

Contents

MUQADDAMAH OF ‘SIRAJUL QARI LI HALLI SAHIHIL BUKHARI’	9
FOREWORD	10
TRANSLATOR’S INTRODUCTION	13
MUQADDAMAH	14
80 VERSES OF INVOKING BLESSINGS & PEACE UPON THE MESSENGER OF ALLAH ﷺ	29
FORTY ḤADĪTH	52
ḤADĪTH ONE.....	52
COMMENTARY	52
ḤADĪTH TWO.....	53
COMMENTARY	53
ḤADĪTH THREE	54
COMMENTARY	54
ḤADĪTH FOUR	54
COMMENTARY	55
ḤADĪTH FIVE.....	55
COMMENTARY	56
ḤADĪTH SIX.....	56
COMMENTARY	56
ḤADĪTH SEVEN	57
COMMENTARY	57
ḤADĪTH EIGHT	57
COMMENTARY	58

ḤADĪTH NINE	58
COMMENTARY	59
ḤADĪTH TEN.....	59
COMMENTARY	59
ḤADĪTH ELEVEN	60
COMMENTARY	60
ḤADĪTH TWELVE	60
COMMENTARY	61
ḤADĪTH THIRTEEN	61
COMMENTARY	61
ḤADĪTH FOURTEEN	62
COMMENTARY	62
ḤADĪTH FIFTEEN.....	62
COMMENTARY	64
ḤADĪTH SIXTEEN	65
COMMENTARY	65
ḤADĪTH SEVENTEEN	67
COMMENTARY	68
ḤADĪTH EIGHTEEN	68
COMMENTARY	69
ḤADĪTH NINETEEN	70
COMMENTARY	70
ḤADĪTH TWENTY.....	70
COMMENTARY	71
ḤADĪTH TWENTY-ONE.....	71
COMMENTARY	72

ḤADĪTH TWENTY-TWO.....	72
COMMENTARY	72
ḤADĪTH TWENTY-THREE.....	73
COMMENTARY	73
ḤADĪTH TWENTY-FOUR.....	73
COMMENTARY	74
ḤADĪTH TWENTY-FIVE	74
COMMENTARY	75
ḤADĪTH TWENTY-SIX	75
COMMENTARY	75
ḤADĪTH TWENTY-SEVEN.....	76
COMMENTARY	76
ḤADĪTH TWENTY-EIGHT	76
COMMENTARY	77
ḤADĪTH TWENTY-NINE	77
COMMENTARY	78
ḤADĪTH THIRTY.....	78
COMMENTARY	79
ḤADĪTH THIRTY-ONE.....	79
COMMENTARY	79
ḤADĪTH THIRTY-TWO.....	79
COMMENTARY	80
ḤADĪTH THIRTY-THREE.....	81
COMMENTARY	81
ḤADĪTH THIRTY-FOUR.....	81
COMMENTARY	80

ḤADĪTH THIRTY-FIVE	82
COMMENTARY	82
ḤADĪTH THIRTY-SIX	83
COMMENTARY	83
ḤADĪTH THIRTY-SEVEN.....	84
COMMENTARY	84
ḤADĪTH THIRTY-EIGHT	85
COMMENTARY	86
ḤADĪTH THIRTY-NINE	86
COMMENTARY	87
ḤADĪTH FORTY	87
COMMENTARY	87

MUQADDAMAH OF 'MISBAHUL QARI'

91



TRANSLATOR'S INTRODUCTION

All praise is for Allāh, the Exalted, alone and may His choicest blessings be upon our Master and Leader, Muḥammad, the Seal of the Prophets.

The publication in your hands is a translation of our late teacher, Ḥaḍrat Shaykh Yūsuf Motālā's ﷺ treatise *Mushke Ḥijāzī*. It is key to note the following:

- Ḥadith within this publication have been translated directly from their Arabic source and not the Urdu translation. However, Ḥaḍrat Shaykh Yūsuf Motālā's ﷺ supplementary comments have been highlighted.
- Text contained within square brackets are my own to further elucidate a matter. Likewise, I have included a translator's note in the footnotes wherever I felt further information was required.
- Muftī Taqī Uthmānī's (may Allah preserve him) translation, *The Noble Qur'ān*, has been used for all Qur'ānic verses.

I pray to Allah ﷻ that He accepts this work and make it a means of infinite reward for our kind-hearted Shaykh, Ḥaḍrat Shaykh Yūsuf Motālā ﷺ. May Allah ﷻ bless Hadrat Shaykh ﷺ, his family and raise their ranks in this world and the Hereafter.

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نحمده ونصلي على رسوله الكريم أما بعد

My elder brother, Ḥaḍrat Maulānā ‘Abd ar-Raḥīm ṣāhib ﷺ, wrote Ḥaḍrat Shaykh Zakariyyā’s نور الله مرقدہ discourses of *Ṣaḥīḥ Bukhārī* for three years consecutively whilst he remained in his service. Those who are organising *Sirāj ul-Qārī* are doing so of their own accord – may Allah ﷻ accept their determination and endeavour. May He make this religious offering a means of salvation for them in the Hereafter. *Āmīn*.

These honourable folk instructed that I write a few lines [as a preface] for *Sirāj ul-Qārī*. I believe that nearly half a dozen of Ḥaḍrat Shaykh’s ﷺ discourses of *Ṣaḥīḥ Bukhārī* have been published or are close to publication. First and foremost, from among the ‘forerunners’, Ḥaḍrat Aqdas Maulānā Sayyid Muḥammad Shāhid Sahāranpūrī (may Allāh ﷻ lengthen his excellence) had published Ḥaḍrat Shaykh’s ﷺ discourse [of *Ṣaḥīḥ Bukhārī*] by the aid of notes that belonged to numerous people; this was during the blessed life of Ḥaḍrat Shaykh ﷺ. May Allah ﷻ grant him a magnificent reward. Thereafter, a tradition started and many discourses are coming forth. May Allah ﷻ extend Ḥaḍrat Shaykh’s نور الله مرقدہ abundant knowledge through these individuals.

I thought [to myself], ‘What could possibly be missing from these discourses so that I may try and direct my focus towards it or indicate to it. Consequentially, I had noted [his] discourse of *Ṣaḥīḥ Bukhārī* inadequately, despite the fact that Ḥaḍrat Shaykh ﷺ sent a letter to Ḥaḍrat Maulānā Muḥammad Salīm ṣāhib, the Principal of Madrasa Ṣawltīyya stating:

“One of my dear ones, has saddened the people of his Madrasa by coming to me – this year, I did not intend to teach *Ṣaḥīḥ Bukhārī* due to edema but I am doing so only for him”.

تہی دستان قسمت راجہ سوداز رہبر کامل
کہ خضر از آب حیواں نشنہ می آرد سکندر را

*The empty-handed ones by destiny will not gain anything from a
perfect guide,*

Just as Khadir brings Alexander back thirsty from the elixir of life.

There wasn't any deficiency in anything that came from Ḥaḍrat Shaykh نور الله مرقدہ. Often, he would say it verbally and he would write it in his letters that 'You must know that there is no difference between you and Ṭalḥā in my eyes.' However, despite this, nobody could fulfil the wishes of Ḥaḍrat Shaykh ﷺ during his lifetime. Nor was anybody able to do any such work after his passing that would result in comfortably being able to face Ḥaḍrat Shaykh ﷺ in the Hereafter. May Allah ﷻ give [me] the ability to offer a sincere repentance for my previous life.

After much thought, my eyes turned to the margins of the notes. It came to my mind that I should choose from these historical and reformative statements and combine them with forty ḥadīth. This is because some of Ḥaḍrat Shaykh's نور الله مرقدہ statements may not have been published in [previous] discourses. Perhaps this had been the cause as the commentary of the ḥadīths would be restricted to academic discussions. The compilers may have documented it and discarded what I have collated below thinking it to be supplementary or topical admonitions.

However, in my undeserving opinion, the crux of the matter is that which the compilers had not written at the time of diction. I had emulated my elder brother, Ḥaḍrat Maulānā 'Abd ar-Raḥīm ṣāḥib ﷺ, by writing it down in the margins, and not in the main body [of the notes]. During academic discussions, an effort is made to jot down [the teacher's] words verbatim. However, reformative, spiritual and historical discussions would be written in the margins and at times, with brevity. It was truly the life and soul of the actual lesson.

ḤADĪTH FOURTEEN

عن ابن أبي أوفى رضي الله عنه قال: كنت مع النبي صلى الله عليه وسلم في سفر، فصام حتى أمسى، ثم قال لرجل: انزل فاجدح لي قال: لو انتظرت حتى تمسي؟ قال: انزل فاجدح لي، إذا رأيت الليل قد أقبل من ههنا، فقد أظطر الصائم

‘Abd-Allah b. Abī Awfā رضي الله عنه said, “I was with the Messenger of Allah صلى الله عليه وسلم on a journey; he fasted until it became dusk. Thereafter, he said to a man (Bilāl رضي الله عنه), ‘Dismount and prepare sawīq²³ for me.’ He replied, ‘Will you wait till nightfall?’ He رضي الله عنه said, ‘Dismount and prepare sawīq for me. When you see the night falling from this side, the fasting person [should] break his fast.’ ”²⁴

COMMENTARY

Maulānā Ashfāq ar-Raḥmān Kāndehlawī رحمه الله would leave dates at the time of *iftār* and would not consume anything until he had eaten tobacco filled paan. After eating paan, he would eat other things. In fact, I would quarrel a lot with him over this.

ḤADĪTH FIFTEEN

عن عائشة أم المؤمنين رضي الله عنها أنها قالت: أول ما بدى به رسول الله صلى الله عليه وسلم من الوحي الرؤيا الصالحة في النوم، فكان لا يرى رؤيا إلا جاءت مثل فلق الصبح، ثم حجب 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، فقال: فقلت ما أنا بقارىء، قال: فأخذني فغطني حتى بلغ مني الجهد، ثم أرسلني، فقال: اقرأ، فقلت: ما أنا بقارىء، فأخذني فغطني الثانية حتى بلغ مني الجهد، ثم أرسلني فقال: اقرأ، فقلت: ما أنا بقارىء، قال:

23 A porridge-like meal. [Trans. note]

24 *Ṣaḥīḥ Bukhārī* #1958, other narrations highlight that he beckoned with his finger towards the east. [Trans. note]

فأخذني فغطني الثالثة، ثم أرسلني فقال: (اقرأ بسم ربك الذي خلق، خلق الانسان من علق، اقرأ وربك الأكرم) فرجع بها رسول الله صلى الله عليه وسلم يرجف فؤاده، فدخل على خديجة بنت خويلد رضي الله عنها فقال: زملوني زملوني، فزملوه حتى ذهب عنه الروع، فقال لخديجة وأخبرها الخبر: لقد خشيت على نفسي، فقالت خديجة: كلا والله ما يخزيك الله أبداً، إنك لتصل الرحم، وتحمل الكل، وتكسب المعدوم، وتقري الضيف، وتعين على نوائب الحق. فانطلقت به خديجة حتى أتت به ورقة بن نوفل بن أسد بن عبد العزى، ابن عم خديجة، وكان امرأ تنصر في الجاهلية، وكان يكتب الكتاب العبراني، فيكتب من الإنجيل بالعبرانية ما شاء الله أن يكتب، وكان شيخاً كبيراً قد عمي، فقالت له خديجة: يا ابن عم! اسمع من ابن أخيك، فقال له ورقة: يا ابن 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 جذعاً، ليتني أكون حياً 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 نصراً مؤزراً، ثم لم ينشب ورقة أن توفي، وفتر الوحي

‘A’isha رضي الله عنها, the Mother of the Believers, said, “The first thing that began from Revelation to the Messenger of Allah ﷺ was in the form of good dreams. He would not see a dream except that it would come true like the clear daylight. Thereafter, seclusion was made dear to him. He would seclude himself in Cave Hirā’ wherein he would worship for a number of nights before desiring [to return to] his family and he would take provisions for this endeavour. Thereafter, he would return to Khadija رضي الله عنها and would prepare similar provisions. [This remained the case] until the Truth came to him whilst he was in Cave Hirā’. An angel came to him and said, ‘Read!’ I [i.e. the Messenger of Allah ﷺ] replied, ‘I am not one who can read.’ The angel seized me and squeezed me until I could not withstand anymore. He then let go of me and said, ‘Read!’ I replied,

‘I am not one who can read.’ The angel seized me and squeezed me a second time until I could not withstand anymore. He then let go of me and said, ‘Read!’ I replied, ‘I am not one who can read.’ The angel seized me and squeezed me a third time. He then let go of me and said, ‘Read!’ I replied, ‘I am not one who can recite.’ The Angel then said, ‘Recite with the name of your Lord who created (everything); created man from a clot of blood. Read, and your Lord is the Most Gracious.’ (Qur’ān 96:1-3) The Messenger of Allah ﷺ returned with the Revelation, his heart palpitating. He entered upon Khadīja bt. Khuwaylid ؓ and said, ‘Cover me! Cover me!’ Thus, they covered him until his fear was dispelled. He spoke to Khadīja and informed her of the news [i.e. what had happened]. He said, ‘I fear for myself!’ She replied, ‘Never! Allah will never disgrace you! Indeed, you maintain ties with kin, you bear the problems of the weak and destitute, you honour the guests, and generously assist people afflicted with calamity.’ Khadīja left with him until they reached Warāqa b. Nawfal b. Asad b. ‘Abd al-‘Uzza; he was Khadīja’s cousin who had been a Christian during the Days of Ignorance. He would write from the Gospel in Hebrew as much as Allah wanted him to write. He was an old man who had become blind. He said, ‘This [Angel] is the Secret Keeper (i.e. Jibrīl ؑ)– the one whom Allah sent to Mūsā! If only I was a young man during the time of your Prophethood. If only I am alive when your people exile you.’ The Messenger of Allah ﷺ said, ‘Will they exile me?’ He replied, ‘Yes. No man has ever brought that which you have come with except that he has been treated with hostility. And if I am alive on that day of yours, I will support you greatly.’ Thereafter, Warāqa died a few days after and Revelation ceased.²⁵

COMMENTARY

If someone were to question as to why the Noble Prophet ﷺ spent time prior to Prophethood in seclusion and later (post-Prophethood) busied himself in Jihad, the response would be: It is mentioned in a narration within the second volume of *Abū Dāwūd* that ‘Ā’isha ؓ

25 *Ṣaḥīḥ Bukhārī* #3

narrated, “The Messenger of Allah ﷺ would instruct me and I would place his provisions upon a camel. Thereafter, he would remain in the wilderness for some time. The Messenger of Allah ﷺ secluded himself in the Cave of Hirā’ for six months.” This is the evidence of the Sufis [i.e. in support of seclusion]. Those who are ignorant and bad mannered are dismissive of the enlightened idea of spiritual rectification. This is ignorance and a lack of knowledge.

HADĪTH SIXTEEN

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: فوالذي نفسي بيده، لا يؤمن أحدكم حتى أكون أحب إليه من والده وولد

Abū Hurayra ؓ narrated that the Messenger of Allah ﷺ said, “By He in whose Hand my soul lies. None of you truly believer until I am more beloved to him than his parents and children.”²⁶

COMMENTARY

It is a shame that we have not recognised the Messenger of Allah ﷺ. Nor have we recognised his teachings and whatever we have learnt, we do not act upon.

اے عشق خوش سودائے ما

O my love that I invested into,

اے طبیب جملہ علتہائے ما

O the physician to all my illnesses.

محبت چراغ است و پروانہ دل

محبت شراب است و پیمانہ دل

*Love is like alcohol; its goblet is the heart. Love is the light; its butterfly is the heart.*²⁷

محبت کند رنگ رخسار زرد

محبت ز پہلو کشد آہ سرد

26 Ṣaḥīḥ Bukhārī #14

27 The meaning here is that the heart floats around love like the way a butterfly flutters around light. [Trans. note]