

شرح  
البيهقي

**The Explanation of**  
**Sahih Al-Bukhari**  
**The Book of Revelation**  
**Chapter One...**



By: the 'Noble Shaykh, the 'Allamah, the Faqhee, the Mufasssir, the Muhaddith  
**Muhammad Bin Salih Al-'Uthaymeen**  
May Allah have mercy upon him





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*Translator's foreword*

إن الحمد لله نحمده ونستعينه ونستغفره ونعوذ بالله من شرور  
أنفسنا ومن سيئات أعمالنا من يهدي الله فلا مضل له ومن يضل  
فلا هادي له وأشهد أن لا إله إلا الله وحده لا شريك له وأشهد أن  
محمدًا عبده ورسوله

Verily all Praise is due to Allah, we seek His help and His forgiveness. We seek refuge with Allah from the evil of our own souls and from our bad deeds. Whomsoever Allah guides will never be led astray, and whomsoever Allah leaves astray, no one can guide. I bear witness that there is no deity worthy of worship except Allah, the One, having no partner. And I bear witness that Muhammad is His slave and Messenger.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

**O you who believe! Fear Allah as He should be feared and die not except in a state of Islam. {3:102}**

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ  
مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَتَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ  
عَلَيْكُمْ رَقِيبًا

**O mankind! Be dutiful to your Lord, Who created you from a single person, and from him He created his wife, and from them both He created many men and women, and fear Allah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship) Surely, Allah is Ever an All-Watcher over you. {4:1}**

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

**O you who believe! Keep your duty to Allah and fear Him, and speak (always) the truth. He will direct you to righteous deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger has indeed achieved a great achievement. {33:70-71}**

أما بعد: فإن أصدق الحديث كلام الله وخير الهدي هدي محمد صلى الله عليه وسلم وشر الأمور محدثاتها وكل محدثة بدعة وكل بدعة ضلالة وكل ضلالة في النار

To proceed: The most truthful speech is that of Allah's Book [the Qur'an] and that the best of guidance is that of Muhammad (صلى الله عليه وسلم), the worst of evils are the newly-invented matters [in the deen], and every innovated matter (in the deen) is an innovation and every innovation is a misguidance, and every misguidance is in the Hell-Fire.

**O Noble Reader:**

Between your hands is an English rendition of Shaykh Muhammad bin Salih Al-'Uthaymeen's (may Allah have mercy upon him) explanation to Al-Imam Bukhari's masterpiece Sahih Bukhari.

The text of the original Arabic exposition<sup>1</sup> is a work voluminous in number, incorporating ten books to date.

I have therefore resolved to translate individual chapters, adhering to the mode of arrangement in the original work.

I intend upon completion of each chapter, to make the work available for publication insha Allah.

Hence, before you is a translation of the inaugural chapter entitled '*The Book of Revelation*'

It was after considerable deliberation that I deemed it appropriate to embark upon an English translation of this not inconsiderable work. The need for an accompanying authoritative and authentic explanation impelled the translator to select this work which includes the original text of the traditions and an exposition of their meaning.

The presence of an explanation provides provision for the reader to obtain an invaluable fortune by acquiring the understanding of the apparent and obscure, intrinsic and divergent nature of the Prophetic traditions.

For the Messenger of Allah (صلى الله عليه وسلم) was furnished with the miracle of laconic and concise speech, the unique ability to articulate in a few words an extensive meaning.<sup>2</sup>

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<sup>1</sup> [TN] – Note that the original Arabic text is a transcription based upon the explanatory lectures delivered by Shaykh 'Uthaymeen (may Allah be pleased with him). Hence, please extend the courtesy to furnish those involved in the production of this work an excuse for any form of disjointment or repetition present within the text.

<sup>2</sup> The Messenger of Allah (صلى الله عليه وسلم) stated:

Sahih Al-Bukhari is a book which is not in need of any introduction or identification, for it is one which has been universally accepted, celebrated and extolled by the Islamic Ummah, from the point of compilation to our time today. It has been recognized and accredited with appellation and eulogy, by virtue of its content and mode of arrangement, along with the fact it has been deemed the most authentic book after the book of Allah, the Mighty and Majestic.

It is sufficient to note the one who observed: indeed it is an exalted book; no individual can remain content without it.

Although several explanations of the original text are available, the present exposition was deemed suitable because it has been prepared and presented for the general Muslim populace. Hence, it facilitates the establishment of a firm link between the Prophetic tradition and the practical life of a Muslim. This is particularly apparent in the citation of divergent points, relevant and probative to those conditions observed in the Muslim world today.

Furthermore, Shaykh Muhammad bin 'Uthaymeen (may Allah have mercy upon him) has avoided the use of expression and language, archaic and obscure, thus facilitating its understanding and legibility to the lay person in addition to the learned.

Prophetic traditions have been quoted in both the Arabic and English languages, thus enabling the work to be used as a means of reference.

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I have been given superiority over the other prophets in six respects: I have been given words which are concise but comprehensive in meaning; I have been helped by terror (in the hearts of enemies): spoils have been made lawful to me: the earth has been made for me clean and a place of worship; I have been sent to all mankind and the line of prophets is closed with me. [Muslim]

In addition, it is hoped that the publication of a work comprising of an exposition impels the reader to assimilate knowledge and understanding in a coherent, organized fashion. Furthermore, to understand the various Islamic sciences pertinent to the fundamentals of the religion, in a complete as opposed to a haphazard manner.

It must be noted that this work ought not be construed as a translation, literal in conception, rather as a conveyance of the intended textual meaning of Shaykh Muhammad bin Salih Al-'Uthaymeen's explanation (may Allah have mercy upon him).

I beseech our Lord that He establishes us upon the radiant path of knowledge and understanding, the straight path, devoid of deviation or distortion. The one traversed and illuminated by our Pious Predecessors and those who follow them in righteousness and piety:

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ  
نُؤَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا

**And whoever contradicts and opposes the Messenger (Muhammad صلى الله عليه وسلم) after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination! {4:115}**

I ask that He the Exalted purifies our hearts in order that we may be placed amongst those whose faces shall be illuminated by His Countenance, and not amongst those who are condemned in His Messenger's (صلى الله عليه وسلم) admonition:



مَنْ طَلَبَ الْعِلْمَ لِيُجَارِيَ بِهِ الْعُلَمَاءَ أَوْ لِيُمَارِيَ بِهِ السُّفَهَاءَ أَوْ  
يَصْرِفَ بِهِ وُجُوهَ النَّاسِ إِلَيْهِ أَدْخَلَهُ اللَّهُ النَّارَ

“Whoever seeks knowledge [in order to] compete with the Scholars, or to dispute with the ignorant, or to attract the faces of the people towards him, Allah will cause him to enter the fire.”<sup>3</sup>

I ask that He the Majestic facilitates our yearning to acquire knowledge in order that we may fulfill our beloved Prophet’s (صلى الله عليه وسلم) declaration:

يَحْمِلُ هَذَا الْعِلْمَ مِنْ كُلِّ خَلْفٍ عُدُوْلُهُ يَنْفُونَ عَنْهُ تَحْرِيفَ الْغَالِيْنَ  
وَأَنْتِحَالَ الْمُبْطِلِيْنَ وَتَأْوِيلَ الْجَاهِلِيْنَ

“This knowledge shall be carried by the trustworthy ones [of every generation], they shall refute the distortion of the extremists, the false assertions of the liars, and the [baseless] interpretations of the ignorant.”<sup>4</sup>

I ask that He, the Beneficent, awakens in our hearts and intellects a sincere yearning to become acquainted with His deen. To understand and comprehend, to memorize and implement, to convey and disseminate, in a manner not inconsistent to the methodology employed by our Righteous Predecessors, thus ensuring our deliverance from a tribulation which was foretold by (صلى الله عليه وسلم)’s noble companion (may Allah be pleased with him):

<sup>3</sup> Collected: Ibn Majah (249)

<sup>4</sup> Hadith classified as Hasan.

كَيْفَ أَنْتُمْ إِذَا لَبِسْتُمْ فِتْنَةَ يَهْرَمُ فِيهَا الْكَبِيرُ وَيَرْبُو فِيهَا الصَّغِيرُ إِذَا  
 تَرِكَ مِنْهَا شَيْءٌ قِيلَ تَرَكْتَ السُّنَّةَ قَالُوا وَمَتَى ذَلِكَ قَالَ إِذَا ذَهَبَتْ  
 عُلَمَاؤُكُمْ وَكَثُرَتْ جُهَالُكُمْ وَكَثُرَتْ قُرَاؤُكُمْ وَقَلَّتْ فُقَهَاؤُكُمْ وَكَثُرَتْ  
 أُمَرَاؤُكُمْ وَقَلَّتْ أَمْنَاؤُكُمْ وَالتَّمَسَّتِ الدُّنْيَا بِعَمَلِ الْآخِرَةِ وَتُفَقَّهُ لِعَيْرِ  
 الدِّينِ

“How will you be when you are afflicted by turmoil? [Wherein] the elderly are [rendered] infirm, [wherein] the young are raised. If a matter is left, it will be said the Sunnah has been abandoned. They said: “When will that be?” He responded: “When your Scholars pass away, when your ignorant become many, when your readers are numerous, when your Fuqahaa’a [Learned men] are few, when your leaders are plentiful, when your trustworthy ones are few, when the dunya is sought by the actions of the Hereafter, when knowledge is sought for other than the deen.”<sup>5</sup>

My final invocation – Praise be to Allah, Lord of everything that exists. May the peace and salutations of Allah be upon His Messenger Muhammad, his righteous Companions, and those who followed them upon the straight path. And may His peace and blessings be upon those who continue to remain steadfast until the establishment of the Hour.<sup>6</sup>

Translated by:

A poor slave in need of his Lord’s forgiveness Abu Zayd, Nafis  
 Sparrow

<sup>5</sup> Collected: Al-Daarimee (1/64), declared Sahih by Shaykh Al-Abaanee, (Qiyaam al-Ramadan, p.4).

<sup>6</sup> Taken from the introduction of Abu Sulaymaan Sajad bin ‘Abdur Rahman.

### *Brief Biography of Imam Bukhari*

In the Name of Allah, the Most Merciful, the Bestower of mercy.

#### **Imam Bukhari and His book Sahih Bukhari**

It has been unanimously agreed that Imam Bukhari's work is the most authentic of all the other works in hadith literature put together. The authenticity of Al-Bukhari's work is such that the religious learned scholars of Islam said concerning him: "The most authentic book after the Book of Allah (i.e. Al-Qur'an) is Sahih Al-Bukhari."

Imam Bukhari was born on the 13<sup>th</sup> of Shawwal in the year 194 A.H. in Bukhara in the territory of Khurasan (West Turkistan). His real name is Mumamad bin Ishma'eel bin Al-Mughirah Al-Bukhari.

His father died when he was still a young child and he was looked after by his mother. At the age of ten he started acquiring the knowledge of Hadith. He travelled to Makah when he was sixteen years old accompanied by his mother and elder brother. It seems as though Imam Bukhari loved Makah and its learned religious scholars for he remained in Makah after bidding farewell to his mother and brother. He spent two years in Makah and then went to Al-Madina. After spending a total of six years in Al-Hijaz, which comprises Makah and Al-Madina, he left for Basrah, Kufa and Baghdad and visited many other places including Egypt and Syria. He came to Baghdad on many occasions.

He met many religious learned scholars including Imam Ahmad bin Hanbal.

Owing to his honesty and kindness and the fact that he was trustworthy, he used to keep away from the princes and rulers for fear that he may incline to say things to please them.

Many a story has been told about Imam Bukhari regarding his struggles in collecting Hadith literature. He travelled to many different places gathering the precious gems that fell from the lips of the noble Prophet Muhammad (صلى الله عليه وسلم). It is said that Imam Bukhari collected over 300,000 Ahadith and he himself memorized 200,000 of which some were unreliable. He was born at a time when Ahadith were being forged either to please rulers or kings or to corrupt the religion of Islam.

It is said that Imam Bukhari (before compiling Sahih Al-Bukhari) saw in a dream, himself standing in front of the Prophet Muhammad (صلى الله عليه وسلم) having a fan in his hand and driving away the flies from the Prophet (صلى الله عليه وسلم). Imam Bukhari asked some of those who interpret dreams, and they interpreted his dream that he will drive away falsehood asserted against the Prophet (صلى الله عليه وسلم).

So it was a great task for him to sift the forged Ahadith from the authentic ones. He labored day and night and although he had memorized such a large number he only chose approximately 7,275 with repetition and about 2,230 without repetition of which there is no doubt about their authenticity.

Before he recorded each Hadith, he would make ablution and offer a two Rak'at prayer and supplicate to his Lord (Allah). Many religious scholars of Islam tried to find fault in the great remarkable collection – Sahih Al-Bukhari, but without success. It is for this reason they unanimously agreed that the most authentic book after the Book of Allah is Sahih Al-Bukhari.

Imam Bukhari died on the first of Shawwal in the year 256 A.H., and was buried in Khartank, a village near Samarkand. May Allah have mercy on his soul.<sup>7</sup>

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<sup>7</sup> Taken from Dr. Muhammad Muhsin Khan.

## *Brief Biography of Shaykh Al-'Uthaymeen*

### **His Lineage:**

He is Abu 'Abdillaah Muhammad Ibn Saalih Ibn Muhammad Ibn 'Uthaymeen Al-Wuhaibee At-Tameeme.

### **His Place Of Birth:**

He was born in the town of 'Unayzah on the 27th day of the blessed month of Ramadan in 1347H.

### **His Early Life:**

He recited the noble Qur'an to his maternal grandfather, 'Abd-ur-Rahmaan Ibn Sulaimaan Aali Daamigh (may Allah have mercy upon him) and memorized it. Then he directed his attention towards seeking knowledge and so he learned writing, arithmetic and some other subjects.

Shaikh 'Abd-ur-Rahmaan As-Sa'adee (Rahimahu 'Llah) used to place two of the students of knowledge that studied with him, in charge of teaching the young students. The first of them was Shaikh 'Alee As-Saalihee and the second was Shaikh Muhammad Ibn 'Abd-il-'Azeez Al-Mutawwa', under whom he (Ibn Al-'Uthaymeen) studied the abridged version of Al-'Aqeedat-ul-Waasitiyyah (of Ibn Taimiyyah) written by Shaikh 'Abd-ur-Rahmaan As-Sa'adee, Minhaaj-us-Saalikeen fee Al-Fiqh also of Shaikh 'Abd-ur-Rahmaan, as well as Al-Ajroomiyyah and Al-Alfiyyah.

He also studied the laws of inheritance and Fiqh under Shaikh 'Abd-ur-Rahmaan Ibn 'Alee Ibn 'Awdaan. Under Shaikh 'Abd-ur-Rahmaan Ibn Naasir As-Sa'adee - who is considered to be his first teacher since he remained with him for a period of time - he studied the sciences of Tawheed, Tafseer, Hadeeth, Fiqh, Usool-ul-Fiqh, Faraa'id, Mustalah-ul-Hadeeth, An-Nahu and As-Sarf.

He also studied under the noble shaikh, 'Abd-ul-'Azeez Bin Baaz (Rahimahu 'Llah), such that he came to be known as his second teacher. With him he began the study of Saheeh Al-Bukhaaree, some of the treatises of Shaikh-ul-Islaam Ibn Taimiyyah (Rahimahu 'Llah) and some books of Fiqh.

### **His Precedence in Knowledge and His Work in the Field of Da'wah:**

In the year 1371H, he began to teach in the congregational mosque. When the educational institutes opened in Riyaadh, he signed up with them in 1372H and after two years, he graduated and was appointed as a teacher at the educational institute (ma'ahad al-'Ilmee) in 'Unayzah. In the meantime, he continued his studies affiliated with the College of Sharee'ah as well as his studies under Shaikh 'Abd-ur-Rahmaan As-Sa'adee (may Allah have mercy upon him). When Shaikh 'Abd-ur-Rahmaan As-Sa'adee passed away, he was given the position of Imaam at the main congregational mosque of 'Unayzah, along with the ability to teach in the central library of 'Unayzah, in addition to teaching at the educational institute. He later moved onto

teaching in the faculties of Sharee'ah and Usool-ud-Deen in the Qaseem branch of the Imam Muhammad Ibn Su'ood Islamic University. In addition to this, he became a member of the Council of Senior Scholars of the Kingdom of Saudi Arabia.

Shaikh Ibn Al-'Uthaymeen had a large and active role in the field of da'wah (calling) to Allah and teaching the Muslims. Thus the people recognize him from the various beneficial classes and impressive sermons he gave on the day of Jumu'ah in the central masjid of 'Unayzah in Qaseem. They know him from the lessons he taught in Al-Masjid-ul-Haraam during the nights of 'Itikaaf in the month of Ramadan, every year. He is also known by the firmly composed fataawaa (rulings) he issued to the masses of Muslims from the east and the west during the joyous occasion of Hajj or in the journals and magazines, on the radio broadcast "Light Upon the Path" (Noor 'alaa Ad-Darb) and through the letters he exchanged with many students of knowledge and readers. Furthermore, he is known for the rulings he gave with complete and wholesome responses to the questions that were presented to him every day.

### **His Books on the Subject of 'Aqeedah:**

Shaikh Muhammad Saalih Al-'Uthaymeen wrote a vast number of valuable books, from which the people gain benefit, on the subjects of 'Aqeedah, Fiqh and its principles, admonition, advice and Da'wah, and a large portion of



which are taught by the ministry of education of the Kingdom of Saudi Arabia. We will mention here, the books that are related to 'Aqeedah:

**1. Fath Rabb-il-Barriyyah Bi-Talkhees-il-Hamawiyah:** This is his first book that was ever printed. He completed it on the 8th of Dhul-Qi'adah 1380H. It is printed within a collection of essays on 'Aqeedah by Maktabat-ul-Ma'aarif of Riyaad.

**2. Nubadh fee Al-'Aqeedat-il-Islaamiyyah (A Brief Article on the Islamic Creed):** In this book, the Shaikh explains the six pillars of Eemaan. It was assigned to the third year of secondary school in the educational institutes for the subject of Tawheed. It was printed in the collection mentioned previously of Maktabat-ul- Ma'aarif of Riyaad.

**3. Al-Qawaa'id-ul-Muthlaa fee Sifaatillaahi wa Asmaa'ih-il-Husnaa (Ideal Principles Concerning Allah's Attributes and His Beautiful Names):** It is one of the most magnificent works that Shaikh Al-'Uthaymeen has written. We have provided a checking for it, as well as a commentary on the chains of narration, and it has been printed, all praise due to Allah.

**4. Sharh Lum'at-ul-'Itiqaad Al-Haadee Ilaa Sabeel-ir-Rashaad Li-Ibn Qudaamah (An Explanation of "Sufficiency in Creed" - A Guide to the Straight Path -**

**of Ibn Qudaamah):** It is this present book, and it was assigned to the first year of the secondary school level of the educational institutes for the subject of Tawheed.

**5. 'Aqeedah Ahl-us-Sunnah wal-Jamaa'ah (The Creed of Ahl-us-Sunnah wal-Jamaa'ah):** He mentions in it a summarized yet comprehensive account of the Creed of Ahl-us-Sunnah wal-Jamaa'ah. The Islamic University of Madeenah printed it.

**6. Sharh Al-'Aqeedat-ul-Waasitiyyah Li-Ibn Taimiyyah (An Explanation of the Book "Al-'Aqeedat-ul-Waasitiyyah" of Ibn Taimiyyah):** It was assigned to the second year of the secondary school level of the educational institutes for the subject of Tawheed. It is printed and in wide circulation.

**7. Tafseer Ayat-ul-Kursee (An Explanation of Ayat-ul-Kursee):** This tafseer consists of a magnificent topic on the Names and Attributes of Allah discussed by the Shaikh. It is printed and in wide circulation. In addition to this, there are all the fataawaa of the Shaikh regarding 'Aqeedah which have been printed many times over and included in his books on Fataawaa in magazines and in journals.<sup>8</sup>

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<sup>8</sup> Translator's Note: Shaikh Muhammad Ibn Saalih Al-'Uthaymeen passed away on Wednesday, the 15th of Shawaal 1421H (January 10, 2001), when he was 74 years of age. May Allah have mercy on him.

# كتاب بُدء الوحي

## *The Book of Revelation*

### Chapter One:

(1-8)

## 1 كتاب بدء الوحي

## 1-The Book of Revelation

قال الشيخ الإمام الحافظ أبو عبد الله محمد بن إسماعيل بن إبراهيم بن المغيرة البخاري  
رحمة الله تعالى أمين

Ash-Shaykh Al-Imam Al- Haafiz Abu 'Abdullah Muhammad Bin Ismaa'il Bin Ibrahim Bin Mughirah Al-Bukhari (may Allah have mercy upon him) said:

(1) باب كيف كان بدء الوحي إلى رسول الله صلى الله عليه وسلم

وقول الله جل ذكره: إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ ۗ

**(1) Chapter. How the Divine Revelation started to be revealed to Allah's Messenger (صلى الله عليه وسلم). And the Statement of Allah: Verily, We have sent the revelation to you (O Muhammad صلى الله عليه وسلم) as We sent the revelation to Nuh (Noah) and the Prophets after him; {4:163}**

[ 1 ] حدثنا الحميدي عبد الله بن الزبير قال حدثنا سفيان قال حدثنا يحيى بن سعيد الأنصاري قال أخبرني محمد بن إبراهيم التيمي أنه سمع علقمة بن وقاص الليثي يقول سمعت عمر بن الخطاب رضى الله تعالى عنه على المنبر قال سمعت رسول الله صلى الله عليه وسلم يقول إنما الأعمال بالنيات وإنما لكل امرئ ما نوى فمن كانت هجرته إلى دنيا يصيبها أو إلى امرأة ينكحها فهجرته إلى ما هاجر إليه

- I. Narrated 'Umar bin Al-Khattab (may Allah be pleased with him): I heard Allah's Messenger (صلى الله عليه وسلم) saying: "The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So whoever emigrates for worldly benefits or for a woman to marry, his emigration will be for what he emigrated for.

- ❖ *Sh. 'Uthaymeen (may Allah have mercy upon him) said in his explanation: What Imam Bukhari (may Allah have mercy upon him) intended with this introduction of his was to elucidate on how the Revelation began. If Allah wills the explanation will soon come on the commencement of the Revelation to the Messenger (صلى الله عليه وسلم) which he would see in the form of good righteous (true) dreams which came true like bright daylight.*
- ❖ *And in the same manner Allah, Exalted is He, revealed revelation to His messengers with Jibreel (عليه الصلاة والسلام) as the intermediary between them and Allah, the Mighty and Majestic, for he is the arch Angel in charge of the revelation and conveying it to the messengers.*
- ❖ *Allah's saying: {as We sent the revelation to Nuh (Noah) and the Prophets after him;}: is a proof that Nuh is the first messenger sent by Allah, Exalted is He.<sup>9</sup> And that Adam is a prophet, not a messenger.<sup>10</sup>*

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<sup>9</sup> Also, another proof for that is what comes in the hadith of Anas bin Maalik (may Allah be pleased with him) collected by Bukhari & Muslim. In it Allah's messenger (صلى الله عليه وسلم) said: "However, [it will be said] go to Nuh for he is the first messenger Allah sent..."

<sup>10</sup> Sh. 'Uthaymeen was asked [in the recording of his explanation to Sahih Bukhari] about a man who insisted that Adam was not a prophet and he used this verse as a proof; he said: Allah, Exalted is He, mentions Nuh as the first Messenger and Nuh did not come until after Adam then that indicates Adam isn't a prophet? The Sh. responded: How is that, when indeed the Prophet (صلى الله عليه وسلم) said: "Indeed

- ❖ *The purpose for Imam Bukhari beginning his chapter with the narration of 'Umar bin Al-Khattab (may Allah be pleased with him) even though it has no connection with revelation is to illustrate that a deed must be performed upon sincerity to Allah, the Mighty and Majestic, and that a person should intend by his action the face of Allah and the home of the Hereafter. Due to this tremendous narration it necessitates that it be placed in every chapter of knowledge.*<sup>11</sup>
- ❖ *The Prophet's (صلى الله عليه وسلم) statement: "The reward of deeds depends upon the intentions" [means] the Prophet (صلى الله عليه وسلم) is expounding upon the principle that every*

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he is the prophet whom Allah spoke to directly." As for what is mentioned in the verse, then this means messengership and for this reason the people will say on the Day of Resurrection, "Go to Nuh for he is the first messenger Allah sent to the people on earth."

<sup>11</sup> Sh. 'Uthaymeen was asked about this narration of 'Umar and that he said this while on the minbar, (i.e. in the presence of the Companions and others besides them) even so, no one narrated it from him except Abu Sa'eed Al-Khudree (may Allah be pleased with him) so, is this narration from the Singular Traditions? The Sh. Replied: Yes, no doubt it is from the singular traditions, however it is strengthened by the Book and the Sunnah and its meaning is such that it reaches the level of recurrent traditions. And let it be known that it does not mean that because the Companions did not narrate a hadith that they did not preserve it, for this reason we say: Abu Hurairah (may Allah be pleased with him) had the most hadith [reported] from amongst the Companions but that did not mean he had more than Abu Bakr & 'Umar definitely however he reported them while they were busied with the affairs of the Muslims; so perhaps some of them did not narrate it but he was the only one who reported it.

*action is founded upon an intention. Indeed every action performed volitionally by a rational individual is founded upon an intention. Hence it is inconceivable that a rational being can perform an action, except that it is precipitated by an intention. Furthermore, it has been mentioned by a group from amongst the Scholars:*

لو كلفنا الله عملاً بلا نية لكان من تكليف ما لا يطاق

“If Allah had imposed upon us action without intention, it would indeed have been a burden incapable of being borne.”

*Therefore, whatever a person intended, for him is what he intended no matter if what he intended is beneficial or not.*

*The Prophet (صلى الله عليه وسلم) put forth an example of emigration, that whoever's emigration was for Allah and His Messenger then his emigration was for Allah and His Messenger; meaning, indeed he had obtained what he intended. This shows that Allah will make the affair easy for him until he achieved what it is he intended and if he does not obtain it then Allah said:*

وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مَرَاغِمًا كَثِيرًا وَسَعَةً ۚ وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ ۗ

**{He who emigrates (from his home) in the Cause of Allah, will find on earth many dwelling places and plenty to live by. And whosoever leaves his home as an emigrant unto Allah and His Messenger, and death overtakes him, his reward is then surely incumbent upon Allah.} {4:100}**

*As for the other individual, he emigrated also; however, his emigration was to obtain some worldly benefit or a woman's hand in marriage; indeed he emigrated for the pleasure of both his stomach and privates parts.*

*The Prophet's (صلى الله عليه وسلم) statement: "his emigration will be for what he emigrated for." (means) he did not mention them as he mentioned migrating to Allah and His Messenger in order to degrade their importance that they become the intention of the Muhaajir, the one whom his migration should only be to Allah and His Messenger, and also to clarify the lowliness of the one who has them as his intention in migration.*

"The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended.

*The People of Knowledge differed concerning the meaning of these two introductory sentences. A group of Scholars maintained that both sentences convey the same meaning. Thus, the second sentence is nothing but affirmation of the first. However, this opinion is not correct. Rather it is said that the words expressed in the second sentence convey the meaning of 'founding' as opposed to 'affirming.'*

*Upon closer scrutiny one is able to deduce that a vast difference exists between the two sentences: The first*



*sentence implies 'causation.' And the second sentence implies 'consequence.'*

## 2 باب

### (2) Chapter.

[ 2 ] حدثنا عبد الله بن يوسف قال أخبرنا مالك عن هشام بن عروة عن أبيه عن عائشة أم المؤمنين رضى الله تعالى عنها أن الحارث بن هشام رضى الله تعالى عنه سأل رسول الله صلى الله عليه وسلم فقال يا رسول الله كيف يأتيك الوحي فقال رسول الله صلى الله عليه وسلم أحيانا يأتيني مثل صلصلة الجرس وهو أشده علي فيفصم عني وقد وعيت عنه ما قال وأحيانا يتمثل لي الملك رجلا فيكلمني فأعي ما يقول قالت عائشة رضى الله تعالى عنها ولقد رأيته ينزل عليه الوحي في اليوم الشديد البرد فيفصم عنه وإن جبينه ليتفصد عرقا

2. Narrated 'A'ishah (may Allah be pleased with her), the Mother of the faithful: Al-Harith bin Hisham (may Allah be pleased with him) asked Allah's Messenger (صلى الله عليه وسلم) "O Allah's Messenger! How is the Divine Revelation revealed to you?" Allah's Messenger (صلى الله عليه وسلم) replied, "Sometimes it is (revealed) like the ringing of a bell, this form of Revelation is the hardest of them all and then this state passes off after I have grasped what is revealed. Sometimes the angel comes in the form of a man and talks to me and I grasp whatever he says." 'A'ishah (may Allah be pleased with her) added: Verily I saw the Prophet (صلى الله عليه وسلم) being inspired (Divinely) and (noticed) the sweat dropping from his forehead on a very cold day as the Revelation was over.

❖ *The Explanation: This is a proof that the Messenger (صلى الله عليه وسلم) used to endure pain [at the time of being inspired] due to the extreme [weight] of the*

*Revelation being revealed, and Allah, Exalted is He said:*

إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا

**Verily, We shall send down to you a weighty Word (i.e. obligations, laws). {73:5}**

*One day while the Messenger's (صلى الله عليه وسلم) head was on thighs of the noble companion Huthayfah (may Allah be pleased with him) revelation was revealed to him and due to the extreme weight of it his thigh was almost crushed.<sup>12</sup> And this is also from that which Allah, the Mighty and Majestic commanded him to have patience upon. He, the Most High, said:*

إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا

فَاصْبِرْ لِحُكْمِ رَبِّكَ

**Verily, it is We Who have sent down the Qur'an to you (O Muhammad صلى الله عليه وسلم) by stages. Therefore be patient (O Muhammad صلى الله عليه وسلم) with constancy to the Command of your Lord... {76:23-24}**

*In this hadith we see that Revelation is divided into two types:*

<sup>12</sup> At-Tabaree collected it in his tafsir

*The First Type: He (صلى الله عليه وسلم) would hear something like the ringing of a bell and afterwards he would grasp what has been revealed.*

*The Second Type: The angel would take the appearance of a man and converse with him [until] he grasped whatever he said, and this was done in regards to making the matter easy for him; because it would be like regular speech (i.e. meaning something which he is accustomed to). Allah, the Most High, said in His book:*

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

**It is not given to any human being that Allah should speak to him unless (it be) by Revelation, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His Leave. {42:51}**

*Allah, Exalted is He, explained that Him addressing a human being is of three types:*

*The First Type: Revelation.*

*The Second Type: From behind a veil.*

*The Third Type: That He sends a messenger to reveal what He wills by His leave.*

## 3 باب

## (3) Chapter.

حدثنا يحيى بن بكير قال حدثنا الليث عن عقيل عن ابن شهاب عن عروة بن الزبير عن عائشة أم المؤمنين أنها قالت أول ما بدىء به رسول الله صلى الله عليه وسلم من الوحي الرؤيا الصالحة في النوم فكان لا يرى رؤيا إلا جاءت مثل فلق الصبح ثم حباب إليه الخلاء وكان يخلو بغار حراء فيتحنث فيه وهو التعبد الليالي ذوات العدد قبل أن ينزع إلى أهله ويتزود لذلك ثم يرجع إلى خديجة فيتزود لمثلها حتى جاءه الحق وهو في غار حراء فجاءه الملك فقال اقرأ قال ما أنا بقارئ قال فأخذني فغطني حتى بلغ مني الجهد ثم أرسلني فقال اقرأ قلت ما أنا بقارئ فأخذني فغطني الثانية حتى بلغ مني الجهد ثم أرسلني فقال اقرأ فقلت ما أنا بقارئ فأخذني فغطني الثالثة ثم أرسلني فقال { اقرأ باسم ربك الذي خلق خلق الإنسان من علق اقرأ وربك الأكرم } فرجع بها رسول الله صلى الله عليه وسلم يرجف فؤاده فدخل على خديجة بنت خويلد رضى الله تعالى عنها فقال زملوني زملوني فزملوه حتى ذهب عنه الروع فقال لخديجة وأخبرها الخبر لقد خشيت على نفسي فقالت خديجة كلا والله ما يخزيك الله أبدا إنك لتصل الرحم وتحمل الكل وتكسب المعدوم وتقري الضيف وتعين على نوابك الحق فانطلقت به خديجة حتى أتت به ورقة بن نوفل بن أسد بن عبد العزى بن عم خديجة وكان امرأ تنصر في الجاهلية وكان يكتب الكتاب العبراني فيكتب من الإنجيل بالعبرانية ما شاء الله أن يكتب وكان شيخا كبيرا قد عمى فقالت له خديجة يا بن عم اسمع من بن أخيك فقال له ورقة يا بن أخي ماذا ترى فأخبره رسول الله صلى الله عليه وسلم خبر ما رأى فقال له ورقة هذا الناموس الذي نزل الله على موسى يا ليتني فيها جذع ليتني أكون حيا إذ يخرجك قومك فقال رسول الله صلى الله عليه وسلم أو مخرجي هم قال نعم لم يأت رجل قط بمثل ما جئت به إلا عودي وإن يدركني يومك أنصرك نصرًا مؤزرا ثم لم ينشب ورقة أن توفي وفتر الوحي

3. Narrated 'Aisha – may Allah be pleased with her - : (the mother of the faithful believers) The commencement of the (Divine) Revelation to Allah's Messenger (صلى الله عليه وسلم) was in the form of good righteous (true) dreams which came true like bright day light, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hira where he used to worship (Allah alone) continuously for many days before returning to (or 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) Khadija to take his food likewise again till suddenly the Truth descended upon him while he was in the cave of Hira. The angel came to him and asked

him to read. The Prophet (صلى الله عليه وسلم) replied, "I do not know how to read. The Prophet (صلى الله عليه وسلم) added, "Then the angel caught me (forcefully) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied, 'I do not know how to read.' Thereupon he caught me again and pressed me a second time till I could not bear it any more. He then released me and again asked me to read but again I replied, 'I do not know how to read (or what shall I read)?' Thereupon he caught me for the third time and pressed me, and then released me and said, 'Read in the name of your Lord, who has created (all that exists) has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous.' (v.96:I-3) Then Allah's Messenger (صلى الله عليه وسلم) returned with the Revelation and with his heart beating severely. Then he went to Khadija bint Khuwailid (may Allah be pleased with her) and said, "Cover me! Cover me!" They covered him till his fear was over and after that he told her everything that had happened and said, "I fear that something may happen to me." Khadija replied, "Never! By Allah, Allah will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones." Khadija then accompanied him to her cousin Waraqa bin Naufal bin Asad bin 'Abdul 'Uzza, who, during the Period of Ignorance became a Christian and used to write the writing with Hebrew letters. He would write from the Gospel in Hebrew as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija said to Waraqa, "Listen to the story of your nephew, O my cousin!" Waraqa asked, "O my nephew! What have you seen?" Allah's Messenger (صلى الله عليه وسلم) described whatever he had seen. Waraqa said, "This is the same one who keeps the secrets (angel Gabriel) whom Allah had sent to Moses. I wish I were young and could live up to the time when your people would turn you out." Allah's Messenger (صلى الله عليه وسلم) asked, "Will they drive me out?" Waraqa replied in the affirmative and said, "Anyone (man) who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day when you will be turned out then I would support you strongly." But after a few days Waraqa died and the Divine Revelation was also paused for a while.

❖ *The Explanation: Her (may Allah be pleased with her)*

*statement:* [The commencement of the (Divine) Revelation to Allah's Messenger (صلى الله عليه وسلم) was in the form of good righteous (true) dreams]: *means that from what is well known is that A'ishah (may Allah be pleased with her) was not present at the time of this narration; this is because the Prophet (صلى الله عليه وسلم) married her when she was six years old and did not consummate the marriage with her until she reached the age of nine years old; and the Messenger (صلى الله عليه وسلم) arrived in Madina the fourteenth year after he had been commissioned as a messenger, and he remained in Makah for thirteen years, then he migrated to Madina.*

*In any case the Revelation began before she was born. So do we say: "This narration of hers is Mursal (i.e. a chain where the companion has been omitted from it), or do we say, the Messenger (صلى الله عليه وسلم) narrated it to her thereby making it Muttasil (i.e. a chain that is connected)?" The Answer is the second one is closer to the truth, because she was his wife who accompanied him night and day and it stands to reason he would have narrated it to her; for this reason the Scholars of hadith have related that a narration which is mursal and is linked*

*to a companion is void of being interrupted [munqata'], because it is a possibility that the Prophet (صلى الله عليه وسلم) related it to them.*

*And this is known with the hadiths narrated by A'ishah (may Allah be pleased with her). However, we know those narrations that have been related by Muhammad bin Abi Bakr are mursal and munqati' (i.e. there is a breakage in the chain), because between him and the Prophet (صلى الله عليه وسلم) there is a huge gap. Muhammad bin Abi Bakr was born after the farewell hajj and it was not possible that [he was old enough] to be able to understand, discern and transmit hadith from the Messenger (صلى الله عليه وسلم) while in that condition, and because the Prophet (صلى الله عليه وسلم) passed away a month after the farewell pilgrimage.*

*In addition to that, we say that a narration which is mursal and is linked to a companion, if he be from those companions who are able to relay that which the Prophet (صلى الله عليه وسلم) narrated to them, then it is [a narration that is] muttasil, because the origin is that the companions are void of tadlees (i.e. a hadith whose chain has a narrator inside it that gives the allusion that it is higher in degree than it really is) due to their apparent integrity and*

*uprightness, so they are far away from tadlees; similar to the narrations of 'A'ishah (may Allah be pleased with her) and Abu Hurayrah (may Allah be pleased with him) before he accept Islam, and those narrations of Ibn 'Abbaas (may Allah be pleased with him and his father); if these narrations were transmitted while in this condition then it would not be possible for them relay it.*

*And if he is from those who are not able to relay a hadith from the Messenger (صلى الله عليه وسلم) then his narration would be munqata' [interrupted]; however, the Scholars have stated: due to the trustworthiness of the Companions then it takes the ruling of being mutassil [connected]; and that is the case with the narrations of Muhammad bin Abi Bakr (may Allah have mercy upon him).*

*It is permissible for 'A'ishah (may Allah be pleased with her) to have narrated the hadith of how the Revelation started to be revealed to the Messenger (صلى الله عليه وسلم) because consideration is given to her connection to the Messenger (صلى الله عليه وسلم) and his profound love for her that it is conceivable that he is the one who related it to her.*



- ❖ [The commencement of the (Divine) Revelation to Allah's Messenger (صلى الله عليه وسلم) was in the form of good righteous (true) dreams which came true like bright day light]: *Meaning it was distinctively clear no matter whether he received it during [the same] day or the next day; consideration is not given to what he [actually] saw but what is important is that it came to him clear like the bright day light.*

*This statement of 'A'ishah (may Allah be pleased with her) is a proof that righteous dreams which one dreamt of is a form of revelation and it like what has been reported from the Prophet (صلى الله عليه وسلم): "That dreams are forty sixth parts of prophet hood..." [Bukhari]*

- ❖ [and then the love of seclusion was bestowed upon him]: *Meaning Allah had made dear to the Messenger's (صلى الله عليه و سلم) soul to seclude himself far away from the people; and that was due to his displeasure of the customs and mannerisms of the people of ignorance and their misguided acts of worship. So he (صلى الله عليه و سلم) chose a place where he would be the furthest away from the people and it would be difficult for them to be able to access, and [this was the] cave Hira. It is a cave inside a well-known mountain that is on the right*

*side to the entrance of Makah from the Eastern side; and its distance extends to the peak of the mountain and ascending it is difficult; however Allah, Exalted is He, aided His Messenger (صلى الله عليه و سلم) with a strong physique and courageous heart in order to prepare him for the Revelation. Nevertheless, who else besides him is able to sleep during dark moonlit nights alone at the top of the mountain had not Allah aided him (صلى الله عليه و سلم) with what He aided him with?!*

*Indeed some of the People of Knowledge have said: "Verily the fact that the Prophet (صلى الله عليه و سلم) was merely alone in a place like this itself is a sign; likewise the difficulty and hardship one must undergo to reach such a place and in addition to that the Prophet (صلى الله عليه و سلم) remained by himself at the top of this mountain in between the peaks of other mountains, no doubt this being the aid and assistance he received from Allah, Exalted and Glorious is He.*

- ❖ [He used to go in seclusion in the cave of Hira where he used to worship (Allah alone) continuously for many days...]: *The scholars have said: "Indeed his statement, [he used to*

worship], *it was interpolated by the words of Az-Zuhree (may Allah have mercy upon him).*<sup>13</sup>

*Al-Idraaj [interpolated]: is when a narrator inserts words into the text of the narration which isn't from it. Is the origin [of the narration] idraaj or is it without it? The Answer is it is absent of idraaj; however, one is able to detect idraaj by Qaaraain, or a hadith that has been transmitted by another narrator which contains within it that which is free of idraaj, or something similar to that.*

❖ [he used to worship]: *It is as if Az-Zuhree (may Allah have mercy upon him) used as proof for his explaining 'Tahanuth' to mean 'ta'abbud [i.e. worship]' because it is that which is the opposite of 'ta'abbud' when it is well-known that the linguistic meaning of 'tahanuth' is to perpetrate a 'hinth' (i.e. sin), and 'hinth' is a sin just as He, the Most High, said:*

وَكَاثِرًا يُصِرُّونَ عَلَى الْحِنثِ الْعَظِيمِ

**And were persisting in great sin (joining partners in worship along with Allah, committing murder and other crimes) {56:46}**

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<sup>13</sup> He is Muhammad bin Muslim bin 'Ubaidallah bin 'Abdullah bin Shihaab bin AlHaarith bin Zuhra Al-Imam, Al-Aalim, a Haafidz during his time, Abu Bakr Al-Qurashy, Az-Zuhree, Al-Madani.

*Likewise, 'tahanuth' can refer to relinquishing oneself from sin and based upon this it means 'ta'abbud' [i.e. worship]; because to relinquish oneself from 'hinth' is to relinquish oneself from sin.*

*However, how did the Prophet (صلى الله عليه وسلم) worship? Was it by Inspiration, or according to the religion of Ishma'eel which remained amongst the Arabs, or by that which the fitrah [i.e. natural disposition] necessitates? All of these are possibilities; however, it is no doubt that the Prophet (صلى الله عليه وسلم) used to feel when he was in the cave of Hira closeness to Allah, or he sought a nearness to Him and it was the same whether it was by that which Allah had inspired to him of worship, or of what remained of Isma'eel's religion, or by the fitrah; what is important is that the Prophet (صلى الله عليه وسلم) used to worship Allah alone.*

- ❖ [before returning to (or his desire to see) his family]: *Meaning before returning to his family, and he would take provisions equivalent to those nights he would remain there; because human beings are in need of food and drink to survive.*
- ❖ [till suddenly the Truth descended upon him]: *Meaning the angel came to him while he was in the cave Hira.*

- ❖ [the Truth]: *Meaning the Revelation.*
- ❖ [The angel came to him and asked him to read. The Prophet (صلى الله عليه وسلم) replied, "I do not know how to read": *And the Prophet (صلى الله عليه وسلم) did not reply. "I will not read." This is because his saying, "I do not know how to read": means, "I am not from those who are literate." And surely the Prophet (صلى الله عليه وسلم) spoke the truth, because he was from those who were illiterate; also he has been described as the unlettered Prophet.*
- ❖ ["Then the angel caught me (forcefully) and pressed me]: *Meaning he squeezed me and seized me forcefully.*
- ❖ [so hard that I could not bear it any more]: *Meaning [not able to] endure: meaning his grip was extremely strong.*
- ❖ [He then released me and again asked me to read and I replied, 'I do not know how to read.' Thereupon he caught me again and pressed me a second time till I could not bear it any more]
- ❖ [I replied,]: *This statement of his (صلى الله عليه وسلم) indicates that the Messenger (صلى الله عليه وسلم) narrated this to 'A'ishah (may Allah be pleased with her).*
- ❖ [Thereupon he caught me again and pressed me a second time till I could not bear it any more. He then released me and again asked me to read but again I replied, 'I do not know how to read (or what shall I read)?' Thereupon he caught me for the third time and pressed me, and then released me and said, 'Read in the name of your Lord, who has created (all that exists)]: *This was the first*

*verse revealed to the Messenger (صلى الله عليه و سلم), and in this is a proof that the basmalah<sup>14</sup> is not from the surah; because here, the angel didn't mentioned it, just as it is not mentioned in the hadith of Abu Hurayrah (may Allah be pleased with him):*

قَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نَصْفَيْنِ

Allah the Exalted had said: "I have divided the prayer into two halves between Me and My servant..." [Muslim]

- ❖ **[Read! In the Name of your Lord Who has created (all that exists). He has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous. Who has taught (the writing) by the pen. He has taught man that which he knew not]:** *Pay close attention to these tremendous verses which Allah began by mentioning therein the creation and the oneness of His Lordship; so He mentions that the son of Adam was created from 'alaq (a piece of thick coagulated blood) without mentioning nutfah (mixed drops of male and female sexual discharge i.e. the offspring of Adam), because the substance of life is the blood which began from the 'alaq. Then Allah moves on to the next favor He bestowed upon His servant which is a huge*

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<sup>14</sup> [TN] The saying of, In the name of Allah, the Most Merciful, the Bestower of Mercy.

*tremendous favor. He said: {Who has taught (the writing) by the pen. He has taught man that which he knew not}: This is a tremendous favor [conferred upon man from Allah], that Allah taught you by the pen and He taught you that which you knew not. And contained within this is a suggestion that Messenger (صلى الله عليه وسلم) shall memorize what has been revealed to him, and one of the means to preserve it is knowledge taught by the pen and knowledge by way of writing.*

- ❖ [Then Allah's Messenger (صلى الله عليه وسلم) returned with the Revelation and with his heart beating severely]: *Meaning between fear and astonishment; so what was it that came to him? And had it not been for the fact that Allah fastened his heart, the affair would have been more intense than this; so this strange angel appeared to him and this engagement of his was a great engagement, then afterwards these tremendous verses were revealed to him whereby he was able to recite them.*
- ❖ [Then he went to Khadija bint Khuwailid (may Allah be pleased with her)]: *His connection to her was due to her being his wife, so he informed her of that which took place.*

- ❖ [and said, "Cover me! Cover me!"]: *So they covered him, meaning they wrapped him up with a blanket.*
- ❖ [till his fear was over]: *Meaning they covered him until he was no longer panicked.*
- ❖ [and after that he told her everything that had happened and said, "I fear that something may happen to me."]: *Meaning he feared for himself death, or insanity, or delusion or whatever is similar to that; because his encounter with the angel was a strange occurrence.*
- ❖ [Khadija replied, "Never! By Allah, Allah will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones."]: *Allahu Akbar (Allah is greater than all things)! The intelligence of this woman is amazing. She used the favor of Allah which He conferred upon him as a proof that He would never disgrace him, and this is derived from His statement:*

فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ. وَصَدَّقَ بِالْحُسْنَىٰ. فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ

**As for him who gives (in charity) and keeps his duty to Allah and fears Him, And believes in Al-Husna. We will make smooth for him the path of ease (goodness). {92:5-7}**

*So when you see a man that Allah has favored with these characteristics then know that he is from the pious and the path of ease has been made smooth for him; so as long as the*



*affairs remain upon goodness then things will be made smooth for him; this is immediate glad tidings for the believer. We ask Allah to make us and you from its people. [Ameen]*

*And when she noticed that the Prophet (صلى الله عليه وسلم) possessed these noble characteristics she said: "It is not possible that Allah will ever disgrace you and nor will He humiliate you, or openly afflict the likes of this upon you ever; this is due to those tremendous praiseworthy characteristics that are numerous inside you.*

[You keep good relations with your Kith and kin]: *Glorified be Allah (and high is He above all that which they associate with Him)! The natural disposition of a person is that whoever keeps good relations with kith and kin Allah will keep good relation with him and this is something that has been affirmed in the sahih:* "Verily Allah created the universe and when He had finished that, ties of relationship came forward and said 'This is the place for him who seeks refuge from severing (of blood-relationship).' He said: 'Yes. Are you not satisfied that I should keep relationship with one who joins your ties of relationship and sever it with one who severs your (ties of relationship)?' They (the ties of blood) said: 'Certainly so.' "[Agreed Upon]

*And who is the one that maintains good relations? Is he the one who if his relatives keep good ties with him, he would*

*keep good ties with them? The answer is no, because this would only mean his keeping good relations is reciprocal.*

*However, the one that keeps good ties is the one who if his people sever ties with him, he would still keep ties with them; for this reason when a man came to the Prophet (صلى الله عليه ) and said to him:*

“O Allah’s Messenger, I have relatives with whom I try, to have close relationship, but they sever (this relation). I treat them well, but they treat me ill. I am sweet to them but they are harsh towards me.’ Upon this he (صلى الله عليه وسلم) said: ‘If it is so as you say, then you in fact throw hot ashes (upon their faces) and there would always remain with you on behalf of Allah (an Angel to support you) who would keep you dominant over them so long as you adhere to this (path of righteousness).” [Muslim]

*And the underlying point of the hadith: is that Khadijah (may Allah be pleased with her) used the fact that the Messenger (صلى الله عليه وسلم) kept good relations between his kith and kin and the rest of the noble qualities he had as a proof that Allah would never disgrace him.*

❖ [help the poor]: *Meaning the one who is unable to take care of himself out of hardship, you (صلى الله عليه وسلم) extend yourself to help; and if he is poor you help him by giving him charity; and if he has a weakness in his body then you help him by assisting him. The*

*Prophet (صلى الله عليه وسلم) used to... (words aren't clear) before and after he was commissioned as a prophet, and as you all are familiar with the fact that he (صلى الله عليه وسلم) used to fasten a stone to his belly to stop the pains of hunger. Also, he used to give like one who was not afraid of poverty, for indeed it has been reported that he (صلى الله عليه وسلم) once gave a man a large flock (of sheep and goats).<sup>15</sup> And this means it was a lot, even so when the Messenger (صلى الله عليه وسلم) passed he did not leave anything behind except his white mule and his iron armor which he mortgaged to a Jew and a piece of land he gave away in charity. This is the noble generosity of our beloved Prophet (صلى الله عليه وسلم).*

❖ [and the destitute]: *Due to the generosity of the Prophet (صلى الله عليه وسلم) towards the destitute he would gather aid and assistance for the poor and for other than himself whereby others can benefit from this good.*

❖ [serve your guests generously]: *Meaning you would bestow upon your guests generously, and it is to serve the guests with honor; for the Prophet (صلى الله عليه وسلم)*

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<sup>15</sup> Muslim

*before revelation was revealed to him used to show great hospitality to his guests.*

❖ [and assist the deserving calamity-afflicted ones]: *The deserving calamity-afflicted refers to whatever problems of misfortune have befallen the people. If someone is truly deserving of a calamity, then the Prophet ( صلى الله عليه و سلم ) would aid and assist him and if this was not the case that he was deserving a calamity, then he would not help him.*

*So these great and esteemed noble characteristics are such that if someone possesses them it is not possible that Allah will ever disgrace him, because that will be in opposition to what His, the Mighty and Majestic, Hikmah (Wisdom) entails; for He, the Most High, is Al-Hakeem (the All-Wise), whereby He places all things in their proper places; and whoever's vessel [i.e. heart] contains good then Allah fills his vessel up with good and whoever's vessel contains evil then he is prohibited from attaining good just as He, the Most High stated:*

فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

**So when they turned away (from the Path of Allah), Allah turned their hearts away (from the Right Path). And Allah guides not the people who are Fasiqun (the rebellious, the disobedient to Allah). {61:5}**

- ❖ [Khadija then accompanied him to her cousin Waraqa bin Naufal bin Asad bin 'Abdul 'Uzza, who, during the Period of Ignorance became a Christian and used to write the writing with Hebrew letters. He would write from the Gospel in Hebrew as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija said to Waraqa, "Listen to the story of your nephew, O my cousin!" Waraqa asked, "O my nephew! What have you seen?" Allah's Messenger (صلى الله عليه وسلم) described whatever he had seen. Waraqa said, "This is the same one who keeps the secrets (angel Gabriel) whom Allah had sent to Moses. I wish I were young and could live up to the time when your people would turn you out." Allah's Messenger (صلى الله عليه وسلم) asked, "Will they drive me out?" Waraqa replied in the affirmative and said, "Anyone (man) who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day when you will be turned out then I would support you strongly." But after a few days Waraqa died and the Divine Revelation was also paused for a while.]: *This portion of the hadith explains therein that when the Prophet (صلى الله عليه وسلم) informed his wife Khadijah (may Allah be pleased with her) of what took place she then accompanied him to her cousin Waraqa bin Naufal; this is because he had knowledge of the previous scripture whereas he became Christian. And [possibly] it was that the distortion in the religion of Christianity did not occur until after the coming of the Messenger (صلى الله عليه وسلم), or at that time the distortion did exist, however it was not like the distortion that took place after the coming of the Messenger (صلى الله عليه وسلم); this is because that which happened after his (صلى الله عليه وسلم) coming was a great*

*distortion, and certainly they place therein some way or another the rejection of Muhammad's (صلى الله عليه وسلم) prophethood even though his prophethood is established in the Injeel.*

- ❖ ["This is the same one who keeps the secrets (angel Gabriel) whom Allah had sent to Moses.]: *Al-Namus, what it is said about him is "Verily he is the messenger who keeps the secrets and whom is sent with the secrets." What is intended by Al-Namus here is Jibreel (عليه السلام).*
- ❖ [I wish I were young]: *Meaning, "I wish I could live up until the time your people would drive you out." This is from the keen eye of Waraqa bin Naufal that the Prophet (صلى الله عليه وسلم) shall be driven out of his homeland; this is because he drew a conclusion from the fact that there has never been a man that came with the likes of that which he came with except that he met aversion from his people; and this is what actually took place.*
- ❖ [and if I should remain alive till the day when you will be turned out then I would support you strongly]: *However, he did not remained alive until then. Some of the People of Knowledge had said: that Waraqa bin Naufal was the first to believe in Muhammad (صلى الله عليه وسلم) from the men. This is correct; however, he is the first of the*

*men to believe in him before the message; because the Messenger (صلى الله عليه وسلم) at the time when surah 'Alaq was revealed he was not a messenger then but a prophet; whereas the first to believe in him after the message was Abu Bakr (may Allah be pleased with him).*

[ 4 ] قال بن شهاب وأخبرني أبو سلمة بن عبد الرحمن أن جابر بن عبد الله الأنصاري قال وهو يحدث عن فترة الوحي فقال في حديثه بينا أنا أمشي إذ سمعت صوتا من السماء فرفعت بصري فإذا الملك الذي جاءني بحراء جالس على كرسي بين السماء والأرض فرعبت منه فرجعت فقلت زملوني زملوني فأنزل الله تعالى { يا أيها المدثر قم فأنذر } إلى قوله { والرجز فاهجر } فحمي الوحي وتتابع تابعه عبد الله بن يوسف وأبو صالح وتابعه هلال بن رداد عن الزهري وقال يونس ومعمر بوادره

4 Narrated Jabir bin 'Abdullah Al-Ansari while talking about the period of pause in revelation, reported the speech of the Prophet (صلى الله عليه وسلم), "While I was walking, all of a sudden I heard a voice from the sky. I looked up and saw the same angel who had visited me at the cave of Hira' sitting on a chair between the sky and the earth. I got afraid of him and came back home and said, 'Wrap me (in blankets).' And then Allah revealed the following Holy Verses (of Quran): **'O you (i.e. Muhammad)! Wrapped up in garments! Arise and warn** (the people against Allah's Punishment)... up to **'and desert the idols.'** (74.I-5) after this the revelation started coming strongly, frequently and regularly."

## 4 بَاب

## (4) Chapter.

[ 5 ] حدثنا موسى بن إسماعيل قال حدثنا أبو عوانة قال حدثنا موسى بن أبي عائشة قال حدثنا سعيد بن جبير عن بن عباس في قوله تعالى { لا تحرك به لسانك لتعجل به } قال كان رسول الله صلى الله عليه وسلم يعالج من التنزيل شدة وكان مما يحرك شفثيه فقال بن عباس فأنا أحركهما لكم كما كان رسول الله صلى الله عليه وسلم يحركهما وقال سعيد أنا أحركهما كما رأيت بن عباس يحركهما فحرك شفثيه فأنزل الله تعالى { لا تحرك به لسانك لتعجل به إن علينا جمعه وقرآنه } قال جمعه له في صدرك وتقرأه { فإذا قرأناه فاتبع قرآنه } قال فاستمع له وأنصت { ثم إن علينا بيانه } ثم إن علينا أن نقرأه فكان رسول الله صلى الله عليه وسلم بعد ذلك إذا أتاه جبريل استمع فإذا انطلق جبريل قرأه النبي صلى الله عليه وسلم كما قرأه

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



❖ *The benefits contained within these verses are numerous:*

1. *Allah's the Most High, statement: {It is for us to collect it and to give you (O Muhammad) the ability to recite it}; meaning Allah has taken upon Himself the responsibility of gathering the Qur'an and given the Prophet (صلى الله عليه وسلم) the ability to recite it.*
2. *His, Exalted is He, statement: {'And when we have recited it to you (O Muhammad through Gabriel) then you follow its (Qur'an) recital'}: means the one who recited it to you is Jibreel; however, when he used to recite it to the Messenger of Allah (صلى الله عليه وسلم) it is as if his recitation becomes Allah's recitation, why is this? It is because the speech of Jibreel [comes] from the speech of Allah and he does not come with anything except the word of Allah, the Mighty and Majestic.*
3. *His, Exalted is He, statement: {Then it is for Us (Allah) to make It clear to you'}: Allah has made it binding upon Himself to the gather this Qur'an and has placed Jibreel as an intermediary between Himself and the Prophet (صلى الله عليه وسلم) reciting it unto him, then He made it binding upon Himself to explain it, and there is not anything that remained hidden therein; and this is from the completeness of Allah's concern regarding*

*His speech, and that it is He Who protects and preserves it and has made it binding upon Himself to collect it and recite it.*

*And it is for this reason that it is incumbent upon us that we know that there is not anything contained within the Noble Qur'an that no one will ever know its meaning, so there is not anything contained within it except that the people know of its meaning. However, it might be obscure from some people, either due to one's inability or deficiency. However, it is not possible that it is unknown to everyone. So there is not even one word that anyone from amongst the people does not know its meaning; this is because Allah, the Most High, said: {Then it is for Us (Allah) to make It clear to you'} and He also said:*

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبْيَانًا لِّكُلِّ شَيْءٍ

**And We have sent down to you the Book (the Qur'an) as an exposition of everything... {16:89}**

لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

**...that you may explain clearly to men what is sent down to them, and that they may give thought... {16:44}**

*So with this we come to know that the methodology of the people of tafweed is mistaken, those who say about the verses*

*pertaining to Allah's perfect Attributes: "[Only] Allah knows their meaning and we do not know what Allah intends by them." Verily, this statement of theirs is sheer falsehood, whereby it opens the door for the philosophers and heretics in their attack against the people of tafweed. They say: "You do not know anything; we are the ones who know."<sup>16</sup>*

5 بَاب

## 5. Chapter.

[ 6 ] حدثنا عيدان قال أخبرنا عبد الله قال أخبرنا يونس عن الزهري ح وحدثنا بشر بن محمد قال أخبرنا عبد الله قال أخبرنا يونس ومعمر عن الزهري نحوه قال أخبرني عبيد الله بن عبد الله عن ابن عباس قال كان رسول الله صلى الله عليه وسلم أجود الناس وكان أجود ما يكون في رمضان حين يلقاه جبريل وكان يلقاه في كل ليلة من رمضان فيدارسه القرآن فلرسول الله صلى الله عليه وسلم أجود بالخير من الريح المرسلة

6 Narrated Ibn 'Abbas (may Allah be pleased with him): Allah's Messenger (صلى الله عليه وسلم) was the most generous of all the people and he used to reach the peak in generosity in the month of Ramadan when Gabriel met him. Gabriel used to meet him every night of Ramadan to teach him the Qur'an. Allah's Messenger (صلى الله عليه وسلم) was the most generous person, even more generous than the fair winds [sent (by Allah) with glad tidings (of rain), (in readiness and haste to do charitable deeds)].

❖ *And the wisdom behind them reviewing it in Ramadan is that it is the month in which the Qur'an was*

<sup>16</sup> Look into: 'Sharh 'Aqeedah Waasitiyyah by the Noble Shaykh Muhammad bin Salih Al'Uthaymenn (may Allah have mercy upon him).

*revealed, also the wisdom behind them reviewing it every year is so that the Messenger (صلى الله عليه و سلم) could be proficient in that which he read of it and so that he would remember the revelation at the time Jibreel brought it down to him.*

## 6 باب

### 6 Chapter.

[ 7 ] حدثنا أبو اليمان الحكم بن نافع قال أخبرنا شعيب عن الزهري قال أخبرني عبيد الله بن عبد الله بن عتبة بن مسعود أن عبد الله بن عباس أخبره أن أبا سفيان بن حرب أخبره أن هرقل أرسل إليه في ركب من قريش وكانوا تجارا بالشام في المدة التي كان رسول الله صلى الله عليه وسلم ماد فيها أبا سفيان وكفار قريش فأتوه وهم بإيلياء فدعاهم في مجلسه وحوله عظماء الروم ثم دعاهم ودعا بترجمانه فقال أياكم أقرب نسبا بهذا الرجل الذي يزعم أنه نبي فقال أبو سفيان فقلت أنا أقربهم نسبا فقال أدنوه مني وقربوا أصحابه فاجعلوهم عند ظهره ثم قال لترجمانه قل لهم إني سائل هذا عن هذا الرجل فإن كذبتني فكذبوه فوالله لولا الحياء من أن يأتروا علي كذبا لكذبت عنه ثم كان أول ما سألني عنه أن قال كيف نسبه فيكم قلت هو فينا ذو نسب قال فهل قال هذا القول منكم أحد قط قبله قلت لا قال فهل كان من آبائه من ملك قلت لا قال فأشرف الناس يتبعونه أم ضعفاؤهم فقلت بل ضعفاؤهم قال أيزيدون أم ينقصون قلت بل يزيدون قال فهل يرتد أحد منهم سخطة لدينه بعد أن يدخل فيه قلت لا قال فهل كنتم تتهمونه بالكذب قبل أن يقول ما قال قلت لا قال فهل يغدر قلت لا ونحن منه في مدة لا ندري ما هو فاعل فيها قال ولم تمكني كلمة أدخل فيها شيئا غير هذه الكلمة قال فهل قاتلتموه قلت نعم قال فكيف كان قتالكم إياه قلت الحرب بيننا وبينه سجال ينال منا وننال منه قال ماذا يأمركم قلت يقول اعبدوا الله وحده ولا تشرکوا به شيئا واتركوا ما يقول آبؤكم ويأمرنا بالصلاة والصدق والعفاف والصلة فقال للترجمان قل له سألتك عن نسبه فذكرت أنه فيكم ذو نسب فكذلك الرسل تبعث في نسب قومها وسألتك هل قال أحد منكم هذا القول فذكرت أن لا فقلت لو كان أحد قال هذا القول قبله لقلت رجل يأتسي بقول قيل قبله وسألتك هل كان من آبائه من ملك فذكرت أن لا قلت فلو كان من آبائه من ملك قلت رجل يطلب ملك أبيه وسألتك هل كنتم تتهمونه بالكذب قبل أن يقول ما قال فذكرت أن لا فقد أعرف أنه لم يكن ليذر الكذب على الناس ويكذب على الله وسألتك أشرف الناس اتبعوه أم ضعفاؤهم فذكرت أن ضعفاؤهم اتبعوه وهم أتباع الرسل وسألتك أيزيدون أم ينقصون فذكرت أنهم يزيدون وكذلك أمر الإيمان حتى يتم وسألتك أيرتد

أحد سخطة لدينه بعد أن يدخل فيه فذكرت أن لا وكذلك الإيمان حين تخالط بشاشته القلوب  
وسألتك هل يغدر فذكرت أن لا وكذلك الرسل لا تغدر وسألتك بما يأمركم فذكرت أنه يأمركم  
أن تعبدوا الله ولا تشركوا به شيئاً وينهاكم عن عبادة الأوثان ويأمركم بالصلاة والصدق  
والعفاف فإن كان ما تقول حقاً فسيملك موضع قلمي هاتين وقد كنت أعلم أنه خارج لم أكن  
أظن أنه منكم فلو أني أعلم أني أخلص إليه لتجشمت لقاءه ولو كنت عنده لغسلت عن قدمه ثم  
دعا بكتاب رسول الله صلى الله عليه وسلم الذي بعث به دحية إلى عظيم بصرى فدفعه إلى  
هرقل فقرأه فإذا فيه بسم الله الرحمن الرحيم من محمد عبد الله ورسوله إلى هرقل عظيم الروم  
سلام على من اتبع الهدى أما بعد فإني أدعوك بدعاية الإسلام أسلم تسلم يؤتك الله أجرك مرتين  
فإن توليت فإن عليك إثم الأريسيين و { يا أهل الكتاب تعالوا إلى كلمة سواء بيننا وبينكم أن لا  
نعبد إلا الله ولا نشرك به شيئاً ولا يتخذ بعضنا بعضاً أرباباً من دون الله فإن تولوا فقولوا  
اشهدوا بأنا مسلمون } قال أبو سفيان فلما قال ما قال وفرغ من قراءة الكتاب كثر عنده  
الصخب وارتفعت الأصوات وأخرجنا فقلت لأصحابي حين أخرجنا لقد أمر أمر بن أبي كبشة  
إنه يخافه ملك بني الأصفر فما زلت موقناً أنه سيظهر حتى أدخل الله علي الإسلام وكان بن  
الناظور صاحب إيلياء وهرقل أسقفا على نصارى الشام يحدث أن هرقل حين قدم إيلياء أصبح  
يوماً خبيث النفس فقال بعض بطارقه قد استنكرنا هيبتك قال بن الناظور وكان هرقل حزاء  
ينظر في النجوم فقال لهم حين سألوه إنني رأيت الليلة حين نظرت في النجوم ملك الختان قد  
ظهر فمن يختتن من هذه الأمة قالوا ليس يختتن إلا اليهود فلا يهمنك شأنهم واكتب إلى مداین  
ملكك فيقتلوا من فيهم من اليهود فبينما هم على أمرهم أتى هرقل برجل أرسل به ملك غسان  
يخبر عن خبر رسول الله صلى الله عليه وسلم فلما استخبره هرقل قال اذهبوا فانظروا أمختتن  
هو أم لا فنظروا إليه فحدثوه أنه مختتن وسأله عن العرب فقال هم يختتنون فقال هرقل هذا  
ملك هذه الأمة قد ظهر ثم كتب هرقل إلى صاحب له برومية وكان نظيره في العلم وسار  
هرقل إلى حمص فلم يرم حمص حتى أتاه كتاب من صاحبه يوافق رأي هرقل على خروج  
النبي صلى الله عليه وسلم وأنه نبي فأذن هرقل لعظماء الروم في دسكرة له بحمص ثم أمر  
بأبوابها فغلقت ثم اطلع فقال يا معشر الروم هل لكم في الفلاح والرشد وأن يثبت ملككم فتبايعوا  
هذا النبي فحاصوا حيصة حمر الوحش إلى الأبواب فوجدوها قد غلقت فلما رأى هرقل نفرتهم  
وأيس من الإيمان قال ردوهم علي وقال إنني قلت مقالتي أنفا أختبر بها شدتكم على دينكم فقد  
رأيت فسجدوا له ورضوا عنه فكان ذلك آخر شأن هرقل رواه صالح بن كيسان ويونس  
ومعمر عن الزهري

7. Narrated 'Abdullah bin 'Abbas (may Allah be pleased with him): Abu Sufyan bin Harb informed me that Heraclius had sent a messenger to him while he had been accompanying a caravan from Quraish. They were merchants doing business in Sham (Syria, Palestine, Lebanon and Jordan), at the time when Allah's Messenger (صلى الله عليه وسلم) had a truce with Abu Sufyan and the Quraish infidels. So Abu Sufyan and his companions went to Heraclius at Ilya (Jerusalem). Heraclius called them in the court and he had all the senior Roman dignitaries around him. He called for his translator who, translating Heraclius's question said to them, "Who amongst you is closely

related to that man who claims to be a Prophet?" Abu Sufyan replied, "I am the nearest relative to him (amongst the group)." Heraclius said, "Bring him (Abu Sufyan) close to me and make his companions stand behind him." Abu Sufyan added, "Heraclius told his translator to tell my companions that he wanted to put some questions to me regarding that man (The Prophet) and that if I told a lie they (my companions) should contradict me." Abu Sufyan added, "By Allah! Had I not been afraid of my companions labeling me a liar, I would not have spoken the truth about the Prophet (صلى الله عليه و سلم). 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 or 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 an 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 Messengers 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 these (poor always) are the followers of the Messengers. 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 Messengers 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 Messenger (صلى الله عليه و سلم) 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 Messenger 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-Kabsha) (the Prophet Muhammad) has become so prominent that even the King of Bani Al-Asfar (Byzantine) is afraid of him. Then I started to become sure that he (the Prophet) would be the conqueror in

the near future till I embraced Islam (i.e. Allah guided me to it)." The sub narrator adds, "Ibn An-Natur was the Governor of Ilya' (Jerusalem) and Heraclius was the head of the Christians of Sham. Ibn An-Natur narrates that once while Heraclius was visiting ilya' (Jerusalem), he got up in the morning with a sad mood. Some of his priests asked him why he was in that mood. Heraclius was a foreteller and an astrologer. He replied, 'At night when I looked at the stars, I saw that the leader of those who practice circumcision had appeared (become the conqueror). Who are they who practice circumcision?' The people replied, 'Except the Jews nobody practices circumcision, so you should not be afraid of them (Jews).' Just issue orders to kill every Jew present in the country.' While they were discussing it, a messenger sent by the king of Ghassan to convey the news of Allah's 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 Homs. (a town in Syrian and stayed there till he received the reply of his letter from his friend who agreed with him in his opinion about the emergence of the Prophet and the fact that he was a Prophet. On that, Heraclius invited all the heads of the Byzantines to assemble in his palace at Homs. When they assembled, he ordered that all the doors of his palace be closed. Then he came out and said, 'O Byzantines! If success is your desire and if you seek right guidance and want your empire to remain then give a pledge of allegiance to this Prophet (i.e. embrace Islam).' (On hearing the views of Heraclius) the people ran towards the gates of the palace like onagers but found the doors closed. Heraclius realized their hatred towards Islam and when he lost the hope of their embracing Islam, he ordered that they should be brought back in audience. (When they returned) he said, 'What already said was just to test the strength of your conviction and I have seen it.' The people prostrated before him and became pleased with him, and this was the end of Heraclius's story (in connection with his faith).

❖ *The Explanation: This narration is also from among those tremendous narrations which are more befitting*



*to be written and preserved; the reason being is that this narration comprises praiseworthy descriptions of both the Prophet (صلى الله عليه و سلم) and his companions, in addition to that, it also comprises this intelligent king's affirmation that the Prophet (صلى الله عليه و سلم) was a true prophet.*

*Also, included in this narration is the truthfulness of this king's expectation whereas he said: "If what you have said is true, he will very soon occupy this place underneath my feet..." And this is what actually occurred; because the Messenger of Allah (صلى الله عليه و سلم) did occupied that very place underneath his feet; however, he did not rule over it personally [in his lifetime], but rather legislatively; meaning: that which the Messenger (صلى الله عليه و سلم) had legislated reached this place and his successors ruled over it.*

- ❖ ["By Allah! Had I not been afraid of my companions labeling me a liar, I would not have spoken the truth about the Prophet (صلى الله عليه و سلم)]: *The one who said this is Abu Sufyan (may Allah be pleased with him); so ponder over how Abu Sufyan, who was a disbeliever at that time was afraid of his companions labeling him a liar, while today the Muslims are at ease with being labeled as a liar. What is indicated from this is that the people regarding this*

*affair are much distanced from Islam; rather they are even distanced from the characteristics of the Arabs during the period of pre-Islamic ignorance.*

- ❖ [We are at truce with him but we do not know what he will do in it.]: *Abu Sufyan (may Allah have mercy upon him) knew that the Prophet (صلى الله عليه و سلم) did not break his promises; however, he responded in this way because it was the only way to discredit the Prophet (صلى الله عليه و سلم), and it was for this reason he said: "I could not find an opportunity to say anything against him except that."*

*And each of these questions which Heraclius asked Abu Sufyan about shows that he is a man of intelligence; however, did he benefit from his intelligence? The Answer is no; he may be intelligent but not perfect!! Or if you like then say: he may be intelligent but not wise; because intelligence is one thing and understanding is another.*

*That which is important is that these eleven tremendous questions posed by this king and the answers given by Abu Sufyan – all were truthful except for the insult which he hurled at the Prophet (صلى الله عليه و سلم) that he alluded to in his statement: "We are at truce with him but we do not know what he will do in it?"*

*As for whatever benefits this hadith contains then they are many, and from the most important of them is the guidance of the Prophet (صلى الله عليه و سلم) in writing the letter to the king; and what this does is shows that it is not for anyone to degrade himself into thinking that he is not befitting to write a letter to the ruler [advising] according to what he deems to be the truth. The same goes whether it is the ruler of his land in particular or it is other rulers, for perhaps a word which he hears or reads may enter his breast and Allah may cause him to benefit from it.*

*And here is Musa (عليه السلام) who gathered the people and the magicians on the day of festival, and when they all had assembled he said to them one statement:*

وَيَلَّكُم لَأ تَقْتُرُوا عَلَى اللَّهِ كَذِبًا فَيُسْحِتَكُم بِعَذَابٍ ۗ وَقَدْ خَابَ مَن افْتَرَىٰ

**"Woe unto you! Invent not a lie against Allah, lest He should destroy you completely by a torment. And surely, he who invents a lie (against Allah) will fail miserably." {20:61}**

*So this [one] statement is like an atomic bomb; so they debated with one another over what it is they must do, and anytime a people fall into disputing with one another it opens the door of despair and causes them to weaken and lose courage. Allah, Exalted is He said:*

وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ ۖ وَاصْبِرُوا ۚ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

**...and do not dispute (with one another) lest you lose courage and your strength departs, and be patient. Surely, Allah is with those who are As-Sabirun (the patient). {8:46}**

*And for this reason the magicians believed in Musa (عليه السلام); while at the beginning of the day they were disbelieving magicians and at the ending of the day they were devoted believers. And that is bounty of Allah; He gives it to whom He wills.*