

Revere Allāh through whom you demand things from one another, and (cherish the ties of) the wombs. Indeed, Allāh is ever-Watchful over you.»¹

«يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ۖ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ، وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ، وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا» الأحزاب ٧٠-٧١

«O you who believe! Revere Allāh and say just words. He will then rectify your deeds and forgive your sins. He who obeys Allāh and His Messenger has certainly achieved a great victory.»^{2, 3}

أَمَّا بَعْدُ، فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ،
وَحَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ (ﷺ)، وَشَرُّ الْأُمُورِ مُحْدَثَاتُهَا،
وَكُلُّ مُحْدَثَةٍ بِدْعَةٍ، وَكُلُّ بِدْعَةٍ ضَلَالَةٌ، وَكُلُّ ضَلَالَةٍ فِي النَّارِ.

Indeed, the best speech is Allāh's (ﷻ) Book and the best guidance is Muḥammad's (ﷺ) guidance. The worst affairs (of religion) are those innovated (by people), for every such innovation is an act of misguidance leading to the Fire.⁴

إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا
وَمِنْ سَيِّئَاتِ أَعْمَالِنَا. مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ.

Al-ḥamdu lillāh. Indeed, all praise is due to Allāh. We praise Him and seek His help and forgiveness. We seek refuge with Allāh from our souls' evils and our wrong doings. He whom Allāh guides, no one can misguide; and he whom He misguides, no one can guide.

وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ. وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

I bear witness that there is no (true) god except Allāh — alone without a partner, and I bear witness that Muḥammad (ﷺ) is His *abd* (servant) and messenger.

«يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ،

وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ» آل عمران ١٠٢

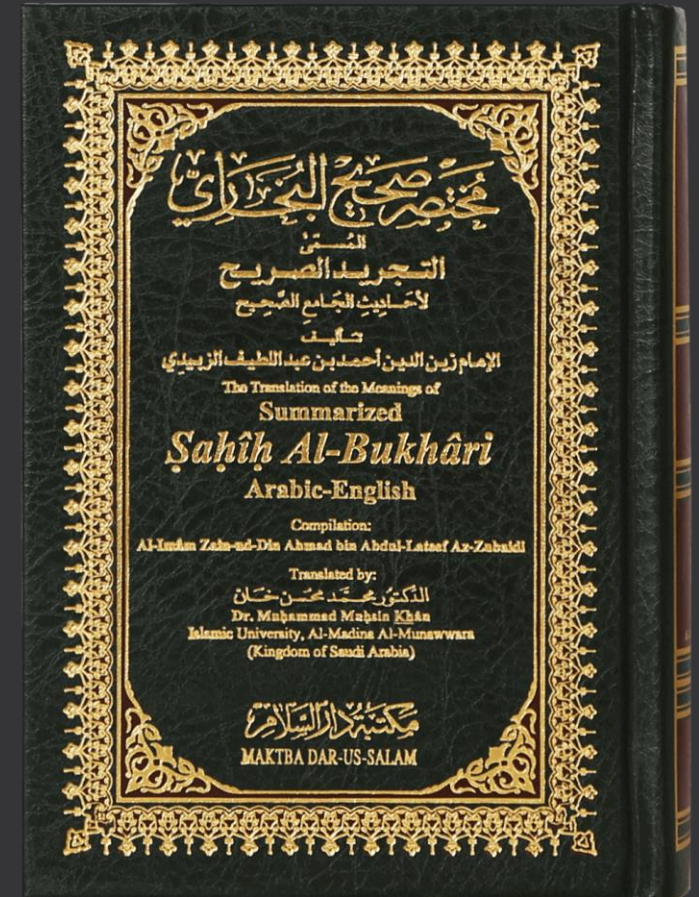
«O you who believe! Revere Allāh the right reverence, and do not die except as Muslims.»¹

«يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَحِدَةٍ، وَخَلَقَ مِنْهَا زَوْجَهَا، وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً، وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ، إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا» النساء ١

«O people! Revere your Lord who has created you from a single soul, created from it its mate, and dispersed from both of them many men and women.

Tajrid-us-Sarih

Summarized Sahih-ul-Bukhari



- Biographies
 - Sh AbdurRazzaaq al-Badr
 - Imam az-Zabidi
 - Imam Muhammad ibn Ismaail al-Bukhari
- Introduction to the Book
- Hadith

The background of the slide features two vertical panels showing the interior of a mosque. The left panel shows a close-up of a dome with a black and white checkered pattern and golden lights. The right panel shows a long, brightly lit aisle with a polished floor and a series of arches with similar checkered patterns.

Sh AbdurRazzaaq al-Badr

- Born in 1382 H in Zulfi, Saudi Arabia
- Son of Sh `Abdul-Muhsin al-`Abbaad (muhaddith of Madeenah)
- Doctorate in `Aqeedah
- Teachers: His father, Sh `Abdullah Ghunaiman, Sh Ali Nasser al-Faqeehi
- Professor at the Islamic University in Madeenah
- Teaches at the Prophet's masjid (after fajr)
- al-badr.net

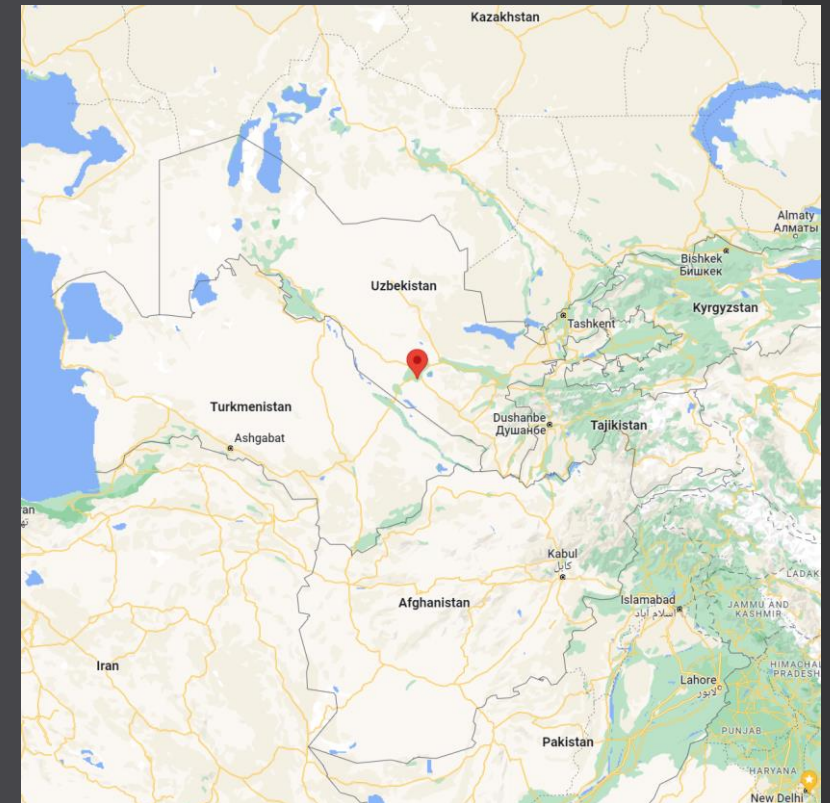
Imam az-Zabeedi

- Born in 812 H in Zabeed; died 893 H
- Zain-ud-Din Abil-Abbas Ahmed ibn Ahmed ibn Abdil-Lateef ibn Abi Bakr az-Zabeedi
- Father was a faqeeh; grandfather was a scholar of grammar
- Travelled to Makkah in 835 H



Imam al-Bukhari

- Born in 194 H in Bukhara, Khurasan (Uzbekistan)
- Full name: Abu Abdillah Muhammad ibn Ismail ibn Ibrahim ibn al-Mugheerah ibn Bardizbah al-Bukhari al-Ju'fi



Background

- Bardizbah (Persian, Zoroastrian, taken captive)
- Ismail ibn Ibrahim (scholar of hadith – Malik ibn Anas, Abdullah ibn al-Mubarak)
- Orphaned – mother raised him and taught him
- Started learning hadith aged 10
- Landowners (500 dirhams/month) – was free to study and travel
- Spoke Sogdian (type of Persian) at home
- Other interests: archery (only missed target twice!)

- (Political background – Abbasid caliphate)
 - Hadith forgery
 - Mu`tazilah / Rationalists (Christian/Greek influences)
 - Ahl-ur-Ra'i (reason and analogy in deriving rulings)
-
- Ahl-us-Sunnah wal-Jamaa`ah / Ahl-ul-Hadith:
 - Gave primacy to the Sunnah/Hadith
 - Allowed the preservation of Sunni Islam

Travels

- Age 16 – went for Hajj. Spent 2 years in Makkah and 4 years in Madeenah
- Also travelled to:
 - Baghdad
 - Basra and Kufa
 - Egypt and Syria
- Had more than 1000 teachers
- (Imam Ahmad in Baghdad)



Hadeeth

- Showed promise from an early age (corrected teacher; test of 100 hadith)
- First books:
 - Statements of Companions & Taabi`een
 - Biographies of Narrators (Tarikh ul Kabir)
- Collected 300,000 hadith; memorized 200,000 (with chains of narration)
- Also wrote:
 - Kitaab ud-Du`afaa
 - al-Adab al-Mufrad
 - Raf`-ul-Yadain
 - Khalq Af`aal-ul-`Ibaad

Saheeh

- Dream; suggestion of Is-haq ibn Rahawaih
- Magnum opus
 - 15 years
 - Selected 7275 hadith (2230 without repetitions)
- Books – 100; Chapters – 3450
- Same hadith in multiple chapters
- Chapter headings – sometimes had weaker hadith
- Saheeh – initially was controversial (first book of this type). Only became widely accepted about 50 years after his death.
- Awe-inspiring compilation / scholarship; Commentary and critique

Later life

- Neshapur – grand reception
- Problems from Sh adh-Dhuhali
- Accused of:
 - mistake in `aqeedah
 - keeping company with someone from ahl-ul-bid`ah
- Went back to Bukhara (Muslim stayed with him; Tirmidhi was also his student)
- Tahurid Emir – wanted special lessons for his sons – refused; had to leave
- “earth constricted for me”
- Died in Khartank on his way to Samarkand (256 H)

Introduction by az-Zabeeedi (with explanation by Sh AbdurRazzaaq)

Greatest blessing – being able to seek knowledge e.g. study hadith and act upon them:

- "May Allaah brighten the face of someone who hears my speech, comprehends it and memorizes it, and then passes it on just as he heard it."
- "Whoever follows a path seeking knowledge thereby, then Allaah will make easy for him the path to Paradise."
- "Whoever Allaah wishes good for them he grants him understanding of the religion"

Re: Sahih al-Bukhari:

- Best and most authentic book of hadith
- Scholars gave great attention to this (numerous explanations)
- Bukhari would write down each hadith in a state of wudhoo (after istikhaarah)
- Dream – walking in the footsteps of the Prophet ﷺ
- Comprehensive – belief, worship, manners, dealings/transactions

Organization:

- Books, Chapters and Chapter headings (Kitaab, Baab, Tarjamat-ul-Baab)
- Fiqh/Bukhari's view would be explained in the Chapter Heading
- Hadeeth would be repeated several times (up to x20) under different headings:
 - to extract different points
 - to have multiple strong chains of narration
- Time consuming and difficult to locate hadith – not always in most obvious place

Therefore summarized the book:

- Didn't have search apps!
- Removed chains of narration (did mention the Companion)
- Excluded weak or disconnected chains (in Chapter headings)
- Removed repeats
- Removed other quotations (from Companions, narrators etc.)

Sh Zabeedi mentioned his chain of narration to the book itself

Saheeh al-Bukhari

Book – The start of Revelation

Chapter:

How the Divine Revelation started being revealed to Allah's Messenger

وَقَوْلُ اللَّهِ جَلَّ ذِكْرُهُ: { إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ }

and the statement of Allaah ((Indeed We have sent revelation to you [O Muhammad] , as We did to Noah and the Prophets after him)) [4:163]

Compiling the revelation (Hadith of the Prophet ﷺ)

And he does speak from his desires. ((Nor does he speak from (his own) inclination. It is not but a revelation revealed)) [53:3-4]

Appropriate to go back to the beginning – of how the revelation first began

Wahee – ‘informing in a swift hidden manner’

That which was sent down on our Prophet ﷺ - different forms

1 (Actions & Intentions)

عن عُمرَ بْنِ الْخَطَّابِ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: " إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَّا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا، فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ "

Narrated 'Umar bin Al-Khattab:

I heard Allah'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 emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for."

For Bukhari – this hadith was in place of an introduction

Also wanted to connect the reader with the hadith straight away

Often scholars would start their books with this hadith – correct intention

Could exert great effort in seeking knowledge (a type of worship)

- but won't be accepted without the correct intention
- shouldn't seek knowledge for reputation or position etc. etc.

Difficult to rectify one's intention

Foundational hadith in Islam

Shaf'i – comes under 70 fiqh chapters

Action → reward

All actions – worship; worldly

Example of Hijrah

2 (How is Inspiration Revealed?)

عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ . رَضِيَ اللَّهُ عَنْهَا . أَنَّ الْحَارِثَ بْنَ هِشَامٍ . رَضِيَ اللَّهُ عَنْهُ . سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ كَيْفَ يَأْتِيكَ الْوَحْيُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَحْيَانًا يَأْتِينِي مِثْلَ صَلْصَلَةِ الْجَرَسِ . وَهُوَ أَشَدُّهُ عَلَيَّ . فَيُفْصِمُ عَنِّي وَقَدْ وَعَيْتُ عَنْهُ مَا قَالَ ، وَأَحْيَانًا يَتَمَثَّلُ لِي الْمَلَكُ رَجُلًا . قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا وَلَقَدْ رَأَيْتُهُ يُنْزِلُ عَلَيْهِ الْوَحْيُ فِي الْيَوْمِ الشَّدِيدِ الْبَرْدِ ، فَيُكَلِّمُنِي فَأَعْيِي مَا يَقُولُ " فَيُفْصِمُ عَنْهُ وَإِنَّ جَبِينَهُ لَيَتَفَصَّدُ عَرَقًا .

Narrated 'Aisha: (the mother of the believers) al-Harith bin Hisham asked Allah's Messenger 'O Allah's Messenger ﷺ, how is the divine inspiration revealed to you?' Allah's Messenger ﷺ replied, "Sometimes it is (revealed) like the ringing of a bell; this form of inspiration is the hardest of all and then it passes after I have grasped what is inspired. Sometimes the Angel comes in the form of a man and talks to me and I grasp whatever he says." 'Aisha added: 'I saw the Prophet ﷺ being inspired divinely on a very cold day and noticed sweat dripping from his forehead (as the inspiration was over).'

Forms in which revelation came to the Prophet ﷺ?

((And it is not for any human being that Allah should speak to him except by revelation or from behind a partition or that He sends a messenger to reveal, by His Permission, what He wills.)) [42:51]

1. Reveals directly to him – e.g. dreams
2. Allah speaking directly
3. Via a Messenger from the Angels (Jibreel)

Third type:

((Indeed it (the Qur'an) is the revelation of the Lord of all the worlds. The Trustworthy Spirit (jibreel) has brought it down. Upon your heart)) [42: 192-4].

1. Like the ringing of a bell – wouldn't see angel or hear words in a normal way
2. In the form of a man (e.g. hadith of Jibreel)
3. In his true form (600 wings)

Was difficult upon him – forehead would be dripping with sweat on a cold day

