



Ṣaḥīḥ al-Bukhārī's first and last Hadith



- How was Ṣaḥīḥ al-Bukhārī written?
- Two types of worship
- Seven ways of aiding the Religion
- Unique way of acting upon intention

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Şahîh al-Bukhârî's first and last Hadith



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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ النَّبِيِّينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Dua for reading this book

Recite the following before you read a religious book or begin an Islamic lesson; you will remember whatever you study **اِنْ شَاءَ اللَّهُ**.

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَاَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ

O Allah! Open the doors of knowledge and wisdom for us and have mercy on us! O He Who is the Most Glorious and Honourable! (Al-Mustatraf, vol. 1, p. 40)

Note:

Recite ṣalāt upon the Prophet ﷺ once before and after.

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اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى خَاتَمِ النَّبِيِّنَ
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ط

Ṣaḥīḥ al-Bukhārī's first and last Hadith¹

Attar's prayer

O Lord of the Prophet! Whoever reads or listens to the 27 page booklet, *Ṣaḥīḥ al-Bukhārī's first and last Hadith*; grant them entry into Jannat al-Firdaws without accountability, by the intercession of Your final Prophet ﷺ.

اٰمِيْنُ بِجَاهِ خَاتَمِ النَّبِيِّنَ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

The excellences of sending ṣalāt upon the Prophet ﷺ

Ḥaṣṣ b. ‘Abdullāh رَحْمَةُ اللّٰهِ عَلَيْهِ explained:

¹ 10th Shawwāl is the day Imām Aḥmad Razā Khān رَحْمَةُ اللّٰهِ عَلَيْهِ was born. It is on this date that Hadith studies students in Jamiat al-Madinah begin their study of Ṣaḥīḥ al-Bukhārī. During commencement of these studies on 10th of Shawwāl 1442 and 1443 AH, corresponding to 22 May 2021 and 11 May 2022, Mawlana Ilyas Attar al-Qadiri taught the first Hadith and offered some of his wisdom. With amendments and additions, his statements at these events are presented here by the Weekly Booklet Department of the Islamic Research Centre, in the form of a booklet.

Ṣaḥīḥ al-Bukhārī's first and last Hadith

I saw Abū Zur‘a Rāzī in a dream after his death. He was leading angels in salah in the first heaven. “O Abū Zur‘a!”, I asked, “What act of worship did you do to get this?”

He replied, “I wrote a million Hadith with my hand. In each, after *عَنِ النَّبِيِّ* I said *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ*. The Prophet *صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ* said, ‘Any Muslim that sends ṣalāt upon me once shall have ten mercies sent upon them by Allah.’”¹

Thus, we come to know this was all due to the blessings of ṣalāt upon the Prophet.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The blessed individual who was seen in the dream was Imam al-Muḥaddithīn, Abū Zur‘a ‘Ubaydullāh b. ‘Abd al-Karīm Rāzī *رَحِمَهُ اللَّهُ عَلَيْهِ* (d. 264 AH). He is a Hadith narrator in Ṣaḥīḥ al-Bukhārī, and also a narrator of its final Hadith.

Imam al-Bukhārī and Ṣaḥīḥ al-Bukhārī

Ṣaḥīḥ al-Bukhārī is a renowned and celebrated book of Hadith. It was compiled by Abū ‘Abdillāh Muhammad b. Ismā‘īl al-Bukhārī *رَحِمَهُ اللَّهُ عَلَيْهِ*.

Its full title is:

¹ *Tarīkh al-Baghdād*, vol. 10, p. 334

Ṣaḥīḥ al-Bukhārī's first and last Hadith

الْجَامِعُ الْمُسْنَدُ الصَّحِيحُ الْمُبْتَغَى مِنْ أُمُورِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَسُنَنِهِ وَأَيَّامِهِ¹

It is said regarding it:

أَصَحُّ الْكُتُبِ بَعْدَ كِتَابِ اللَّهِ الصَّحِيحُ الْمُبَارَكِيُّ

The most authentic book after the Book of Allah is *Ṣaḥīḥ al-Bukhārī*.²

One famous title of Imam al-Bukhārī رَحِمَهُ اللَّهُ عَلَيْهِ is Amīr al-Mu'minīn fī al-Ḥadīth.

How was Ṣaḥīḥ al-Bukhārī written?

Imam al-Bukhārī harboured profound love for the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He was exceptionally pious, along with being a scholar and Hadith expert of the highest calibre.

His decorum was such that every time he wished to write a Hadith and include it in his book, he would take a ritual bath (ghusl), offer two units of salah, perform *istikhāra* regarding the Hadith's authenticity, and then record it in his work. It took him 16 years to compile *Ṣaḥīḥ al-Bukhārī*.³

¹ *Tahdhīb al-Asmā' wa al-Lughāt*, vol. 1, p. 91

² *Lam'āt al-Tanqīh*, vol. 1, p. 123

³ *Fath al-Bārī*, vol. 1, p. 461 Selected

Ṣaḥīḥ al-Bukhārī's first and last Hadith

How many Ahadith are there in Bukhari Sharif?

From 600,000 Hadith, Imam al-Bukhārī رَحْمَةُ اللهِ عَلَيْهِ selected more than 7250 for his book.¹

Shaykh Sharīf al-Ḥaqq al-Amjadī رَحْمَةُ اللهِ عَلَيْهِ penned a commentary on *Ṣaḥīḥ al-Bukhārī*. He said, “According to Ibn Ḥajar al-‘Asaḳālānī, the total number of Hadith in *Ṣaḥīḥ al-Bukhārī* is 7397.”²

The reason behind Ṣaḥīḥ al-Bukhārī's compilation

Ṣaḥīḥ al-Bukhārī was compiled upon the encouragement of the Imam al-Bukhārī's teacher, Ishāq b. Rāhwayh رَحْمَةُ اللهِ عَلَيْهِ.

The latter once said to his students, “If possible, write a short book containing only *ṣaḥīḥ* (authentic) Hadith.” Imam al-Bukhārī was there when this was said and this impacted him immensely. At that very moment, he decided that he would write such a book.³

What is the meaning of *ṣaḥīḥ*?

An important point for the public to note is that there are many categories Hadith are placed in.

¹ *Tarīkh al-Baghdād*, vol. 2, p. 14

² *Nuzhat al-Qārī*, vol.1 , p. 136

³ *Tarīkh Ibn ‘Asākir*, vol. 52, p. 72

Ṣaḥīḥ al-Bukhārī's first and last Hadith

Ṣaḥīḥ is the highest category of Hadith, which means that its wording and chain of narration has been heavily scrutinised in terms of authenticity. By no means does this signify that other types of Hadith are incorrect. Instead, they have their own definitions. As for *Ṣaḥīḥ al-Bukhārī*, it contains ṣaḥīḥ Hadith.

The sanctity of Ṣaḥīḥ al-Bukhārī

O those who love Allah's Messenger! The pious mention that reciting *Ṣaḥīḥ al-Bukhārī* in full is a tried-and-tested method for removing hardships.

Imam Aṣīl al-Dīn رَحْمَةُ اللهِ عَلَيْهِ mentions:

For my own problems and worries, as well as those of others I have completed 120 readings of *Ṣaḥīḥ al-Bukhārī*. Every goal was reached and every need fulfilled.

These are all the blessings of mentioning the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Rain will fall if this book is read during a drought or famine, and a ship with this aboard will not sink.¹

Our pious predecessors رَحْمَةُ اللهِ عَلَيْهِمْ have also been blessed with

¹ *Mirqāt*, vol. 1, p. 54

Ṣaḥīḥ al-Bukhārī's first and last Hadith

visions of the Prophet ﷺ during completions of *Ṣaḥīḥ al-Bukhārī*.¹

Allah granted great acceptance to this unique work. Despite centuries having passed, it is still taught in Islamic seminaries.

May Allah grant us the blessings of *Ṣaḥīḥ al-Bukhārī*.

اٰمِيْنُ بِجَاهِ خَاتَمِ النَّبِيِّينَ ﷺ

صَلُّوْا عَلَيَّ الْحَبِيْبِ ﷺ

Why do you not deliver a lesson from my book?

Imam al-Bukhārī wrote a host of books. Yet, *Ṣaḥīḥ al-Bukhārī* attained renown and popularity to an unparalleled degree.

Abū Zayd Muhammad b. Aḥmad Marwazī al-Shafī'ī رَحْمَةُ اللهِ عَلَيْهِ was once sleeping between Maqām Ibrāhīm and Ḥajar al-Aswad, when he saw the Prophet ﷺ in a dream, who asked, “Why do you not give lessons from my book, dear Abū Zayd?”

“O Messenger of Allah!”, he replied, “May my life be ransom upon you! Which book is yours?”

The Prophet ﷺ declared, - جامع محمد بن اسماعيل - “The

¹ *Al-Fawā'id al-Dararī*, vol. 1, p. 157

Ṣaḥīḥ al-Bukhārī's first and last Hadith

jāmi‘ of Muhammad b. Ismail.” This refers to *Ṣaḥīḥ al-Bukhārī*.¹

The first Hadith of Ṣaḥīḥ al-Bukhārī

عَلَقَمَةُ بْنُ وَقَّاصٍ النَّبَخِيُّ، يَقُولُ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَلَى الْمِنْبَرِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا الْإِنْسَانُ لِمَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا، أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا، فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ

Alqamah b. Waqqās al-Laythī relays, “I heard ‘Umar b. al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ on the pulpit, saying, ‘I heard the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declaring, “Actions are indeed based on intentions. For everybody is that which they intended. So, whoever emigrated for worldly gain or towards a woman so he may marry her; his emigration is towards that which he emigrated.””²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Commentary on this Hadith and discussing its narrator

The narrator of this Hadith is the second Caliph of Islam, ‘Umar b. al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ, who accepted Islam due to the dua of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He was the 40th person to become

¹ *Al-Tadwīn Fī Akhbār Qazwīn*, vol. 2, p. 46

² *Ṣaḥīḥ al-Bukhārī: Hadith 1*

Ṣaḥīḥ al-Bukhārī's first and last Hadith

Muslim, which is why he is also known as **مُتَمِّمُ الْأَرْبَعِينَ** – the completer of forty.¹

He is also from among the ‘Ashara Mubashhara – the ten fortunate Companions who were given specific glad tidings of Paradise from the Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** himself. He narrated 539 Hadith, of which 81 are narrated in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*.²

To learn more about his life, refer to the Amir of Ahl al-Sunna's book, *Miraculous Wonders of Farūq-i-A ‘ẓam*.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The meaning of الْأَعْمَال in this Hadith

Shaykh Sharīf al-Ḥaqq al-Amjadī explains:

This includes acts of worship, prohibitions, disliked matters, and permissible acts. In this Hadith's context, it refers exclusively to righteous actions, and when looked at deeply, also extends to mubāḥ acts.³

This means if a mubāḥ act is carried out with good intentions,

¹ *Sunan Ibn Mājah: Hadith 105; Al-Mu‘jam al-Kabīr, vol. 12, p. 47, Hadith 12470*

² *Tahdhīb al-Asmā' wa al-Lughāt, vol. 2, p. 325*

³ *Nuzhat al-Qārī, vol. 1, p. 224, under Hadith 1*

it becomes an act of worship.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

What is intention?

Explaining what intention is, Shaykh Sharīf al-Ḥaqq al-Amjadī also said:

نِيَّاتٍ is the plural form of نِيَّةٌ. This refers to the resolute inclination and aim of the heart, regardless of what for. In an Islamic law context, intention for worship is referred to as نِيَّةٌ.

One will only receive reward for good actions with an accompanying good intention; there is no reward without this.¹

Three Hadith about intention

1. The intention of a believer is better than his action.²
2. Good intention will take a person to Paradise.³
3. He who intended something good yet did not do it; one

¹ *Ibid*, pp. 224-227, under Hadith 1

² *Al-Mu'jam al-Kabīr: Hadith 5942*

³ *Musnad al-Firdaws: Hadith 6895*

Ṣaḥīḥ al-Bukhārī's first and last Hadith

reward is recorded for him.¹

The meaning of firm intention is when a person decides he will go ahead with an action no matter what. If one's intention waivers or is not complete in any way, this would not be considered the intention which earns reward.

The pious and their knowledge of intention

Before learning action, our pious predecessors would study intention.

Sufyān al-Thawrī رَحْمَةُ اللهِ عَلَيْهِ said, "Previous generations would learn the intentions behind actions, just as they learned of the actions themselves."²

Some scholars stated, "Learn the intention of an action before the action itself, for as long as you harbour good intention, you will enjoy goodness."³

Intentions were specifically taught and studied at one point. This is a huge topic of discussion. There were once even scholars of intention. Now, this is not the case.

Generally speaking, intention is not taught in detail within even Islamic schools, whilst scholarship courses continue to be

¹ Ṣaḥīḥ Muslim: Hadith 337

² Qūt al-Qulūb, vol. 2, p. 268

³ Ibid

shortened ever further. Allah knows best what our situation will be in the future. Perhaps intention will just be studied at a surface level at that point.

The reason for this is that our interest in seeking Islamic knowledge has decreased greatly. May Allah preserve Dawat-e-Islami. **اَلْحَمْدُ لِلّٰهِ** There are large number of students who study at Jamiat al-Madina. Having said this, our situation grows dire as time goes on.

Two types of worship

There is a profound link between worship and intention.

There are two types of worship:

(1) *Ibāda maqṣūda*: such as salah and fasting. These are done to gain reward and are invalid without intention. As the very purpose of carrying them out is to gain reward, if one does not make intention for them he earns no reward, as the entire matter becomes null and void.

Any and all other forms of *ibādah maqṣūda* will not be valid without an intention.

(2) *Ibāda ḡhayr maqṣūda*: these are actions which are a means to fulfil other acts of worship. For example, walking towards salah, wudu, or ghusl, etc. If one carries these out with the intention of worship, they will be rewarded. Yet, they will

Ṣaḥīḥ al-Bukhārī's first and last Hadith

receive no reward without intention.

They are still valid as a means, such that performing salah without making intention for wudu and ghusl is still valid.¹

Let us imagine that Zayd was not in the state of wudu. Suddenly, it began to rain washing all of his limbs that must be washed during wudu, even though Zayd did not have intention to perform wudu at all.

As all the required limbs were washed, i.e. at least two drops of water flowed over each body part whilst his head was moistened appropriately, his wudu is now considered valid. Yet, he will not receive any reward for this.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The ruling changes with the change in intention

Imām Aḥmad Razā Khān رَحْمَةُ اللَّهِ عَلَيْهِ was once asked about a person who donated money for a masjid to be built and wanted his name inscribed upon a plaque therein. The imam was asked whether this was permissible.

He explained:

The ruling shall vary depending on his intention. It is

¹ *Nuzhat al-Qārī*, vol. 1, p. 226

Ṣaḥīḥ al-Bukhārī's first and last Hadith

haram if he does this to show off. If he does this for Muslims to see his name and pray for him, there is now no issue.

As much as possible, the actions of a Muslim will be observed through the lens of good intention.¹

Do not think or say others are ostentatious

We must have good opinion of a Muslim if they have their name written on a masjid, book, or any other thing affiliated with worship. We cannot instantly refer to them as a show off. Imām Aḥmad Razā Khān states, “Holding a bad opinion is no less of a sin than backbiting.”

Even if the person is being ostentatious, it this is a spiritual disease of the heart and we do not possess a tool by which we can ascertain whether they are showing off or not. This is matter between them and Allah.

If we think negatively, we will become sinful due to harbouring bad opinions. If we verbally accuse others of being show-offs, this would be slander, which itself is worse having a bad opinion. This is haram and an act that leads to Hell.

People are heard saying things like this all the time; “He is a liar”, “He shows off”, or “He does this for such and such reason.”

¹ *Fatāwā Riḍāwiyya*, vol. 23, p. 389

Ṣaḥīḥ al-Bukhārī's first and last Ḥadīth

Sometimes, we say such things which constitute slander.

Here is a powerful Ḥadīth discussing the abhorrence of slander:
“The slanderer shall be placed in Radghat al-Khabāl until he leaves his slander.”¹

Radghat al-Khabāl is a place where the blood and pus of Hell's inmates will pool together.²

Slander is very dangerous. Everyday, we hear statements like, “He is a user”, or “He only does things when its of benefit to him.” Other times, our entire conversations revolve around nothing but slander.

A beautiful point

I love everything about the Prophet ﷺ. One aspect of his sacred speech I particularly love, is the fact he never said anything to somebody which they disliked.³

By Allah! This is an amazing and beautiful Sunna. All discord would end if we acted upon this. May Allah make it such that we think before speaking, “Would the Prophet ﷺ say what I am about to say, and will the person I am saying it to like this?”, especially when according to Shariah, there is no need to say that.

¹ *Sunan Abī Dāwūd: Ḥadīth 3597*

² *Ma 'ālim al-Sunan, vol. 3, p. 175*

³ *Shamā'il Muḥammidiyya: Ḥadīth 329*

Ṣaḥīḥ al-Bukhārī's first and last Hadith

By thinking like this, I believe that we would avoid many wrongdoings, and our society would become a joyful one. May I also be given the ability to act upon this.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

A third of Islam

Imam al-Shāfiʿī and other imams رَحِمَهُمُ اللَّهُ say about the Hadith which mentions إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ:

ثُلُثُ إِسْلَامٍ

This Hadith is a third of Islam.¹

Shaykh Badr al-Dīn Maḥmūd b. Aḥmad al-ʿAynī al-Ḥanafī رَحِمَهُمُ اللَّهُ عَنَيْهِ said:

This Hadith speaks about intention. The rulings of Islam are acted upon in three ways; via speech, actions, or intention. This renders intentions a third of Islam itself.²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Two parts of worship

¹ Sharḥ Muslim, vol. 13, p. 53

² Umdat al-Qārī, vol. 1, p. 49, under Hadith 1

Ṣaḥīḥ al-Bukhārī's first and last Ḥadīth

Imām al-Ghazālī رَحْمَةُ اللهِ عَلَيْهِ explained:

Worship comprises intention and action. Intention is of greater importance, as physical actions are taken to positively affect the heart, steer it towards goodness, and turn it away from evil.

Prostrating 'during salah' is not just placing one's forehead upon the ground, but to foster humility within the heart. Giving zakat is not only to remove ownership of wealth from one's self, but to also remove stinginess from the heart, and this can only be achieved by breaking the bond between the heart and wealth.

You should try to make many good intentions in all your actions, to the extent of making numerous intentions for a single action. If you are sincere, you will learn how to make good intentions إِنَّ شَاءَ اللهُ¹

The benefit of a good intention and the harm of a bad one

Reward for any action is conditional upon good intention. No matter the immensity of the good deed, the accompaniment of bad intention alongside it renders the deed useless.

Imam al-Bukhārī initiated his book with this Ḥadīth so the reader, teacher, shaykh, and student alike all study and teach

¹ *Al-Madkhal*, vol. 1, p. 7

Ṣaḥīḥ al-Bukhārī's first and last Hadith

with good intentions, as bad intentions will result in all efforts going in vain.¹

Imam Shams al-Dīn al-Hirmāwī رَحْمَةُ اللهِ عَلَيْهِ writes, “When Imam al-Bukhārī made his intention sincere and his goal pure, Allah made his book a means of benefit for the people.”²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Intention for writing a book

Imam Abū Dāwūd Ṭayālīsī رَحْمَةُ اللهِ عَلَيْهِ would say:

It is essential for a scholar that whenever he writes a book, his intention should be to help spread Islam. He should not intend for people will deem him good due to his excellent writing, as if he makes this intention, he will not be sincere.³

Allah announces in verse 7 of Sūrah Muhammad:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُغْنِبْ أَقْدَامَكُمْ ﴿٧﴾

O you who believe! If you help the religion of Allah, He will

¹ Nuzhat al-Qārī, vol. 1, p. 230

² Al-Lāmi‘ al-Ṣabīḥ bi Sharḥ al-Jāmi‘ al-Ṣaḥīḥ, vol. 1, p. 17, under Hadith 1

³ Tanbīh al-Mughtarrīn, p. 26

Ṣaḥīḥ al-Bukḥārī's first and last Ḥadīth

help you and grant you steadfastness.¹

Seven ways of aiding the religion

As described in *Tafsīr Ṣirāṭ al-Jinān*:

There are many ways of aiding the religion of Allāh, seven of which mentioned below:

1. Striving against the enemies of Islam with one's tongue, pen, or sword.
2. Explaining the evidences of Islam clearly, removing any doubts regarding them, and describing the obligations, Sunnas, and what is ḥalāl or ḥaram.
3. Calling for good and forbidding evil.
4. Striving to propagate Islam.
5. Aiding capable scholars who have devoted their lives to propagate Allāh's religion.
6. Spending your money on righteous matters.
7. Allowing scholars and preachers to freely serve the religion by taking care of their financial needs.

¹ *Al-Quran, Muhammad, verse 7; translation from Kanz al-'Irfān*

There are many other cases besides these which are ways we can aid the religion of Allah.¹

Good intention will take Muslims to Paradise

As written in *Mirqāt al-Mafātīḥ Sharḥ Mishkāt al-Maṣābīḥ*:

Muslims will not be in Paradise forever due to their deeds, but due to their good intentions.

If they went to Paradise due to their deeds, they would remain at a station matching the amounts of deeds they did, or perhaps slightly higher. Yet, a Muslim intends to remain believing in Islam even if they were to live for eternity, and due to this good intention, Allah will grant them Paradise for eternity.

Disbelievers will remain in Hell forever due their ill intention, as they intend to consistently disbelieve, even if they were to live forever. Due to this ill intention, Allah will cast them into Hell for eternity.²

We will never be able to thank Allah fully for the incredible bounties and blessings He bestowed upon us, as He has made us part of the Umma of His final Prophet ﷺ.

¹ *Tafsīr Ṣīrāt al-Jinān*, vol. 9, p. 298

² *Mirqāt al-Mafātīḥ*, vol. 1, p. 98

Ṣaḥīḥ al-Bukhārī's first and last Hadith

Six stories

1) An intention to walk

Yaḥyā b. Yaḥyā Nīshāpūrī رَحْمَةُ اللَّهِ عَلَيْهِ once consumed some medicine. His wife suggested, "It will be better if you walk around the house for a while, so the medicine can take full effect."

He replied, "I cannot think of any intention for this walking. I have held myself to account for thirty years, as to why I did every action. Now, I cannot provide a reason as to why I would walk."¹

2) No intention to look in the mirror

There was once a pious man who wished to comb his hair. He indicated for his wife to pass him a comb. She asked, "Shall I bring a mirror too?"

After remaining silent for a short while, he then said yes.

When asked the reason for his silence, he explained, "I had intention for the comb but not for looking in the mirror, so I stopped until Allah created intention for it in my heart."²

(3) Eating and not eating both for salah

¹ *Minhāj al-'Qasidin*, p. 112

² *Iḥyā' al-'Ulūm*, vol. 5, p. 101

Ishāq رَحْمَةُ اللهِ عَلَيْهِ recalled:

‘Abd al-Raḥmān b. Aswad never ate without intention.

When somebody asked him to explain this, he said he only ate when offering salah become difficult for him and he had no energy. Even then, he ate only moderate amounts, as to maintain sprightliness and zeal during salah.

When he became weak due to reducing his food intake, he then began eating again to regain his strength.

In other words, both his eating and lack of eating were for the sake of salah.¹

Allah's righteous servants are indeed amazing people! When we look at ourselves, we find we only eat for pleasure. As written in in *Bahār-i-Sharī'at*: "Eating for gratuitous pleasure and extravagant gratification is a bad trait."²

These are not matters of halal and haram, but of piety. If somebody eats merely for gratification we will not label them a sinner. Yet, if there is no good intention, we will have to give accountability for it on the Day of Judgement.

4) Making intentions before teaching

¹ *Bustan al-‘Arifin Li al Nawawi*, p. 74

² *Bahar-e-Shari'at*, vol. 3, p. 375, Juzz 16

Ṣaḥīḥ al-Bukhārī's first and last Ḥadīth

Shaykh Sharīf Samḥūdī رَحْمَةُ اللهِ عَلَيْهِ relays, “When Sharaf Munāwī, our shaykh, would depart his home to teach, he would first stand in his courtyard and make intentions to avoid showing off and remain sincere.”¹

This means he would stop and mentally ensure whatever he was about to do was only to please Allah and not to show off.

Definition of ostentation

The literal meaning of *riyā'* is “showing off”. It is to perform an act of worship for other than the sake of Allah. As if as though one's intention through worshipping is to make others aware of it, so he can acquire their wealth, receive their praise, be considered pious, or to gain their respect.²

5) The outcome is in accordance with the intention

Good intentions lead to good results. The opposite rings true for bad intentions. In some cases, the bad outcome of a bad intention is witnessed immediately.

‘Abdullāh b. ‘Abbās رَضِيَ اللهُ عَنْهُمَا said:

¹ *Fayḍ al-Qadīr*, vol. 2, p. 286, under Ḥadīth 1725

² *Nēkī Kī Dāwat*, p. 66

A king once went on a tour of his kingdom. During this, he stayed with a person ^۱who did not know he was king^۱. The person exited one night to milk his cow.

The king was stunned to see the milk the person returned with equalled to that withdrawn from 30 cows. A bad intention surfaced in the king's heart, as he resolved to steal the cow.

The next evening, the cow produced only half the amount yielded from the night before. When the king expressed his astonishment, the host said, "The king intended to wrong his subjects, because of which the milk halved in volume (even though he did not know this individual was the king himself). When the king is unjust, blessings depart."

When the king heard this surprising news, he took back his intention of stealing the cow. The next night, the cow gave as much milk as it did on the first. The king took heed from this and stopped being unjust towards his subjects.¹

(6) Unique way of acting upon intention

Nāfiؒ رَضِيَ اللهُ عَنْهُ relates:

¹ *Shu'ab al-Īmān*, vol. 6, p. 53, Hadith 7475

Ṣaḥīḥ al-Bukhārī's first and last Hadith

‘Abdullāh b. ‘Umar رَضِيَ اللَّهُ عَنْهُمَا would fast whilst Ṣaḥīyya b. ‘Ubayd رَضِيَ اللَّهُ عَنْهَا prepared something for his ifṭār.

Once, he was given a ripe pomegranate, when a poor person came to his door. He said the fruit should be given to the latter.

Ṣaḥīyya said, “There is something better for him.” She then said to me, “Give him such-and-such thing.”

When that pomegranate was presented to ‘Abdullāh b. ‘Umar again, he declared, “Give this to another beggar, for I have made intention to give it in charity.”¹

سَيَحِلُّ اللَّهُ He did not take back his intention to give it away in charity, even though intention alone does not have any effect on ownership. Yet, as he had made an intention, he saw it fitting to act upon it.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Intentions and reward correlate

The first Hadith in *Ṣaḥīḥ al-Bukhārī* also mentions: إِنْ شَاءَ كُلُّ أَمْرٍ

مَّا نَوَى “For everybody is that which they intended.” Some

¹ *Husn-i-Akhlāq*, p. 80

Ṣaḥīḥ al-Bukhārī's first and last Hadith

scholars postulate this means a person will be rewarded in accordance with the way did a particular deed and the number of intentions they made.

This renders intention a condition for every permissible action to become an act of worship. This also means a believer will be rewarded for a righteous action in accordance with the type and number of intentions they made.¹

Imām Aḥmad Razā Khān: a scholar of intentions

Imām Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ writes:

If one cannot increase in an action, make good intentions, and one action will become ten. It is foolish to make just one intention, as this is to bring loss upon yourself for no reason.²

Purchase this book of Maktaba-tul-Madinah on the topic of intention: *Secret of Earning More Reward*. This also be downloaded for free from Dawat-e-Islami's website.

Final Hadith of Ṣaḥīḥ al-Bukhārī

¹ *Irshād al-Sārī*, vol. 1, p. 93

² *Fatāwā Riḍāwiyya*, vol. 23, p. 157

Ṣaḥīḥ al-Bukhārī's first and last Ḥadīth

عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "كَبَيَّتَانِ حَبِيبَتَانِ إِلَى الرَّحْمَنِ، خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ

Abū Zur‘ah رَضِيَ اللَّهُ عَنْهُ reports that Abū Hurayra رَضِيَ اللَّهُ عَنْهُ said, “The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ announced, “Two phrases are loved by al-Raḥmān. They are light on the tongue yet heavy on the Scales; سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ.”¹

Mufti Aḥmad Yār Khān mentions in commentary of this Ḥadīth, “These words are beloved to Allah, so he who takes them as a litany will be loved by Allah, as will the reciter’s tongue (speech).”²

How to attain good character

Mujaddid Alf Thānī رَحِمَهُ اللَّهُ عَلَيْهِ states:

The reason for سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ being light upon the tongue is that their letters are few. They are heavy on the Scales and beloved to Allah because they begin with the words سُبْحَانَ اللَّهِ. This makes apparent that Allah is free from anything which does not befit Him.

¹ Ṣaḥīḥ al-Bukhārī: Ḥadīth 7563

² Mir‘āt al-Manājīḥ, vol. 3, p. 338

Saying **سُبْحَانَ اللَّهِ** is a *wasīla* through which one can have their sins erased and evils forgiven.

By saying **سُبْحَانَ اللَّهِ** or any other litany which speaks about the transcendent purity of Allah, there is hope that He will purify the reciters from that which does not befit them. As for those who praise Him, Allah will make manifest within them perfected qualities.

By repeating these phrases, one's sins are uprooted and character ameliorated.¹

Imam al-Shāfi'ī states, “By mentioning the transcendence of Allah, one is protected from afflictions.”

The benefit of good intention

Imam al-Bukhārī began his *Ṣaḥīḥ* a Hadith containing the words **إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ** “Indeed, actions are indeed based on intentions.” He concluded it with the Hadith just previously mentioned.

This is because the Hadith of intention is affiliated with the world, as the latter is a place of practical actions, and the reward for actions is founded on intentions. This final Hadith in *Ṣaḥīḥ al-Bukhārī* is associated with the Hereafter, as our deeds will be

¹ *Maktūbāt Imam Rabbānī (Urdu)*, vol. 1, p. 754

Ṣaḥīḥ al-Bukhārī's first and last Ḥadīth

weighed there. We can derive from this that the deeds of those who made good intentions will be weighty on the Scales.

May Allah make us passionate about good intentions and grant us more knowledge of this amazing topic.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِيْنَ اِنَّا نَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Next Weekly Booklet



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