

RAMADAN

IMMERSION



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Introduction

- The purpose of this class is to see the genius of Imam Al-Bukhari.
- To learn the words of the Prophet SAW through Imam Al-Bukhari.

The Life of Imam Bukhari

- His full name is Muhammad ibn Ismail Al-Bukhari.
- He was born in 194 A.H. and died 256 A.H.
- He was initially blind in his young age and his mother used to profusely make dua and cry to Allah SWT to cure his eyesight.
- One night in a dream, his mother saw Ibrahim AS giving her glad tidings that Imam Al-Bukhari had regained his eyesight.
- He was a pious and ascetic man.
- He was diligent in his salah, particularly in praying his sunnah and nawafil prayers, as well as qiyam al-layl and tahajjud.
- He learnt this from a very young age, as his mother frequently cried and prayed to Allah SWT to restore his eyesight.
- His father, Ismail ibn Ibrahim was a merchant and also a scholar of hadith but was not as well-known. He is said to have mentioned on his deathbed that he may have not contributed much to the world, but in all he possessed, there was not a single dirham in which had not been earned by his own in honest labor.
- This is where Imam Al-Bukhari got his integrity and honesty from, which are the most important qualities a scholar and narrator of hadith should possess.

The Inspiration Behind Sahih Al-Bukhari

- While he was studying under one of his teachers, Ishaq ibn Rahwayh, who was a great scholar of fiqh and hadith, and a well-grounded man in Islamic sciences, Ibn Rahwayh mentioned in passing, "I wish someone would compile a book of all the authentic hadith of the Prophet SAW."
- There were many fabrications of the hadith and weak narrations circulating at that time. Ibn Rahwayh was getting older. Therefore, he was unable to initiate the task himself.
- This became the turning point in Imam Al-Bukhari's life to set out on his mission. Ibn Rahwayh helped to inspire Al-Bukhari to devote his life to compiling Sahih Al-Bukhari which took approximately 17 years to complete.
- Two lessons derived from this:
 - We need to inspire people to do good while we do good ourselves.
 - Those that inspire others to do good, need to take the good as far as they can.

His Tragic Death

- Oftentimes we may think that if a person is righteous and is an imam, they will not have to go through hardships and calamities. However, Imam Al-Bukhari was no stranger to struggles.
- Towards the end of his life, Imam Al-Bukhari was slandered severely on a religious level and this destroyed his career.
- He was abandoned to the degree that only two people stood by him, Imam Muslim, the famous compiler of hadith and his scribe Muhammad ibn Abu Hatim. They were the two that communicated with him until he passed away in isolation.
- He went through such a difficult life that all he could think of was being reconnected with Allah SWT. He passed away in Shawwal, on the first day of Eid.

- On his last Ramadan, throughout the month, he kept making this dua to Allah SWT: "Oh Allah, as vast as this Earth is, it has become tight and congested upon me. So, take me back to You."
- An interesting fact is that in his own Sahih, he included this hadith narration by Anas ibn Malik in which the Prophet SAW said:

" لَا يَتَمَنَّيَنَّ أَحَدُكُمْ الْمَوْتَ مِنْ ضَرٍّ أَصَابَهُ، فَإِنْ كَانَ لَا بُدَّ فَأَعْلًا فَلْيَقُلِ اللَّهُمَّ أَحْيِنِي مَا كَانَتْ الْحَيَاةُ خَيْرًا لِي، وَتَوَفَّنِي إِذَا كَانَتْ الْوَفَاةُ خَيْرًا لِي."

"None of you should wish for death because of a calamity befalling him; but if he has to wish for death, he should say: 'O Allah! Keep me alive as long as life is better for me, and let me die if death is better for me.'"

- Despite his tragic death, Allah SWT proved his innocence. The innocent will always be proven innocent. Some, in their lifetime, like Aisha RA, while others after their death, as in the case of Imam Al-Bukhari.
- Those who had slandered Imam Al-Bukhari recognized the wrong they had done and repented to Allah SWT. Many frequently visited his grave to seek forgiveness and reconcile with him.
- For up to 400 years after his passing, there was a beautiful fragrance of musk emanating from his grave.
- Some lessons derived from this:
 - Every great person will go through hardships and calamities. The higher the level of iman, the greater the calamity and hardship.
 - Innocence will not always be proven in this lifetime, sometimes it will happen after death.
 - There are certain things that we may be knowledgeable of, but due to our circumstances and the hardships or calamities we face, we forget about the knowledge. Hence, we should surround ourselves with people who will remind us of that knowledge.
 - With the limited amount of time we have in our lives, we should hope and aspire for tawfeeq from Allah SWT.

- We must ask Allah SWT to give us the ability to go far with our hard work and gain acceptance amongst the people. This is what we witnessed in the work of Imam Al-Bukhari.
- Though Sahih Al-Bukhari was merely a book, it is considered the most authentic effort put forward by mankind. That is the level of acceptance Allah SWT granted his hard work.

Sahih Al-Bukhari

- Sahih Al-Bukhari is the name of the book but it is not the complete title of it. Although it is the name it is most commonly referred to.
- There are different books within Sahih Al-Bukhari. The first book inside it is كتاب بدء الوحي (The Book of Revelation). The book is called Kitab.
- Each book has chapter headings in it which are called باب
- Imam Al-Bukhari begins with بسم الله الرحمن الرحيم and then he puts the title of the book.

The Etiquette of Speaking and Writing

- In the etiquette of speaking, one should always begin with praising Allah SWT, as well as sending their salah and salam upon the Prophet SAW.
- One should say, 'Alhamdulillah Wassalatu Wassalamu A'la Rasulillah', or something along these lines as the Prophet SAW would do this when he spoke.
- In the etiquette of writing, begin with بسم الله الرحمن الرحيم and go to your content right away. The Prophet SAW used to practice this.
- For example, in his letters to Heraclius as well as in the treaty of Hdaybiyyah, he began with بسم الله الرحمن الرحيم

The First Hadith in The Book of Revelation

- The chapter heading is كَيْفَ كَانَ بَدَأَ الْوَحْيِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (How the Divine Revelation started being revealed to Allah's Messenger)
- When studying Sahih Al-Bukhari we will find a lot of the fiqh that Imam Al-Bukhari wants to convey to us comes in the chapter headings itself.
- A hadith consists of two parts:
 - Isnad - All of the names of narrators of the hadith
 - Matn - Text of the hadith
- The first hadith is:

" إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا، فَهِيَ هِجْرَتُهُ 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."

Why Did He Start With This Hadith?

- **Revelation is from Allah SWT**
 - The first reason was to show that a part of the revelation is the hadith of the Prophet SAW.
 - Revelation to Allah's Messenger SAW consisted of two types:
 - Quran – Spoken by Allah SWT, narrated by Jibreel to the Prophet SAW. It is preserved in wording and meaning.
 - Sunnah – The hadith which is spoken by the Prophet SAW. Its inspiration comes from Allah SWT. It is preserved in meaning.
 - Hadith Qudsi meanwhile, is one of the exceptions to the rule. It is not treated as the Quran but as a hadith even though its origin is from Allah SWT.
 - Imam Al-Bukhari shows us that the sunnah is a revelation from Allah SWT.

- The Prophet SAW does not speak from his own accord but from revelation to him. In the Quran, Allah SWT says:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ
إِن هُوَ إِلَّا وَحْيٌ يُوحَىٰ

Nor does he speak from [his own] inclination (53:3)

It is only a revelation sent down 'to him'. (53:4)

- In other verses, Allah SWT also mentions, "We have revealed to you the book (Quran) and the hikmah (the sunnah) of the Prophet SAW."
- **Giving Preference to The Quraysh**
 - The narrator in this hadith is Abdullah ibn al-Zubayr al-Humaydi, who was the most knowledgeable Quraishy teacher that Imam Al-Bukhari had.
 - We should give preference to Quraysh to show leadership. Imam Al-Bukhari wanted to implement this. Hence, the first narrator he narrates is from the Quraysh.
- **All Narrators Are From The Lands of Revelation**
 - Imam Al-Bukhari has a secret hidden code that scholars of hadith would recognize. He would prioritize hadiths based on the narrators who were from the lands of revelation, Makkah and Madinah.
 - In this isnad, Abdullah ibn al-Zubayr was from Makkah, Sufyan ibn 'Uyaynah was from Makkah and Madinah, Yahya ibn Sa'id Al-Ansary was from Madinah, Muhammad ibn Ibrahim al-Taymi, Alqamah ibn Waqqas was from Madinah, Umar ibn al-Khattab was from Makkah and Madinah.
- **The Importance of Intention**
 - He narrates the importance of intention as this is the point when the Prophet SAW embraces the fact that he is the Messenger of Allah SWT.
 - He has the intention that he is a Prophet of Allah SWT after revelation has come down.

- A man or woman will reach with their intentions that which their actions cannot reach.
- If we make lofty and noble intentions throughout our life, even if we are unable to achieve them, Allah SWT rewards us for our intention and action.
- As narrated in this hadith, on the authority of Ibn Abbas from the Messenger of Allah SAW, from what he has related from his Lord:

"إِنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ، ثُمَّ بَيَّنَّ ذَلِكَ، فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هَمَّ بِهَا فَعَمَلَهَا كَتَبَهَا اللَّهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِمِائَةٍ ضِعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ، وَإِنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هَمَّ بِهَا فَعَمَلَهَا كَتَبَهَا اللَّهُ سَيِّئَةً وَاجِدَةً".

Verily Allah ta'ala has written down the good deeds and the evil deeds, and then explained it [by saying]: "Whosoever intended to perform a good deed, but did not do it, then Allah writes it down with Himself as a complete good deed. And if he intended to perform it and then did perform it, then Allah writes it down with Himself as from ten good deeds up to seven hundred times, up to many times multiplied. And if he intended to perform an evil deed, but did not do it, then Allah writes it down with Himself as a complete good deed. And if he intended it [i.e., the evil deed] and then performed it, then Allah writes it down as one evil deed." [Al-Bukhari] [Muslim].

- The reward (of every deed) will be weighed out and measured out, except the reward for fasting and patience. Allah SWT says, "Only those who are patient shall receive their rewards in full, without reckoning"(39:10). Fasting is half of patience, hence, its reward is beyond what one might estimate and give a figure for.

What We Can Learn From This Hadith

- **The Concept of Sabab al-wurood**
 - For studies of the Quran, we utilize the concept of Asbab al-Nuzul, which signifies the reasons and circumstances why a surah was revealed.

- For the hadith, similarly, Sabab al-wurood, which signifies why a hadith was brought forth. Not all hadith would utilize this concept.
- In this particular hadith, it is mentioned that it has a Sabab al-wurood, narrated by At-Tabarani, as well as Sunan an-Nasa'i Sa'id ibn Mansur.
- There was a man that fell in love with this woman whose name was Umm Qais. He migrated from Makkah to Madinah for the sake of this woman to marry her.
- Migration is a great act of ibadah. However, because this man migrated for the sake of a woman, he missed out on the great reward of making hijrah for the sake of Allah SWT.
- Despite the man migrating for the sake of this woman, he gets rewarded for the sake of marriage. Because of this, he ends up being known as 'Muhajir Umm Qais'.
- **Analyzing The Hadith**
 - Part One: "The reward of deeds depends upon the intentions"
 - **إِنَّمَا** serves by exclusivity. This means that there is no action except there is an intention behind it.
 - We have to look at our intentions at all times in order for a deed to be accepted.
 - In summary, the first part of the hadith is about the acceptance of the deed.
 - Part Two: "Every person will get the reward according to what he has intended."
 - This shows the level of reward that one will receive for that deed.
 - It also establishes a concept in tafsir in which new meanings are given in the words of Allah SWT and His Messenger SAW instead of claiming them to be emphasis.
 - For example: In surah Al-Takathur, Allah SWT says:

كَلَّا سَوْفَ تَعْلَمُونَ , ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ

No! You are going to know, Then no! You are going to know. (102:3-4)

- Although these sentences seem like they are being repeated twice for the sake of emphasis, they establish a different meaning.
- As Allah SWT is the most knowledgeable and the wisest. Meanwhile, the Prophet SAW was given the gift of Jawami'-al-Kalim, which means concise speech. Hence, scholars established this principle of repetition with a difference of meaning.
- Establishing a new meaning for the repetition is more befitting for Allah SWT and His Messenger SAW than claiming it to be emphasis.
- Through this we establish that the second part of the hadith is about the level of reward one will receive for their deeds.
 - For example: When we pray, we must ensure our intention for salah is sincerely for the sake of Allah SWT and in accordance with the sunnah of the Prophet SAW.
 - As the Prophet SAW said, “ صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّ ” (Pray as you have seen me praying)” Therefore, in order for the deed to be valid and accepted, it has to meet these conditions.
- Every man will have that which he intends. And this can be implemented in all facets of life.
 - For example: Two men walked into the masjid after the azan of fajr. Both pray two raka'ah, but one gets more reward than the other despite the exact actions and recitations.
 - The reason for this is, one man simply fulfilled the standard obligation of praying, while the other had the intention of praying his sunnah prayers as well.

- This is to show that the level of reward that one gets is much greater even if actions are the same depending on the intention that one has.
- Part Three: "So whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for."
 - The Prophet SAW introduces us to the topic of hijrah.
 - Hijrah is an emigration from one land to another land. However, on the most basic level, hijrah is to leave that of which Allah SWT has made haram.
 - A mandatory hijrah, is like the hijrah at the time of the Prophet SAW in which all of the believers had to migrate from Makkah to Madinah.
 - Therefore, if one lives in a land in which they are unable to practice their Deen, it becomes obligatory to migrate to a land where they can.
 - The Prophet SAW also shows us that hijrah can be done for many reasons:
 - Whoever migrates for the sake of attaining this dunya, for a better livelihood, or migrates for the sake of marriage etc., then their hijrah will be for that which they migrated for.
 - He emphasizes that even when it comes to worldly matters, we must try our utmost best to have noble and righteous intentions behind them.
 - For example: We should sleep for energy to wake up for prayer and please Allah SWT. Always add a religious intention to our worldly intention.
 - As Muadh ibn Jabal said: "I pray and sleep, and I hope that Allah will reward me for my sleep as well as for my prayers."

- He had the intention of seeking reward for the sake of Allah. This teaches us the importance of making all our worldly actions and interactions by having a good intention.

Other References

- For further biographies of Imam Al-Bukhari's life, watch these videos:
 - [Life of Imam Al-Bukhari by Imam Omar Suleiman](#)
 - [Life of Imam Al-Bukhari by Shaykh Yasir Qadhi](#)
 - [Biography of Imam Al-Bukhari by Shaykh Navaid Aziz](#)