

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Collector's Edition

An Introduction
to The Sahih of Imam Al-Bukhari

Taught by shaykh Yasir Qadhi

A Qabeelat Haadi Effort

Disclaimer: All good from this is solely due to Allah SWT and then from the precious teachings of Our Shaykh Yasir Qadhi, and the wisdom of Imam Al- Bukhari. Any shortcomings and mistakes you may find- we are to be blamed for entirely.

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This is a book that is unlike any other book. This is a book that has a legacy and a tradition.

It is the most authentic book in the world after the Book of Allah Azza wajal. One that has a chain, a link, a connection that goes all the way to the Prophet Salla Allahu alih wasallam that increases as every generation goes on. A book that whoever wants to teach it has to have authorization to teach it. As you study the Sahih, you will learn to appreciate this great work, the man behind the work and you will be taken back in time to the time of Prophet (S), the sahabah and Imam Bukhari.

Isnad

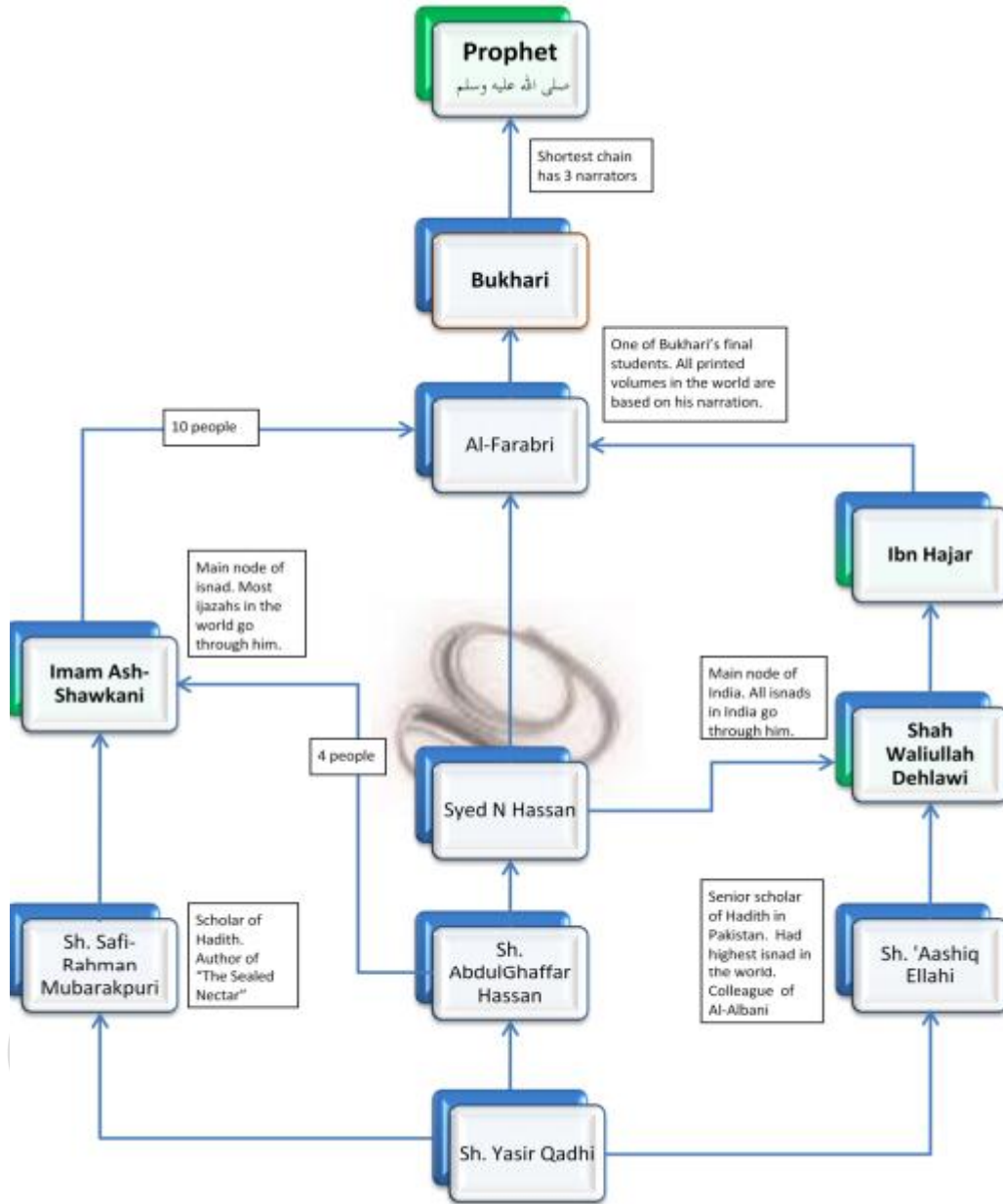
In our religion, if you want to get to a level where you are transmitting and narrating what this person said, you need to tell the people where you are getting it from. Who are you to quote from the Prophet(S)?

Therefore, as we begin teaching this class, let us understand the luminaries; the chains of narrators, those who preserved the hadīth and have an authenticated chain of knowledge to the Prophet (S). This is the reality of our religion. It has been preserved through chains of narrations that are verified through scholars of the highest caliber and were the legends of their times.

Shaykh Yasir Qadhi's Isnad

Of the teachers of Shaykh Yasir Qadhi is Shaykh Safi-Rahman Mubarakpuri, a scholar of hadīth and author of "The Sealed Nectar." He had an isnād (chain of narration) to Imam AlShawkani (d. 1173H): one of the greatest scholars of hadīth and main nodes of chains of narrations for Ṣaḥīḥ Al-Bukhari. In order to become a node, that scholar has to be way above the rest. Most ijazahs in the world nowadays go through Imam Al-Shawkani. He wrote a book of isnād that includes all of his ijazahs where he has over 15 ijazahs to Bukhari. His shortest isnād to Bukhari has only 11 narrators!

Shaykh Abdul-Ghaffar Hassan (teacher of Shaykh Yasir) was a senior scholar of Hadīth from Pakistan and taught in the same university as Imam Al-Albani. He had the shortest isnād in the world to Al-Shawkani (4 people) for a total of 16 to Bukhari!



(Flowchart: Courtesy of Qabeelat Durbah)

As with other books, Bukhari's book went through some editions. Of the last students and main narrators of Bukhari is Al-Farabri. All printed volumes in the world are based on his narration.

Nowadays, Bukhari's Ṣaḥīḥ is verified and preserved beyond the need of isnād. Why then do we stress the importance of isnād? We do so to preserve the living tradition of narration and to have that linkage to the Prophet (S). Additionally, to tell the world that we know what our Prophet said and we can verify it down to a science. There are no "unknowns" or missing links. This is when it comes to the sayings of our Prophet (S). The Qur'an is even more mutawātir.

The Importance of Isnād

The phenomenon of the Isnād is unique to this Ummah out of all other nations. Abu Hatim al-Razi said, “There has never been any nation, since Allah created Adam, of trustworthy people who have protected the sayings of its prophet except in this Ummah.” The science of isnād is a unique science. No other religion has it! Allah has preserved our religion to a level that no other religion has been preserved. Aside from the sayings of the other prophets, they don’t even know how their holy scriptures came about. It is universally acknowledged that nobody knows where and when the Old Testament was written down and how they got it from Moses. Nobody knows anything about those who wrote down the Gospels of Jesus. It is all theories. Nobody knows the biographies of John, Mathew, Mark, and Luke or how long they lived. Not even their full names are known. Yet they base their religion upon these people. And here we are, we have authentic ijazahs and isnāds, we have documented and verifiable chains of narrators that everybody knows for the sayings and teachings of our Prophet Muhammad (S).

Abdullah b. al-Mubarak said, “The isnād is a part of the religion: without the isnād, anyone could say anything.”

Imam Bukhari’s Early Life

His name was Muhammad bin (son of) Ismail bin Ibrahim bin Mughirah bin Bardizbah al-Jufii Al-Bukhari, and his kunya was Abu Abdullah.

Bardizbah was his 5th ancestor, who was a Persian Zoroastrian; Mughirah his son converted to Islam and became a nominal student of knowledge. Imam Bukhari’s father was a minor figure in the field of Hadith, having travelled to Hijaz and studied under Malik ibn Anas.

His Birth

He was born on the 13th of Shawwal, 194 AH in the city of Bukhara. Since Imam Bukhari was born in the city of Bukharaa, known to be Persian in language and culture, they spoke Persian in the City and so Imam Bukhari grew up in his environment.

He is first mentioned at the age of 10 when he corrected his teacher and told him that the isnaad of a hadith his teacher narrated could not be authentic. Al-Bukhari was too young to defend his point back then but he knew that one of the people could not have met the next person, and the Shaykh indeed looked it up and corrected himself.

There is a narration about al-Bukhari that he lost his eyesight when he was very young and his mother saw Ibrahim in a dream. His mother had been praying for a very long time that Allah give her son vision and when she awoke from the dream, Allah had restored his vision.

When al-Bukhari went to Hajj when he was 16, he saw all the knowledge that was there and he begged his mom to let him stay in Makkah and Madinah to dedicate his life to learning. In these two cities, scholars are coming all the time for Umrah and they stayed there for a year or two. They would travel there and the journey would take them 3 or 4 months so they didn't just leave right away. This is how Imam al-Bukhari learned from hundreds of scholars. His first book was written when he was 18 called 'Qadaya Al Sahabah': 'The Legal Verdicts of The Sahabah (companions of the Prophet (S)).

Then at the age of 19, he compiled 'Al Taareekh Al Kabeer' which is the history of all the men who narrated from the prophet and when they lived and died and their genealogies. It was so comprehensive that to this day, it is still used as a reference. He wrote Al Adab Al Mufrad: 'The book of Manners by Itself', which taught about dealing with other people. He didn't want it to get confused with his book of Al Adaab in the Sahih. The most difficult of the hadith sciences is the science of 'Ilm ar Rijal (The knowledge of Men).

He wrote Al Tareekh al Kabeer, Al Tareekh Al Awsat, and al Tareekh al Sagheer. The Great History which falls in the genre of biographical evaluation. Al-Bukhari authored this work when he was 19 years of age. He compiled the names and biographies of many of those who narrated hadith from the time of the Companions until his time. The total number of biographies included is close to 40 thousand, including both men and women, reliable and unreliable narrators. However, al-Hakim enumerated the weak narrators of that total number and they were not more than 126 individuals.

Bukhari also authored two other books of history, al-Tareekh al-Awsat (The Medium History) and al-Tareekh al-Sagheer (The Small History).

Taj al-Subki praised The Great History, describing it as a book without precedent, to which latter scholars on the subject of names are indebted.

Juz' alqira'a wara al Imam: the chapter on praying behind the Imam. This shows that he was a scholar of hadith and fiqh, because fiqh was proven through his ahadith.

At the age of 20, he traveled to Baghdad, the capital of the Muslim world and met Ahmad ibn Hanbal and stayed for a few years studying under him. Here, he began to show lots of promise. Imam Ahmad said: "I have never met anyone from Samarkand like this man." Had he seen al-Bukhari a later time when al-Bukhari was older, he would have said, "I have never met anyone in the world like this man." He was so impressed with him, and this is when almost every

scholar had come to Ahmad ibn Hanbal to learn. Samarkhand was a province of Islamic scholarship.

Memory

Ibn Kathir said: 'He never had to look at a page twice.' There are people still with this talent and can remember every day in their lives, Masha'Allah.

Allah gifted the Ummah with the memory of Imam Al Bukhari.

When Al-Bukhari returned to Baghdad, the ten greatest scholars of Baghdad decided to have a hadith seminar for Al-Bukhari at the greatest mosque in Baghdad. They took the isnaad from hadith 1 and put it in hadith 5 and mixed and matched all of the asaneed. It was especially confusing because the isnaad is authentic and the matn is authentic but each one is matched up wrong.

For example, Umar ibn al Khattab narrated "Actions are according to intentions." They wanted to embarrass him and al-Bukhari said "I never heard this hadith before." And he kept saying that for each one. By the one hundredth hadith, he kept saying I don't know. He went back and repeated all the wrong versions and memorized the incorrect versions in order and then matched them up to the right ahadith. He never used his notes, not once, and the whole book Sahih al-Bukhari was written from memory. Masha'Allah!

Ibn Hajar states that what is amazing is not that al Bukhari knew that the hadith were wrong, but the fact that he memorized the incorrect hadiths in order and regurgitated it back.

His Manners and Morals

"I have never backbitten anyone since I learned that gheeba is haram." As a scholar of hadith, he had to make sure that he didn't narrate from any unauthentic narrators but the worst he would say about a narrator is "There is an issue about him" and "They left him" "Tarakooh", which is like when the person is a complete liar. He never wanted to say something bad about any Muslim, no matter what.

Once he was on a boat going to Hajj and he became friends with a passenger who turned out to be a thief. Imam Bukhari mentioned that he had 10,000 gold coins with him at that time. He confided this to his friend, and the friend spread the news throughout the boat and went to the captain and told him "Someone stole my gold coins and I want them back. Go search the whole boat." Al Bukhari figured out the plot of the crook and took his gold coins and hid them in his sleeve then went to the side of the boat and threw them into the water! They searched the whole ship and couldn't find it. At the end, the crook came to him and asked where the coins were, and al-Bukhari told him that he threw it over because he narrates ahadeeth and his

reputation is impeccable and if there is any doubt about his character, the authentic hadith of the Prophet (Salla Allahu alihi wasallam) will suffer. He would rather throw away 10,000 gold coins than risk that anyone leaves a true hadith due to his doubtfulness about the trustworthiness of al-Bukhari.

Theology (Aqeedah)

He was the greatest expert of hadith during his generation except maybe for Ahmad Ibn Hanbal. They were both experts in Aqeedah and they are litmus tests for the truth. His greatest book of Aqeedah is called “Khalqu Af3aal Al Kitaab” for ahl al Sunnah wal Jamaa’ah. His book of hadith (Sahih al-Bukhari) has the greatest amount of Aqeedah than any other scholar.

During his time, there was only one sect in Sunni Islam. Then if you weren’t Sunni, you were Shi’a or Khawaariji. So if you said Sunni, you meant Bukhari Islam. Then a split happened for the first time. Sunnism is now almost 73 sects and each group say that they are the real Sunni Islam. If you are ever uncertain about the truth and the right fatwa, forget all the scholars that came later and go back to the time when there were no splits in Ahl al Sunnah, because that is Islam from the source. There was just one Sunni Islam, derived from the sahabah and taab’ieen, so use al-Bukhari and his Sahih as a litmus test.

Fiqh

He was completely independent in terms of fiqh, a founder of his own mathhab. His fiqh was based on the opinions of Ahl al hadith, but was very unique and ended up somewhere between Shafi’i/Hanbali and the Dhahiri school. He had over 1000 teachers, and categorized them one by one according to how long he studied with them and how knowledgeable he considered them to be. He was the only scholar to study with every single one of the major scholars of hadith in the era before him. He was their star pupil and every one of his teachers praised him for his brilliance and memory. Some were still alive and even read and critiqued his first version of the Sahih and gave him feedback.

He narrated his Sahih to over 9,000 students, and the last was al Firabri (d. 932 CE/320 AH), so we narrate from him. You can tell the level of the scholar from the level of the students. Imam Muslim was the main student of Al-Bukhari. It’s not a competition between each other; it’s a deep desire in both of them to learn more.

His Teachers

Ibn Hajr stated that the Imam narrated from more than 1080 scholars. These were divided into many categories which are split into 5 depending on their level- The lowest of them being his own students. He learned from those above him in age and knowledge, from those at his age

and knowledge, and remarkably even from his own students and those younger than him. The most famous example of this is at-Tirmidhi, who is considered the Shaykh of Bukhari even though Tirmidhi was 30 years younger and himself a student of his Hadith.

Some notable giants who Imam Bukhari learnt from were Ahmad ibn Hanbal, Yahya ibn Ma'in, Ali ib al-Madini, and Ishaq ibn Rahwayh. All notable in their own rights for their contributions in preserving the Narrations of the Messenger of Allah and standing firm on the truth of Islam. His book, the Sahih of Bukhari, was looked over by some of these teachers.

His Students

Even though Imam Bukhari narrated his Sahih to over 90,000 students, his most notable students were Muslim ibn Hajjaj, along with al-Tirmidhi, al-Nasai, Abu Hatim, Abu Bakr ibn Abi al-Dunya. Imam Muslim being his main student who was the most closest and devoted disciple. Hence, we can rightfully say that among the 6 major books of ahadeeth, two-thirds were because of Imam Bukhari's contributions to Hadeeth and Sunnah of the Prophet (S).

The Scholars' Praise of Him

There was hub about him and scholars would try to kiss his feet and praise him. Imam Muslim called him the teacher of teachers and the doctor of ahadith in their weaknesses. Bukhari wrote more than 21 books, some were lost, and some were merged together over time.

Trials in his life

Due to his blessings and great ability, he was tested with trials of hasad (evil eye) and jealousy. He was very prestigious, and other scholars sometimes couldn't deal with their jealousy and caused him trouble. Towards the end of his life he wanted to return to his land and settle in Bukhara, and this time he was coming back as the greatest scholar of hadith. He came home to a hero's welcome and people were joyous.

Muhammad ibn Yahya Al-Thuhali was the greatest scholar of Bukhara, and when al-Bukhari came he greeted him with open arms and was happy for his arrival. But when he saw al-Bukhari's halaqa increasing in size and his halaqa decreasing because his students were leaving him to go learn from al-Bukhari he became critical of al-Bukhari. This was of course a human error, and we should not speak badly about any scholar.

But because the feeling was there in his heart, when an ambiguous phrase was narrated to him by one of his students who had heard al-Bukhari say it, it became exaggerated and altered. By the time it came to al Thuhali, he instantly made a verdict that al-Bukhari said that the Quran was created and commanded the people to stop going to al-Bukhari's halaqa and not take any

words from him. The people of course were closer to al-Thuhali and al-Bukhari was almost a stranger that they had only heard about so the people stopped going to al-Bukhari.

What made the incident harder on both imams was that Imam Muslim had been Al Thuhali's star student, and the first in the majlis and his brightest most devoted student of knowledge. When al-Bukhari came, he knew that Al-Bukhari was way more knowledgeable than Al-Thuhali and he started studying with al-Bukhari and missing classes with al-Thuhali. When this incident happened, Imam Muslim took all his knowledge and notes and stacks and stacks of papers full of all what he had learned from his former teacher and sent them back to Al-Thuhali's house tied to a camel. This was a harsh gesture on his part, but he was so angry at what his teacher had done.

Al-Bukhari did not allow this incident to cause him to throw out beneficial knowledge that came from the scholar who had mistreated him. Al-Bukhari heard a hadith he didn't know previously and wanted to use one of al-Thuhali's narrations in one of his books. He knew that even though a personal fitnah was going on, he should never hide a true statement that the Prophet (Salla Allahu alihi wasallam) said.

Another fitnah occurred at around the same time when the governor of Bukhara asked Al Bukhari to give private halaqas to his sons, and al-Bukhari said no and refused on the basis that all his gatherings are open halaqas and everyone was welcome to come. He even suggested that the young princes sit in a special corner or have bodyguards if there was an issue of their safety but that they were welcome to come like anyone else, and he would never be bought with money.

The governor kept persisting and promising him a larger and larger sum of money and privileges but finally became so irritated that he decided to exile al-Bukhari. He never actually acted on that but rumors spread around, and this coincided with Al-Thuhali's fitnah, and so when it all reached al-Bukhari, he was grieved by it and decided that he could not wait any longer for things to get worse and that he should leave his beloved city.

So he decided to leave Bukhara on the day of Eid, and he was saddened by how things had turned out toward the end of his life now that he was in his sixties. He made a dua to Allah, that Oh Allah, this vast earth has become constricted upon me, and oh Allah, I ask you to take away my soul if there is good for me in that. He knew what he was doing because in his Sahih, the Prophet (S) is narrated to have said that none of you should wish death. But if he is forced to do so, then he should say, "Oh Allah, give me life as long as that is what's good for me, and grant me death if there is good in that for me."

The great Imam passed away while he was leaving Bukhara on the day of Eid. His grave is in the city of Bukhara, because he had not yet stepped out of its boundaries.

The Sahih

It is his most famous book. Imam Al-Bukhari named it “Aljami’ al Sahih al musnad al mukhtasar min hadithi Rasulilahi wa sunanihi wa ayyamihi”.

Wording

Aljami3 means that he will cover everything, comprehensive, all parts of our deen.

Al Sahih means it is fully authentic and a Sahih hadith is higher in accuracy than a Hasan hadith.

Al musnad means that all the narrators will be mentioned up to Rasulullah (S), all the sayings of the Prophet (S) with isnaad.

Al mukhtasar (ibn Salah’s version) it means concise or a choosing, so it is not an encyclopedia of all the authentic hadiths! This is important to note, because there are Sahih hadiths that are not in Bukhari!

And lastly, ‘min af3aalihi’: From the actions and lifestyle of the prophet PBUH

In fact, even the name itself ‘Al Sahih’ is shortened.

The Inspiration That Led To Its Compilation

When he was sitting with Ishaq ibn Rahawayh, he heard his teacher make a comment in passing, “I wish someone would compile a book of only the Sahih ahadith.” It entered Bukhari’s heart and he wished that he could be the one to compile it.

The lesson to learn from this is that if someone has a good idea, but he himself cannot do it, he should speak up about it, lest it affects someone in the audience way more and that person acts on it. After all, ‘addaalu ala alkhayri ka faa3ilihi’. The one who guides others to what is good gets the same ajr as the person who does the good deed. And there are many scholars who are geniuses with great ideas, but they couldn’t act on all of them, like Ishaq ibn Rahawayh was one of them, but insha’Allah they still got the ajr when their students heard them.

Another story is that when al-Bukhari was a young man, he saw a dream where he was warding flies off the Prophet (S), and when he woke up and asked what it meant from the scholars who could comprehend ahadith, they all said that he will, insha’Allah, defend the Prophet (S) and his ahadith and Sunnah.

The Shaykh mentioned the story of doctor Muhsin Khan. He was born in the twenties and was one of the first people who went to England to study medicine. King Abdul-Aziz imported him

to work in Saudi Arabia because he was a very gifted surgeon and it was rare for a Muslim to be a surgeon at that time. It was during his time that the University of Madinah opened up, and to be in Madinah you had to be Muslim. Doctor Muhsin Khan was one of the few Muslim doctors at that time and he transferred into Madinah to work in the university's clinic. At this stage he was still not that religious but he had a dream and he saw the Prophet (S) sweating profusely and he was licking and swallowing, like almost gulping or slurping the sweat of the Prophet (S). He asked that 'ulama and they told him that he was going to spread the hadith of the Prophet (S). He kept thinking about that dream and he then later decided to translate hadith of the Prophet (S) into English, along with Dr. Taqiyuddin Hilali. Together they translated the Quran, and the Sahih al-Bukhari, he was the first person to do it.

Bukhari memorized over half a million ahadith and he chose around 8 thousand of them to put in his Sahih. To be of the top gatherers and scholars of hadith meant you have sound theology and your memory is impeccable, and it is very rare the al-Bukhari only chose this little percentage to put in his Sahih because most scholars at his time put in all the Sahih and Hasan hadiths.

Therefore for a man's name to be found in al-Bukhari then he is impeccable, and that is enough said about him and no one needs to research the man's reliability or authenticity. Nobody ever corrected Bukhari or found a mistake in his book in terms of a weak hadith that was placed there or anything. Even imam Muslim can go down to level B or level C for the ahadith's level of accuracy but Bukhari is keeping it A in every single level. The general rule at the time If the time line of A coincides B and A says he got it from B then we believe A and narrate the hadith from him. Al-Bukhari said no, and he gathered evidence for each narrator that he not only lived at the time of the person he is narrating from but also verified that he indeed met him and for how long.

Even Imam Muslim said that Bukhari went to extreme strictness regarding the authenticity of ahadith but again that is why his Sahih is not like any other book.

The Sahih and Its Peculiarities

It was comprehensive and truly authentic. He made sure that every narrator had really met the person he heard it from. He wanted it to relate with all the chapters of Islam. His Chapters headings are the most thorough. The hadiths in the chapter headings have a special rule. These hadith are called 'Mu'allaqaat': The hanging ahadeeth, meaning this mu'allaqat might not meet my criterion of authenticity); sometimes he will have a full isnad elsewhere, and sometimes he won't.

Many times in the chapter headings Imam Bukhari will quote you a saying of the Prophet (S) or a saying of the Companions without an isnaad. In the modern headings the mus'ad (hadith) are numbered and the mu'allaqat (headings) are not numbered.

So when you find a hadith that has no isnaad, you cannot treat it as a hadith in Sahih al Bukhari. Because one of the characteristics of Bukhari is that all the isnaad is mentioned, unlike An-Nawawi for example who just says which book or which direct scholar the hadith is from but not the full isnaad.

Geniuses say things that the students of average level cannot understand. Ibn Taymiyyah sometimes went off on tangents; his footnotes can be 90 pages long. But Ibn al Qayyim is a better seller, and more people read his books and can understand him. In Bukhari, you have to take a pause and think so Imam Muslim's Sahih is more user-friendly, so the Shaykh suggests study Sahih Muslim first, if you decide to study hadith.

There are multiple versions of Sahih and the main version is Firabri's because he was the last student to hear it from al-Bukhari. Sometimes, with ahadith, compilers weren't sure if it was one or two. So the number of ahadeeth is a gray area, but the most common has 7,563 with repetition. He repeated every hadith roughly 2.5 times. Why repeat? Because lots of benefits to be derived from it. The niyyat hadith is mentioned 6 times. Every time, he brings in a different isnaad and a different wording. So that is to show that he has different versions (All in his head!).

Also, you will notice the chapter headings itself are so long and huge and 7 pages of headings like the first chapter of al Sahih.

How did wahy begin is the first topic because that's where the whole religion began. Then you need to believe in iqra' and Jibreel (AS), so the next chapter is Iman. Then study Islam, because that's knowledge. You need to know how important it is to earn knowledge. There is a purpose and a hikmah behind the order he selected. After knowledge, you need to pray. [At his time, there were no books of Fiqh. His book becomes a template for future books of Fiqh]

He goes through the fiqh issues, then salah, then zakah, then hajj, then umrah and the technicalities, then Madinah and its virtues then fasting and the technicalities of Ramadan. The reason he puts Hajj before Ramadan is because the version of the hadith about what Islam is built upon mentions hajj before Ramadan.

Then trading and dealing with others, economics, debts, business, distributing water, loans, freezing of property, bankruptcy, then oppression and witnesses and peacemaking. He wanted to put everything you ever needed as a Muslim. At the end, it becomes personal and 'Al-Adaab': Manners.

Apostasy...The book of tricks and finding loopholes in the shari'ah. Next time you don't know something, before you ask someone look up Bukhari and see if it comes up there.

An Overview of the Books of the Sahih (This set the template for other books in terms of organization). This is how Bukhari intended the order; today some have changed around the order. The books Include:

1. Revelation الوحي بدء كتاب
2. Belief الإيمان كتاب
3. Knowledge العلم كتاب
4. Ablutions (Wudu') الوضوء كتاب
5. Bathing (Ghusl) الغسل كتاب
6. Menstrual Periods الحيض كتاب
7. Rubbing hands and feet with dust (Tayammum) التيمم كتاب
8. Prayers (Salat) الصلاة كتاب
9. Times of the Prayers الصلاة مواقيت كتاب
10. Call to Prayers (Adhaan) الأذان كتاب
11. Friday Prayer الجمعة كتاب
12. Fear Prayer الخوف صلاة كتاب
13. The Two Festivals (Eids) العيدين كتاب
14. Witr Prayer الوتر كتاب
15. Invoking Allah for Rain (Istisqaa) الاستسقاء كتاب
16. Eclipses الكسوف كتاب
17. Prostration During Recital of Qur'an القرآن سجود كتاب
18. Shortening the Prayers (At-Taqseer) التقصير كتاب
19. Prayer at Night (Tahajjud) التهجد كتاب
20. Virtues of Prayer at Masjid Makkah and Madinah والمدينة مكة مسجد في الصلاة فضل كتاب
21. Actions while Praying الصلاة في العمل كتاب
22. Forgetfulness in Prayer السهو كتاب
23. Funerals (Al-Janaa'iz) الجنائز كتاب
24. Obligatory Charity Tax (Zakat) الزكاة كتاب
25. Pilgrimage (Hajj) الحج كتاب
26. Minor Pilgrimage (Umra) العمرة كتاب
27. Pilgrims Prevented from Completing the Pilgrimage المحصر كتاب
28. Penalty of Hunting while on Pilgrimage الصيد جزاء كتاب
29. Virtues of Madinah المدينة فضائل كتاب
30. Fasting الصوم كتاب
31. Praying at Night in Ramadaan (Taraweeh) التراويح صلاة كتاب
32. Virtues of the Night of Qadr القدر ليلة فضل كتاب
33. Retiring to a Mosque for Remembrance of Allah (I'tikaf) الاعتكاف كتاب
34. Sales and Trade البيوع كتاب
35. Sales in which a Price is paid for Goods to be Delivered Later (As-Salam) السلم كتاب
36. Shuf'a الشفعة كتاب
37. Hiring الإجارة كتاب
38. Transference of a Debt from One Person to Another (Al-Hawaala) الحوالات كتاب
39. Kafalah الكفالة كتاب

40. Representation, Authorization, Business by Proxy	الوكالة كتاب
41. Agriculture	المزارعة كتاب
42. Distribution of Water	المساقاة كتاب
43. Loans, Payment of Loans, Freezing of Property, Bankruptcy	الاستقراض فى كتاب
44. Khusoomaat	الخصومات كتاب
45. Lost Things Picked up by Someone (Luqaata)	اللقة فى كتاب
46. Oppressions	وَالْعَصَبِ الْمَظَالِمِ فِي الْمَظَالِمِ كتاب
47. Partnership	الشركة كتاب
48. Mortgaging	الرهن كتاب
49. Manumission of Slaves	العتق كتاب
50. Makaatib	المكاتيب كتاب
51. Gifts	عليها والتحرير وفضلها الهبة كتاب
52. Witnesses	الشهادات كتاب
53. Peacemaking	الصلح كتاب
54. Conditions	الشروط كتاب
55. Wills and Testaments (Wasaayaa)	الوصايا كتاب
56. Fighting for the Cause of Allah (Jihaad)	والسير الجهاد كتاب
57. One-fifth of Booty to the Cause of Allah (Khumus)	الخمس فرض كتاب
58. Jizyah and Mawaada'ah	والموادعة الجزية كتاب
59. Beginning of Creation	الخلق بدء كتاب
60. Prophets	الأنبياء أحاديث كتاب
61. Virtues and Merits of the Prophet (pbuh) and his Companions	المناقب كتاب
62. Companions of the Prophet	وسلم عليه الله صلى النبي أصحاب فضائل كتاب
63. Merits of the Helpers in Madinah (Ansaar)	الأنصار مناقب كتاب
64. Military Expeditions led by the Prophet (pbuh) (Al-Maghaazi)	المغازى كتاب
65. Prophetic Commentary on the Qur'an (Tafseer of the Prophet (pbuh))	التفسير كتاب
66. Virtues of the Qur'an	القرآن فضائل كتاب
67. Wedlock, Marriage (Nikaah)	النكاح كتاب
68. Divorce	الطلاق كتاب
69. Supporting the Family	النفقات كتاب
70. Food, Meals	الأطعمة كتاب
71. Sacrifice on Occasion of Birth (`Aqiqa)	العقيقة كتاب
72. Hunting, Slaughtering	والصيد الذبائح كتاب
73. Al-Adha Festival Sacrifice (Adaahi)	الأضاحي كتاب
74. Drinks	الأشربة كتاب
75. Patients	المرضى كتاب
76. Medicine	الطب كتاب
77. Dress	اللباس كتاب
78. Good Manners and Form (Al-Adab)	الأدب كتاب
79. Asking Permission	الاستئذان كتاب
80. Invocations	الدعوات كتاب
81. To make the Heart Tender (Ar-Riqaq)	الرقاق كتاب
82. Divine Will (Al-Qadar)	القدر كتاب
83. Oaths and Vows	والنذور الأيمان كتاب
84. Expiation for Unfulfilled Oaths	الأيمان كفارات كتاب
85. Laws of Inheritance (Al-Faraa'id)	الفرائض كتاب

86. Limits and Punishments set by Allah (Hudood) كتاب الحدود
87. Punishment of Disbelievers at War with Allah and His Apostle كتاب والردة الكفر أهل من المحاربين
88. Blood Money (Ad-Diyat) كتاب الدييات
89. Dealing with Apostates كتاب وقاتلهم والمعاندين المرتدين استتابة
90. Saying Something under Compulsion (Ikraah) كتاب الإكراه
91. Tricks كتاب الحيل
92. Interpretation of Dreams كتاب التعبير
93. Afflictions and the End of the World كتاب اللفتن
94. Judgments (Ahkaam) كتاب الأحكام
95. Wishes كتاب التمني
96. Accepting Information Given by a Truthful Person كتاب الأحاد أخبار
97. Holding Fast to the Qur'an and Sunnah كتاب والسنة بالكتاب الاعتصام
98. Oneness, Uniqueness of Allah (Tawheed) كتاب التوحيد

Book 1: Book of Revelation

It all began when Jibreel (AS) came with Iqra bismi Rabbika. That begins our religion

The chapter headings of Al Bukhari are extremely important – the chapter headings are the explanations of the hadith. The Fiqh (explanation) of Al Bukhari is in its chapter headings. You need to read chapter headings with extensive care.

Chapter headings are full of Quranic verses because he wants to link the Quran with the hadith – you cannot understand hadith without Quran and Quran without the hadith.

To show that the revelation started from Makkah, he starts with someone from Makkah. His famous teacher from Quraish – Al Humaydi who was a Qurashi and Makki. This is because of following the Prophet's instructions: Qaddimmoo Quraish (Give precedence and preference to the Quraysh)

How did the revelation begin upon the Prophet (S), and the statement of Allah: “Verily, we have inspired you as We have inspired Nūḥ and the prophets after him.”

حَدَّثَنَا الْحُمَيْدِيُّ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ، قَالَ حَدَّثَنَا سُفْيَانُ، قَالَ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْأَنْصَارِيُّ، قَالَ أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ النَّبَيْيُ، أَنَّهُ سَمِعَ عَلْقَمَةَ بْنَ وَقَّاصِ اللَّيْثِيِّ، 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.

I heard Allah's Messenger (S) 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.”

Why is this hadeeth under revelation? It has nothing to do with wahy. The answer is that it is a hadith that the entire religion of Islam revolves around.

Ibn Hajar said that Bukhari used this hadith as an introduction of this book and as a reminder to have a pure intention for what he's doing. This acts as a reminder for us to be sincere when reading this book. If you have the wrong intention, you're not going to get reward for this good deed.

Imam al Bukhari used this hadith as an introduction to his hadith. The concept of introduction was known – Imam Muslim wrote a 40 page intro on his sahih. When we make this hijrah (intellectual hijrah to the Prophet) – what is our intention? Is it to please Allah and His messenger or to please men. Is it to increase emaan and taqwa or to impress people around you?

This hadith can be used in 70 chapters of hadith. Imam Bukhari used this hadeeth five times, each time with a different narration.

The second isnaad is a Madani isnaad and a Ansaari isnaad. His shaykh was a famous student of Imam Malik ibn Anas (d 179 AH) – never met Imam Malik.

He is moving on from Makkah to Madinah because Wahy moved from Makkah to Madinah. The primary recipients were Makki, then it moved on to Madinah.

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
" أَحِبَانَا يَأْتِينِي مِثْلَ صَلْصَلَةِ الْجَرَسِ - وَهُوَ أَشَدُّ عَلَيَّ - فَيُفْصِمُ عَنِّي وَقَدْ وَعَيْتُ عَنْهُ مَا قَالَ، وَأَحِبَانَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَبْتَمِلُونَ لِي الْمَلِكُ رَجُلًا فَيَكَلِّمُنِي فَأَعْيِي مَا يَقُولُ " . قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا وَقَدْ رَأَيْتُهُ يَنْزِلُ عَلَيْهِ الْوَحْيُ فِي الْيَوْمِ الشَّدِيدِ
الْبَرْدِ، فَيُفْصِمُ عَنْهُ وَإِنْ جَبِينَهُ لَيَنْقُصُ عَرَقًا.

Narrated 'Ā'ishah, the mother of the faithful believers: Al-Harith b. Hisham asked Allah's Apostle (S) "O Allah's Apostle! How is the Divine Inspiration revealed to you?" Allah's Apostle 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." Ā'ishah added: Verily I saw the Prophet (S) being inspired on a very cold day, and noticed the sweat dropping from his forehead.

This isnaad is considered the golden isnaad. Scholars have debated which isnaad is the best isnaad ever.

Isnad- Imam Ahmad from Imam Shafi from Imam Malik from Nafi from Ibn Umar from Prophet

Others have said this chain is the golden chain: Urwah ibn Az Zubair – Aisha is the aunt of Urwah – he is not a sahaabi – he is the main narrator from Aisha – has unrestricted access to Urwah.

Imam al Bukhari - Abdullah ibn Yusuf at Tarneezee (spread the Muwatta) – Imam Malik – Hisham ibn Urwah – Urwah ibn az Zubair – Aisha

The sahabah were inquisitive and to ask this question, was natural. (Al Harith ibn Hisham is the full brother of Abu Jahl- SubhanAllah, one brother a sahabi, and other, biggest enemy of Prophet (S)) Another sahabi who asked about this was Hakim ibn Hizam. He(nephew of Khadijah) asked Omar: how does the Prophet (S) get wahy? Omar brought Hakeem into Prophet's tent during wahy to witness it.

Types of how wahy came to Prophet (S): Here 2 are mentioned. Ibn Qayyim mentioned other references – made up to 7 types

1. First of these was more difficult upon the Prophet (S). Getting wahy was not an easy matter. Very heavy.

A state like the ringing of bell where you concentrate on it and nothing else.

2. Jibreel (AS) in his original form to the Prophet – this happened twice or thrice. He blocked the whole horizon – he had 600 wings
3. When he comes in the form of man – takes form of man – ad Dihyah ibn Kalbi – considered most handsome of sahabah.

Aisha (R) asked the Prophet (S): what does Dihyah want from you? Prophet didn't see him as Dihyah - other sahaaba would see him in form of Dihyah. Jibreel wanted to appear in form that would not attract attention.

4. When Surah al Maidah came down – it was heavy – the Prophet (S) was riding a camel, and the camel had to sit down.
5. Once the Prophet was resting his lap on someone and wahy came down and the sahabi felt his thigh about to crack into half

إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ۝

Quran: We are going to give you a heavy and weighty speech.(Muzammil: 5)

6. Ibn Qayyim mentioned one type of wahy – there is difference of opinion regarding this – wahy direct from Allah without the angel Jibreel. Scholars have differed over this. But it occurred only once - Prophet went beyond where Jibreel was allowed to go.

7. Allah inspired to his servant what he inspired. My Lord gave me the last 2 verses of surah al Baqarah. The last two verses were spoken by Allah directly without intermediary of Jibriel. This is why it is so profound.

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شَهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ، أَنَّهَا قَالَتْ

أَوَّلُ مَا بُدِيَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْوَحْيِ الرُّؤْيَا الصَّالِحَةُ فِي النَّوْمِ، فَكَانَ لَا يَرَى رُؤْيَا إِلَّا جَاءَتْ مِثْلَ فَلَقِ الصُّبْحِ، ثُمَّ حَبَّبَ إِلَيْهِ الْخَلَاءُ، وَكَانَ يَخْلُو بِغَارِ حِرَاءٍ فَيَتَحَنَّنُ فِيهِ - وَهُوَ التَّعْبُدُ - اللَّيَالِي دَوَاتِ الْعَدَدِ قَبْلَ أَنْ يَنْزِعَ إِلَى أَهْلِهِ، وَيَتَزَوَّدُ لِذَلِكَ، ثُمَّ يَرْجِعُ إِلَى خَدِيجَةَ، فَيَتَزَوَّدُ 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 يَرْجُفُ فَوَادَهُ، فَدَخَلَ عَلَى خَدِيجَةَ بِنْتِ خُوَيْلِدٍ رَضِيَ اللَّهُ عَنْهَا فَقَالَ " زَمَلُونِي زَمَلُونِي ". فَرَمَلُوهُ حَتَّى ذَهَبَ عَنْهُ الرُّوعُ، فَقَالَ لَخَدِيجَةَ وَأَخْبَرَهَا الْخَبِيرَ " لَقَدْ خَشِيتُ عَلَى نَفْسِي ". فَقَالَتْ خَدِيجَةُ كَلَّا 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 الْعَزْزِيِّ ابْنَ عَمِّ خَدِيجَةَ - وَكَانَ أَمْرًا تَنْصَرَفَ 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 اسْمِعْ مِنْ ابْنِ أَخِيكَ. فَقَالَ لَهُ وَرَقَةُ يَا ابْنَ أَخِي مَاذَا تَرَى فَأَخْبَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَبَرَ مَا رَأَى. فَقَالَ لَهُ وَرَقَةُ هَذَا النَّامُوسُ الَّذِي نَزَّلَ اللَّهُ عَلَى مُوسَى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا لَيْتَنِي فِيهَا جَدْعًا، لَيْتَنِي أَكُونُ حَيًّا إِذْ يُخْرِجُكَ قَوْمُكَ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَوْمَخِرْجِي هُمْ ". قَالَ نَعَمْ، لَمْ يَأْتِ رَجُلٌ قَطُّ بِمِثْلِ مَا جِئْتَ بِهِ إِلَّا عُودِي، وَإِنْ يُدْرِكُنِي يَوْمُكَ أَنْصُرَكَ نَصْرًا مُؤَزَّرًا. ثُمَّ لَمْ يَنْشَبْ وَرَقَةُ أَنْ تُوفِّيَ وَقَفَرَ الْوَحْيُ.

‘Ā’ishah narrated: “The commencement of the divine Inspiration to Allah’s Apostle (S) 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 Ḥirā where he used to worship (Allah alone) continuously for many days before his desire to see his family. He used to take with him on the journey food for the stay and then come back to (his wife) Khadijah to take his food likewise again till suddenly the Truth descended upon him while he was in the cave of Ḥirā.

The angel came to him and asked him to read. The Prophet (S) replied, “I do not know how to read.” The Prophet (S) added, “The angel caught me (forcefully) and pressed me so hard that I could not bear it anymore. 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 anymore. He then released me again 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 Apostle (S) returned with the Inspiration and with his heart beating severely. Then he went to Khadijah bint Khuwaylid 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." Khadijah 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."

Khadijah then accompanied him to her cousin Waraqah b. Nawfal b. Asad b. 'Abdul 'Uzza, who, during the pre-Islamic period, became a Christian and used to write the writing with the 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. Khadijah said to Waraqah, Listen to the story of your nephew, O my cousin!" Waraqah asked, "O my nephew! What have you seen?" Allah's Apostle (S) described whatever he had seen. Waraqah said, "This is the same (Namūs) one who keeps the secrets (angel Jibrīl) 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 Apostle (S) asked, "Will they drive me out?" Waraqah replied in the affirmative and said, "Anyone 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 Waraqah died and the Divine Inspiration was also paused for a while.

For 6 months, Prophet would see a dream and it would come true.

Prophet (s) said: Nothing is left of Prophet hood except true dreams. True dreams are 1/46 of what a prophet hood is (Tirmidhi)

Which means 6 months/23 years!

yatahannath – yataabbad – he would go the cave to worship Allah – not to contemplate and think only but he knew from his fitrah that there is one God and he has to worship Allah.

When this incident occurred Aishah was not even born - she got it from Prophet.

Prophet is telling her from the incidents of his life – this shows us the bond they had.

She never saw Khadijah but she had a vivid knowledge of her because of the way the Prophet related everything to her.

Angel came and said: Iqra' (to read from a book); another meaning is to recite from memory. It appears Prophet understood the first meaning even though what Jibriel intended was the second meaning.

Why did Jibriel squeeze him?

1. To emphasize that this is real, not a dream (contrast to saying pinch me)
2. Demonstrate this is a difficult process
3. 3 times symbolizing 3 events that he will be close to death yet Allah (وتعالى سبحانه) saves him (Ta'if, Uḥud, Ahzaab)

There is Tafseer of Surah Iqra on youtube that Shaykh Yasir did.

Iqra is all about knowledge – you cannot do anything without knowledge.

The Prophet (S)'s heart was thumping – he was terrified – the most human reaction imaginable. A man needs the support of his wife and runs to her. This shows that the Prophet S is a real Prophet, there is no false macho man image portrayed ever of him.

There was a man in the US – 150 years ago who claimed to be a prophet. If you read his stories, you will see how unhuman he is made to seem.

Before wahy came down, he was established and loved for his flawless character and had the reputation of being merciful. He was called Al Ameen. Major point of dawah is through your akhlaq and manners.

an Namoos – means keeper of secrets – being that knows what other creatures don't know. Waraqah knew about this and he said: How I wish I were a young and strong man?

After this, wahy paused for a while and even Waraqah passed away.

Many benefits: Why did Waraqah link him to Musa and not Eesa. Because Waraqah understood mission of Prophet closer to that of Musa.

- Eesa – about theology and coming closer to Allah; no political power
- Musa had political power.

Next revelation: Al- Muddathir – main theme is action – Shaykh Yasir gave khutbah in Memphis- check on youtube. The Angel speaks to him when he is covered.

قَالَ ابْنُ شَهَابٍ وَأَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ الْأَنْصَارِيَّ، قَالَ - وَهُوَ يُحَدِّثُ عَنْ فَنْرَةِ الْوَحْيِ، فَقَالَ - فِي حَدِيثِهِ " بَيْنَا أَنَا أَمْشِي، إِذْ سَمِعْتُ صَوْتًا، مِنَ السَّمَاءِ، فَرَفَعْتُ بَصْرِي فَإِذَا الْمَلَكُ الَّذِي جَاءَنِي بِحِرَاءٍ جَالِسٌ عَلَى كُرْسِيِّ بَيْنَ السَّمَاءِ وَالْأَرْضِ، فَرَعَبْتُ مِنْهُ، فَرَجَعْتُ فَقُلْتُ زَمَلُونِي. فَأَنْزَلَ اللَّهُ تَعَالَى

﴿يَا أَيُّهَا الْمُنْتَرُ * قُمْ فَأَنْذِرْ﴾

إِلَى قَوْلِهِ

﴿وَالرُّجُزَ فَاهْبِجْ﴾

فَحَمِيَ الْوَحْيُ وَتَتَابَعَ . تَابَعَهُ عَبْدُ اللَّهِ بْنُ يُوسُفَ وَأَبُو صَالِحٍ . وَتَابَعَهُ هِلَالُ بْنُ رَدَادٍ عَنِ الزُّهْرِيِّ .

وَقَالَ يُونُسُ وَمَعْمَرُ بَوَادِرُهُ

Narrated Jabir b. 'Abdullah al-Ansāri while talking about the period of pause in revelation that the prophet (وسلم عليه الله صلى) said, "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 Hirā sitting on a chair between the sky and the earth. I became afraid of him and came back home saying, 'Wrap me up (in blankets).' And then Allah revealed the following Holy verses (Of Qur'an): O you 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."

Symbolism of being wrapped up (protection and comfort). With the revelation of these ayahs from Sūrat'l-Muddathir, Muhammad (S) became a prophet. Now he has to leave behind the comforts of life and go out and spread the message. The ayahs further instruct him to glorify his rabb, live a clean life, denounce the idols, do favors to the people without expecting anything in return, and be patient for the sake of Allah. It is time to have a relationship with Allah. Afterwards Jibrīl would visit more frequently even in his house.

Whereas the first revelation emphasizes knowledge (Iqra'), the second revelation emphasizes action. Ibn Taymiyyah says that the entire religion is knowledge of Allah and actions based on that knowledge. Even the Shahadatu kalimah has that embedded in it.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ حَدَّثَنَا أَبُو عَوَانَةَ، قَالَ حَدَّثَنَا مُوسَى بْنُ أَبِي عَائِشَةَ، قَالَ حَدَّثَنَا سَعِيدُ بْنُ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، فِي قَوْلِهِ

تَعَالَى

لَا تُحْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ

قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَالِجُ مِنَ التَّنْزِيلِ شِدَّةً، وَكَانَ مِمَّا يُحْرِكُ شَفَتَيْهِ - فَقَالَ ابْنُ عَبَّاسٍ فَأَنَا أُحْرِكُهُمَا لَكُمْ كَمَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحْرِكُهُمَا. وَقَالَ سَعِيدٌ أَنَا أُحْرِكُهُمَا كَمَا رَأَيْتُ ابْنَ عَبَّاسٍ يُحْرِكُهُمَا. فَحَرَكَ شَفَتَيْهِ - فَأَنْزَلَ اللَّهُ تَعَالَى {لَا تُحْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ* إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ}

قَالَ جَمْعُهُ لَهُ فِي صَدْرِكَ، وَتَقْرَأُ

{فَإِذَا قَرَأَهُ فَأَتَّبِعْ قُرْآنَهُ} ُ

قَالَ فَاسْتَمِعْ لَهُ وَأَنْصِتْ

{ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ}

ثُمَّ إِنَّ عَلَيْنَا أَنْ تَقْرَأَهُ. فَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ ذَلِكَ إِذَا آتَاهُ جِبْرِيلُ اسْتَمَعَ، فَإِذَا انْطَلَقَ جِبْرِيلُ قَرَأَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَمَا قَرَأَهُ

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

"Do not move your tongue, to be hasty with it"- means that Allah will reveal it, don't worry about memorizing it right away. Allah will make you remember the Qur'an and recite it. Your job is when it is recited, follow its recitation. It is for us to make it clear to you.

The actual wahy itself was protected (by Jibrīl – called al-ruh al-amin [trustworthy])
The Prophet's (S) memorization was protected. Allah will make him remember the Qur'an and recite it. The writing was protected as it was written during his lifetime.
Even before that it was protected in the preserved tablet. We do not have any ikhtilāf

about the Qur'an. There are no different narrations or versions of the Qur'an. This is the only book that is standard; there is no discrepancy in it.

These ayahs are the first reference to the name of this book, al-Qur'an. That is because the essence of the book is to recite it. The meaning of the word Qur'an is "that which is recited."

This hadith provides a proof that a technique to memorize the Qur'an is by repeating it.

Here we have an example of transmitting actions as well (musalsal traditions). This is a genre of hadiths that are transmitted in both word and in actions. Ibn 'Abbās illustrated how the Prophet (ﷺ) moved his lips. Usually these illustrations end with a Ṣaḥābī but we have 20 or so traditions that were transmitted with actions. Other examples include transmitting a hadith while shaking the hands of the listener, the first hadith learnt from the teacher.

حَدَّثَنَا عَبْدَانُ، قَالَ أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، وَحَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ، قَالَ أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ أَخْبَرَنَا يُونُسُ، وَمَعْمَرٌ، عَنِ الزُّهْرِيِّ، نَحْوَهُ قَالَ أَخْبَرَنِي عَبْدُ 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 جِبْرِيلُ، وَكَانَ يَلْقَاهُ فِي كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ فَيُدَارِسُهُ الْقُرْآنَ، فَلَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَجْوَدُ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ

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

The importance of regularly reading and checking the Qur'an –Jibrīl would meet with him every night of Ramadan and teach him and review with him the Qur'an. This is the perfection of protection! We should make it a regular habit to review the Qur'an.

The concept of finishing the Qur'an in Ramadan comes from this hadith . And this is the basis for dividing the Qur'an into twenty juz's and for reciting one juz' every night in Ramadan.

Ramadan is a month of generosity and blessings.

Good company and the effect of good actions is a sign of Īmān that they have a positive impact on you and you pushes you to be more righteous and generous. Make sure you pick your friends and have good companions!

حَدَّثَنَا أَبُو الْيَمَانِ الْحَكَمُ بْنُ نَافِعٍ، قَالَ أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُثَيْبَةَ بْنِ مَسْعُودٍ، أَنَّ عَبْدِ اللَّهِ بْنَ عَبَّاسٍ، أَخْبَرَهُ أَنَّ أَبَا سُفْيَانَ بْنَ حَرْبٍ أَخْبَرَهُ أَنَّ هِرَقْلَ أَرْسَلَ إِلَيْهِ فِي رَكْبٍ مِنْ فُرَيْشٍ - وَكَانُوا تَجَارًا بِالشَّامِ - فِي الْمُدَّةِ الَّتِي كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَادَّ فِيهَا أَبَا سُفْيَانَ وَكَفَّارَ فُرَيْشٍ، فَأَتَوْهُ وَهُمْ بِإِيلِيَاءَ فَدَعَاهُمْ فِي مَجْلِسِهِ، وَحَوْلَهُ عِظَمَاءُ الرُّومِ ثُمَّ دَعَاهُمْ وَدَعَا بَنِي رَجْمَانِهِ فَقَالَ أَيْكُمْ أَقْرَبُ نَسَبًا بِهَذَا الرَّجُلِ الَّذِي بَرَّعُمْ أَنَّهُ نَبِيٌّ فَقَالَ أَبُو سُفْيَانَ فَقُلْتُ أَنَا أَقْرَبُهُمْ نَسَبًا. فَقَالَ أَدْنُوهُ مِنِّي، وَفَرَّبُوا أَصْحَابَهُ، فَاجْعَلُوهُمْ عِنْدَ ظَهْرِهِ. ثُمَّ قَالَ لِبَنِي رَجْمَانِهِ قُلْ لَهُمْ إِنِّي سَأَلْتُ هَذَا عَنْ هَذَا الرَّجُلِ، فَإِنْ كَذَبَنِي فَكُذِّبُوهُ. فَوَاللَّهِ لَوْ لَا الْحَيَاءُ مِنْ أَنْ يَأْتِرُوا عَلَيَّ كَذِبًا لَكَذَّبْتُ 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 ضَعْفَاؤُهُمْ فَقُلْتُ بَلْ ضَعْفَاؤُهُمْ. قَالَ أَيْزِيدُونَ أَمْ يَنْفُصُونَ قُلْتُ بَلْ يَزِيدُونَ. قَالَ فَهَلْ يَرْتَدُّ أَحَدٌ مِنْهُمْ سَخَطَةً لِدِينِهِ بَعْدَ أَنْ يَدْخُلَ فِيهِ قُلْتُ لَا. قَالَ فَهَلْ كُنْتُمْ تَتَّهَمُونَهُ بِالْكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ قُلْتُ لَا. قَالَ فَهَلْ يَغْدُرُ قُلْتُ لَا، وَتَحْنُ مِنْهُ فِي مُدَّةٍ لَا تَدْرِي مَا هُوَ فَاعْلُ فِيهَا. قَالَ وَلَمْ تُمَكِّنِي كَلِمَةً أُدْخِلُ فِيهَا شَيْئًا غَيْرَ هَذِهِ الْكَلِمَةِ. قَالَ فَهَلْ قَاتَلْتُمُوهُ قُلْتُ نَعَمْ. قَالَ فَكَيْفَ كَانَ قِتَالِكُمْ 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 وَالْعَفَافِ وَالصَّلَةِ. فَقَالَ لِلرَّجْمَانِ قُلْ لَهُ سَأَلْتُكَ عَنْ نَسَبِهِ، فَذَكَرْتَ أَنَّهُ فِيكُمْ ذُو نَسَبٍ، فَكَذَلِكَ الرَّسُلُ 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 قَبْلِهِ، وَسَأَلْتُكَ هَلْ كَانَ مِنْ آبَائِهِ مِنْ مَلِكٍ فَذَكَرْتَ أَنْ لَا، قُلْتُ فَلَوْ كَانَ مِنْ آبَائِهِ مِنْ مَلِكٍ قُلْتُ رَجُلٌ يَطْلُبُ مَلِكَ أَبِيهِ، وَسَأَلْتُكَ هَلْ كُنْتُمْ تَتَّهَمُونَهُ بِالْكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ فَذَكَرْتَ أَنْ لَا، فَقَدْ أَعْرَفَ أَنَّهُ لَمْ يَكُنْ لِيَذَرَ الْكَذِبَ عَلَى النَّاسِ وَيَكْذِبَ عَلَى اللَّهِ، وَسَأَلْتُكَ أَشْرَافُ النَّاسِ اتَّبَعُوهُ أَمْ ضَعْفَاؤُهُمْ فَذَكَرْتَ أَنْ ضَعْفَاءَهُمْ اتَّبَعُوهُ، وَهُمْ أَتْبَاعُ الرَّسُلِ، وَسَأَلْتُكَ أَيْزِيدُونَ أَمْ يَنْفُصُونَ فَذَكَرْتَ أَنَّهُمْ يَزِيدُونَ، وَكَذَلِكَ أَمْرُ الْإِيمَانِ حَتَّى يَتِمَّ، وَسَأَلْتُكَ أَيْرْتَدُّ أَحَدٌ سَخَطَةً لِدِينِهِ بَعْدَ أَنْ يَدْخُلَ فِيهِ فَذَكَرْتَ أَنْ لَا، وَكَذَلِكَ الْإِيمَانُ حِينَ تُخَالِطُ بِشَاشَتِهِ الْقُلُوبَ، وَسَأَلْتُكَ هَلْ يَغْدُرُ فَذَكَرْتَ أَنْ لَا، وَكَذَلِكَ الرَّسُلُ لَا تُغْدِرُ، وَسَأَلْتُكَ بِمَا يَأْمُرُكُمْ، فَذَكَرْتَ أَنَّهُ يَأْمُرُكُمْ أَنْ تَعْبُدُوا اللَّهَ، وَلَا تُشْرِكُوا بِهِ شَيْئًا، وَيَنْهَيْكُمْ عَنْ عِبَادَةِ الْأَوْثَانِ، وَيَأْمُرُكُمْ بِالصَّلَاةِ وَالصَّدَقِ وَالْعَفَافِ. فَإِنْ كَانَ مَا تَقُولُ حَقًّا فَسَيَمْلِكُ مَوْضِعَ قَدَمَيْ هَاتَيْنِ، وَقَدْ كُنْتُ أَعْلَمُ أَنَّهُ خَارِجٌ، لَمْ أَكُنْ أَطُنُّ أَنَّهُ مِنْكُمْ، فَلَوْ أَنِّي أَعْلَمُ أَنِّي أَخْلَصُ إِلَيْهِ لَتَجَشَّمْتُ لِقَاءَهُ، وَلَوْ كُنْتُ عِنْدَهُ لَعَسَلْتُ عَنْ قَدَمِهِ. ثُمَّ دَعَا بِكِتَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الَّذِي بَعَثَ بِهِ دِحْيَةَ إِلَى عَظِيمِ بَصْرَى، فَدَفَعَهُ إِلَى هِرَقْلَ فَقَرَأَهُ فَإِذَا فِيهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. مِنْ مُحَمَّدٍ عَبْدِ اللَّهِ وَرَسُولِهِ إِلَى هِرَقْلَ عَظِيمِ الرُّومِ. سَلَامٌ عَلَيَّ مِنْ أَتْبَعِ الْهُدَى، أَمَا بَعْدَ فَإِنِّي أَدْعُوكَ بِدَعَايَةِ الْإِسْلَامِ، أَسْلِمْ تَسْلِمًا، يُؤْتِكَ اللَّهُ أَجْرَكَ مَرَّتَيْنِ، فَإِنْ تَوَلَّيْتَ فَإِنَّ عَلَيْكَ إِثْمَ الْأَرِيسِيِّينَ وَرَبِّمَا 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، وَفَرَعَ مِنْ قِرَاءَةِ الْكِتَابِ كَثْرَ عِنْدَهُ الصَّخَبُ، وَارْتَفَعَتِ الْأَصْوَاتُ وَأَخْرَجْنَا، وَقُلْتُ لِأَصْحَابِي حِينَ أَخْرَجْنَا لَقَدْ أَمَرَ أَمْرٌ ابْنِ أَبِي كَثْبَةَ، إِنَّهُ يَخَافُهُ مَلِكُ بَنِي الْأَصْفَرِ. فَمَا زِلْتُ مُوقِنًا أَنَّهُ سَيَطْهَرُ حَتَّى أَدْخَلَ اللَّهُ عَلَيَّ الْإِسْلَامَ. وَكَانَ ابْنُ النَّاطُورِ صَاحِبُ إِيْلِيَاءَ وَهَرَقْلَ سَفَقًا عَلَى نَصَارَى الشَّامِ، يُحَدِّثُ أَنَّ هِرَقْلَ حِينَ قَدِمَ إِيْلِيَاءَ أَصْبَحَ يَوْمًا حَبِيبَ النَّفْسِ، فَقَالَ بَعْضُ بَطَارِقَتِهِ قَدْ اسْتَنْكَرْنَا هَيْبَتَكَ. قَالَ ابْنُ النَّاطُورِ وَكَانَ هِرَقْلَ حَزَاءً يَنْظُرُ فِي النُّجُومِ، فَقَالَ لَهُمْ حِينَ سَأَلُوهُ إِنِّي رَأَيْتُ اللَّيْلَةَ حِينَ نَظَرْتُ فِي النُّجُومِ مَلِكَ الْخِتَانِ قَدْ ظَهَرَ، فَمَنْ يَخْتِنُنُ مِنْ هَذِهِ الْأُمَّةِ قَالُوا لَيْسَ يَخْتِنُنُ إِلَّا الْيَهُودُ فَلَا يُهْمَنُكَ شَأْنُهُمْ وَاكْتُبْ إِلَى مَدَائِنِ مُلْكِكَ، فَيَقْتُلُوا مَنْ فِيهِمْ مِنَ الْيَهُودِ. فَبَيْنَمَا هُمْ عَلَى أَمْرِهِمْ أَنِّي هِرَقْلَ بِرَجُلٍ أَرْسَلَ بِهِ مَلِكُ عَسَانَ، يُخْبِرُ عَنْ خَبَرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا اسْتَخْبِرَهُ هِرَقْلَ قَالَ أَذْهَبُوا فَأَنْظُرُوا أَمْخَتِنِينَ هُوَ أَمْ لَا. فَظَنُّوا إِلَيْهِ، فَحَدَّثُوهُ أَنَّهُ مُخْتِنِينَ، وَسَأَلَهُ عَنِ الْعَرَبِ فَقَالَ هُمْ يَخْتِنُونَ. فَقَالَ هِرَقْلَ هَذَا مَلِكٌ هَذِهِ الْأُمَّةُ قَدْ ظَهَرَ. ثُمَّ كَتَبَ هِرَقْلَ إِلَى صَاحِبِ لَهُ بِرُومِيَّةَ، وَكَانَ نَظِيرَهُ فِي الْعِلْمِ، وَسَارَ هِرَقْلَ إِلَى حِمَصَ، فَلَمَّ يَرِمُ حِمَصَ حَتَّى أَتَاهُ كِتَابٌ مِنْ صَاحِبِهِ يُوَافِقُ رَأْيَ هِرَقْلَ عَلَى خُرُوجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَّهُ نَبِيٌّ، فَأَذِنَ هِرَقْلَ لِعِظَمَاءِ الرُّومِ فِي دَسْكَرَةِ لَهُ بِحِمَصَ ثُمَّ أَمَرَ بِأَبْوَابِهَا فَعُلِقَتْ، ثُمَّ اطَّلَعَ فَقَالَ يَا مَعْشَرَ الرُّومِ، هَلْ لَكُمْ فِي الْفَلَاحِ وَالرُّشْدِ وَأَنْ يَنْبُتَ مُلْكُكُمْ فَنَبِيعُوا هَذَا النَّبِيَّ، فَحَاصُوا حَيْصَةَ حُمُرِ الْوُحْشِ إِلَى الْأَبْوَابِ، فَوَجَدُوا قَدْ غُلِقَتْ، فَلَمَّا رَأَى هِرَقْلَ نَفَرَتَهُمْ، وَأَيْسَ مِنَ الْإِيمَانِ قَالَ رُدُّوهُمْ عَلَيَّ. وَقَالَ إِنِّي قُلْتُ مَقَالَتِي إِنَّمَا أَحْتَبِرُ بِهَا شِدَّتَكُمْ عَلَى دِينِكُمْ، فَقَدْ رَأَيْتُ. فَسَجَدُوا لَهُ وَرَضُوا عَنْهُ، فَكَانَ ذَلِكَ آخِرَ شَأْنِ هِرَقْلَ. رَوَاهُ صَالِحُ بْنُ كَيْسَانَ وَيُونُسُ وَمَعْمَرُ عَنِ الزُّهْرِيِّ.

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 Quraysh. They were merchants doing business in Sham at the time when Allah's Apostle had truce with Abu Sufyan and Quraysh. 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."

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 Apostles 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 anything 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 by misguiding your Arisiyin (peasants). (And I recite to you 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-Kabshah (the Prophet Muhammad) has become so prominent that even the King of Banī 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 Apostle 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 Hums (a town in Syria 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 and the fact that he was a Prophet. On that Heraclius invited all the heads of the Byzantines to assemble in his palace at Hums. 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).

Here, we see one kaafir giving da'wah to another. Abu Sufyan accepted Islam later on, but Heraclius did not. Even though, we see it was clear that Heraclius was convinced of the truth.

The whole book of Revelation in Bukhari only contains 7 hadīths, this being the longest.

This occurred before the conquest of Makkah approx 7th year of Hijrah, post treaty of Hdaybiyah, before Abu Sufyan became a Muslim. Abu Sufyan was a distant uncle of the Prophet. He was in charge of the 2 trade journeys of winter and summer. In summer, they would go north to Shaam. In the winter, they would go south to Yemen.

It is permissible to honor dignitaries with titles.

QABEELAT HAADI

Book 2: Book of Iman

The saying of the prophet, "Islam is built upon five."

And in the Quran: "So that they may increase Īmān with their [present] Īmān" [48:4]; "And We increased them in guidance" [19:76]; "And those who are guided – We shall increase their guidance and give them their piety" [47:17] "...and so that We may increase the people of Īmān in their Īmān" [48:4]. And his saying, "So who amongst you has had his Īmān increases? And as for those who have Īmān, their Īmān has increased" [9:124]. And His statement, "...so be scared of them! But their Īmān went up" [3:173]; and, "...but it only increased them in Īmān and submission" [33:22]

Iman consists of statements and actions, it increases and decreases. Are actions a necessary part of Iman? That was the whole debate. Murji'ah said you only need to believe and Khawaarij said if you do an action that is haram, such as fornication or drinking alcohol, then you are not a Muslim. The truth is that Islam is built upon some actions and if no actions then no Islam. Iblees believes that Islam is true and believes in Allah but does that make him a Muslim? NO

So Bukhari clarifies this by saying that Iman goes up and down. Even Ibrahim (AS) can increase his Iman by seeing the birds get resurrected. "...but rather, in order that my heart finds tranquility" [2:260] It is surprising that no other sect of Islam takes the Quran at face value! Your Iman is not the same when you are attending an AlMaghrib seminar as when you are at work at 5 pm. Only orthodox Sunni Islam believes the Quran at face value. All the others play around with words.

عَنِ ابْنِ عُمَرَ - رَضِيَ اللهُ عَنْهُمَا - قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
" بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَالْحَجِّ، وَصَوْمِ
رَمَضَانَ "

Narrated Ibn 'Umar: Allah's Apostle said: Islam is based on (the following) five (principles):

- 1. To testify that none has the right to be worshipped but Allah and Muhammad is Allah's Apostle.*
- 2. To offer the (compulsory congregational) prayers dutifully and perfectly.*
- 3. To pay Zakat (i.e. obligatory charity) .*
- 4. To perform Hajj. (i.e. Pilgrimage to Mecca)*
- 5. To observe fast during the month of Ramadan.*

Al-Bukhari quoted Umar b. Abd al-Aziz that "Verily, Īmān has obligation and beliefs and limits and recommendations. So whoever perfects it has perfected Īmān, and whoever has not perfected it has not perfected Īmān. If I live, I shall explain it to you so that you can act upon it, and if I die, I am not eager to accompany you".

Examples to show there are different levels of Iman for different actions: There are things that are kufr: disrespecting the Quran. Things that are recommended: tahajjud. Loving for Allah and hating for Allah is a part of Iman.

Murji'ah theology says you need to say la ilaha illa Allah to be a Muslim. Bukhari said you have to do a part of each of the five pillars to be a Muslim. Shaykh said there are more details about when a non-Muslim becomes a Muslim in the class Darkness to Light!

Sahih al Bukhari, Sahih Muslim, Sahih ibn Khuzaymah and Sahih ibn Hibban are the four saheehs that were ever made by Muslim scholars. Hands down, Bukhari and Muslim are the most authentic and the other two were made later and are quite large and on the same level.

Book 3: The Book of Knowledge

Regarding a scholar of hadith saying certain phrases: haddathana, akhbarana, anba'ana

It is permissible to use 'it was narrated', 'I heard Rasulullah (S) say..', 'on the authority of...', 'narrating from his Lord..' in the beginning since they were used in different hadiths, a part of it, by the sahabah or by the prophet (S) himself. In this lengthy chapter heading, Al-Bukhari brings the various scholars of Islam narrating ahadith using these varied terminologies, and in this way, Al-Bukhari proves that it is correct to use them. Al-Humaydi narrated ahadith using all four sayings and Ibn Mas'ud said 'haddathana' and Shaiq said 'sami'tu (I heard)' and Abu Hurayrah said, from the prophet (S) "This is what your lord said..."

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ مِنْ الشَّجَرِ شَجْرَةً لَا يَسْقُطُ وَرَقُهَا، وَإِنَّهَا مَثَلُ الْمُسْلِمِ، فَحَدِّثُونِي مَا هِيَ ". فَوَقَعَ النَّاسُ فِي شَجَرِ الْبَوَادِي. قَالَ عَبْدُ اللَّهِ وَوَقَعَ فِي نَفْسِي أَنَّهَا النَّخْلَةُ، فَاسْتَحْيَيْتُ ثُمَّ قَالُوا حَدَّثْنَا مَا هِيَ يَا رَسُولَ اللَّهِ قَالَ " هِيَ النَّخْلَةُ

61. Ibn 'Umar said that the Prophet (S) said, "There is a tree from amongst the trees whose leaves never fall, and it is a symbol of a Muslim, so tell me (haddathani) what is it?" The people started guessing all types of trees from the desert, but it came to my mind that it was the date-palm tree, but I was too shy (to say it).

Then they said, "Tell us what it is O Messenger of Allah!"

He (S) replied, "It is the date-palm tree."

The ten times it was narrated throughout the Sahih, the hadith about a Muslim being like a palm tree can be used to derive different points:

1. It is permissible to use 'haddithoony' at the beginning of a hadith
2. The teacher is supposed to quiz his students to know their level and where they stand. Teaches us to constantly give them a chance to respond to questions.
3. Ibn Umar was blessed with understanding the hadith. There is a difference between the one who has the knowledge and the one who understands it is immense.
4. It's ok to be shy when seeking knowledge. It is a reassurance and a comfort for shy seekers of knowledge
5. The chapter of buying and eating the inner bark of the date-palm tree (al-jummaar). The wording was that the prophet was sitting in the masjid eating the sap of the tree, soft and inside, extracted, and he was eating it in front of them.

6. In the same chapter, he said that if something is haram to eat, it is haram to buy and sell. And used that to elaborate on the meaning of the hadith.
7. “Have you not seen the example of a good word like a beautiful tree..?” The Quranic concept behind this is the date-palm tree so he has come to this tafseer from this hadith.
8. The chapter on the blessing of dates as a food, because the prophet says that dates are a symbol of Muslims and Islam.
9. In the book of manners, One should not be shy of the truth because then they won't learn more. He uses the version where Umar is telling this to his father and explains that he was too shy to say anything. His father says to him, “How I wish you had spoken up in that gathering. I would have given up a million camels had you spoken up in that gathering.” So Al-Bukhari is making the point that it's alright to be shy, but shy people won't rise to the top and the shy student will never learn because they are always thinking everyone will laugh at you. There are always 5-10 people thinking the same thing. Don't suffer with ignorance or deprive yourself of the chance to learn knowledge.
10. Showing respect to the elders and allowing the elders to speak first. “I was sitting in a gathering and amongst them was Abu Bakr and Umar” So he felt that the elders deserved to speak first. Don't be arrogant and rude and speak first. He should have let them try first, but when they didn't answer, he could have guessed as well.
11. Of the Benefits is that a teacher uses interesting methods to teach his students. To make his class interesting, sometimes the Prophet (S) would quiz his students, other times he (S) would use visual aids for example draw a diagram, use of hands, sometimes He (S) would ask them a completely random question, and to make them remember a point.
12. Many similarities between a Muslim and the date-palm:
Both are always beneficial, fruitful. It thrives even in a harsh environment...a believer will stand strong despite the trials. The date is perhaps the most beneficial fruit in the world, most useful, energetic, just as a Muslim should be. Every single part of the tree, there is something useful that benefits mankind; similarly, everything the believer does is useful. The fruit of the tree: date is sweet and that is how Īmān is supposed to taste. When you see a date-palm tree in the desert, you get happy, so when you see a believer, you should get happy.

What has been narrated regarding shortening the prayer and how long can he remain shortening

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَاصِمٍ، وَحُصَيْنٍ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ أَقَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تِسْعَةَ عَشَرَ يَفْصِرُ، فَتَحْنُ إِذَا سَافَرْنَا تِسْعَةَ عَشَرَ قَصَرْنَا، وَإِنْ زِدْنَا أَنْمَمْنَا.

1080. Ibn 'Abbas narrated, "The Prophet (S) remained for nineteen days shortening. So, if we travel for nineteen days, we shorten, and if we travel more than that, we pray the full prayer."

حَدَّثَنَا أَبُو مَعْمَرٍ، قَالَ حَدَّثَنَا عَبْدُ الْوَارِثِ، قَالَ حَدَّثَنَا يَحْيَى بْنُ أَبِي إِسْحَاقَ، قَالَ سَمِعْتُ أَنَسًا، يَقُولُ خَرَجْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ، فَكَانَ يُصَلِّي رَكْعَتَيْنِ رَكْعَتَيْنِ حَتَّى رَجَعْنَا إِلَى الْمَدِينَةِ. قُلْتُ أَقَمْتُمْ بِمَكَّةَ شَيْئًا قَالَ أَقَمْنَا بِهَا عَشْرًا.

1081. Anas narrated, "We left Madinah for Makkah with the Prophet (S), and he would pray two rak'ahs until we returned back to Madinah." He was asked, "Did you remain in Makkah for a period of time?" He said, "We stayed there for ten days."

What is the (distance) that one shortens in?

And the Prophet (S) called the distance of a day and night a 'travel'.

And Ibn 'Umar and Ibn 'Abbas would both shorten, and break the fast, for a distance of four burud, which is sixteen farsakhs.

1086. Ibn 'Umar narrated that the Prophet (S) said, "A woman should not travel for three days without a mahram."

1088. Abu Hurayrah narrated that the Prophet (S) said, "It is not allowed for a woman who believes in Allah and the last day that she travels for a distance of a night and day except with her mahram."

When the sahabi is the same, but different texts, then it counts as one hadith. And all the slight variations in the text support each other and add up as one. When the sahabis are different, then they happened at different situations, and the Prophet (S) said it twice two different occasions to different people. These are more authentic.

Traveling to San Francisco from Santa Clara: is that safar or not? There are two measurements, length of period of travel and distance traveled.

How long can you shorten the prayer for at the place where you are going and you know you are going to stay for some time and return, so how long can you keep shortening salah?

2 hadiths were narrated by Bukhari in response to this question: 19 days vs. 10 days, but he didn't give any indication of his opinion (Over 20 opinions about this issue). The four

madhabhib clung to only 2 opinions: Shafi'is, Hanbalis, Malikis said if you know you will stay for more than 4 days, then you must pray whole amount. Hanafis said 15 days, so 2 weeks and a day are the cutoff date (but no clue where they got this, Shaykh doesn't know the evidence they have for this).

One opinion is that if you are state of mind where you will settle down and look for services you will be using for sometime, so you are residing and not traveling. Ibn Taymiyyah commented on this that the two hadiths 19 and 10 show that there is not a specific and you should use your judgment. Allah created us with an 'Aql.

With distance, Imam Al-Bukhari shows that his opinion is that it means the distance of a day and night.

3 days=Safar=travel (Hanafis)

1 day=24 hours=a day and a night=Safar=travel (Bukhari)

So Bukhari establishes his opinion and then quotes the hadith that the Hanafis are using but since they adopted the longer distance, he thinks that the longer one is incorporated into the shorter one, so he is telling them why he thinks a different opinion from the one they follow.

Burud is plural of *barid*: the distance you can travel on an animal before the animal has to stop. Scientific definitions did not exist at the time of the prophet!

So a barid is about 5-6 hours=4 farsakhs=3 miles=so 48 MILES!

Romans determined that the mile was 1000 footsteps which was 5,280 footsteps of a roman soldier. But for them a foot step was not counted per every step, but every TWO! That was how the Romans measured the earth. So they gave it the name 'Mile': The Arab mile was shorter than the roman mile, because the Arabs' legs were shorter than the Romans' legs. Every civilization added to its own unique measurement of a 'mile'.

It was determined by an Islamic scholar that A farsakh is: 18,000 arm spans! Imam an-nawawi said that 86 miles=10,500 arm spans. Those can be 80 kilometers.

So now, we get to this point: Notice that all of these measurements are unscientific and not academic, because scientific means of calculating distances did not exist at the time of the Prophet (S). So we reach another opinion and Ibn Taymiyyah was of this opinion. All of these numbers are whimsical from the beginning. The Prophet (S) did not measure with hand spans and footsteps and he (S) did not have a number in mind. So Ibn Taymiyyah basically said how could you think you are making it easier for the people by trying to get a specific number when not even the Prophet (S) wanted to put that hardship on the ummah. How could the people at

the prophet's time measure 70 kilometers or such? This is making it harder for people. Nowadays, we have faster methods of travel.

The traveler is the one who knows he is a traveler. Are you settled down or are you going to return home. The shari'ah gives you the right to decide.

Mathahib are not the ultimate authority: the ultimate source is Allah and his messenger. There is an issue of different cultures and meanings behind the terms 'farsakh', 'barid', and 'mile'. But the lesson to learn is that we shouldn't dwell on the details but understand the concept and move on.

Book 59: The Book of Beginning of Creation

حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الْأَعْمَشُ، حَدَّثَنَا جَامِعُ بْنُ شَدَّادٍ، عَنْ صَفْوَانَ بْنِ مُحْرَزٍ، أَنَّهُ حَدَّثَهُ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ دَخَلْتُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَقَلْتُ نَاقَتِي بِالْبَابِ، فَأَتَاهُ نَاسٌ مِنْ بَنِي تَمِيمٍ فَقَالَ " أَقْبِلُوا الْبُشْرَى يَا بَنِي تَمِيمٍ ". قَالُوا قَدْ بَشَّرْتَنَا فَأَعْطِنَا. مَرَّتَيْنِ، ثُمَّ دَخَلَ عَلَيْهِ نَاسٌ مِنْ أَهْلِ الْيَمَنِ فَقَالَ " أَقْبِلُوا الْبُشْرَى يَا أَهْلَ الْيَمَنِ، إِذْ لَمْ يَقْبَلْهَا بَنُو تَمِيمٍ ". قَالُوا قَدْ قَبِلْنَا يَا رَسُولَ اللَّهِ، قَالُوا جِئْنَاكَ نَسْأَلُكَ عَنْ هَذَا الْأَمْرِ قَالَ " كَانَ اللَّهُ وَلَمْ يَكُنْ شَيْءٌ غَيْرُهُ، وَكَانَ عَرْشُهُ عَلَى الْمَاءِ، وَكَتَبَ فِي الذُّكْرِ كُلِّ شَيْءٍ، وَخَلَقَ السَّمَوَاتِ وَالْأَرْضَ ". فَنَادَى مُنَادٍ ذَهَبَتْ نَاقَتُكَ يَا ابْنَ الْحُصَيْنِ. فَانْطَلَقَتْ فَإِذَا هِيَ يَفْطَعُ دُونَهَا السَّرَابُ، فَوَاللَّهِ لَوِ دِدْتُ أَنِّي كُنْتُ تَرَكَتُهَا.

3191. 'Imran b. al-Husayn narrated, "I entered upon the Prophet (S) and my camel had been tied at the door. A group came from the tribe of Banu Tamim, and the Prophet (S) said to them, 'Accept the glad tidings O Banu Tamim!'

They said, 'You have given us glad tidings, so give us (something)! and they repeated this. [They understood that the Prophet (S) meant financial gains, so they asked him for their gifts].

Then, a group came from the people of Yemen, and the Prophet (S) said, 'O people of Yemen, accept the glad tidings, as the Banu Tamim did not accept it!'

They said, 'We accept it, O Messenger of Allah! And we have come to you to ask about this creation.'

So the Prophet (S) said, 'Allah was there, and there was nothing other than Him (in a later version: and there was nothing before Him), and His Throne was over the water. And He wrote in the Dhikr everything. And He created the heavens and earth...'

At that point, someone cried out (to me). 'O Ibn al-Husayn! Your camel has gone!' So I rushed out, and saw it running away in the far distance. By Allah, how I wish that I had left it!!"

Imran had a double loss: He didn't get his camel, nor did he get what the Prophet (S) said. And in essence we all are left in a cliffhanger as to what happened next.

We don't know the rest of this Ḥadīth because it wasn't narrated by anyone else.

When the people of Banu Tamim misunderstood what the Prophet (S) meant, he didn't ridicule them, but rather remained silent; and didn't respond back.

We also see two types of impatience. One from the people of Banu Tamim who misunderstood the message, and started asking the Prophet (S) for money. And then from the people of Yemen, who after getting the glad tidings from the blessed, knew this was the best time to fulfill their thirst of knowledge; Impatient for knowledge, whatever opportunity they find, they will not shy away from attaining knowledge.

Side note: Think about what you would ask the prophet if you got one chance to ask him something.

"Kaana Allahu wa lam yakun shay'an qablahu' or in another version 'Kaana Allah wa lam yakun shay'an ma'ahu' (why different versions?) Quran: The wording and meaning is from Allah, but Hadith: The meaning is from Allah but the wording is different. This hadith cuts off, but we firmly believe from 'Aqeedah that if we had needed to know the rest of the hadith, Allah (SWT) would have preserved it.

The Prophet (S) said, "Wisdom is Yemeni and al-Iman is Yemeni." There are a lot of ahadeeth about Yemenis and the Prophet (S) praised him. They had come all the way from Yemen to ask about creation and how the whole world had come about.

حَدَّثَنَا قُنَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا مُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ الْقُرَشِيُّ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

" لَمَّا قَضَى اللَّهُ الْخَلْقَ كَتَبَ فِي كِتَابِهِ، فَهُوَ عِنْدَهُ فَوْقَ الْعَرْشِ إِنَّ رَحْمَتِي غَلَبَتْ غَضَبِي "

3194. Abu Hurayrah narrated that the Prophet (S) said, "After Allah finished creating the creation, He wrote in His Book – and it is with Him above the Throne – That: My Mercy shall prevail over My Wrath."

There was Allah and there was nothing before him or nothing with him. Al-Dhikr: Al-lawh Al-Mahfuth (The Preserved Tablet) where everything that will happen until the Day of Judgment was written in it.

Philosophers believe that Allah did not create matter, its eternal, not created. According to the Theory of relativity states that matter cannot be created or destroyed. The Asha'ira and the Mu'tazila say Allah created the matter of this world but before this for an eternity He did nothing. And then after the Day of Judgment, this world will then be destroyed, and then there will again be nothing.

This issue became huge in medieval Islam. Is our universe the only creation of Allah? Before us, there was nothing...for an eternity...there was nothing before the world as we know it. The Christians believe this also very much.

Ibn Taymiyyah believed in “The Perpetuity of Creation’ which is that Allah has always been creating and he will continue creating and we are but one creation among His many other infinite creations. Ibn Taymiyyah was arguing for alternate life forms. It is arrogant to assume that we are the only creation of Allah...there are many other creations and Allah will always continue creating. Ibn Taymiyyah was way ahead of his time and his opponents lied about him and said that he said that the world is uncreated.

We should know that every creation has a beginning and an end, but Allah keeps on creating.

The throne, the water, and the Dhikr all had a beginning. But Allah did not have a beginning. The first thing Allah created for our existence, our universe, is the pen. But before the pen, there could have been other universes that Allah created and created things for. This position is more logical and more in line with the Quran and Sunnah than anything else.

“Allah created seven heavens and a similar number of worlds..” Ibn Abbas: If I were to tell you the true meaning/tafseer of this verse, you would reject Islam (the idea of there being other worlds). When the Prophet (S) got on the Buraq, he was almost shaken off because the Buraq was not familiar with this new rider and that’s what animals do. Jibreel (AS) said to the horse “Woe to you! For no one has ridden you more noble than your current rider!’ This means other riders have ridden him. “And we have preferred them over many others of those whom we created’ so there are other creations that Allah created better/more preferred than us.

Humans > Jinn

Righteous believer > Angels.

We have been given a good status in the scheme of things. Humans are the leaders of this world, but not at the top of this chain. Al-Khaliq: He is always creating, why assume that he created only once? That would be arrogance on our part!

Book 60: The Book of Stories of the Prophets

The Creation of Adam and His Progeny

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ

" خَلَقَ اللهُ آدَمَ وَطُولُهُ سِتُّونَ ذِرَاعًا، ثُمَّ قَالَ أَذْهَبْ فَسَلِّمْ عَلَيَّ أَوْلِيَّكَ مِنَ الْمَلَائِكَةِ، فَاسْتَمِعَ مَا يُحْيُونَكَ، تَحِيَّتِكَ وَتَحِيَّةَ ذُرِّيَّتِكَ. فَقَالَ السَّلَامُ عَلَيْكُمْ. فَقَالُوا السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللهِ. فَرَأَوْهُ وَرَحِمَهُ اللهُ. فَكُلُّ مَنْ يَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ آدَمَ، فَلَمْ يَزَلِ الْخَلْقُ يَنْقُصُ حَتَّى الْآنَ " .

3326. Abu Hurayrah reported that the Prophet (S) said, "Allah created Adam, and he was sixty cubits tall. And He said to him, 'Go and say salam to those angels, and listen to their response (for it will be) your greeting and the greeting of your progeny.' So he said to them: 'as-salam'alaykum,' and they responded, 'Wa 'alaykum as-salm wa rahmatullah', and they added, '...wa rahmatullah.' So, everyone who will enter paradise will be in the form of Adam, and the creation has continued to diminish (in size) until now."

Adam was sixty cubits tall (cubit=1 hand span=in total 12 feet long) and we have continued to diminish in size until now.. There were a lot of problems trying to find proof for this theory. Shaykh has the idea that Adam was created 60 cubits tall but when Allah placed him on Earth, he shrunk him to five or six feet. Some ahadeeth are hard to reconcile with modern science, Al-ilm 3inda Allah. We cannot throw out an opinion just because we cannot find science in support of it. We can keep theorizing and many times the truth finally reveals itself after some time.

One day in the eyes of Allah=1000 years in what we count. Allah made Adam out of clay and left him for 40 days. Shaytaan can get into our body through our stomachs and empty spaces. Allah decreed that Muhammad will be a prophet back when Adam was still split up between body and spirit. Then when the soul reached Adam's nose (through his head) and the first thing he did was sneeze and he said 'Alhamdulillah' and Allah the first thing he said to Adam was: Yarhamuka Allah ya Adam. There was no life in his legs yet but he tried to stand up right away. Allah said "Khuliqa Al-insaanu min 'Ajal" and then Adam got to his knees and Allah told him to go say Salam to the angels. "Listen to what they say back that will be the greeting of your descendants for all time"

Don't hide sneezes, it is cleaning and purifying you. But fight yawns, they are from the Shaytaan and bad.

" أَنَّ حَدَّثَنَا قَيْسُ بْنُ حَفْصٍ، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ أَنَسٍ، يَرْفَعُهُ اللهُ، يَقُولُ لِأَهْلِ النَّارِ عَذَابًا لَوْ أَنَّ لَكَ مَا فِي الْأَرْضِ مِنْ شَيْءٍ كُنْتَ تَفْتَدِي بِهِ قَالَ نَعَمْ. قَالَ فَقَدْ سَأَلْتُكَ مَا هُوَ أَهْوَنُ مِنْ هَذَا وَأَنْتَ فِي صُلْبِ آدَمَ أَنْ لَا تُشْرِكَ بِي. فَأَبَيْتَ إِلَّا الشَّرْكَ " .

3334. Anas narrated from the Prophet (S), "Allah will say to the one who is being punished least in the Fire of Hell: 'If you had everything on earth to ransom yourself off, would you do it?'

He will reply: 'Yes!'

So Allah will say, 'But I asked you something much easier than this, even while you were in the loins of Adam: that you not commit shirk with me, but you refused (even this) and insisted on shirk.'"

How can the just Allah destroy and punish anyone infinitely for a finite number of sins? How can He (SWT) punish a 'righteous' person who was kind and nice to other people? A common question asked.

Some Muslims keep arguing that Allah will let us all into Jannah: All the Jews and the Christians. All of us. NO. Islam is the only path to Jannah. Allah gave us such a simple request and we adamantly refused to do even that, and for that you will be punished forever and ever. Because the crime was so evil and what was required was so small and finite. It's the attitude.

We had a consciousness before this current consciousness. We had another world and another life. There was an existence for us before this and even then, Allah extracted us from the soul of Adam and mentions this in the Quran when he asked us "Alastu Birabbikum?" in Surat Al-A'raf. He (SWT) asked us to worship him and we all said yes, you are our Rabb.

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ
أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا
كُنَّا عَنْ هَذَا غَافِلِينَ ﴿١٧٢﴾

"Your Lord took a meethaq from the Children of Adam and your Lord asked them Am I not your Lord, and they all replied Yes! You are our Lord." (A'raaf:172)

Fitrah tells us many things for ex. saying 'Alhamdulillah' is in our Fitrah and the fact that Allah is our lord is part of our Fitrah.

Everyone knows there is a God; those who don't admit it are being arrogant with Allah (SWT). Islam and Fitrah are compatible. If someone is on pure Fitrah and they hear about Islam they become attracted to its teachings. Fitrah is in tune with the magnetic tune of Islam, we don't ever doubt it, and we just know it to be true, even the bad Muslims believe it; the average Jew and Christian doesn't have the yaqeen that we have about our religion.

Book 62: The Book of Blessings of the Sahabah

Regarding the blessings of the companions and anyone who accompanied the Prophet or saw him in the state of Islam is his companion.

So in the chapter heading, Bukhari just defined a sahabi. The early Sunni scholars argued about the definition of sahabah. Sahabi comes from sahiba which means to accompany, sahib is someone who is with you in a journey. This includes those who saw him as non Muslims so they weren't sahabah. Another person was a person who entered Madinah the day that the Prophet (S) died so he wasn't a companion. Seeing the prophet in a dream does not make you a sahabi. How many sahabah? An estimate would be about 100,000 sahabah.

Bukhari is an architect of today's Islamic academics, he helped shape what we now take for granted.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو، عَنْ جَابِرٍ، عَنْ أَبِي سَعِيدٍ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ

"يَأْتِي عَلَى النَّاسِ زَمَانٌ يَغْزُونَ، فَيَقَالُ فِيكُمْ مَنْ صَحِبَ الرَّسُولَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَقُولُونَ نَعَمْ. فَيُفْتَحُ عَلَيْهِمْ، ثُمَّ يَغْزُونَ فَيَقَالُ لَهُمْ هَلْ فِيكُمْ مَنْ صَحِبَ مَنْ صَحِبَ الرَّسُولَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَقُولُونَ نَعَمْ. فَيُفْتَحُ لَهُمْ".

3649. Abu Sa'id al-Khudri reported that the Prophet (S) said, "A time will come upon the people, and a group of them will go forth in an expedition and they will ask, 'Is there any amongst you who accompanied (Ṣaḥābah) the Prophets (S)?' They will say, 'Yes', and victory will be given to them. Then there shall come a time when a group of people will go forth in an expedition and they will ask, 'Is there any amongst you who accompanied anyone who accompanied the Prophet (S)?' They will say, 'Yes', and victory will be given to them. Then, there shall come a time when a group of people will go forth in an expedition and they will ask, 'Is there any amongst you who accompanied anyone who accompanied someone who accompanied the Prophet (S)?' They will say, 'Yes', and victory will be given to them."

Generation after prophet is called a tabi'ee. A tabi'ee is a person who has met a sahabi. And the generation after that is called tabi tabi'ee. It was not a term coined by the Prophet (S).

Unfortunately there are many Sunni movements that argue over theology and major parts of religion, but the one thing that combines all of the various sects of Sunnis is that they respect the sahabah. The term Sunni, it has historical precedent, and sadly, in this time and age, you need to clarify to yourself what type of Sunni you are. Ibn Abbas was the one who originated the term Sunni, he took it directly from the hadith, and Prophet told us to stick to Sunnah, and in another hadith he said stick to the jama3ah, so Ibn Abbas coined this term, ahl al Sunnah and

the jama3ah. The khawarij and shi'is rejected the Sunnah. The word jama3ah means follow the Sunnah and respect the group/congregation.

For the first three generations of Islam, there was only one sect of Sunnis. They all respect the sahabah. The Quran says radiya Allahu 3anhum wa radu 3anh, Allah is pleased with them and they are pleased with Allah. Because of this ayah where Allah (SWT) was talking about the sahabah, it is sinful for us to criticize any of the sahabis. Being critical is not the same as disagreeing with a person, we just cannot impugn their character. As a point of Aqedah we do not criticize them. To consider them as bad people is major sin, to consider that the major sahabah are not Muslim is kufr. The Quran calls Abu Bakr a sahabi, and if you deny this then you are denying the Quran. To say that Aisha is guilty of the crime that the hypocrites claimed her to have committed, then you are going against around 20 verses of the Quran.

This hadith shows a miraculous prediction of the Prophet (S) that Islām will spread by these three generations. The military expeditions of these three generations will be unmatched and the main expansion of Islām will take place within the first 100 years. In the era of 'Umar – it spread to Persia, Syria, Jerusalem, Egypt. In the time of 'Uthmān –Afghanistan, Tashkent, Russian lands, north Africa Tunisia Algeria, in the Umayyad dynasty reached the mountain of France, Andalus,, it is said Sa'd ibn Abi Waqqas reached china (legends). After which in the mid Umayyad dynasty the borders of Islām were consolidated and there was hardly any expansion in the Abbasid dynasty or after it.

حَدَّثَنِي إِسْحَاقُ، حَدَّثَنَا النَّضْرُ، أَخْبَرَنَا شُعْبَةُ، عَنْ أَبِي جَمْرَةَ، سَمِعْتُ زَهْدَمَ بْنَ مُضَرَّبٍ، سَمِعْتُ عِمْرَانَ بْنَ حُصَيْنٍ - رَضِيَ اللَّهُ عَنْهُمَا - يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " خَيْرُ أُمَّتِي قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ ". قَالَ عِمْرَانُ فَلَا أَدْرِي أَذَكَرَ بَعْدَ قَرْنِيهِ قَرْنَيْنِ أَوْ ثَلَاثًا " ثُمَّ إِنَّ بَعْدَكُمْ قَوْمًا يَشْهَدُونَ وَلَا يُسْتَشْهَدُونَ، وَيَخُونُونَ وَلَا يُؤْتَمَنُونَ، وَيَنْذُرُونَ وَلَا يَفُونَ، وَيَظْهَرُ فِيهِمُ السَّمَنُ

3650. 'Imran b. al-Husayn said, "I heard the Prophet (S) say, 'The best of my Ummah is my generation, then the generation that follows them, then the generation that follows them.' And I do not remember if he mentioned two or three generations after his. 'Then, after them shall be a generation who shall testify, but their testimony is not asked! And they will betray their trusts and not be trusted. And they will promise but not fulfill (those promises). And obesity will spread amongst them.'"

This is a famous hadeeth often quoted. And even though, in this version of Imran (R), it says he was not sure whether 2 or 3, it is mentioned in other hadeeth (like narrated by Abdullah ibn Masood) that it is three.

Qarn- it can mean "a century" or "a generation". A generation is in which you are in your prime and your father is in his prime. And it is commonly considered to be around 40 yrs.

There is a huge discrepancy in time between the two meanings – 300 years vs. 120 years. So how do we reconcile?

A generation is roughly 40 years. Scholars say even though the average is 40, you find the exceptionally long generations to be a 100 yrs. You will always find people that live more than 100 years. So we can consider the maximum stretch of a generation to be 100 and thus be faithful to both the meanings.

Academic Islām was codified by year 200-300. Most of who codified Islām (hadīth, fiqh, usul, qiraat) were after the tabi'ūn but it was after years 200-300. So the Ṣaḥābah, tabi'ūn and taba tabi'ūn are the most blessed of all the generations and we can extrapolate the qarn to mean the first 300 years which were the most glorious era of intellectual Islām, historically.

Is every single Companion better than every single Successor? AND similarly is every tāb'een better than every single taba tāb'een?

The first generation of the companions as a whole is better than their successors, in the sight of Allāh. The same can be said for the generation that came after the successors. There were thousands of Ṣaḥābah who saw or met the Prophet in the farewell pilgrimage. Some were Muslims only for a few days. But they did not do anything to benefit Islam in the same way that the later generation giants Hasan Al-Basree and the likes did.

The majority bulk of Sunni scholars say every Ṣaḥābah is better than any tabi'een – based on the ahadeeth.

Ibn Abdul-Barr held a different opinion– the tabi'een (the well-known) who have done more for the Ummah are better than those who saw the Prophet (S) for a while – so individual tabi'een have blessing than those who saw just the Prophet for a moment and did not do anything for Islam – his primary evidence is the hadeeth that a time will come when following the deen will be like holding onto burning coal and that these people will be better than 50 of the companions.

There are levels: Like the best among the tabi'een like Hasan Al Basree were better than the lowest of the sahabah. Just like amongst the Ṣaḥābah –some are higher than others – though Abū Bakr is the best yet Prophet(S) did not say he is the best reciter, Ubay ibn Ka'ab is not of al-'Ashara Mubashara yet best reciter, Mu'adh ibn Jabal best of the ummah in halal and haram rulings and so on.

Evils shall spread after these three generations: In the first 300 years, following the Sunnah was crystal clear. The evil is that people will come, they are eager to testify but they are not asked

to testify/speak. And they will give promises but those promises will not be fulfilled. People will betray and have egos and low morals.

Obesity: The Prophet (S) did not like obesity. This is a sign that you have loved this world too much, over indulgence. To make over eating a priority and to ignore the more spiritual evidence of Islam, this is wrong. The Şahabah were healthy people. When the Ummah becomes obese, it is a sign the Ummah has gone down, they love this dunya more than Islam. Obesity is one of the signs of the Day of Judgment.

The Blessings of Khalid ibn Waleed

حَدَّثَنَا أَحْمَدُ بْنُ وَاقِدٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ حُمَيْدِ بْنِ هَلَالٍ، عَنْ أَنَسٍ - رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَعَى زَيْدًا وَجَعْفَرًا وَابْنَ رَوَاحَةَ لِلنَّاسِ قَبْلَ أَنْ يَأْتِيَهُمْ خَيْرُهُمْ، فَقَالَ " أَخَذَ الرَّايَةَ زَيْدٌ فَأُصِيبَ، ثُمَّ أَخَذَ جَعْفَرٌ فَأُصِيبَ، ثُمَّ أَخَذَ ابْنُ رَوَاحَةَ فَأُصِيبَ - وَعَيْنَاهُ تَذْرِفَانِ - حَتَّى أَخَذَ سَيْفٌ مِنْ سُيُوفِ اللَّهِ حَتَّى فَتَحَ اللَّهُ عَلَيْهِمْ "

3757. Anas narrated that the Prophet (ﷺ) told them of the deaths Zayd (ibn Haritha), and Ja'far (Ibn Tālib), and (Abdullah) Ibn Rawahah before the news reached them, and said, "Zayd took the flag, but was killed, and then Ja'far took it, but was killed, and then Ibn Rawahah took it, but was killed..." and his eyes were crying, "...until a sword from the swords of Allāh took it, and Allāh gave them victory."

The only Şahābi whose name is mentioned in the Qur'an is Zayd Ibn Haritha. He was the slave of Khadijah and Khadijah gave him to the Prophet (S) after their marriage. The Prophet (S) adopted him after Zayd choose him over his own father. This was before the Prophet (S) was given the message of Prophethood.

Abū Bakr was the only other Companion to be mentioned indirectly.

All three companions- Zayd, Ja'far and Abdullah ibn Rawaaha (R) died one right after the other and the Prophet (S) was crying as he was saying this Hadīth which shows how close he was to them. Jafar ibn Abi Tālib was the first cousin of the Prophet, brother of Alī ibn Abi Tālib. Abdullah ibn Rawaha ibn Tha'labah was from Banu Khazraj and he participated in both the aqabah pledges.

The name of Khalid never occurs in this Hadīth but Bukhari concludes and lets us know that it's about Khalid. The sword of Allāh was that of Khalid ibn Al-Waleed. He participated in many battles but died on bed – because it is not befitting for anyone other than Allāh to break His sword.

Book 64- The Book of Maghazi (battles)

The Expedition of Mu'tah

حَدَّثَنَا أَحْمَدُ، حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ عَمْرٍو، عَنِ ابْنِ أَبِي هَلَالٍ، قَالَ وَأَخْبَرَنِي نَافِعٌ، أَنَّ ابْنَ عُمَرَ، أَخْبَرَهُ أَنَّهُ وَقَفَ عَلَى جَعْفَرٍ يَوْمَئِذٍ وَهُوَ قَتِيلٌ، فَعَدَدْتُ بِهِ خَمْسِينَ بَيْنَ طَعْنَةٍ وَضَرْبَةٍ، لَيْسَ مِنْهَا شَيْءٌ فِي دُبُرِهِ. يَعْنِي فِي ظَهْرِهِ.

4260: Ibn 'Umar narrated, "I stood over (the body) of Ja'far, after he had been killed, and counted over fifty wounds, between stabs and blows, not a single one of them was in his back."

أَخْبَرَنَا أَحْمَدُ بْنُ أَبِي بَكْرٍ، حَدَّثَنَا مُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ أَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَزْوَةِ مُوتَةَ زَيْدَ بْنَ حَارِثَةَ، فَقَالَ "إِنْ قُتِلَ زَيْدٌ فَجَعْفَرٌ، وَإِنْ قُتِلَ جَعْفَرٌ فَعَبْدُ اللَّهِ بْنُ رَوَاحَةَ". قَالَ عَبْدُ اللَّهِ كُنْتُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيهِمْ فِي تِلْكَ الْغَزْوَةِ فَالْتَمَسْنَا جَعْفَرَ بْنَ أَبِي طَالِبٍ، فَوَجَدْنَاهُ فِي الْقَتْلَى، وَوَجَدْنَا مَا فِي جَسَدِهِ بَضْعًا وَتِسْعِينَ مِنْ طَعْنَةٍ وَرَمِيَةٍ.

4261: Ibn 'Umar reported, "During the expedition of Mu'tah, the Prophet (S) appointed Zayd b. Harithah as its leader, and said, 'In case Zayd is killed, then Ja'far, and in case Ja'far is killed, then 'Abdullah b. Rawahah.' And I participated as well in that expedition, and (afterwards) we looked for Ja'far, and (finally) found his body amongst the dead. And we found on his body over ninety stabs and wounds."

4262: [Same as 3757]

Why did Ibn Umar (R) count the marks on Ja'far's body? They are marks of honor and bravery. To see how many wounds a soldier has on his body and to tell his family so that they can be proud was a common culture. One hadith says 50 wounds in Ja'far's body and another hadith also from Ibn Umar says 90 wounds. How is the same man narrating in two separate hadiths that there are over 50 and then over 90 wounds...how do we reconcile between the two? We have to read the hadith again: '50 wounds that were not on his back'. This shows he was facing the enemy and he wasn't trying to run away, so 90 wounds total: 50 on his chest area and 40 on his back. The Prophet (S) sits down when the news comes to him and this shows how he was overwhelmed with grief and he was crying when was telling the sahabah about the deaths of these three people whom he all loves and cares for, especially Zayd who is like his son.

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا عَبْدُ الْوَهَّابِ، قَالَ سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ، قَالَ أَخْبَرْتَنِي عَمْرَةُ، قَالَتْ سَمِعْتُ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - تَقُولُ لَمَّا جَاءَ قَتْلُ ابْنِ حَارِثَةَ وَجَعْفَرِ بْنِ أَبِي طَالِبٍ وَعَبْدِ اللَّهِ بْنِ رَوَاحَةَ - رَضِيَ اللَّهُ عَنْهُمْ - جَلَسَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعْرِفُ فِيهِ الْحُزْنَ - قَالَتْ عَائِشَةُ - وَأَنَا أَطَّلَعُ مِنْ صَائِرِ الْبَابِ - تَعْنِي مِنْ شَقِّ الْبَابِ - فَأَتَاهُ رَجُلٌ فَقَالَ أَيُّ رَسُولِ اللَّهِ إِنَّ نِسَاءَ جَعْفَرٍ قَالِ وَذَكَرَ بُكَاءَهُنَّ، فَأَمَرَهُ أَنْ يَنْهَاهُنَّ قَالَ فَذَهَبَ الرَّجُلُ ثُمَّ أَتَى فَقَالَ قَدْ نَهَيْتُهُنَّ.

وَذَكَرَ أَنَّهُ لَمْ يُطِعْنَهُ قَالَ فَأَمَرَ أَيْضًا فَذَهَبَ ثُمَّ أَتَى فَقَالَ وَاللَّهِ لَقَدْ عَلَيْنَا. فَرَعَمَتْ أَنَّ رَسُولَ اللَّهِ " فَاحْتُ فِي أَفْوَاهِهِنَّ مِنَ الثَّرَابِ " قَالَتْ عَائِشَةُ فَقُلْتُ أَرَعَمَ اللَّهُ أَنْفَكَ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَوَاللَّهِ مَا أَنْتَ تَفْعَلُ، وَمَا تَرَكْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْعَنَاءِ.

4263: 'Ā'ishah narrated, "When the (news) of the death of the Ibn Harithah, and Ja'far b. Abi Tālib, and 'Abullah b. Rawahah, came, the Prophet (S) sat down, and grief was clearly visible from him. And I was looking at him from one corner of the door (i.e., from her house into the masjid), and a man came to him and said, 'O Messenger of Allāh! The women of Ja'far...' and he mentioned their crying. The Prophet (S) told him to order them to desist. The man came and returned, and said, 'I prohibited them..' but mentioned that they didn't listen to him. So he (S) commanded him again, until the man returned and said, 'By Allāh! The women have overpowered us!' The Prophet (S) said, 'Then throw dust in their mouths.'"

'Ā'ishah said (to the messenger), "May Allāh throw dust on your nose! For, by Allāh, you won't do this, and neither did you leave this pain from the Prophet (S)."

4264. 'Amir narrated that whenever Ibn 'Umar would greet the son of Ja'far, he would say, "Al-salam 'alayka, O son of the one with two wings (because Ja'far's hands had been cut off)!"

The women of Arabia grew up in a custom of wailing when someone dies: it is not about the crying, it's about what you say. You are screaming at the top of your lungs things that are unIslamic and this was the culture, what all women used to do. After the battle of Uhud, the prophet (S) forbade wailing...but then when Ja'far (R) died, they got the news that their husband/brother/son died such a tragic death and got caught up in the spur of the moment, they reverted back to the wailing of before the jahiliyyah.

When A'isha was narrating the hadith, she doesn't want to reveal explicitly the sins of the women of Ja'far and she knows the point is clear. The man comes back three times in a row...and the Prophet (S) finally says, 'then throw dust in their mouths'. It's not literal; it is an expression of irritation that was common in that time but not to be taken literally. A'isha was a loving wife and rebukes the man from behind the curtain where she was watching the whole discussion.

You can learn that the Prophet (S) knew that these women were doing something wrong and wailing and screaming and tried to stop them at first in a reasonable manner but then let them be. When someone dies, that is not the best time to enforce the shari'ah. Cultural influence and our upbringing affect us a lot and sometimes a bad habit that we used to do comes out accidentally.

The phrase 'to throw dust' is a symbolic expression in Arabic and is meant to show irritation at wrong actions.

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، قَالَ سَمِعْتُ خَالِدَ بْنَ الْوَلِيدِ، يَقُولُ لَقَدْ أَنْقَطَعَتْ فِي يَدِي يَوْمَ مُوتَةَ تِسْعَةُ أَسْيَافٍ، فَمَا بَقِيَ فِي يَدِي إِلَّا صَفِيحَةٌ يَمَانِيَّةٌ.

4265. Khalid b. al-Walid narrated, "On the day of Mu'tah, nine swords broke in my hands, and I only had left a Yemeni shield."

Virtues of Khalid Ibn Al Waleed

Imam Bukhari quotes a saying from Khalid (RA) himself but puts it in the 'Battle of Mu'tah' rather than the chapter about the blessings of Khalid ibn al Waleed....because Khalid's statement about himself cannot be used as an evidence for his own blessings. Rather, Bukhari used a hadeeth where Allah is praising him to be included in the book of his blessings.

Self-praise cannot be included in the blessings but can still give you a good idea what happened to Khalid (R) during the battle of Mu'tah. Khalid ibn Al Waleed was of Banu Makhzum where Abu Jahl was from too. Al Waleed, Khalid's dad, was a senior in this tribe, which is a sect of Quraysh.

Al Waleed: Is referred to in Surat Abasa (Amma manistaghna...) He is criticized severely and Allah makes to him in the Quran. Also in Surah Al-Mudatthir.

Khalid's brother was held a prisoner of war in the Battle of Badr and he was charged the highest bracket and Khalid ibn al Waleed went to ransom his brother and paid the highest price for prisoners of war. The Prophet (S) used to charge families ransom money in accordance with how much they could give so that it would pinch them a little but not overburden them or anything. On their way back, Khalid's brother ran back and converted to Islam (he wanted his dad's money to go to the Prophet) and Khalid went back to his dad, no brother, no money.

Khalid was the one who beat the Muslims in Uhud! After the Treaty of Hdaybiyyah, he started thinking about converting to Islam. He confided in Ikrimah, the son of Abu Jahl, that he was thinking about converting to Islam. Everyone reacted with shock and he realized that no one would convert with him. On the way, he bumped into two others who were traveling in the middle of the night to Madinah to convert to Islam and they all went and converted together. A month after this, there was the battle of Mu'tah. He has a long list of names of victories to uphold his reputation.

Later, when Umar (R) was the Khalifah, he realized that the people were becoming superstitious of Khalid ibn Al Waleed. They believed that they would win if Khalid was with them, no matter what. Khalid said to someone who visited him on his deathbed...every portion

of my body has wounds from the war and I am dying on my bed like anyone else who has nothing to do with Jihad. But scholars later said that if he had died in battle, then someone would have broken the sword of Allah and that can never happen, so there was a hikmah behind his dying from natural causes.

The title of “Saifu Allah” is even mentioned by early non-Muslim historians (such as Theophanous [d. 818 CE] in his Chronicle). He mentioned this battle of Mu’tah. Though Heraclius short reign was filled with war, and the Christian historians like to focus on the wars, interestingly there is no mention of Heraclius religious piety or knowledge and the letter sent to him by the Prophet.

He became one of the last converts before the conquest of Makkah. The blessing of converting before conquest of Makkah: (Surat al-Hadeed: 10 – how is it that you do not expend in the way of Allāh when to Allāh belongs the inheritance of the heavens and the earth? Those who spent their wealth and took part in fighting before the victory cannot be equated, they are higher in rank than those who spent and fought afterwards. But to each Allāh has promised a good reward Allāh is well aware of all that you do.). On the way he met two people of had the idea of converting and the three of them converted secretly – (‘Amr ibn Al Aas , Khalid, ‘Uthmān ibn Abi Talha became Muslims together).

Book 65: The Book of Tafsir

The Quran has 114 surahs (chapters). In the chapter headings, Imam al Bukhari mentions the obscure words in the following hadiths or ayahs that he estimates his readers would not know and will find difficult then he will bring forth someone from the first 3 generations explaining what the term means. Sometimes, he would put a Hasan hadith to interpret it, but that hadith doesn’t count as a Bukhari hadith because it didn’t meet his criteria. He will bring a hadith that is hard to connect with a particular ayah, but explains the relationship.

Who chose the names of the surahs? The companions and only some came from the Prophet (S). That’s why some Surahs have different names, and now the differences have trickled down.

Al-Israa=Bani Israel. Ghafir=Al-Mu’min. Sometimes in ahadith, the Prophet referred to some Surahs by their first ayah. He referred to Surah 108 as the Surah of ‘We have given you al-Kawthar’ so Al Bukhari refers to it that way as well.

Chapter 108, The Surah of ‘We have Given you al-Kawthar’

حَدَّثَنَا آدَمُ، حَدَّثَنَا شَيْبَانُ، حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ لَمَّا عُرِجَ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

إِلَى السَّمَاءِ قَالَ

" أَنْبَيْتُ عَلَى نَهْرٍ حَافَتَاهُ قِبَابُ اللَّؤْلُؤِ مُجَوَّفًا فَقُلْتُ مَا هَذَا يَا جِبْرِيلُ قَالَ هَذَا الْكَوْثَرُ "

4964. Narrated Anas: When the Prophet (S) was made to ascend to the Heavens, he said (after his return), "I came upon a river the banks of which were made of tents of hollow pearls. I asked Jibrīl: 'What is this (river)?' He replied, 'This is the Kawthar.'"

حَدَّثَنَا خَالِدُ بْنُ يَزِيدَ الْكَاهِلِيُّ، حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَ سَأَلْتُهَا عَنْ قَوْلِهِ تَعَالَى

{إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ}

قَالَتْ نَهْرٌ أُعْطِيَهِ نَبِيُّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَاطِئَاهُ عَلَيْهِ دُرٌّ مُجَوَّفٌ أُنْبَيْتُهُ كَعَدَدِ النُّجُومِ. رَوَاهُ زَكَرِيَاءُ وَأَبُو الْأَحْوَصِ وَمُطَرِّفٌ عَنْ أَبِي إِسْحَاقَ.

4965. Abu Ubaydah said, "I asked 'Ā'ishah regarding the verse, "Verily we have granted you al-Kawthar."

She replied, "The Kawthar is a river which has been given to your Prophet (S) on the banks of which there are (tents of) hollow pearls, and its cups are as numberless as the stars."

'Ā'ishah is describing the river – and not the Prophet . The general rule – whenever any Ṣaḥābah gives information of *ilmul ghayb* it is taken as *hadīth marfu hukmee*. This is in contrast to when a Ṣaḥābi gives *fatwa* in matters of *fiqh* – we can take it or leave it – since it's only the deduction of a *sahaabi*.

In *fiqh* and *tafseer* and *hadith*: 'Complementary differences' or 'Contradictory differences'

So there can be 10 different opinions, like *siraatal mustaqeem* is: Quran, Islam, Sunnah,...adding different shades of meaning, so they complement each other.

Contradictory type is where they can't be both correct. Inheritance: A sister gets a 1/6 from the brother of the mother or in another *hadith* from the brother of the father...in this case, she gets from either one, but you can't put them together so it's a contradictory difference.

حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا هُشَيْمٌ، حَدَّثَنَا أَبُو بَشِيرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - أَنَّهُ قَالَ فِي الْكَوْثَرِ هُوَ الْخَيْرُ الَّذِي أَعْطَاهُ اللَّهُ إِيَّاهُ. قَالَ أَبُو بَشِيرٍ قُلْتُ لِسَعِيدِ بْنِ جُبَيْرٍ فَإِنَّ النَّاسَ يَزْعُمُونَ أَنَّهُ نَهْرٌ فِي الْجَنَّةِ. فَقَالَ سَعِيدُ النَّهْرُ الَّذِي فِي الْجَنَّةِ مِنَ الْخَيْرِ الَّذِي أَعْطَاهُ اللَّهُ إِيَّاهُ.

4966. Narrated Abu Bishr: Sa'id b. Jubayr said that Ibn 'Abbas said about Al-Kawthar: "that is the blessings that Allāh has bestowed upon His Prophet (S)."

I said to Sa'id b. Jubayr. "But the people claim that it is a river in Paradise?" Sa'id said, "The river in Paradise is part of the good which Allāh has bestowed on His (S)."

The tabi'ee explained that the river in paradise is part of the Kawthar that Allah (SWT) gave his Prophet (S). When a companion says something about *ilmul ghayb*, it becomes a hadith. Like when Zayd ibn Thabit says something about the Day of Judgment, because sahabah would never say anything about *ilmul ghayb* except if they heard it from the prophet (S). So since they all said al-Kawthar is a river in paradise, we believe it.

We should not trivialize this Surah-never! The Shaykh mentioned a colleague who wrote for his master's thesis 700 pages of theological benefits derived from Surat Al Kawthar.

Every time a plurality is referenced in the Quran, it refers to Allah and the Angels 'We send down the rain' because angels do so at the command of Allah. (In this surah, "We have given you the Kawthar") But Allah never says 'worship us' he says 'worship me'. So not just the plurality of respect, this is what ibn Taymiyyah said.

'Ataa: a gift that is bestowed with no conditions without having done anything to deserve it. It is a symbol of the donor's generosity. All of us have gifted to you, as respect to the prophet and his honor (S). 'Kawthar' is the source of 'Al Katheer' so everything plentiful comes from Al-Kawthar. The word 'Katheer' comes from 'Kawthar'.

In one hadith the Kawthar is called the source of all the rivers of Jannah. How can it not be Katheer, when everyone in Jannah will be drinking from it for infinity? Its water is whiter than milk, sweeter than honey, and colder than ice. Banks of al Kawthar are banks of jewels and pearls. The howdh, on the Day of Judgment, everyone who was a follower of the prophet will drink from it, and it is rectangular, the water in it will be pouring in from the skies from the Kawthar. Al Kawthar includes the protection of Allah and the prophet hood were all parts of the Kawthar, and also includes the river of Jannah.

Fa sallil lillahi wa alwalidhi wa alrahmani ruzqan: Therefore pray to your lord and sacrifice to him. This was after the Kawthar so that people, will understand that the Kawthar was independent of what he was doing, so in response to the gift, pray and sacrifice, nahr means done to camels, as in sacrifice the most expensive types of animals. There is worship of the body, and worship of the money. The best type of worship for the body is prayer. And best type of worship of the money is to donate a slaughtered camel to the poor. Another meaning for *wanhar* is to put your hands on your chest, or make dua, or it is a reference to Eid day, because it is the only day that you pray and nahr is on day of Eid. This was a prediction in some opinions, of the Battle of Badr, and the Hajj of Wida', and the Prophet is being told that he will have plenty of wealth.

Ina shaani'aka huwa alabtar: Your enemy is the one who will be cut off completely. The context clearly demonstrates that it is a Makki Surah. This was when his son died, during the beginning time of Islam. This shows how coldhearted the enemies were, Al'as ibn Wael jumped up for joy and said that the prophet was cut off, or amputated. The prophet PBUH was greatly grieved, so Allah sent him this Surah to console him. Regardless of what happens, oh Muhammad, there is a prize for you. The granting of al Kawthar is in the past tense, aka it was already given and waiting for you. This is a reconfirmation that the prophet (S) didn't earn these blessings because of his salah and sacrifice, but he (S) should show shukr by extra ibadah and extra zakah.

The word shana'a, a hatred that is not proper, it has a connotation of anger that is not legitimate. Allah (SWT) is telling the Prophet (S) that anyone who hates you has to hate you for an illegitimate reason. Inna is to emphasize that man who mocked the Prophet (S) is the one who is completely cut off. Batara/abtar, they are the ones who are totally amputated. They have cut themselves off from all legacy and all good. Nobody is raised as high as the prophet, whereas Abu Jahl and all those people, the only people who know them are people like us who hate them

This Surah is more beloved than the entire world and all that it contains to the Prophet. Think about the profound meanings and his (S) love for this Surah. So never ever trivialize any Surah of the Quran. Don't recite this Surah for other reasons (because it is easy and short!)

Book 67- The Book of Marriage & Book 68- The Book of Divorce

Chapters of marriage and divorce-A freed lady under a slave

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ كَانَ فِي بَرِيرَةَ ثَلَاثُ سُنَنِ، إِحْدَى السُّنَنِ أَنَّهَا أُعْتِقَتْ، فَخُيِّرَتْ فِي زَوْجِهَا. وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " الْوَلَاءُ لِمَنْ أَعْتَقَ ". وَدَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْبُرْمَةَ تَفُورُ بِلَحْمٍ، فَقَرَّبَ إِلَيْهِ خُبْزٌ وَأُذْمٌ مِنْ أَدَمِ النَّبِيتِ فَقَالَ " أَلَمْ أَرَ الْبُرْمَةَ فِيهَا لَحْمٌ ". قَالُوا بَلَى، وَلَكِنْ ذَلِكَ لَحْمٌ تُصَدَّقُ بِهِ عَلَى بَرِيرَةَ، وَأَنْتِ لَا تَأْكُلِ الصَّدَقَةَ. قَالَ " عَلَيْهَا صَدَقَةٌ، وَلَنَا هَدِيَّةٌ

5097. 'A'ishah narrated, "There were three laws (revealed) because of Barirah: she was freed, so she could make a choice; and the Prophet (S) said, 'Wala' belongs to the one who frees;' and once the Prophet (S) entered the house while there was a pot on the stove, but he was given bread and a condiment, so he asked, 'Didn't I see a pot?' so he was told, 'It was meat that was given as charity to Barirah, and you don't eat charity!' to which he said, 'It is charity for her, and a gift for us.'"

The Choice of Freed-lady married to a slave

حَدَّثَنَا قُنَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْوَهَّابِ، عَنْ أَيُّوبَ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ كَانَ زَوْجُ بَرِيرَةَ عَبْدًا أَسْوَدَ يُقَالُ لَهُ مُغِيثٌ، عَبْدًا لِبَنِي فُلَانٍ، كَأَنِّي أَنْظُرُ إِلَيْهِ يَطُوفُ وَرَاءَهَا فِي سِكَكِ الْمَدِينَةِ.

5282. Ibn 'Abbas said, "Barirah's husband was an African slave by the name of Mughith – he was a slave for such-and-such a tribe. And I remember him walking behind her in the alleys of Madinah."

The Intercession of the Prophet for the husband of Barirah

حَدَّثَنَا مُحَمَّدٌ، أَخْبَرَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا خَالِدٌ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ زَوْجَ بَرِيرَةَ كَانَ عَبْدًا يُقَالُ لَهُ مُغِيثٌ كَأَنِّي أَنْظُرُ إِلَيْهِ يَطُوفُ خَلْفَهَا بَيْنِي، وَدُمُوعُهُ تَسِيلُ عَلَى لِحْيَتِهِ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِعَبَّاسٍ " يَا عَبَّاسُ أَلَا تَعْجَبُ مِنْ حُبِّ مُغِيثِ بَرِيرَةَ، وَمِنْ بُغْضِ بَرِيرَةَ مُغِيثًا ". فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَوْ رَاجَعْتِهِ ". قَالَتْ يَا رَسُولَ اللَّهِ تَأْمُرُنِي قَالَ " إِنَّمَا أَنَا أَشْفَعُ ". قَالَتْ لَا حَاجَةَ لِي فِيهِ.

5283. Ibn 'Abbas said, "Barirah's husband was a slave called Mughith – I still remember seeing him walking behind her, crying so much that his tears were on his beard! So the Prophet (S) said, 'O 'Abbas! Aren't you amazed at how much Mughith loves Barirah, and how much Barirah hates Mughith?!'

And the Prophet (S) said (to her): 'Why don't you take him back?'

She said, 'Are you commanding me, O Messenger of Allah?'

He (S), 'No! I am just acting as an intercessor...'

So she replied, 'I have no need of him!'"

Islam did not outright ban slavery but it made it encouraged to free one if you get a chance. Three laws were revealed because of Barira. She was freed so she could make a choice. Loyalty belongs to the one who frees. This hadith was also in the book of divorce. Barirah's husband was a slave in the name of Mughith. The intercession of the prophet for Mughith. Mughith was a slave, was walking behind her crying but she said she has no need of him.

What is going on here?

Aisha had a slave who was a friend of hers, Aisha freed a slave, Barira was married to Mughith and the two of them were slaves, when she was freed 3 laws came regarding her

1. She had a choice, she had an unconditional right to decide if she wanted to stay married or divorce.

2. The owners said Aisha could free her but the wala' had to remain with the owners, (having wala' was some sort of advantage) the prophet said that the wala' was with the one who freed the slave from slavery.
3. The meat that was given as a sadaqah to Barira, but Barira gave it as a gift to the prophet's family so then it is ok and halal for the prophet to eat from it.

Barira wanted to annul her marriage from Mughith; he was begging her to take her back. Barira was not giving her the time of day. Prophet sees all this and remarks that she should have pity on the poor soul, and she thinks he is commanding her, and he says no he is only interceding, and she replies I have no need for him. Some scholars derived three hundred benefits from this hadith and all these narrations.

This incident is one of the most important incidents, from which we can take many lessons. Ibn Hajar comments that scholars have written treatises just on this hadith and some have derived over three hundred benefits and rules.

Some Benefits:

1. The women's voice is not awrah.
2. The prophet's household made sure not to give him anything haram, so we should forbid what is wrong in our homes
3. Crying and chasing a person whom you feel deeply about is not wrong.
4. Intercede on behalf of your brothers and sisters and always try to keep married couples together.
5. The Prophet's humane and merciful nature- feeling for Mughith.
6. Mutual love is important in a marriage
7. Had Prophet (S) commanded, Barira would have obeyed. (She asks him: Are you commanding me, and he says: "No, I'm just acting as an intercessor")
8. If you see some issues with your brothers and sisters, do your best to resolve them for their sake.
9. A person should not be forced to marry someone.
10. It is possible to talk about others (Prophet (S) commenting on the situation to his uncle) without backbiting.

Book 77- The Book of Clothing

A Menstruating Woman Combing Her Husband's Hair

From this chapter heading we learn that a menstruating woman is not considered physically najis or impure. She is still allowed to touch her husband and interact and be with him as she normally would.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ كُنْتُ أَرْجِلُ رَأْسَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا حَائِضٌ.

5925. 'A'ishah narrated, "I used to comb the Prophet (S)'s hair (even) while I was menstruating."

The Prophet (S) would remain in the masjid but place his head on Aisha's lap and she would comb his hair so that means a piece/part of your body could be out of the masjid but not break your l'tikaaf.

In contrast to Ahl al-Kitab, a woman in her menses is not 'abandoned'. To this day there are factions of the Jews who believe that a woman in this state must sleep in a separate bed and even eat at a separate table. She is to be isolated from the rest of the family.

Book 78: The Book of Manners

Imam al-Bukhari has a separate book entirely on this topic of manners. In order to differentiate this book from the Book of Manners found in his Saheeh, he called it Al-Adab Al-Mufrad. Al-Mufrad means 'by itself'.

Poetry, Prose, and Propaganda Poetry

وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ ﴿٢٢٤﴾
 أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ ﴿٢٢٥﴾
 وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ﴿٢٢٦﴾
 إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا وَانصَرُوا
 مِنْ بَعْدِ مَا ظَلَمُوا ۗ وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ ﴿٢٢٧﴾

And Allah says, “And the Poets – only the wayward follow them! Do you not see that they wander about in every valley? And they say things that they do not do? Except for those who believe and do good, and remember Allah frequently...” [26:224-7].

‘They wander around’ i.e. they have no purpose in life. They just wander around and have no goal in life and wander around aimlessly, like the celebrities and musicians today have no purpose. They tour the whole world, but are they preaching anything? They are wasting their lives and only the wayward follow them! Some poetry and some poets are ok, and the prophet said that some poetry has wisdom. He is not discouraging all poetry or saying it’s haram. He listened to poetry and quoted a poet named Labid: “Indeed, Everything, except Allah, is of no value.”

‘Disliked’ =haram or makrooh. A sahabi said: ‘Were the insides of you to be filled with puss, it is better than for it to be filled with poetry.’ Music is haram....the Shaykh just said “Never take one hadith out of context and derive a fatwa based on it. Don’t pick and choose and look for a proof for a certain opinion. No, take the whole group of sources together.

إِنَّ مِنَ الشُّعْرِ حِكْمَةً

6145. Ubayy b. Ka’b narrated that the Prophet (S) said, “Verily, some poetry has wisdom!”

Notice that the Prophet is clearly praising some poetry. We derive from this that most of poetry is a waste of time, but not all of it. We even derive that the Prophet (S) listened to poetry, because he quoted it, and he said some of it had wisdom. So it is permissible to listen to poetry/nasheed/raps even. But we should not generalize that’s it’s permissible to listen to music, because musical instruments were explicitly forbidden in other ahadith.

حَدَّثَنَا ابْنُ بَشَّارٍ، حَدَّثَنَا ابْنُ مَهْدِيٍّ، حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْمَلِكِ، حَدَّثَنَا أَبُو سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ
عنه - قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

" أَصْدَقُ كَلِمَةٍ قَالَهَا الشَّاعِرُ كَلِمَةُ لَبِيدٍ أَلَّا كُلُّ شَيْءٍ مَّا خَلَا اللَّهَ بَاطِلٌ " . وَكَادَ أُمَيَّةُ بِنْتُ أَبِي الصَّلْتِ أَنْ يُسْلِمَ .

6147. Abu Hurayrah narrated that the Prophet (S) said, “The most truthful line of poetry any poet ever uttered is the phrase of Labid, ‘Indeed, everything, except for Allah, is of no value.’ And Umayyah b. Abi al-Salt almost accepted Islam.”

The Prophet (S) said that Ummayyah Abu al-Salt ‘kaada an yuslim’: came very close to being a Muslim. His poetry was about Tawhid, but sadly he died a non-Muslim. Hassan ibn Thabit fell into some serious problems in his life and the biggest mistake he did in his life was that he spread the slander about A’isha (RA) and he was one of the three who were whipped for spreading it. Hassan ibn Thabit was not known for his bravery, and they went to battle, and

they put all the women in the house and they were afraid for their lives. A Jew snuck into the house and wanted to hurt them, but he was scared and hid in the house. But we say radiya Allahu anhu because he was a gifted poet and he had great mastery of poetry and the prophet appointed him as the official poet of the prophet (S), despite both of these flaws.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، وَأَبِي بَرٍّ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ فِي سَفَرٍ، وَكَانَ غُلَامٌ يَحْدُو بِهِمْ يُقَالُ لَهُ أَنْجَشَةُ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "رُوَيْدَكَ يَا أَنْجَشَةُ، سَوْفَكَ بِالْقَوَارِيرِ". قَالَ أَبُو قِلَابَةَ يَعْنِي النِّسَاءَ.

6149. Abu Qilabah narrated from Anas b. Malik that the Prophet (S) was once (traveling) with some of his wives, and Umm Sulaym was with them, and he said, "O Anjashah! Slow down...be gentle with the crystal glasses."

Abu Qilabah (a taabioon) said, "So he (S) said something that some of you would have found worthy of criticism."

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنِ الْبَرَاءِ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِحَسَّانٍ "اهْجُهُمْ - أَوْ قَالَ هَاجِهِمْ - وَجِبْرِيلُ مَعَكَ".

6153. Al-Bara' b. 'Azib said, "The Prophet (S) said to Hasssan b. Thabit, 'Write your poetry against them, and Jibril is with you!'"

In this instance Quraish had written some lines of poetry against the Prophet. When they reached the Prophet in Madinah he ordered Hassan to reply to these lines. Hassan informed the Prophet that he did not know the genealogy of Quraish. The Prophet then ordered Abu Bakr to help Hassan in this area. The Prophet then told Hassan to make sure that he is careful in his criticism because he himself is from the Quraish. Hassan replied that he would extract the bad of Quraish like the non-edible seeds are extracted from the food and throw them back to the Quraish while leaving with the Prophet the good of Quraish. After this incident Hassan ibn Thabit became the official poet of the Prophet. 'ya 'Anjashah! Slow down...be gentle with the crystal glasses.' And Abu Qilabah said that the prophet (S) said something worthy of criticism. Basically, the prophet (S) was being too gentle and tender with his wives and it was not a masculine trait in their society.

It is permissible to use a common style of speech that is prevalent in our society to speak the truth and respond to the people fighting you. We should have no problem using our cultural devices as long as those devices are not haram and are permissible in shari'ah. So with regards to the issue of spoken word and rap and television and the internet and YouTube, we should

utilize these to speak the truth. The Ummah is in need of many different expertise. We are in need of much more than just religious scholars. We are in need of Muslim Rap Stars. We need people who will be able to reach audiences which would not normally be exposed to the religious scholars.

Duff and drums and repercussions and beats are permissible. Oh Allah, help us to implement Islam at our best level. Haram: Wind instruments and strings, so no Guitars, Pianos...Shaykh, what is your opinion on synthesizers? He doesn't have an opinion on this issue yet because it is a new invention and we should leave this question to the greater scholars. But for now, it is makrooh.

Regarding the fact that it is disliked for a person to be immersed in poetry such that it prevents him from the remembrance of Allah, and knowledge, and the Qur'an.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى، أَخْبَرَنَا حَنْظَلَةُ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ

"لَأَنْ يَمْتَلِي جَوْفُ أَحَدِكُمْ فَيَحَا خَيْرٌ لَهُ مِنْ أَنْ يَمْتَلِي شِعْرًا."

6154. Ibn 'Umar reported that the Prophet (S) said, "Were the insides of one of you to be filled with pus, it is better than for it to be filled with poetry."

Most of poetry is lahw and laghw, not all of it. - Immersing yourselves into poetry and becoming addicted to it is something that the Prophet strongly discouraged. He equated this with something disgusting. Therefore going to extremes with poetry is clearly discouraged and it might even reach the level of haram.

The Prophet (S) sometimes quoted poetry and listened to it, and encouraged other to write it. Hassan b. Thabit was the official poet of the Prophet.

Hassan ibn Thabit was someone who had a great rank because of his poetry even though he had done things in Islam that were clearly not correct. This shows us that you can do good and bad and still be a good person overall. Hassan ibn Thabit was not known for his bravery. In fact the opposite is true. In some instances he was actually left with the women because he did not have the courage to be with the army. Even with these drawbacks Hassan ibn Thabit had a blessing that none of the other Sahabahs had and because of this the Prophet preferred him in this area over all the other Sahabahs. He was blessed with a very eloquent tongue and the gift of poetry.

Book 81: The Book of Heart- Softeners

This is one of the best and most important books in Sahih Bukhari. Books such as this can be found in many of the other works of Hadith. You do not need to be a scholar to benefit from such books.

This book shows us the correct or academic spirituality. We will learn from it the correct ways of getting closer to Allah. .

Let one look at someone who is lesser than him, and not someone who is higher

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ

عَلَيْهِ وَسَلَّمَ قَالَ

" إِذَا نَظَرَ أَحَدُكُمْ إِلَى مَنْ فَضَّلَ عَلَيْهِ فِي الْمَالِ وَالْخَلْقِ، فَلْيَنْظُرْ إِلَى مَنْ هُوَ أَسْفَلَ مِنْهُ " .

6490. Abu Hurayrah narrated that the Prophet (S) said, "When one of you sees someone who has been blessed more than him in money or appearance, then let him look at someone lesser than him, whom he has been preferred over."

We should look at people lesser than us, not people who are higher than us, in money and appearance. A realistic way to avoid jealousy and jealousy eats up one's good deeds like fire eats up wood. Jealousy is an emotion you are sinful for because you have to fight it and you can't keep it in your heart. Don't look at people who cause you jealousy....it is not Islamic to feel this way. In men, they get jealous of: money and in women: good looks.

You have to realize that you take your blessings for granted. You will never be satisfied, even the richest people on earth still work 80-90 hours a week! They always still want money, because true happiness is contentment and satisfaction in the heart! Some people are looking at us and jealous of the blessings we have so why should we not be thankful and appreciative?

Book 91: The Book of Tricks

In this book Imaam al-Bukhari wanted to refute certain notions which he considered to be tricks or loopholes that Legal Jurists would use to bypass the Shari'ah. This book is a bit controversial since most of the opinions he is refuting are from the Hanafi Madhab. Some of what he refuted was also from outside the Madhab.

Regarding leaving tricks, and that every person will get what he intended, in oaths and in all other issues.

6953: [Same as hadith 1]

" إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ "

Umar ibn al-Khattab narrated, 'I heard Allah's Messenger (S) saying, "The reward of deeds depends upon the intentions, and every person will get the rewards 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."

No matter how much you trick the people you will not be able to trick Allah since he is aware of your true intentions.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ، قَالَ حَدَّثَنِي نَافِعٌ، عَنْ عَبْدِ اللَّهِ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ الشُّعَارِ. قُلْتُ لِنَافِعٍ مَا الشُّعَارُ قَالَ يَنْكِحُ ابْنَةَ الرَّجُلِ وَيَنْكِحُهَا ابْنَتَهُ بغيرِ صَدَاقٍ، وَيَنْكِحُ أُخْتَ الرَّجُلِ وَيَنْكِحُهَا أُخْتَهُ بغيرِ صَدَاقٍ. وَقَالَ بَعْضُ النَّاسِ إِنْ أَحْتَالَ حَتَّى تَزَوَّجَ عَلَى الشُّعَارِ، فَهُوَ جَائِزٌ، وَالشَّرْطُ بَاطِلٌ. وَقَالَ فِي الْمُنْعَةِ النِّكَاحِ فَاسِدٌ، وَالشَّرْطُ بَاطِلٌ. وَقَالَ بَعْضُهُمُ الْمُنْعَةُ وَالشُّعَارُ جَائِزٌ، وَالشَّرْطُ بَاطِلٌ.

6960. Nafi' reported that Ibn 'Umar narrated that the Prophet (S) forbade shighar. Nafi' was asked what shigar was. He replied, "It is when a man married off his daughter or sister to another man in return for the daughter or sister of that man, without any dowry."

Example of tricks and finding loopholes: tricks in getting married: shighaar. A man trading his sister to another man for that man's sister...at that time, if the judge finds out that a man did this shighaar, then that's it, the marriage is nullified. But Shaykh Abu Hanifa said that if they worked out a trick and were able to get away with it, then the marriage is permissible and they are both married but they must give a mahr, since shighaar treats the woman herself as the dowry. But then Bukhari brings Abu Hanifa's opinion on the mut'ah and it makes sense that Abu Hanifa would give a similar ruling but there is a contradiction...so, al-Bukhari had a strong command of fiqh and knew how to refute other opinions.

Nafi' was the most famous student of Ibn Umar. He was in fact the slave of Ibn Umar before he decided to free him. He then became the greatest scholar of the taabioon in Madinah.

Book 92: The Book of Intepreting Dreams

Dragging one's garments Below the Ankle during a dream

Types of Dreams:

1. If you dreamt you were driving a car, then forgot within 5 minutes of waking up, then forget it. Wishful dreams- Hadith a-nafs (the whispering of the soul)

2. Nightmares are from Shaytaan and the purpose is to irritate you so if you see yourself dying in a car accident, forget it.
3. Dreams of sexual nature are also from Shaytaan. Prophets don't have wet dreams. So, it is not sinful for a woman or a man to dream this but must make ghusl. Don't tell anyone about these dreams and make istighfaar...it is not the reality and you can't help it. Shaytaan is laughing at our human weaknesses and desires.
4. Dreams from Allah: they are not immense fear, or any extreme emotion
5. You literally see what's happening to you. You see yourself getting a promotion. You remember it, and it brings happiness. It is from Allah.
6. Or a symbolic dream from Allah where everything represents something else. The person who can understand these symbols is only the person whom Allah blessed with this knowledge. It is not an academic science, it is art. It is from Allah and only that blessed person can understand it. Dream interpretation is a gift from Allah, usually the more pious you are...

If a person in India dreamt of an elephant is different from a person in California seeing an elephant. Also, fruits have different meanings to different cultures.

Dragging one's garments below the ankle during a dream

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبرَاهِيمَ، حَدَّثَنِي أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، قَالَ حَدَّثَنِي أَبُو أُمَامَةَ بْنُ سَهْلٍ، أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ، يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " بَيْنَمَا أَنَا نَائِمٌ رَأَيْتُ النَّاسَ يُعْرَضُونَ عَلَيَّ، وَعَلَيْهِمْ قُمُصٌ، مِنْهَا مَا يَبْلُغُ النَّدَى، وَمِنْهَا مَا يَبْلُغُ دُونَ ذَلِكَ، وَمَرَّ عَلَيَّ عُمَرُ بْنُ الْخَطَّابِ وَعَلَيْهِ قَمِيصٌ يَجْرُهُ . قَالُوا مَا أَوْلَتْ يَا رَسُولَ اللَّهِ قَالَ الدِّينَ

7009. Abu Sa'id al-Khudri narrated that the Prophet (S) said, "As I was sleeping, I saw people being presented to me wearing shirts. Some of them reached down to the chest, others were lower. And 'Umar b. al-Khattab was presented to me, and his garment was dragging behind him."

They said: "And how did you interpret that, O Messenger of Allah?"

He (S) replied: "The religion."

The prophet (S) saw in a dream that Umar ibn Al Khattab had a long shirt and that was religion...Masha'Allah. So if you see something haram in a dream, don't think about it that way. It is all symbolic. Saudi Arabia had Ibn Baz giving fatwa on the radio. So a woman called with a dream. She saw a man doing tawaf around the ka'bah with no clothes on. Ibn Baz said that this is good because this man made hajj and all his sins were forgiven. When the lady saw this, she saw no vulgarity, she knows he is naked, but she didn't see anything haram. The Shaykh said she should tell this person and she said, "Shaykh, it was you."

Book 95: The Book of Desires

This chapter is basically Imam Bukhari's self-help motivational book. What should your goals be? What should you hope for? He's advising you to always desire to memorize the Quran and gain knowledge. There is no positive jealousy that is sin-less and rewarded and Islamic except for two: A man who recites the Quran day and night and a man who has money and spends it in the way of Allah.

Desiring the Qur'an and knowledge

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ " لَا تَحَاسَدُوا إِلَّا فِي اثْنَتَيْنِ رَجُلٌ آتَاهُ اللَّهُ الْقُرْآنَ، فَهُوَ يَتْلُوهُ آتَاءَ اللَّيْلِ وَالنَّهَارِ يَقُولُ لَوْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُوتِيْتُ مِثْلَ مَا أُوتِيَ هَذَا لَفَعَلْتُ كَمَا يَفْعَلُ، وَرَجُلٌ آتَاهُ اللَّهُ مَالًا يُنْفِقُهُ فِي حَقِّهِ فَيَقُولُ لَوْ أُوتِيْتُ مِثْلَ مَا أُوتِيَ لَفَعَلْتُ كَمَا يَفْعَلُ "

7232. Abu Hurayrah narrated that the Prophet (ﷺ) said, "There is no jealousy except for two: a man whom Allah have given the Qur'an to, and he recites it throughout the day and night, and so someone says, 'If only I too had what he had, I would do as he did;' and a man whom Allah has given money to, and he spends it for Allah's sake, so someone says, 'If only I too had what he had, I would do as he did.'"

Book 96: The Book of Akhbar Al-Ahaad

Ahad: Solitary Narrations that come from one person only.

Mutawaatir: which means repeated chains and ten or more people related it.

But this was how people fought the Sunnah and tried to weaken Islam by saying that you can't accept a hadith unless it is mutawatir (narrated multiple times by different people). The purpose of this entire chapter is to show that khabar al wahid should be believed and acted upon if it is narrated by a chain of trustworthy narrators. Today many of us have come across people who reject ahadith and doubt the sunnah of the Prophet. Imaam al-Bukhari also lived in a time where there were Muslims doubting the sunnah. In his time these people were called the Mu'tazilah. They refused to accept theology from Ahaad ahadith if their intellect conflicted with the hadith. Because of this they rejected many ahadith.

Imam al-Bukhari is therefore a litmus test for us to see who is really following true sunni Islam.

Regarding the fact that the Prophet (S) would send envoys and messengers, one by one.

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، أَنَّهُ قَالَ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ، أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ بِكُتَابِهِ إِلَى كِسْرَى، فَأَمَرَهُ أَنْ

يُدْفَعُهُ إِلَى عَظِيمِ الْبَحْرَيْنِ، يَدْفَعُهُ عَظِيمُ الْبَحْرَيْنِ إِلَى كِسْرَى، فَلَمَّا قَرَأَهُ كِسْرَى مَرَّقَهُ، فَحَسِبْتُ أَنَّ ابْنَ الْمُسَيَّبِ قَالَ فَدَعَا عَلَيْهِمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُمَزَّقُوا كُلَّ مُمَزَّقٍ.

7264. Ibn 'Abbas narrated that the Prophet (S) sent his letter to the Khusraw – so he (first) sent it to the ruler of Bahrain, who then delivered it to Khusraw. When the Khusraw read it, he tore it up. (One of the narrators said: So the Prophet (S) prayed against them that they too be torn up in each and every way.)

The Prophet (S) sent one man to send a letter to a governor to deliver to the emperor. He is proving that the prophet trusted one person with the message so when a trustworthy person comes to you saying the prophet (S) said something, believe him.

The prophet (S) prayed Fajr toward Jerusalem and prayed Dhuhr toward Makkah. The people were praying Asr toward Jerusalem but one man came in and shouted that he had come from the prophet's mosque and that new verses had been revealed to pray toward Makkah so everyone switched direction including the imam. So they believed one person.

The prophet (S) reached out to the most powerful people of his time, the Persian Empire, the Romans...but they tore up the letter he (S) sent them and he prayed that the Persian Empire be torn apart by part.

Book 97: The Book of Holding onto the Quran and Sunnah

There is no other ultimate authority besides the Quran and Sunnah.

Regarding the statement of the Prophet (S), 'There shall remain a group from my Ummah clearly upon the truth, and they are the people of knowledge.'

Al-Bukhari is telling us his interpretation of who the Saved Group is. He considers them to be the people of knowledge.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ

" لَا يَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ حَتَّى يَأْتِيَهُمْ أَمْرُ اللَّهِ وَهُمْ ظَاهِرُونَ "

7311. *Al-Mughirah b. Shu'bah narrated that the Prophet (S) said, "There shall remain a group from my Ummah, clearly upon the truth, until the decree of Allah comes, even while they are still apparent."*

The truth will always be present in the ummah. It will never be hidden or obscured. So truth does not change based on time and place. It is a consistent group of people, not at all changing hugely, and always propagating the truth. Therefore, anyone who comes with a new opinion and a new methodology for something that doesn't change is in error and do not follow that person. There are people who are coming saying that for some reason, no one before me had this opinion, and believe that the whole ummah did not know the truth which is that Muslims and non-Muslims go to Jannah. The true sign of being on the truth is continuity, especially with regards to the practices of the Muslims who lived during the first three hundred years. The scholars are those with the right knowledge.

"Wa in tuti' akthara man fil ardi yudillooka 'an sabeelillah" proves that democracy is not from Islam, but if it is in line with Islam, then democracy is fine. Whatever Allah has already decreed, we do not ask for people to vote on it. The majority of the Muslimeen is beyond labels and simply is on its Fitrah. Orthodox Islam is based on Fitrah. In the hadith, the decree of Allah does not mean the Day of Judgment. Until after the killing of dajjal, Allah will send a fragrant wind that will take the lives of the believers...here is the timeline.

1. Mahdi
2. Dajjal
3. Isa then will kill dajjal
4. Ya'juj and Ma'juj
5. Isa makes dua to Allah
6. Ya'juj and Ma'juj will be killed
7. The wolf will play with the sheep and the lion will play with the boy. So much peace on Earth
8. Then the decree of Allah will come in the wind and will take everyone who has an ounce of Iman in his heart
9. In this era, the Quran will be erased, the ka'bah will be destroyed, and then the trumpet, very loud, not heard by any Muslims.

10. Now, the people who have always been following the methodology of Bukhari. And only Sunnah and Jama'ah are the ones who have been following this same line of Bukhari and literally goes back to the sahabah
11. Respect the Quran and Sunnah, and respect all the sahabah, no matter what, and take all evidence at once and don't put your own opinions over the Quran
12. No new opinion will arise: When the situation is the same, so women should not lead the salah now because there were women at the time of the prophet (S). But for voting, protesting in the revolutions, this is modern and new!

Book 98: The Book of Tawhid (and refuting the Jahmites and the others)

Why does Imaam al-Bukhari bring this as the last book? It would make sense that the Book of Tawhid should come after the Book of Iman. However, Al-Bukhari wanted to conclude the book by reminding you of the one most important thing of your religion: Tawhid. He wants you to leave his book with the one thing that will truly save you: Laa Ilaa ha IllAllah.

Who are the Jahmites? And who are the 'other'?

The Jahmites or the Jahmiyyah were the first group to start denying the names attributes of Allah. They started to question what it means when it is said that Allah has a hand or is above us or in on His throne. They rejected the immediate understanding of these phrases and resorted to re-interpreting them. 'Others' are those groups that were formed from the Jahmiyyah, such as the Mu'tazilah.

Jahm ibn Safyan was the first person to claim that Allah is everywhere. Other groups have also falsely claimed that Allah is not above us nor is He everywhere but He has no direction. This is what the 'Ashaairah say. We hold the position of al-Bukhari that Allah is above us. Our response to those who claim that cannot be above us since the earth is round, is that Allah is the one who has said that He is above us and He is not limited by the three dimensions that we inhabit. He created time and He is not limited by it. 'Fawqa Ibadih' 'Yakhaafoona rabbahum min fawqihim' Allah created time and space and dimensions so Allah is not limited by time and space. He is above us and above the people in Australia at the same time, even if the world is round. Allah was there, and there was nothing else but him.

تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ

سَنَةٍ ٤

Regarding the statement of Allah "The angels ascend up, and the Spirit with them" [70:4],

مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ
وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ، وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ

شَدِيدٌ وَمَكْرُ أُولَئِكَ هُوَ يُبَوَّرُ ١٠

and His saying, "To him ascends up a good word, and He is the one who raises up a righteous deed." [35:10]

When Abu Dharr heard that the Prophet (S) had declared himself a prophet, he asked his brother, "Find out for me information about this man who claims that news comes to him from the Heavens."

And Mujahid said, "A good deed raises up a good word."

Dhi-l-ma'arij,' means: the angels ascend to Him.

حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ

" يَتَعَاقِبُونَ فِيكُمْ مَلَائِكَةٌ بِاللَّيْلِ وَمَلَائِكَةٌ بِالنَّهَارِ، وَيَجْتَمِعُونَ فِي صَلَاةِ الْعَصْرِ وَصَلَاةِ الْفَجْرِ، ثُمَّ يَعْرُجُ الَّذِينَ بَاتُوا فِيكُمْ فَيَسْأَلُهُمْ وَهُوَ أَعْلَمُ بِكُمْ فَيَقُولُ كَيْفَ تَرَكْتُمْ عِبَادِي فَيَقُولُونَ تَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ وَأَتَيْنَاهُمْ وَهُمْ يُصَلُّونَ

7429. Abu Hurayrah narrated that the Prophet (S) said, "The angels of the day and the angels of the night take shifts, and they meet together at 'Asr time and Fajr time. So the batch that spent the night (or 'time') with you ascends up, and He asks them – even though He is more knowledgeable than them: 'How did you leave My servants?' So they say, 'We left them and they were praying and we came to them and they were praying.'"

He uses this hadith to show that since the Angels must ascend to Allah, He is above us.

There are over 2000 evidences in the Quran and the Sunnah to prove that He is above us. Every time He says that He has send down the Quran, or His mercy, and when Allah says that He will raise Prophet Isa to Himself and every time the Prophet looks up to Allah or points up to Allah

Al-Bukhari narrates the story of the Khaarijee leader who came to the Prophet and told him to be just. The Prophet said: 'Woe to you! Will you not trust me when the one in the heavens trust me?

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ
كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا
حَسِبِينَ

Regarding Allah's statement: 'And we shall place the scales with justice for the Day of Judgment' [21:47], and that both the actions and statements of the Children of Adam will be weighed.

Muhajid said: Qistas means justice in Latin.

حَدَّثَنِي أَحْمَدُ بْنُ إِشْكَابٍ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عُمَارَةَ بْنِ الْفَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ -
رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
" كَلِمَتَانِ حَبِيبَتَانِ إِلَى الرَّحْمَنِ، خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ
الْعَظِيمِ "

7563. Abu Hurayrah narrated that the Prophet (S) said, "Two words are beloved to Al-Rahman, light on the tongue, heavy in scales: subhan Allah wa bihamdih, subhan Allah al-'azim."

The English word 'justice' comes from a word in the Middle English from the 1200, which itself comes from ancient French, which itself comes from Latin noun iustus. This Latin noun is also the basis for the Arabic word qistas. So: Are there are equivalent English/Arabic words in the Qur'an?

Yes, the Quran is all in Arabic but Arabic like every language absorbs words from other languages and adopts them and they become Arabic words. 'Istabraq' is Farsi. 'Asateer'='Story'

Ardh=Earth (comes from Aramaic and Hebrew) and Arabic is close to Hebrew. Eden=Aden.
Firdawss=Paradise.

This is the last hadith in al-Bukhari – why? This hadith does not really address the issue of Tawhid so it should not be in this book. The deeds of human will be weighed, and he wants his deeds in compiling this book to be weighted.

As he began his collection with the hadith of intention he hopes and prays that this book will be on his scales on the Day of Judgment. The statements of the person will be weighed so he wants this book to be weighed as his contribution. The actions of a person will weighed so he wants his deeds in spending his life writing this book to be weighed.

He began his book with intention and ends it with the fruits of those intentions: the scales being heavy on the Day of Judgment. He also alludes to the fact that the last word should be praising Allah.

‘And the last thing that they will say is Alhamdulillah.’

The last of the hadith of al-Bukhari contains the praise of Allah.

At the end of any gathering we are supposed to glorify Allah and so he aptly choses a hadith that contains words of glorification of Allah.

Although this is the conclusion, let this be the beginning of our real relationship with the traditions of our Prophet (S) and especially with the Sahih of Imam al-Bukhari...

We have covered many different aspects of this religion just by studying a few ahadith. By studying hadith you study all of Islam. Let this therefore be the beginning of a permanent relationship with the ahadith of the Prophet. We conclude this study as Imam al-Bukhari began and concluded by reminding ourselves to be sincere and firm for the sake of Allah and by saying subhan Allah wa bihamdih, subhan Allah al-‘azim.

Also, subhanaka Allahumma wa bihamdik is the duaa to say to end a majlis. ‘And their last prayers are Alhamdulillah rabbil alameen’. He found a hadith that combines all these attributes, and tasbeeh, and tahmid, so this is the perfect conclusion for his book. When you study hadith, you study the whole religion of Islam. You find small stories that add to the whole story of the Prophet’s seerah.

May Allah accept from all of us. May we be reunited with Rasulullah (S). May we drink from the fountain of Kawthar because you can only drink from it if the owner invites you to drink from it. May Allah welcome us with the sahabah into Jannah.

May Allah bless us all with the completeness of Iman. Subhanaka Allahumma wa bihamdik.
Ashhadu alla ilaha illa ant. Nastaghfiruka wa natoobu ilayk.



QABEELAT HAADI