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In the Name of Allāh, the Most Gracious, the Most Merciful.

1 - THE BOOK OF REVELATION

Said Ash-Shaikh Al-Imām Al-Hāfiẓ Abu-‘Abdullāh Muḥammad bin Ismā‘il bin Ibrāhīm bin Al-Mughīra Al-Bukhārī (May Allāh تعالى be Merciful to him):

(1) CHAPTER. How the Divine Revelation started to be revealed to Allāh’s Messenger ﷺ.

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

1. Narrated ‘Umar bin Al-Khaṭṭāb رضي الله عنه: I heard Allāh’s Messenger ﷺ saying, “The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So whoever emigrates for worldly benefits or for a woman to marry, his emigration will be for what he emigrated for.”⁽¹⁾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1 - كتاب بدء الوحي

قَالَ الشَّيْخُ الْإِمَامُ الْحَافِظُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ بْنِ الْمُغِيرَةَ الْبُخَارِيُّ رَحِمَهُ اللَّهُ تَعَالَى آمِينَ:

(١) بَابٌ: كَيْفَ كَانَ بَدْءَ الْوَحْيِ إِلَى رَسُولِ اللَّهِ ﷺ،

وَقَوْلُ اللَّهِ جَلَّ ذِكْرُهُ. ﴿إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ﴾ [النساء: ١٦٣].

١ - حَدَّثَنَا الْحُمَيْدِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ يَحْيَى بْنِ سَعِيدٍ الْأَنْصَارِيِّ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ التَّمِيمِيُّ أَنَّهُ سَمِعَ عَلْقَمَةَ بْنَ وَقَّاصٍ اللَّيْثِيَّ يَقُولُ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَلَى الْمِنْبَرِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِ كُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ».

(1) (H.1) The Prophet ﷺ said this on the occasion of someone’s emigration from Makkah to Al-Madīna not for the sake of the Islāmic Cause but to marry a woman who had stipulated that he should emigrate if he wanted to marry her. Anyhow, this *Ḥadīth* implies a general principle, i.e., one is rewarded for his deeds according to his real intentions and not according to his actual deeds which might be good in themselves but were motivated by an ill intention.

(2) CHAPTER.

(٢) بَابٌ:

2. Narrated رضي الله عنها 'Aishah, the Mother of the faithful believers:⁽¹⁾ Al-Hārith bin Hishām رضي الله عنه asked Allāh's Messenger ﷺ "O Allāh's Messenger! How is the Divine Revelation revealed to you?" Allāh's Messenger ﷺ replied, "Sometimes it is (revealed) like the ringing of a bell, this form of Revelation is the hardest of 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." 'Aishah رضي الله عنها added: Verily I saw the Prophet ﷺ being inspired (Divinely) and (noticed) the sweat dropping from his forehead on a very cold day as the Revelation was over.

٢ - 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 ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ كَيْفَ يَأْتِيكَ الْوَحْيُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَحْيَانًا يَأْتِينِي مِثْلَ صَلْصَلَةِ الْجَرَسِ وَهُوَ أَشَدُّ عَلَيَّ فَيَقْصِمُ عَلَيَّ، وَقَدْ وَعَيْتُ عَنْهُ مَا قَالَ، وَأَحْيَانًا يَتَمَثَّلُ لِي الْمَلَكُ رَجُلًا فَيَكَلِّمُنِي فَأَعْبِي مَا يَقُولُ» - قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: وَلَقَدْ رَأَيْتُهُ يَنْزِلُ عَلَيْهِ الْوَحْيُ فِي الْيَوْمِ الشَّدِيدِ الْبَرْدِ فَيَقْصِمُ عَنْهُ وَإِنَّ جَبِينَهُ لَيَتَفَصَّدُ عَرَقًا.

(3) CHAPTER.

(٣) بَابٌ:

3. Narrated رضي الله عنها 'Aishah, the Mother of the faithful believers: The commencement of the (Divine) Revelation to Allāh's Messenger ﷺ was in the form of good righteous (true) 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 Hirā' where he used to worship (Allāh Alone) continuously for many nights before returning to (or his desire to see) his family. He used to take with him the journey food for the stay and then come

٣ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ ابْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ أَنَّهَا قَالَتْ: أَوَّلُ مَا بُدِيََ بِهِ رَسُولُ اللَّهِ ﷺ مِنَ الْوَحْيِ الرُّؤْيَا الصَّالِحَةُ فِي النَّوْمِ، فَكَانَ لَا يَرَى رُؤْيَا إِلَّا جَاءَتْ مِثْلَ فَلْتِ الصُّبْحِ، ثُمَّ حُبِّبَ إِلَيْهِ الْخَلَاءُ وَكَانَ يَخْلُو بَغَارٍ جِرَاءٍ فَيَتَحَنَّنُ فِيهِ - وَهُوَ

(1) (H.2) Allāh تعالى calls the wives of the Prophet ﷺ "the Mothers of the faithful" in that the believers should show respect and reverence and none of the believers were permitted to marry any of them after the Prophet's death. [See the Qur'an (V.33:6)].

back to (his wife) **Khadīja** to take his food likewise again till suddenly the Truth descended upon him while he was in the cave of **Hira'**. The angel came to him and asked him to read. The Prophet ﷺ replied, "I do not know how to read."

The Prophet ﷺ added, "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.96:1-3) Then Allāh's Messenger ﷺ returned with the Revelation and with his heart beating severely. Then he went to **Khadīja bint Khuwailid** رضي الله عنها and said, "Cover me! Cover me!" They covered him till his fear was over and after that he told **Khadīja** رضي الله عنها everything that had happened (and said), "I fear that something may happen to me." **Khadīja** replied, "Never! By Allāh, Allāh 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."

Khadīja رضي الله عنها then accompanied him to her cousin **Waraqā 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

التَّعْبُدُ - اللَّيَالِي ذَوَاتِ الْعَدَدِ قَبْلُ أَنْ
يَنْزِعَ إِلَى أَهْلِهِ وَيَتَزَوَّدَ لِدَلِّكَ، ثُمَّ
يَرْجِعُ إِلَى خَدِيجَةَ فَيَتَزَوَّدَ لِمِثْلِهَا،
حَتَّى جَاءَهُ الْحَقُّ وَهُوَ فِي غَارِ حِرَاءِ،
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،
فَقُلْتُ: مَا أَنَا بِقَارِئٍ، فَأَخَذَنِي فَعَطَّنِي
الثَّالِثَةَ ثُمَّ أَرْسَلَنِي فَقَالَ: ﴿اقْرَأْ بِاسْمِ
رَبِّكَ الَّذِي خَلَقَ خَلْقَ الْإِنْسَانِ مِنْ عَلَقٍ﴾
[العلق: 1-3] فَرَجَعَ بِهَا رَسُولُ اللَّهِ ﷺ
يَرْجِفُ فَوْادَهُ، فَدَخَلَ عَلَى خَدِيجَةَ
بِنْتِ حُوَيْلِدٍ فَقَالَ: «زَمَلُونِي،
زَمَلُونِي». فَرَمَلُوهُ حَتَّى ذَهَبَ عَنْهُ
الرَّوْعُ، فَقَالَ لَخَدِيجَةَ وَأَخْبَرَهَا
الْحَبْرَ: «لَقَدْ حَشِيتُ عَلَى نَفْسِي»،
فَقَالَتْ لَهُ خَدِيجَةُ: كَلَّا، وَاللَّهِ مَا
يَحْزُنُكَ اللَّهُ أَبَدًا، إِنَّكَ لَتَصِلُ الرَّحِمَ،
وَتَحْمِلُ الْكَلَّ، وَتَكْسِبُ الْمَعْدُومَ،
وَتَقْرِي الضَّيْفَ، وَتُعِينُ عَلَى نَوَائِبِ
الْحَقِّ، فَاَنْطَلَقَتْ بِهِ خَدِيجَةُ حَتَّى أَتَتْ
بِهِ وَرَقَةَ بْنَ نُوفَلٍ بْنِ أَسَدِ بْنِ عَبْدِ
الْعَزَّى - ابْنِ عَمِّ خَدِيجَةَ - وَكَانَ
امْرَأً قَدْ تَنَصَّرَ فِي الْجَاهِلِيَّةِ، وَكَانَ
يَكْتُبُ الْكِتَابَ الْعِبْرَانِيَّ، فَيَكْتُبُ مِنْ

much as Allāh 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?" Allāh's Messenger ﷺ described whatever he had seen. Waraqa said, "This is the same one [who keeps the secrets i.e., angel Jibrīl (Gabriel)] whom Allāh had sent to Mūsa (Moses). I wish I were young and could live up to the time when your people would turn you out." Allāh's Messenger ﷺ asked, "Will they drive me out?" Waraqa replied in the affirmative and said, "Anyone (man) who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day (when you will be turned out) then I would support you strongly." But after a few days Waraqa died and the Divine Revelation was also paused for a while.

4. Narrated Jābir bin 'Abdullāh Al-Anṣārī while talking about the period of pause in revelation, reported the speech of the Prophet ﷺ, "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 Hīrā', sitting on a chair between the sky and the earth. I got scared of him and came back home and said, 'Wrap me (in blankets).' And then Allāh تَعَالَى revealed the following Holy Verses (of the Qur'ān):

'O you (Muḥammad ﷺ) enveloped (in garments)! Arise and warn ... (up to) ... and keep away from *Ar-Rujz* (the idols)!' (V.74:1-5)

After this, the revelation started coming strongly and frequently in succession one after the other."

الإنجيلِ بِالْعِبْرَانِيَّةِ مَا شَاءَ اللَّهُ أَنْ يَكْتُبَ، وَكَانَ شَيْخًا كَبِيرًا قَدْ عَمِيَ، فَقَالَتْ لَهُ حَدِيثُجَهُ: يَا ابْنَ عَمِّ اسْمَعْ مِنْ ابْنِ أُخِيكَ، فَقَالَ لَهُ وَرَقَةُ: يَا ابْنَ أُخِي مَاذَا تَرَى؟ فَأَخْبَرَهُ رَسُولُ اللَّهِ ﷺ خَبَرَ مَا رَأَى، فَقَالَ لَهُ وَرَقَةُ: هَذَا التَّامُوسُ الَّذِي نَزَّلَ اللَّهُ عَلَى مُوسَى، يَا لَيْتَنِي فِيهَا جَدَعٌ، لَيْتَنِي أَكُونُ حَيًّا إِذْ يُخْرِجُكَ قَوْمُكَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَوْ مُخْرِجِي هُمْ؟» قَالَ: نَعَمْ، لَمْ يَأْتِ رَجُلٌ قَطُّ بِمِثْلِ مَا جِئْتَ بِهِ إِلَّا عُودِي، وَإِنْ يُدْرِكُنِي يَوْمُكَ أَنْصُرُكَ نَصْرًا مُؤَزَّرًا. ثُمَّ لَمْ يَنْسَبْ وَرَقَةَ أَنْ تُوْفِّي وَفَتَرَ الْوَحْيِ.

٤ - قَالَ ابْنُ شِهَابٍ: وَأَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ الْأَنْصَارِيَّ قَالَ وَهُوَ يُحَدِّثُ عَنْ فِتْرَةِ الْوَحْيِ فَقَالَ فِي حَدِيثِهِ: «بَيْنَا أَنَا أُمِيشِي إِذْ سَمِعْتُ صَوْتًا مِنَ السَّمَاءِ فَرَفَعْتُ بَصْرِي فَإِذَا الْمَلِكُ الَّذِي جَاءَنِي بِجِرَاءِ جَالِسٌ عَلَى كُرْسِيِّ بَيْنَ السَّمَاءِ وَالْأَرْضِ، فَرَعَيْتُ مِنْهُ فَرَجَعْتُ فَقُلْتُ: زَمَلُونِي، زَمَلُونِي، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿يَا أَيُّهَا الْمَدِينَةُ قَرِّي فَالَّذِينَ إِلَى قَوْلِهِ: ﴿وَالرَّجَزُ فَاهْجُرِي﴾ [المدثر: ١-٥] فَحَيِّي الْوَحْيِ وَتَوَاتَرَ». تَابَعَهُ عَبْدُ اللَّهِ بْنُ يُوسُفَ وَأَبُو صَالِحٍ، وَتَابَعَهُ هِلَالُ بْنُ رَدَادٍ

عَنِ الرَّهْرِيِّ، وَقَالَ يُونُسُ وَمَعْمَرٌ:
«بَوَادِرُهُ».

(٤) بَابٌ :

(4) CHAPTER.

5. Narrated Sa'īd bin Jubair: Ibn 'Abbās in the explanation of the Statement of Allāh in the explanation of the Statement of Allāh in the explanation of the Statement of Allāh: 'Move not your tongue concerning (the Qur'ān, O Muḥammad ﷺ) to make haste therewith' (V.75:16) said, "Allāh's Messenger ﷺ used to bear the revelation with great stress and hardness, and used to move his lips (quickly with the Revelation)."

Ibn 'Abbās moved his lips saying, "I am moving my lips (in front of you) as Allāh's Messenger ﷺ used to move his."

Sa'īd moved his lips saying: "I am moving my lips, as I have seen Ibn 'Abbās moving his."

[Ibn 'Abbās رضي الله عنهما added], "So Allāh revealed 'Move not your tongue concerning (the Qur'ān, O Muḥammad ﷺ) to make haste therewith. It is for Us to collect it and to give you (O Muḥammad ﷺ) the ability to recite it (the Qur'ān) (V.75:16,17), [which means that Allāh will make him (the Prophet ﷺ) remember the portion of the Qur'ān which was revealed at that time by heart and recite it]. The Statement of Allāh: 'And when We have recited it to you [O Muḥammad ﷺ through Jibrīl (Gabriel)] then follow you its (the Qur'ān's) recital' (V.75:18) (means 'listen to it and be silent'). 'Then it is for Us (Allāh) to make it clear to you' (V.75:19) means then it is (for Allāh) to make you recite it (and its meaning will be clear by itself through your tongue). Afterwards, Allāh's Messenger ﷺ used to listen to Jibrīl whenever he came and after his departure he used to recite it as Jibrīl had recited it."

٥ - 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 تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ﴾ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَالِجُ مِنَ التَّنَزِيلِ شِدَّةً، وَكَانَ مِمَّا يُحَرِّكُ شَفَتَيْهِ - فَقَالَ ابْنُ عَبَّاسٍ: فَأَنَا أُحَرِّكُهُمَا لَكَ كَمَا كَانَ رَسُولُ اللَّهِ ﷺ يُحَرِّكُهُمَا. وَقَالَ سَعِيدٌ: أَنَا أُحَرِّكُهُمَا كَمَا رَأَيْتُ ابْنَ عَبَّاسٍ يُحَرِّكُهُمَا، فَحَرَّكَ شَفَتَيْهِ - فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ﴾ قَالَ: جَمَعَهُ لَكَ صَدْرَكَ وَتَقْرَأَهُ ﴿فَإِذَا قَرَأْتَهُ فَاتَّبِعْ قُرْآنَهُ﴾ قَالَ: فَاسْتَمِعْ لَهُ وَأَنْصِتْ ﴿ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ﴾ [القيامة: ١٦، ١٧] ثُمَّ إِنَّ عَلَيْنَا أَنْ تَقْرَأَهُ، فَكَانَ رَسُولُ اللَّهِ ﷺ بَعْدَ ذَلِكَ إِذَا أَتَاهُ جِبْرِيلُ اسْتَمَعَ، فَإِذَا انْطَلَقَ جِبْرِيلُ قَرَأَهُ النَّبِيُّ ﷺ كَمَا كَانَ قَرَأَ.