أرادوا

- **Angels have subtle divine bodies. They have the power to take all kinds of forms.**
- **Angel (الملك):** Jibrael (a.s). He used to come in the form of Dihyah al-Kalbi (May Allah be pleased with him)



The use of different words for memorization (حفظ) in both forms of revelation

فَأَعْي مَا يَقُولُ

and I grasp whatever he says

Present Tense

Heard the revelation by ears

وَقَدْ وَعَيْتُ عَنْهُ مَا قَالَ

(after I have grasped what is
inspired)

Past tense

Revelation was on the heart of
Prophet



Why only two types of revelation are mentioned in this Hadith?

Types of Divine Revelation

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ

It is not 'possible' for a human being to have Allah communicate with them, except through inspiration, or from behind a veil, or by sending a messenger-angel to reveal whatever He wills by His permission. He is surely Most High, All-Wise.

Through
messenger/ angel

The angel revealed
the revelation to the
Prophet's heart.

Coming of angel
in human form

من وراء حجاب

(from behind a veil)
this form hapened twice

- Mountain of toor
- Miraj

اللقاء في القلب

Allah directly
reveals without
any medium



قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا وَلَقَدْ رَأَيْتُهُ يُنْزَلُ عَلَيْهِ الْوَحْيُ فِي الْيَوْمِ الشَّدِيدِ الْبَرْدِ،
فَيَفْصِمُ عَنْهُ وَإِنْ جَبِينُهُ لَيَتَفَصَّدُ عَرَقًا.

'Aisha (r.a) narrated: Verily I saw the Prophet (ﷺ) being inspired divinely on a very cold day and noticed the sweat dropping from his forehead (as the Inspiration was over).

- When the revelation was sent down on the Prophet (ﷺ), it used to be a very difficult and burdensome thing for him, so much so that he used to sweat even in cold.
- Shah Waliullah Dehlawi, may Allah have mercy on him, said: The word of Allah that is being revealed to the Prophet (ﷺ), is light; the angel bringing it is also light; and Prophet's (ﷺ) inner self is filled with light. These three lights are coming together. The coming together of these three created warmth, and blessed sweat emerged.



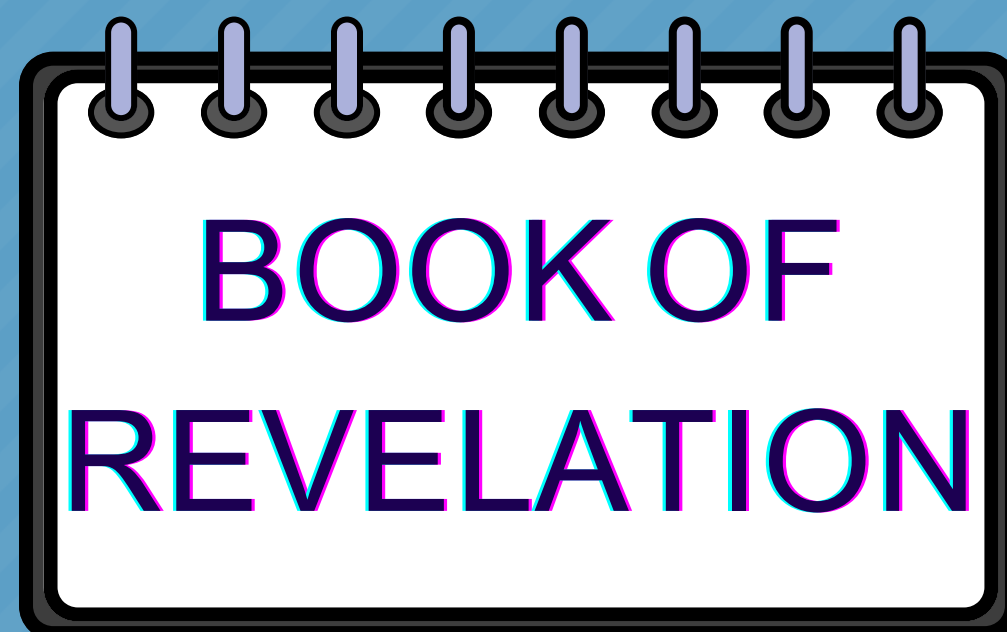
A few benefits derived from the hadith of the chapter

- Angels exist.
- Angels have the power to take on any form or appearance.
- The Companions of the Prophet (may Allah be pleased with them) used to ask the Messenger of Allah (peace be upon him) about the characteristics of Prophethood.
- If the question is for the purpose of research, not for doubt or for creating fitna, then there is no harm in asking such question.

صحيح البخاري



THIRD
HADITH

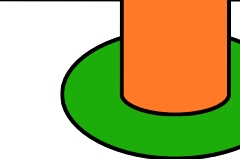
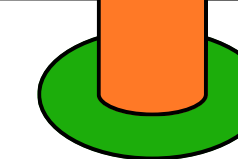
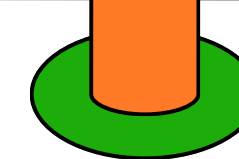
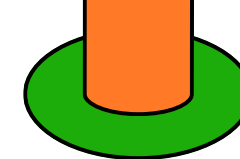
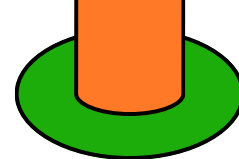
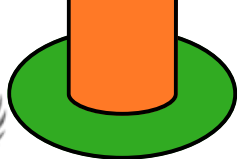


FIRST
CHAPTER

TOTAL
HADITHS: 7

حديث # 3

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ، أَنَّهَا قَالَتْ أَوَّلُ مَا بَدَأَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْوَحْيِ الرُّؤْيَا الصَّالِحَةُ فِي النَّوْمِ، فَكَانَ لَا يَرَى رُؤْيَا إِلَّا جَاءَتْ مِثْلَ فَلَقِ الصُّبْحِ، ثُمَّ حُبِّبَ إِلَيْهِ الْخَلَاءُ، وَكَانَ يَخْلُو بَغَارَ حِرَاءٍ فَيَتَحَنَّتُ فِيهِ - وَهُوَ التَّعَبُّدُ - اللَّيَالِي ذَوَاتِ الْعَدَدِ قَبْلَ أَنْ يَنْزِعَ إِلَى أَهْلِهِ، وَيَتَزَوَّدُ لَذَلِكَ، ثُمَّ يَرْجِعُ إِلَى خَدِيجَةَ، فَيَتَزَوَّدُ لِمِثْلِهَا، حَتَّى جَاءَهُ الْحَقُّ وَهُوَ فِي غَارِ حِرَاءٍ، فَجَاءَهُ الْمَلَكُ فَقَالَ اقْرَأْ. قَالَ " مَا أَنَا بِقَارِئٍ ". قَالَ " فَأَخَذَنِي فَغَطَّنِي حَتَّى بَلَغَ مِنِّي الْجَهْدَ، ثُمَّ أَرْسَلَنِي فَقَالَ اقْرَأْ. قُلْتُ مَا أَنَا بِقَارِئٍ. فَأَخَذَنِي فَغَطَّنِي الثَّانِيَةَ حَتَّى بَلَغَ مِنِّي الْجَهْدَ، ثُمَّ أَرْسَلَنِي فَقَالَ اقْرَأْ. فَقُلْتُ مَا أَنَا بِقَارِئٍ. فَأَخَذَنِي فَغَطَّنِي الثَّلَاثَةَ، ثُمَّ أَرْسَلَنِي فَقَالَ { اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ * خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ * اقْرَأْ وَرَبُّكَ الْأَكْرَمُ } ". فَارْجَعَ بِهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْجِفُ فُؤَادُهُ، فَدَخَلَ عَلَى خَدِيجَةَ بِنْتِ خُوَيْلِدٍ رَضِيَ اللَّهُ عَنْهَا فَقَالَ " زَمِّلُونِي زَمِّلُونِي ". فَزَمَّلُوهُ حَتَّى ذَهَبَ عَنْهُ الرَّوْعُ، فَقَالَ لَخَدِيجَةَ وَأَخْبَرَهَا الْخَبَرَ " لَقَدْ خَشِيتُ عَلَى نَفْسِي ". فَقَالَتْ خَدِيجَةُ كَلَّا وَاللَّهِ مَا يُخْزِيكَ اللَّهُ أَبَدًا، إِنَّكَ لَتَصِلُ الرَّحِمَ، وَتَحْمِلُ الْكَلَّ، وَتَكْسِبُ الْمَعْدُومَ، وَتَقْرِي الضَّيْفَ، وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ. فَانْطَلَقَتْ بِهَا خَدِيجَةُ حَتَّى أَتَتْ بِهِ وَرَقَةَ بْنَ نَوْفَلٍ ابْنَ 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 خَبْرَ مَا رَأَى. فَقَالَ لَهُ وَرَقَةُ هَذَا النَّامُوسُ الَّذِي نَزَّلَ اللَّهُ عَلَى مُوسَى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا لَيْتَنِي فِيهَا جَذَعًا، 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 عُودِي، وَإِنْ يُدْرِكْنِي يَوْمُكَ أَنْصُرَكَ نَصْرًا مُؤَزَّرًا. ثُمَّ لَمْ يَنْشَبْ وَرَقَةُ أَنْ تُوفِّيَ وَفَتَرَ الْوَحْيُ.



Narrated 'Aisha (the mother of the faithful believers):

The commencement of the Divine Inspiration to Allah's Messenger (ﷺ) was in the form of good dreams which came true like bright daylight, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hira where he used to worship (Allah alone) continuously for many days before his desire to see his family. He used to take with him the journey food for the stay and then come back to (his wife) Khadija to take his food likewise again till suddenly the Truth descended upon him while he was in the cave of Hira. The angel came to him and asked him to read. The Prophet (ﷺ) replied, "I do not know how to read." The Prophet (ﷺ) added, "The angel caught me (forcefully) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied, 'I do not know how to read.' Thereupon he caught me again and pressed me a second time till I could not bear it any more. He then released me and again asked me to read but again I replied, 'I do not know how to read (or what shall I read)?' Thereupon he caught me for the third time and pressed me, and then released me and said, 'Read in the name of your Lord, who has created (all that exists), created man from a clot. Read! And your Lord is the Most Generous.' (96.1, 96.2, 96.3) Then Allah's Messenger (ﷺ) returned with the Inspiration and with his heart beating severely. Then he went to Khadija bint Khuwailid and said, "Cover me! Cover me!" They covered him till his fear was over and after that he told her everything that had happened and said, "I fear that something may happen to me." Khadija replied, "Never! By Allah, Allah will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones." Khadija then accompanied him to her



cousin Waraqa bin Naufal bin Asad bin 'Abdul 'Uzza, who, during the pre-Islamic Period became a Christian and used to write the writing with Hebrew letters. He would write from the Gospel in Hebrew as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija said to Waraqa, "Listen to the story of your nephew, O my cousin!" Waraqa asked, "O my nephew! What have you seen?" Allah's Messenger (ﷺ) described whatever he had seen. Waraqa said, "This is the same one who keeps the secrets (angel Gabriel) whom Allah had sent to Moses. I wish I were young and could live up to the time when your people would turn you out." Allah's Messenger (ﷺ) asked, "Will they drive me out?" Waraqa replied in the affirmative and said, "Anyone (man) who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day when you will be turned out then I would support you strongly." But after a few days Waraqa died and the Divine Inspiration was also paused for a while.



فقه السند

jurisprudence of the chain of narration

- **Yahya bin Bakir, Al-Layth bin Sa'd, Aqeel bin Khalid: All of them are Egyptians.**
- **Muhammad bin Muslim bin Shahab al-Zahari is from the the younger generation of the Tabi'un, and belonged to Madina**
- **Hazrat Aisha (r.a) heard the narration from the Companion (مرسل) or She (r.a) directly heard it form messenger of Allah (s.a.w) (موصول), both are sources of evidence.**



EXPLANATION OF THE HADITH

أَوَّلُ مَا بُدِيَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْوَحْيِ الرُّؤْيَا الصَّالِحَةُ فِي النَّوْمِ

The commencement of the Divine Inspiration to Allah's Messenger (ﷺ) was in the form of good righteous (true) dreams in his sleep.

- Whatever the Prophet (s.a.w) used to see in his dream, it became true like bright daylight.
- Such dreams lasted about 6 months. The purpose was to make the Prophet (s.a.w) familiar with divine matters.
- The dream of a believer is one of the forty-six parts of prophecy.
(رُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ مِنَ النَّبَوَةِ)
- **In his sleep (في النوم):** Dreams were of such nature that a person sees during his sleep, not in awake state [he (s.a.w) was not shown something in awake state]



فَكَانَ لَا يَرَى رُؤْيَا إِلَّا جَاءَتْ مِثْلَ فَلَقِ الصُّبْحِ

- Whatever the Prophet (s.a.w) used to see in his dream, it became true like bright daylight.
- They were very good, true and clear dreams.

ثُمَّ حُبَّ إِلَيْهِ الْخَلَاءُ

love of seclusion was poured into his (ﷺ) heart

وَكَانَ يَخْلُو بِغَارِ حِرَاءٍ

Secluding oneself is something that has been a special practice of Ibrahim (a.s) also. The Prophet's (ﷺ) grandfather also used to seclude himself in the cave of Hira to meditate.

فَيَتَحَنَّتْ فِيهِ . وَهُوَ التَّعَبُّدُ . اللَّيَالِي ذَوَاتِ الْعَدَدِ قَبْلَ أَنْ يَنْزِعَ إِلَى أَهْلِهِ:

He used to worship (التَّعَبُّدُ): is the addition of Imam Zuhri (إدراج)

وَيَتَزَوَّدُ لِدَلِكْ، ثُمَّ يَرْجِعُ إِلَى خَدِيجَةَ، فَيَتَزَوَّدُ لِمِثْلِهَا:

(He used to take with him the journey food for the stay and then come back to (his wife) Khadija to take his food likewise again)

Instead of abandoning all resources, he (ﷺ) used to take all the necessary stuff with him and used to have complete trust in Allah.



فَأَخَذَنِي فَغَطَّنِي حَتَّى بَلَغَ مِنِّي الْجَهْدَ، ثُمَّ أَرْسَلَنِي فَقَالَ اقْرَأْ.

The angel caught me (forcefully) and pressed me so hard that I could not bear it any more.

He then released me and again asked me to read

- Allama Qastallani (may Allah have mercy on him) says that the purpose of suppressing for the first time was to cut off the thought of the Prophet (ﷺ) from all affairs of the world so that his attention should be completely driven towards the divine revelation. The pressing for the second and third time was also for insistence and exaggeration of the same purpose.
- The first time was pressed to disconnect the Prophet's (ﷺ) thoughts from the affairs of the world, the second time so that his full attention is driven towards the revelation, and the third time to create familiarity with the revelation.
- Shaykh al-Hind (may Allah be pleased with him) says that the purpose of suppressing the Prophet (s.a.w) again and again was to assemble his thoughts and to take him beyond his mere level of humanity so that he may know his ability and capability and that he may fulfill his responsibility with full care.



فَرَجَعَ بِهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْجُفُ فُؤَادُهُ

Then Allah's Messenger (ﷺ) returned with the Inspiration and with his heart beating severely.

Prophet's (ﷺ) heart was pounding as he knew that the responsibility that had been assigned to him, was not an easy task and was filled with difficulties.

فَقَالَتْ خَدِيجَةُ كَلَّا وَاللَّهِ مَا يُخْزِيكَ اللَّهُ أَبَدًا، إِنَّكَ لَتَصِلُ الرَّحِمَ، وَتَحْمِلُ الْكَلَّ، وَتَكْسِبُ الْمَعْدُومَ، وَتَقْرِي الضَّيْفَ، وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ.

Khadija replied, "Never! By Allah, Allah will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones."

Destitute ones (الْكَلَّ): A person who can not do his work himself, such as small children, orphans.

Help the poor (وَتَكْسِبُ الْمَعْدُومَ): He (ﷺ) used to help others with money and good manners.

Assist the deserving calamity-afflicted ones (وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ): He helped those in distress. He (ﷺ) used to spend his money for good causes not spend it in wrong ways.



Pause in revelation (وفتر الوحي): divine revelation temporarily ceased to come

- Reason for the pause in revelation:

So that the sudden burden that got on Prophet (ﷺ) by meeting the angel, gets away.

So that a yearning or longing is inculcated in the the Prophet (ﷺ) for the next revelation

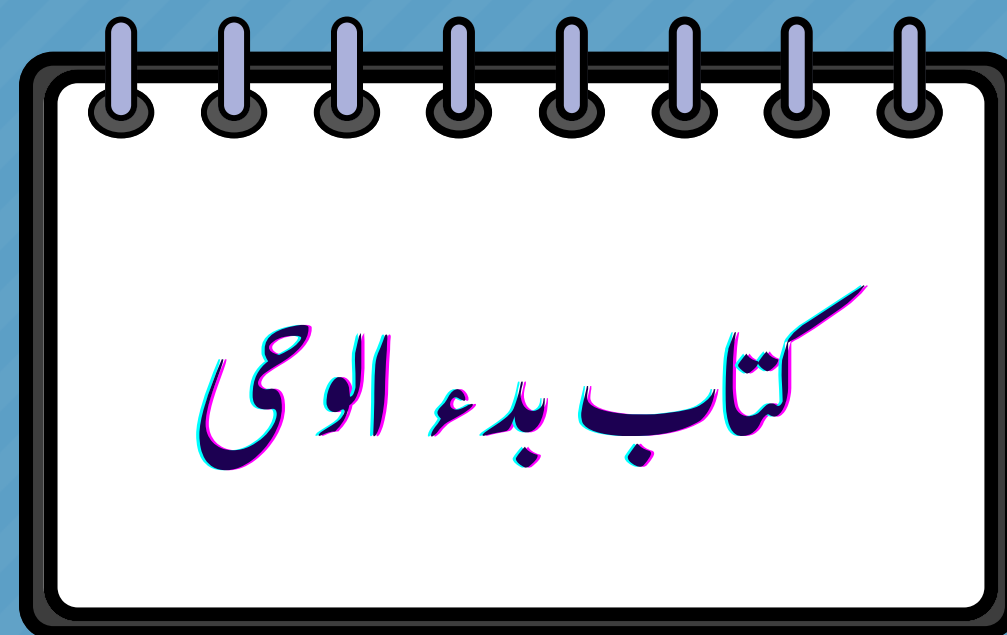
So that the Prophet (ﷺ) can ponder on the words of the Quran

- Duration of pause: There are different sayings: 3 years, 2 years, 2.5 years, few years
- Did the descent of Jibril (AS) took place in the time of pause? Yes
- What was revealed first of all, after the pause: Surah Al-Muddaththir (سورة المدثر)

صحيح البخاري



FOURTH
HADITH



FIRST
CHAPTER

TOTAL
HADITHS: 7

حديث #4

قَالَ ابْنُ شِهَابٍ وَأَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ الْأَنْصَارِيَّ، قَالَ . وَهُوَ يُحَدِّثُ عَنْ فَتْرَةِ الْوَحْيِ، فَقَالَ . فِي حَدِيثِهِ " بَيْنَا أَنَا أَمْشِي، إِذْ سَمِعْتُ صَوْتًا، مِنَ السَّمَاءِ، فَرَفَعْتُ بَصَرِي فَإِذَا الْمَلَكُ الَّذِي جَاءَنِي بِحِرَاءِ جَالِسٌ عَلَى كُرْسِيِّ بَيْنَ السَّمَاءِ وَالْأَرْضِ، فَرُعِبْتُ مِنْهُ، فَرَجَعْتُ فَقُلْتُ زَمِّلُونِي. فَأَنْزَلَ اللَّهُ تَعَالَى {يَا أَيُّهَا الْمُدَّثِّرُ * قُمْ فَأَنْذِرْ} إِلَى قَوْلِهِ {وَالرُّجْزَ فَاهْجُرْ} فَحَمِيَ الْوَحْيُ وَتَتَابَعَ " . تَابَعَهُ عَبْدُ اللَّهِ بْنُ يُوسُفَ وَأَبُو صَالِحٍ. وَتَابَعَهُ هِلَالُ بْنُ رَدَّادٍ عَنِ الزُّهْرِيِّ. وَقَالَ يُونُسُ وَمَعْمَرٌ " بَوَادِرُهُ " .

TRANSLATION

Narrated Jabir bin 'Abdullah Al-Ansari (while talking about the period of pause in revelation) reporting the speech of the Prophet:

"While I was walking, all of a sudden I heard a voice from the sky. I looked up and saw the same angel who had visited me at the cave of Hira' sitting on a chair between the sky and the earth. I got afraid of him and came back home and said, 'Wrap me (in blankets)! And then Allah revealed the following Holy Verses (of Quran): 'O you (i.e. Muhammad)! wrapped up in garments!' Arise and warn (the people against Allah's Punishment),... up to 'and desert the idols.' (74.1-5) After this the revelation started coming strongly, frequently and regularly."

1. Reading the hadith
2. Background of the Hadith
3. The importance of Hadith
4. The jurisprudence of the chain of narration
5. Explanation of the hadith

فقه السند

jurisprudence of the chain of narration

قَالَ ابْنُ شِهَابٍ وَأَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ الْأَنْصَارِيَّ، قَالَ:

Preferable
Opinion

قال ابن شهاب

Ibne Shahab Said:

تحويل (ابن حجر)
موصول بالسناد السابق

Connected with the previous
chain of narration

تعليق (كرمانی)

Where one or more narrators are missing from
the beginning of the chain of transmission, such
hadith is known as Mu'allaq

قاعده: امام بخاری رحمہ اللہ کی وہ تعلیقات جہاں جزم کا لفظ (قال)
ہو، مسند ہوا کرتی ہیں۔

Two chains became
one afterwards

One chain became
two afterwards

يَحْيَى بْنُ بُكَيْرٍ ← اللَّيْثُ ← عُقَيْلٌ ← ابْنُ شِهَابٍ ← أَبُو سَلَمَةَ ← جَابِرٌ
عروۃ ← عائشۃ



Explanation of the hadith

While I was walking, all of a sudden I heard a voice from the sky (يُنَا أَنَا أُمْتِي، إِذْ سَمِعْتُ) : According to another narration, the Messenger of Allah (peace be upon him) was going from the cave of Hira after I'tikaf when he came down from the mountain and reached the valley below.

was sitting on a chair (جَالِسٌ عَلَى كُرْسِيٍّ): This hadeeth proves the sitting of an angel on a chair.

I got afraid of him (فَرُعِبْتُ مِنْهُ):

I got terrified of him, so much so that I fell to the ground (فَجِئْتُ مِنْهُ حَتَّى هَوَيْتُ إِلَى الْأَرْضِ)

(Sahih Muslim)

O you covered up! (يَا أَيُّهَا الْمُدْتَرُّ): It is an expression of love and affection.

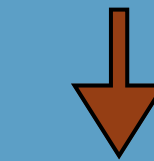
After this the revelation started coming strongly, frequently and regularly (فَحَمِيَ الْوَحْيُ) : وَتَتَابَعَ means getting heated up, here it means (metaphorically) that coming of revelations intensified.

تابع (frequently came one after the other) also emphasises the same intensification of revelation.

تَابَعَهُ عَبْدُ اللَّهِ بْنُ يُوسُفَ وَأَبُو صَالِحٍ. وَتَابَعَهُ هِلَالُ بْنُ رَدَادٍ عَنِ الزُّهْرِيِّ. وَقَالَ يُونُسُ وَمَعْمَرٌ "بَوَادِرُهُ".

Mutaaba'at (متابعت): “to follow someone”. A narrator quotes a narration from his teacher and then another narrator quotes the same narration and joins the first narrator.

يحيى بن بكير+عبد الله بن يوسف+عبد الله بن صالح



الليث



عقيل+هلال بن رواد



الزهري



أبو سلمة بن عبد الرحمن



جابر بن عبد الله

وَقَالَ يُونُسُ وَمَعْمَرٌ "بَوَادِرُهُ"

الزهري

يونس ومعمر



بوادره

‘Bawadiru’ was trembling
Bawadiru is the part
between neck and
shoulder

عقيل + هلال بن رواد



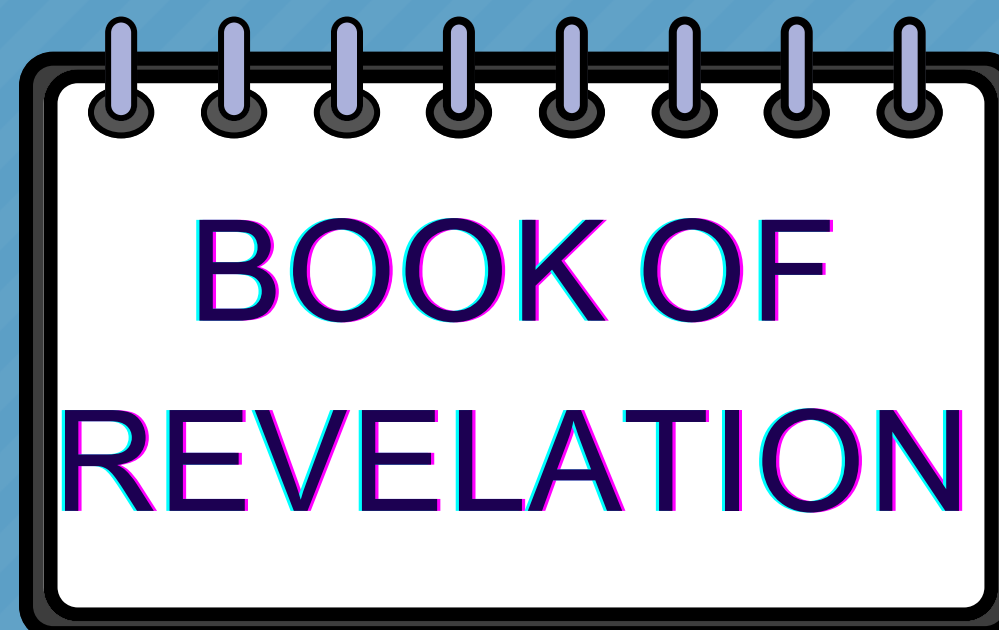
فؤاده

The heart was
trembling

صحيح البخاري



FIFTH
HADITH



FIRST
CHAPTER

TOTAL
HADITHS

حديث # 5

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ حَدَّثَنَا أَبُو عَوَانَةَ، قَالَ حَدَّثَنَا مُوسَى بْنُ أَبِي عَائِشَةَ، قَالَ حَدَّثَنَا سَعِيدُ بْنُ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، فِي قَوْلِهِ تَعَالَى {لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ} قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَالِجُ مِنَ التَّنْزِيلِ شِدَّةً، وَكَانَ مِمَّا يُحَرِّكُ شَفَتَيْهِ. فَقَالَ ابْنُ عَبَّاسٍ فَأَنَا أُحَرِّكُهُمَا لَكُمْ كَمَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحَرِّكُهُمَا. وَقَالَ سَعِيدُ أَنَا أُحَرِّكُهُمَا كَمَا رَأَيْتُ ابْنَ عَبَّاسٍ يُحَرِّكُهُمَا. فَحَرَّكَ شَفَتَيْهِ. فَأَنْزَلَ اللَّهُ تَعَالَى {لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ} * إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ { قَالَ جَمَعُهُ لَهُ فِي صَدْرِكَ، وَتَقْرَأُهُ {فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ} قَالَ فَاسْتَمِعْ لَهُ وَأَنْصِتْ {ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ} ثُمَّ إِنَّ عَلَيْنَا أَنْ تَقْرَأَهُ. فَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ ذَلِكَ إِذَا أَتَاهُ جَبْرِيلُ اسْتَمَعَ، فَإِذَا انْطَلَقَ جَبْرِيلُ قَرَأَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَمَا قَرَأَهُ.

TRANSLATION

Narrated Said bin Jubair:

Ibn 'Abbas in the explanation of the statement of Allah "Move not your tongue concerning (the Quran) to make haste therewith." (75.16) said "Allah's Messenger (ﷺ) used to bear the revelation with great trouble and used to move his lips (quickly) with the Inspiration." Ibn 'Abbas moved his lips saying, "I am moving my lips in front of you as Allah's Messenger (ﷺ) used to move his." Said moved his lips saying: "I am moving my lips, as I saw Ibn 'Abbas moving his." Ibn 'Abbas added, "So Allah revealed 'Move not your tongue concerning (the Qur'an) to make haste therewith. It is for Us to collect it and to give you (O Muhammad) the ability to recite it (the Quran)' (75.16-17) which means that Allah will make him (the Prophet) remember the portion of the Qur'an which was revealed at that time by heart and recite it. The statement of Allah: 'And when we have recited it to you (O Muhammad through Gabriel) then you follow its (Quran) recital' (75.18) means 'listen to it and be silent.' Then it is for Us (Allah) to make it clear to you' (75.19) means 'Then it is (for Allah) to make you recite it (and its meaning will be clear by itself through your tongue). Afterwards, Allah's Messenger (ﷺ) used to listen to Gabriel whenever he came and after his departure he used to recite it as Gabriel had recited it."

1. Reading the hadith
2. Background of the Hadith
3. The importance of Hadith
4. The jurisprudence of the chain of narration
5. Explanation of the hadith



فقه السند

jurisprudence of the chain of narration

- Musa bin Isma'il al-Tabuzaki al-Basri
- Abu 'Awana: Al-Waddah bin Abdullah Al-Yashkari
- Musa bin abi Aisha Al-kufi
- Sa'id ibn Jubayr: Highly respected Tabi' (تابعي جليل), he was given title جهبذ العلماء (The most knowledgeable of scholars) as he was an extraordinary critic.
- Abdullah ibne Abbas (r.a): was born ten years after the prophethood. He was the Prophet's (s.a.w) cousin, and the nephew of Maimunah (r.a), the mother of believers. He was given the title Hibr ul ummah (حبر الأمة) – meaning the inkpot of the ummah. Father of the Abbasid Caliphate , رئيس المفسرين (Chief of interpreters of Quran), Tarjumaanal Quran (ترجمان القرآن), meaning 'The great commentator of the Qur'an, 'One of Abdullah's'.
- The 4 Abdullah's (عبادة أربعة): Abdullah ibn Abbas, Abdullah ibn Umar, and Abdullah ibn Amr ibn al-Aas, Abdullah ibn al-Zubair (This is the saying of 4 Abdullah's (هو قول العبادة))
- Either the Hadith is Mursal (chain is not fully connected as the name of the Companion is missing), or Muttasil (fully connected chain of narrators), in both cases the Hadith is a source of evidence.



Explanation of the hadith

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَالِجُ مِنَ التَّنْزِيلِ شِدَّةً

Allah's Messenger (ﷺ) used to bear the revelation with great trouble

يعالج is derived from معالجة, meaning to do something with difficulty.

Cause of difficulty:

- The weight of the word that was being revealed (قولا ثقيلا).
- The meeting with the angel who was not of the same species.
- Reading, listening, and memorizing were all challenging tasks to accomplish in one go. This reason is supported by other hadiths as well. (يريد أن يحفظه - يخشى أن ينفلت منه - البخاري)

فَحَرَّكَ شَفَتَيْهِ - فَأَنْزَلَ اللَّهُ تَعَالَى {لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ}

Mention of the tongue (لسان) in the Quran and the mention of the lips (شفتين) in the Hadith. Why?

First explanation: The narrator considered the apparent thing (people see the movement of the lips). As Allah is the Knower of the unseen and the hidden, He sees the movement of the tongue, so the original was considered in the Word of Allah.

Second explanation: Musa bin Abi Aisha mentioned both, but the narrator summarized the hadith.

Musa bin Abi Aisha	→	Abu 'Awanah + Israel : mentioned movement of lips
	→	Sufyan : Movement of the tongue
	→	Jubayr : Mentioned movement of lips + movement of tongue



فَاسْتَمِعْ لَهُ وَأَنْصِتْ

listen to it and be silent

انصات: Just being silent, whether listening / paying attention to the sound or not.
استماع: Listening carefully.

جبريل: It is a word from the Syriac language meaning ‘servant of God (عبد الله)

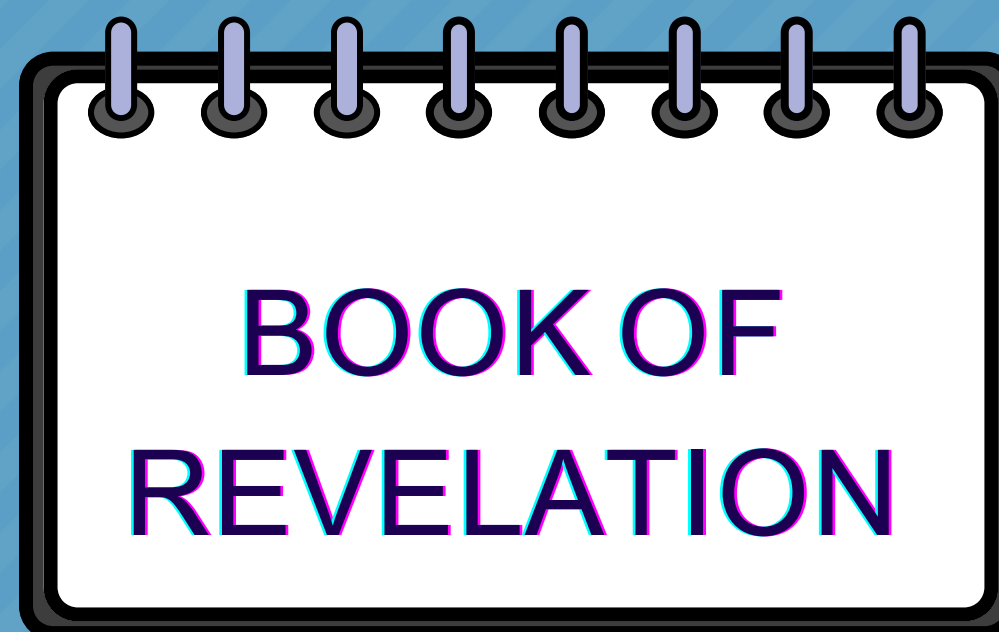
Benefits of the Hadith:

- The name of the hadith is ‘المسلسل بتحريك الشفتين’ (Continuation of the lip movement)
- It is preferable for the teacher to clarify a matter with an action if it provides more clarity than just an explanation when addressing the student.
- Memorizing the Holy Quran is beyond anyone's ability without the help of Allah Almighty.

صحيح البخاري



SIXTH
HADITH



FIRST
CHAPTER

TOTAL
HADITHS: 7

حديث # 6

حَدَّثَنَا عَبْدَانُ، قَالَ أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ أَخْبَرَنَا يُونُسُ،
عَنِ الزُّهْرِيِّ، ح وَحَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ، قَالَ أَخْبَرَنَا عَبْدُ
اللَّهِ، قَالَ أَخْبَرَنَا يُونُسُ، وَمَعْمَرٌ، عَنِ الزُّهْرِيِّ، نَحْوَهُ قَالَ
أَخْبَرَنِي عُبيدُ اللَّهِ بْنُ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ كَانَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَجْوَدَ النَّاسِ، وَكَانَ
أَجْوَدَ مَا يَكُونُ فِي رَمَضَانَ حِينَ يَلْقَاهُ جَبْرِيلُ، وَكَانَ يَلْقَاهُ
فِي كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ فَيُدَارِسُهُ الْقُرْآنَ، فَلَرَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَجْوَدُ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ.

TRANSLATION

Narrated Ibn 'Abbas:

Allah's Messenger (ﷺ) was the most generous of all the people, and he used to reach the peak in generosity in the month of Ramadan when Gabriel met him. Gabriel used to meet him every night of Ramadan to teach him the Qur'an. Allah's Messenger (ﷺ) was the most generous person, even more generous than the strong uncontrollable wind (in readiness and haste to do charitable deeds).

1. Reading the hadith
2. Background of the Hadith
3. The importance of Hadith
4. The jurisprudence of the chain of narration
5. Explanation of the hadith



فقه السند

jurisprudence of the chain of narration

‘Abdan: Abdullah bin Usman bin Jablah, he was a merwzi. Merw: territory of present-day Turkmenistan

Abdullah: Abdullah Bin Mubarak. He was also a merwzi. He was a mujahid and a jurist.

Rule: ‘Abdullah after ‘Abdan is always Abdullah bin Mubarak

Yonus : Yunus bin Yazid al-Ayli

تحويل:

عبدان <----> عبدالله <----> يونس <----> الزهري
بشر بن محمد <----> عبد الله <----> يونس ومعمّر <----> الزهري

The words are of Yonus.

'Ubaydullah bin 'Abdullah bin 'Utba bin Mas'ood: Tabii'(successor), among the 7 jurists



Explanation of the hadith

أَجْوَدَ النَّاسِ (most generous of all):

Meaning of جود :

- To give even before asking so that, the one in need is save from humiliation.
- Giving abundantly (heavy rain is called jod)
- Kermani (may Allah have mercy on him): To give what is appropriate to the one who truly deserves it (not someone who is not deserving of it)

Difference between جود and سخاوت :

جود is not limited to wealth; it may include the distribution of knowledge, wisdom, ethics, guidance. سخاوت is specifically related to wealth.

The connection of the sentences in the hadith:

- أجود الناس (most generous): superiority over all people
- وَكَانَ أَجْوَدُ مَا يَكُونُ فِي رَمَضَانَ (he used to reach the peak in generosity in the month of Ramadan)
: Most superior time
- وَكَانَ يَلْقَاهُ فِي كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ فَيُدَارِسُهُ الْقُرْآنَ (Gabriel used to meet him every night of Ramadan to teach him the Qur'an): Superiority of nights over the days of Ramadan



فَيُدَارِسُهُ الْقُرْآنَ (to teach him the Qur'an): Wisdom behind teaching: Explanation of the arrangement of verses and chapters, explanation of abrogation and abrogated, and the articulation of words.

Allah's Messenger (ﷺ) was the most generous person, even more generous than the strong uncontrollable wind (فَلَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَجْوَدُ بِالْخَيْرِ مِنَ الرِّيحِ) (الريح المرسلة): strong uncontrollable wind (الريح المرسلة) is of general benefit. It also causes harm to some, however, Your generosity, peace be upon him, was not harmful.

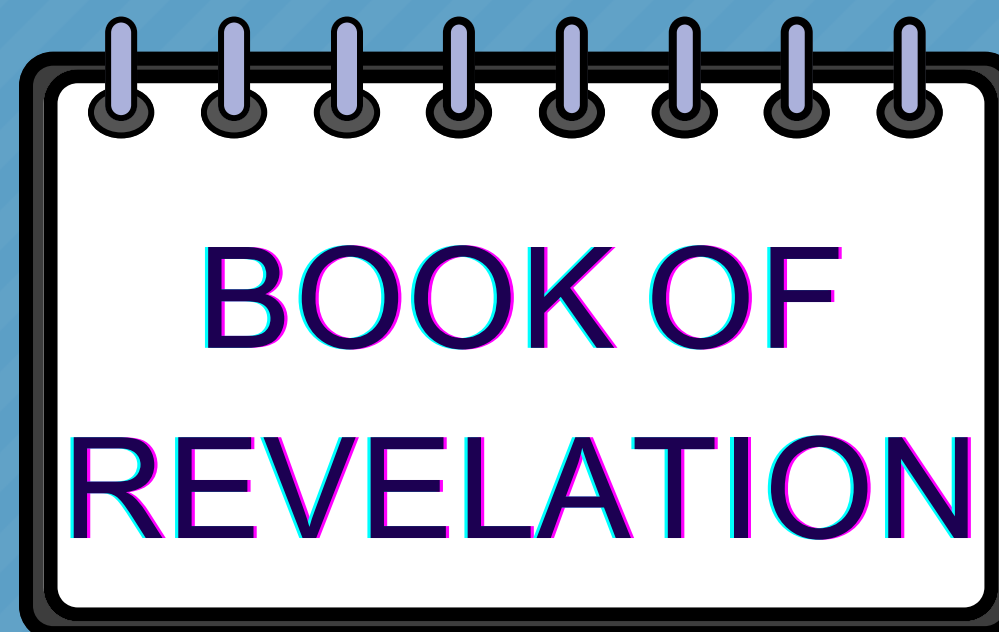
Benefits of the Hadith:

- In Ramadan, especially when there is a gathering of the righteous, it is preferable to encourage generosity and hospitality.
- The visit to the righteous should be frequent.
- In Ramadan, the Quran should be recited frequently.
- In Ramadan, it is Sunnah to go through the entire Quran once.
- Recitation of Quran is more superior than other forms of remembrance like glorification (Tasbeeh) etc..

صحیح البخاری



SEVENTH
HADITH



FIRST
CHAPTER

TOTAL
HADITHS : 7



Background of Hadith

1. 571 AD----> 2 Empires: Byzantine Empire (Romans, Caesar, Heraclius) & Sassanid Empire (Persians, Khosrau)
2. 614 AD -----> Persian Empire defeated Byzantine Empire, Muslims were sad & Quraysh were Happy. Quran promised Romans would reconquer their territories including Jerusalem, Egypt in 9-10 Years.
3. 623AD (2 AH) ----> Byzantine defeated Persians, reconquered Jerusalem, Muslims took great victory in Badr.
4. 629 AD (7 AH) -----> Heraclius reached Jerusalem in order to fulfill his vow, Prophet's Ambassador Dihya Kalbi with his letter from Medinah & Abu Sufyan's trade Caravan from Meccah arrived Jerusalem at the same time.
5. Caesar Heraclius called Abu Sufyan to enquire about Prophet S.A.W.

حديث # 7

حَدَّثَنَا أَبُو الْيَمَانِ الْحَكَمُ بْنُ نَافِعٍ، قَالَ أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُثْبَةَ بْنِ مَسْعُودٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ، أَخْبَرَهُ أَنَّ أَبَا سُفْيَانَ بْنَ حَرْبٍ أَخْبَرَهُ أَنَّ هِرْقُلَ أَرْسَلَ إِلَيْهِ فِي رَكْبٍ مِنْ قُرَيْشٍ - وَكَانُوا تُجَارًا بِالشَّامِ - فِي الْمُدَّةِ الَّتِي كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَادَّ فِيهَا أَبَا سُفْيَانَ وَكُفَّارَ قُرَيْشٍ، فَأَتَوْهُ وَهُمْ بِإِيلِيَاءٍ فَدَعَاهُمْ فِي مَجْلِسِهِ، وَحَوْلَهُ عِظَمَاءُ الرُّومِ ثُمَّ دَعَاهُمْ وَدَعَا بَتَرَجُمَانِهِ فَقَالَ أَيُّكُمْ أَقْرَبُ نَسَبًا بِهَذَا الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ فَقَالَ أَبُو سُفْيَانَ فَقُلْتُ أَنَا أَقْرَبُهُمْ نَسَبًا. فَقَالَ أَذْنُوهُ مِنِّي، وَقَرَّبُوا أَصْحَابَهُ، فَاجْعَلُوهُمْ عِنْدَ ظَهْرِهِ. ثُمَّ قَالَ لِبَتَرَجُمَانِهِ قُلْ لَهُمْ إِنِّي سَائِلٌ هَذَا عَنْ هَذَا الرَّجُلِ، فَإِنْ كَذَبَنِي فَكَذِّبُوهُ. فَوَاللَّهِ لَوْ لَا الْحَيَاءُ مِنْ أَنْ يَأْثُرُوا عَلَيَّ كَذِبًا لَكَذَبْتُ عَنْهُ، ثُمَّ كَانَ أَوَّلَ مَا سَأَلَنِي عَنْهُ أَنْ قَالَ كَيْفَ نَسَبُهُ فَيَكُمُ قُلْتُ هُوَ فِينَا ذُو نَسَبٍ. قَالَ فَهَلْ قَالَ هَذَا الْقَوْلَ مِنْكُمْ أَحَدٌ قَطُّ قَبْلَهُ قُلْتُ لَا. قَالَ فَهَلْ كَانَ مِنْ آبَائِهِ مِنْ مَلِكٍ قُلْتُ لَا. قَالَ فَأَشْرَافُ النَّاسِ يَتَّبِعُونَهُ أَمْ ضِعْفَاؤُهُمْ فَقُلْتُ بَلْ ضِعْفَاؤُهُمْ. قَالَ أَيْزِيدُونَ أَمْ يَنْقُصُونَ قُلْتُ بَلْ أَيْزِيدُونَ. قَالَ فَهَلْ يَرْتَدُّ أَحَدٌ مِنْهُمْ سَخِطَةً لِدِينِهِ بَعْدَ أَنْ يَدْخُلَ فِيهِ قُلْتُ لَا. قَالَ فَهَلْ كُنْتُمْ تَتَّهَمُونَهُ بِالْكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ قُلْتُ لَا. قَالَ فَهَلْ يَغْدُرُ قُلْتُ لَا، وَنَحْنُ مِنْهُ فِي مُدَّةٍ لَا نَدْرِي مَا هُوَ فَاعِلٌ فِيهَا. قَالَ وَلَمْ تُمَكِّنِي كَلِمَةً أُدْخِلُ فِيهَا شَيْئًا غَيْرَ هَذِهِ الْكَلِمَةِ. قَالَ فَهَلْ قَاتَلْتُمُوهُ قُلْتُ نَعَمْ. قَالَ فَكَيْفَ كَانَ قِتَالُكُمْ إِيَّاهُ قُلْتُ الْحَرْبُ بَيْنَنَا وَبَيْنَهُ سِجَالٌ، يَنَالُ مِنَّا وَنَنَالُ مِنْهُ. قَالَ مَاذَا يَأْمُرُكُمْ قُلْتُ يَقُولُ اعْبُدُوا اللَّهَ وَحْدَهُ، وَلَا تُشْرِكُوا بِهِ شَيْئًا، وَاتْرَكُوا مَا يَقُولُ آبَاؤُكُمْ، وَيَأْمُرُنَا بِالصَّلَاةِ وَالصَّدَقِ وَالْعِفَافِ وَالصِّلَةِ. فَقَالَ لِلتَّرَجُمَانِ قُلْ لَهُ سَأَلْتُكَ عَنْ نَسَبِهِ، فَذَكَرْتَ أَنَّهُ فَيَكُمُ ذُو نَسَبٍ، فَكَذَلِكَ الرُّسُلُ تُبْعَثُ فِي نَسَبِ قَوْمِهَا، وَسَأَلْتُكَ هَلْ قَالَ أَحَدٌ مِنْكُمْ هَذَا الْقَوْلَ فَذَكَرْتَ أَنْ لَا، فَقُلْتُ لَوْ كَانَ أَحَدٌ قَالَ هَذَا الْقَوْلَ قَبْلَهُ لَقُلْتُ رَجُلٌ يَأْتِسِي بِقَوْلِ قِيلٍ قَبْلَهُ، وَسَأَلْتُكَ هَلْ كَانَ مِنْ آبَائِهِ مِنْ مَلِكٍ فَذَكَرْتَ أَنْ لَا، قُلْتُ فَلَوْ كَانَ مِنْ آبَائِهِ مِنْ مَلِكٍ قُلْتُ رَجُلٌ يَطْلُبُ مُلْكَ أَبِيهِ، وَسَأَلْتُكَ هَلْ كُنْتُمْ تَتَّهَمُونَهُ بِالْكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ فَذَكَرْتَ أَنْ لَا، فَقَدْ أَعْرِفُ أَنَّهُ لَمْ يَكُنْ لِيَذَرَ الْكَذِبَ عَلَى النَّاسِ وَيَكْذِبَ عَلَى اللَّهِ، وَسَأَلْتُكَ أَشْرَافُ النَّاسِ اتَّبَعُوهُ أَمْ ضِعْفَاؤُهُمْ فَذَكَرْتَ أَنْ ضِعْفَاؤُهُمْ اتَّبَعُوهُ،

وَهُمْ أَتْبَاعُ الرُّسُلِ، وَسَأَلْتُكَ أَيَزِيدُونَ أَمْ يَنْقُصُونَ فَذَكَرْتَ أَنَّهُمْ يَزِيدُونَ، وَكَذَلِكَ أَمْرُ الْإِيمَانِ حَتَّى يَتِمَّ، وَسَأَلْتُكَ أَيَرْتَدُّ أَحَدٌ سَخَطَةً لَدِينِهِ بَعْدَ أَنْ يَدْخُلَ فِيهِ فَذَكَرْتَ أَنْ لَا، وَكَذَلِكَ الْإِيمَانُ حِينَ تُخَالِطُ بِشَاشَتِهِ الْقُلُوبَ، وَسَأَلْتُكَ هَلْ يَغْدُرُ فَذَكَرْتَ أَنْ لَا، وَكَذَلِكَ الرُّسُلُ لَا تَغْدُرُ، وَسَأَلْتُكَ بِمَا يَأْمُرُكُمْ، فَذَكَرْتَ أَنَّهُ يَأْمُرُكُمْ أَنْ تَعْبُدُوا اللَّهَ، وَلَا تُشْرِكُوا بِهِ شَيْئًا، وَيَنْهَاهُمْ عَنْ عِبَادَةِ الْأَوْثَانِ، وَيَأْمُرُكُمْ بِالصَّلَاةِ وَالصَّدَقِ وَالْعَفَافِ. فَإِنْ كَانَ مَا تَقُولُ حَقًّا فَسَيَمْلِكُ مَوْضِعَ قَدَمَيَّ هَاتَيْنِ، وَقَدْ كُنْتُ أَعْلَمُ أَنَّهُ خَارِجٌ، لَمْ أَكُنْ أَظُنُّ أَنَّهُ مِنْكُمْ، فَلَوْ أَنِّي أَعْلَمُ أَنِّي أَخْلُصُ إِلَيْهِ لَتَجَشَّمتُ لِقَاءَهُ، وَلَوْ كُنْتُ عِنْدَهُ لَغَسَلْتُ عَنْ قَدَمِهِ. ثُمَّ دَعَا بِكِتَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الَّذِي بَعَثَ بِهِ دَحِيَّةً إِلَى عَظِيمِ بُصْرَى، فَدَفَعَهُ إِلَى هِرْقَلٍ فَقَرَأَهُ فَإِذَا فِيهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. مِنْ مُحَمَّدٍ عَبْدِ اللَّهِ وَرَسُولِهِ إِلَى هِرْقَلِ عَظِيمِ الرُّومِ. سَلَامٌ عَلَى مَنْ اتَّبَعَ الْهُدَى، أَمَّا بَعْدُ فَإِنِّي أَدْعُوكَ بِدَعَايَةِ الْإِسْلَامِ، أَسْلِمَ تَسْلِمًا، يُؤْتِكَ اللَّهُ أَجْرَكَ مَرَّتَيْنِ، فَإِنْ تَوَلَّيْتَ فَإِنَّ عَلَيْكَ إِثْمَ الْأَرِيسِيِّينَ وَ{ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَنْ لَا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ } قَالَ أَبُو سُفْيَانَ فَلَمَّا قَالَ مَا قَالَ، وَفَرَغَ مِنْ قِرَاءَةِ الْكِتَابِ كَثُرَ عِنْدَهُ الصَّخَبُ، وَارْتَفَعَتِ الْأَصْوَاتُ وَأُخْرِجْنَا، فَقُلْتُ لِأَصْحَابِي حِينَ أُخْرِجْنَا لَقَدْ أَمَرَ ابْنُ أَبِي كَبْشَةَ، إِنَّهُ يَخَافُهُ مَلِكُ بَنِي الْأَصْفَرِ. فَمَا زِلْتُ مُوقِنًا أَنَّهُ سَيُظْهِرُ حَتَّى أَدْخَلَ اللَّهُ عَلَى الْإِسْلَامِ. وَكَانَ ابْنُ النَّاطُورِ صَاحِبُ إِيْلِيَاءَ وَهِرْقَلُ سَقْفًا عَلَى نَصَارَى الشَّامِ، يُحَدِّثُ أَنَّ هِرْقَلَ حِينَ قَدِمَ إِيْلِيَاءَ أَصْبَحَ يَوْمًا خَبِثَ النَّفْسِ، فَقَالَ بَعْضُ بَطَارِقَتِهِ قَدْ اسْتَنْكَرْنَا هَيْئَتَكَ. قَالَ ابْنُ النَّاطُورِ وَكَانَ هِرْقَلُ حَزَاءً

يَنْظُرُ فِي النُّجُومِ، فَقَالَ لَهُمْ حِينَ سَأَلُوهُ إِنِّي رَأَيْتُ اللَّيْلَةَ حِينَ نَظَرْتُ فِي النُّجُومِ مَلِكَ الْخِتَانِ قَدْ ظَهَرَ، فَمَنْ يَخْتَنُ مِنْ هَذِهِ الْأُمَّةِ قَالُوا لَيْسَ يَخْتَنُ إِلَّا الْيَهُودُ فَلَا يُهَمُّكَ شَأْنُهُمْ وَاكْتُبْ إِلَيَّ مَدَائِنَ مُلْكِكَ، فَيَقْتُلُوا مَنْ فِيهِمْ مِنَ الْيَهُودِ. فَبَيْنَمَا هُمْ عَلَى أَمْرِهِمْ أَتَى هِرَقْلُ بَرَجُلٍ أَرْسَلَ بِهِ مَلِكُ غَسَّانٍ، يُخْبِرُ عَنْ خَبَرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا اسْتَخْبَرَهُ هِرَقْلُ قَالَ أَذْهَبُوا فَانْظُرُوا أَمْخَتَنَ هُوَ أَمْ لَا. فَانْظُرُوا إِلَيْهِ، فَحَدَّثُوهُ أَنَّهُ مُخْتَنٌ، وَسَأَلَهُ عَنِ الْعَرَبِ فَقَالَ هُمْ يَخْتَنُونَ. فَقَالَ هِرَقْلُ هَذَا مَلِكُ هَذِهِ الْأُمَّةِ قَدْ ظَهَرَ. ثُمَّ كَتَبَ هِرَقْلُ إِلَى صَاحِبِ لَهُ بِرُومِيَّةٍ، وَكَانَ نَظِيرُهُ فِي الْعِلْمِ، وَسَارَ هِرَقْلُ إِلَى حِمَصَ، فَلَمْ يَرَمْ حِمَصَ حَتَّى أَتَاهُ كِتَابٌ مِنْ صَاحِبِهِ يُوَافِقُ رَأْيَ هِرَقْلٍ عَلَى خُرُوجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَّهُ نَبِيٌّ، فَأَذِنَ هِرَقْلُ لِعُظَمَاءِ الرُّومِ فِي دَسْكَرَةٍ لَهُ بِحِمَصَ ثُمَّ أَمَرَ بِأَبْوَابِهَا فُغْلِقَتْ، ثُمَّ اطَّلَعَ فَقَالَ يَا مَعْشَرَ الرُّومِ، هَلْ لَكُمْ فِي الْفَلَاحِ وَالرُّشْدِ وَأَنْ يَثْبِتَ مُلْكُكُمْ فَتُبَايَعُوا هَذَا النَّبِيَّ، فَحَاصُّوا حَيْصَةَ حُمُرِ الْوَحْشِ إِلَى الْأَبْوَابِ، فَوَجَدُوهَا قَدْ غُلِقَتْ، فَلَمَّا رَأَى هِرَقْلُ نَفَرَتَهُمْ، وَأَيْسَ مِنَ الْإِيْمَانِ قَالَ رُدُّوهُمْ عَلَيَّ. وَقَالَ إِنِّي قُلْتُ مَقَالَتِي أَنِفًا أَخْتَبِرُ بِهَا شِدَّتَكُمْ عَلَى دِينِكُمْ، فَقَدْ رَأَيْتُ. فَسَجَدُوا لَهُ وَرَضُوا عَنْهُ، فَكَانَ ذَلِكَ آخِرَ شَأْنِ هِرَقْلٍ. رَوَاهُ صَالِحُ بْنُ كَيْسَانَ وَيُونُسُ وَمَعْمَرُ عَنِ الرَّضَرِيِّ.



ترجمة الحديث

Narrated 'Abdullah bin 'Abbas:

Abu Sufyan bin Harb informed me that Heraclius had sent a messenger to him while he had been accompanying a caravan from Quraish. They were merchants doing business in Sham (Syria, Palestine, Lebanon and Jordan), at the time when Allah's Messenger (ﷺ) had truce with Abu Sufyan and Quraish infidels. So Abu Sufyan and his companions went to Heraclius at Ilya (Jerusalem). Heraclius called them in the court and he had all the senior Roman dignitaries around him. He called for his translator who, translating Heraclius's question said to them, "Who amongst you is closely related to that man who claims to be a Prophet?" Abu Sufyan replied, "I am the nearest relative to him (amongst the group)."

Heraclius said, "Bring him (Abu Sufyan) close to me and make his companions stand behind him." Abu Sufyan added, Heraclius told his translator to tell my companions that he wanted to put some questions to me regarding that man (The Prophet) and that if I told a lie they (my companions) should contradict me." Abu Sufyan added, "By Allah! Had I not been afraid of my companions labeling me a liar, I would not have spoken the truth about the Prophet. The first question he asked me about him was:

'What is his family status amongst you?'

I replied, 'He belongs to a good (noble) family amongst us.'



Heraclius further asked, 'Has anybody amongst you ever claimed the same (i.e. to be a Prophet) before him?'

I replied, 'No.'

He said, 'Was anybody amongst his ancestors a king?'

I replied, 'No.'

Heraclius asked, 'Do the nobles or the poor follow him?'

I replied, 'It is the poor who follow him.'

He said, 'Are his followers increasing decreasing (day by day)?'

I replied, 'They are increasing.'

He then asked, 'Does anybody amongst those who embrace his religion become displeased and renounce the religion afterwards?'

I replied, 'No.'

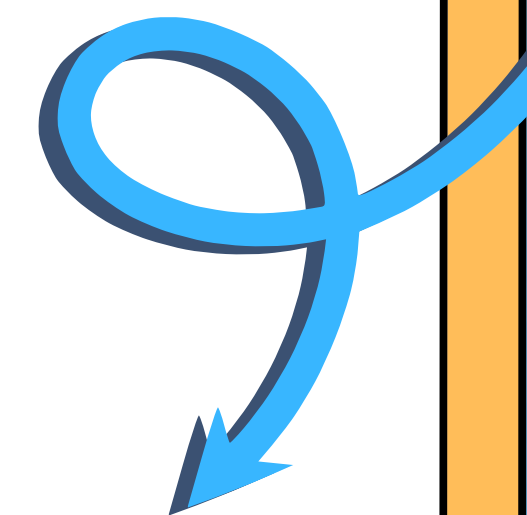
Heraclius said, 'Have you ever accused him of telling lies before his claim (to be a Prophet)?'

I replied, 'No.'

Heraclius said, 'Does he break his promises?'

I replied, 'No. We are at truce with him but we do not know what he will do in it.' I could not find opportunity to say anything against him except that.

Heraclius asked, 'Have you ever had a war with him?'





I replied, 'Yes.'

Then he said, 'What was the outcome of the battles?'

I replied, 'Sometimes he was victorious and sometimes we.'

Heraclius said, 'What does he order you to do?'

I said, 'He tells us to worship Allah and Allah alone and not to worship anything along with Him, and to renounce all that our ancestors had said. He orders us to pray, to speak the truth, to be chaste and to keep good relations with our Kith and kin.'

Heraclius asked the translator to convey to me the following, I asked you about his family and your reply was that he belonged to a very noble family. In fact all the Apostles come from noble families amongst their respective peoples. I questioned you whether anybody else amongst you claimed such a thing, your reply was in the negative. If the answer had been in the affirmative, I would have thought that this man was following the previous man's statement. Then I asked you whether anyone of his ancestors was a king. Your reply was in the negative, and if it had been in the affirmative, I would have thought that this man wanted to take back his ancestral kingdom.

I further asked whether he was ever accused of telling lies before he said what he said, and your reply was in the negative. So I wondered how a person who does not tell a lie about others could ever tell a lie about Allah. I, then asked you whether the rich people followed him or the poor. You replied that it was the poor who followed him. And in fact all the Apostle have been followed by this very class of people. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing, and in fact this is the way of true faith, till it is complete in all respects. I further asked you whether there was anybody, who, after embracing his religion, became displeased and discarded his religion. Your reply was in the negative, and in fact this is (the sign of) true faith, when its delight enters the hearts and mixes with them completely. I asked you whether he had ever betrayed. You replied in the negative and likewise the Apostles never betray. Then I asked you what he ordered you to do. You replied that he ordered you to worship Allah and Allah alone and not to worship any thing along with Him and forbade you to



worship idols and ordered you to pray, to speak the truth and to be chaste. If what you have said is true, he will very soon occupy this place underneath my feet and I knew it (from the scriptures) that he was going to appear but I did not know that he would be from you, and if I could reach him definitely, I would go immediately to meet him and if I were with him, I would certainly wash his feet.' Heraclius then asked for the letter addressed by Allah's Apostle

which was delivered by Dihya to the Governor of Busra, who forwarded it to Heraclius to read. The contents of the letter were as follows: "In the name of Allah the Beneficent, the Merciful (This letter is) from Muhammad the slave of Allah and His Apostle to Heraclius the ruler of Byzantine. Peace be upon him, who follows the right path. Furthermore I invite you to Islam, and if you become a Muslim you will be safe, and Allah will double your reward, and if you reject this invitation of Islam you will be committing a sin of Arisiyin (tillers, farmers i.e. your people). And (Allah's Statement:)

'O people of the scripture! Come to a word common to you and us that we worship none but Allah and that we associate nothing in worship with Him, and that none of us shall take others as Lords beside Allah. Then, if they turn away, say: Bear witness that we are Muslims (those who have surrendered to Allah).' (3:64).



Abu Sufyan then added, "When Heraclius had finished his speech and had read the letter, there was a great hue and cry in the Royal Court. So we were turned out of the court. I told my companions that the question of Ibn-Abi-Kabsha) (the Prophet (ﷺ) Muhammad) has become so prominent that even the King of Bani Al-Asfar (Byzantine) is afraid of him. Then I started to become sure that he (the Prophet) would be the conqueror in the near future till I embraced Islam (i.e. Allah guided me to it)."

The sub narrator adds, "Ibn An-Natur was the Governor of Ilya' (Jerusalem) and Heraclius was the head of the Christians of Sham. Ibn An-Natur narrates that once while Heraclius was visiting Ilya' (Jerusalem), he got up in the morning with a sad mood. Some of his priests asked him why he was in that mood? Heraclius was a foreteller and an astrologer. He replied, 'At night when I looked at the stars, I saw that the leader of those who practice circumcision had appeared (become the conqueror). Who are they who practice circumcision?' The people replied, 'Except the Jews nobody practices circumcision, so you should not be afraid of them (Jews).

'Just Issue orders to kill every Jew present in the country.'

While they were discussing it, a messenger sent by the king of Ghassan to convey the news of Allah's Messenger (ﷺ) to Heraclius was brought in. Having heard the news, he (Heraclius) ordered the people to go and see whether the messenger of Ghassan was circumcised. The people, after seeing him, told Heraclius that he was circumcised. Heraclius then asked him about the Arabs. The messenger replied, 'Arabs also practice circumcision.'

(After hearing that) Heraclius remarked that sovereignty of the 'Arabs had appeared. Heraclius then wrote a letter to his friend in Rome who was as good as Heraclius in knowledge. Heraclius then left for Homs. (a town in Syrian and stayed there till he received the reply of his letter from his friend who agreed with him in his



opinion about the emergence of the Prophet (ﷺ) and the fact that he was a Prophet. On that Heraclius invited all the heads of the Byzantines to assemble in his palace at Homs. When they assembled, he ordered that all the doors of his palace be closed. Then he came out and said, 'O Byzantines! If success is your desire and if you seek right guidance and want your empire to remain then give a pledge of allegiance to this Prophet (i.e. embrace Islam).'

(On hearing the views of Heraclius) the people ran towards the gates of the palace like onagers but found the doors closed. Heraclius realized their hatred towards Islam and when he lost the hope of their embracing Islam, he ordered that they should be brought back in audience.

(When they returned) he said, 'What already said was just to test the strength of your conviction and I have seen it.' The people prostrated before him and became pleased with him, and this was the end of Heraclius's story (in connection with his faith).



فقه الحديث

jurisprudence of the chain of narration

1. Abu al-Yaman al-Hakam ibn Nafi: He is from Homs (Syria).
2. Shu'ayb: Shu'ayb bin Abi Hamza: He is Qurashi Umayyad. He acquired knowledge from the Tabi'in. Shoaib is the most reliable student among the students of Imam Zuhri. The narrations reported by Al-Hakam from Shu'ayb , are mostly not based on hearing but rather on permission. For such narrations, he also uses "أخبرنا".
3. Abu Sufyan, (may Allah be pleased with him): a companion. Sakhr bin Harb bin Umayyah. He was born ten years before the Year of the Elephant. The mother of the believers, Umm Habiba (may Allah be pleased with her), and Muawiya (may Allah be pleased with him) are his children.



How is the narration related to the title of the chapter? (revelation)

In the hadith, the greatness, truthfulness, piety, and nobility of the **مُوحًى إِلَيْهِ** (the one upon whom revelation has been sent i.e, Messenger of Allah ﷺ) has been discussed. In this Hadith of Heraclius, the suituations of the early period of the revelation on the Prophet Muhammad (ﷺ) are being narrated by Abu Sufyan (r.a).



Benefits of Hadith

1. The necessity of assuring authenticity of what one hears by means of asking around, just as Heraclius requested the friends accompanying Abu Sufyan about the Prophet S.A.W.
2. Truthfulness was a praiseworthy quality even during the pre-Islamic Era.
3. The weak and poor are usually the followers of Truth.
4. The outcome of the wars and conflicts between the truth and falsehood alternate in defeat and victory for the believers.
5. The Prophet PBUH was known for his truthfulness, and even his most vicious enemies testified to this.
6. The people of the Book recognise the Prophet by his characteristics which they find in their books, and they know that He is the awaited messenger from Allah.