

MIFTAAH SEMINAR IN THE FOOTSTEPS OF IMAM BUKHARI



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SESSION 1

Hadith Authentication

- **Need for Authentication**
 - Sahabah were the most reliable in transmitting hadith.
 - Later generations were looser in transmission, prompting scholars to develop strict methods to ensure authenticity.
- **Two Pillars of Hadith Authentication**
 - **Isnad (Chain of Transmission):**
 - Every hadith must include the source and chain of narrators.
 - **Al-Jarh wa al-Ta'deel (Narrator Criticism):**
 - Biographical evaluation of narrators (reliable, unreliable, strong/weak memory, etc.).
- Example:
 - a. A hadith narrated through Imam Bukhari includes three transmitters: Ibrahim, Yazid, and Salama.
 - b. All three are deemed reliable, making the hadith acceptable.

Levels of Hadith Reliability:

1. **Sahih:** Fully authentic, meeting all requirements.
2. **Hasan:** Sound, but of slightly lower strength.
3. **Da'eef:** Weak; narrators may have poor memory or reliability issues.
4. **Mawdoo:** Fabricated (false hadith).
5. **Mutawaatir:** Mass-transmitted, narrated widely.

Hadith Preservation

1. Oral Transmission

- Relied on memorization (main method of the Sahabah).
- Most Sahabah were unlettered; only a few knew how to read/write (e.g., Zaid ibn Thabit, Abu Huraira, Abdullah ibn Masood, Aisha RA).

2. Written Transmission

- Developed gradually through different stages of hadith compilation.

Stages of Written Hadith Preservation

1. Era of the Sahifa

- Writing that was written with memory aids.

2. Era of Musannafat (Structured Collections)

- Books with organization and structure (e.g., table of contents).
- Example: *Al-Muwatta* of Imam Malik, among the earliest hadith collections, included hadith and statements of Sahabah and Tabi'oon.

3. Era of Musnads

- Focused only on hadith of the Prophet ﷺ.
- Example: *Musnad Ahmad* by Imam Ahmad ibn Hanbal.

4. Era of Sunan Collections

- Well-structured, organized by chapters.
- Examples: *Sunan al-Tirmidhi*, *Sunan Abi Dawood*, *Sunan Ibn Majah*, *Sunan al-Nasa'i*.

5. Sahih Movement

- Around 250 AH: Scholars compiled only rigorously authenticated hadith.
- Resulted in comprehensive collections of sahih hadith.
- Spearheaded by Imam al-Bukhari (*Sahih al-Bukhari*).

Early Life

- Lost his father at age **2–3**, raised by his mother and brother.
- Became ill around age **3–4** and temporarily lost his eyesight, later restored.
- At **6 years old**, after regular school, he would attend the *kuttab*; quickly surpassed peers in Arabic, fiqh, and hadith.
- Education & Scholarship
 - Main Teacher in Bukhara: Abu Hafs al-Kabir (a Hanafi scholar).
 - Once he corrected his teacher on a sanad (chain of narration) while still a child, proving his strong memory and understanding.
 - After this, he was asked to sit next to his teacher in class.
 - Earned the title “**al-Kabsh al-Natah**” (the little bull).
- By **16 years old**, he began traveling outside Bukhara to seek knowledge from scholars across different regions.

Adult Years

- **1st Phase of Journey (Age 16 / 210 AH):**
 - Traveled with his mother and brother for Hajj.
 - On the way, in Baghdad, 10 scholars tested him with 100 altered hadith (chains mixed up).
 - He corrected every single one which showed his phenomenal memory.
 - After Hajj, his mother and brother returned to Bukhara, but he stayed in Makkah to study.
 - He only returned to Bukhara once more at the age of **50**.
- **Search for Hadith (2nd Phase):**
 - Stayed in Makkah for 2 years, then moved to Madinah.
 - At 18 years old, wrote his first book: *Qadaya al-Sahabah* (legal opinions of the Sahabah).
 - Traveled extensively in pursuit of knowledge:

- **Palestine:** Scholar Muhammad al-Firyabi was so impressed, he asked Imam al-Bukhari to teach his class.
- **Egypt**
- **Baghdad** (visited 8 times) where met Imam Ahmad ibn Hanbal.
- His travels continued for about **20 years**, until the age of 37, before visiting his family again.
- **His Memory:**
 - When asked how he achieved such a memory, he replied:
"Passion and consistent effort."
- **Turning Point (Age 37):**
 - Returned home and visited his teachers.
 - Traveled to **Khurasan** and **Nishapur**, where his teacher Ishaq ibn Rahawayh suggested compiling only authentic hadith (*Sahih*).
 - Soon after, Imam al-Bukhari had a dream:
 - He was swatting flies away from the Prophet ﷺ.
 - Interpretation: His mission was to protect the Prophet ﷺ from fabrications and lies.
 - Inspired by his teacher's advice and the dream, he committed to compiling only **authentic hadith**.
- **Major Works:**
 - Dedicated **16 years** to compiling *al-Jāmi' al-Musnad al-Sahih* which was famously known as **Sahih al-Bukhari**.
 - Authored around **30 other books**, including:
 - **Al-Tarikh al-Kabir:** Biographical work detailing over 10,000 narrators, foundational to the science of *al-jarh wa al-ta'deel*.
- From age 16 to 55, Imam al-Bukhari traveled extensively, studied, and authored multiple works.
- His legacy: establishing Sahih al-Bukhari as the most authentic book of hadith after the Quran.

His Demise

- **Return to His Homeland (Age ~55):**
 - Returned to Nishapur, receiving an unprecedented welcome.
 - Faced jealousy and propaganda from rival scholars.
 - People tried to trap him with controversial questions, twisting his answers.
 - Tensions grew, forcing him to consider leaving.
- Conflict in Nishapur:
 - One scholar declared that anyone who studied under Imam al-Bukhari should cut ties with him.
 - **Imam Muslim** rejected this injustice, returning all his teacher's notes and declaring his loyalty to Imam al-Bukhari.
- **Exile and Continued Trials:**
 - Stayed in Nishapur for 3 years before leaving.
 - Went to **Balkh**, but was told he could only teach under restrictions but he refused.
 - Went to **Bukhara**, but the governor demanded private teaching for his children.
 - Imam al-Bukhari refused, stating: *"The knowledge of Allah and His Messenger is public. Whoever wishes may attend in the masjid."*
 - As a result, he was banned from teaching there.
- **Final Days:**
 - Traveled to Nasaf, then toward Samarqand at the request of family.
 - In the last 10 days of Ramadan, while in Khartang (a small village near Samarqand), he fell ill.
 - On the final night of Ramadan, after breaking his fast, he made du'a:

قَدْ ضَاقَتْ عَلَيَّ الْأَرْضُ بِمَا رَحُبَتْ

"O Allah, the earth has become tight on me despite its vastness. Take me back to You."

- He stood, removed his turban, walked a few steps, then collapsed, reciting the **kalima** as he passed away.

- **Passing:**

- Passed away on the night of Eid, after breaking his fast.
- Fulfilled the hadith of the Prophet ﷺ:

“For the fasting person are two joys: at the time of breaking fast, and when meeting his Lord.”

- Buried with only a few attendees, but within two generations, his book *Sahih al-Bukhari* became revered as: **“The most authentic book after the Book of Allah.”**
- His life began with trials (losing his father and eyesight) and ended with trials (rumors and exile).
 - Like the Prophet ﷺ, his mission was marked by hardship but sealed with honor and legacy.

Sahih al-Bukhari

- Full title: *Al-Jami' al-Musnad al-Sahih*.
- Contains about **7,500 hadiths**.
- Covers a **wide range of subjects** with the highest level of authenticity.

Subject Distribution

- Fiqh (Islamic law): 55%
- Adab (manners/etiquette): 11%
- History: 11%
- Tafsir (Quran commentary): 7%
- Riqaq (spiritual softeners): 4%
- Aqeedah (creed): 4%
- Ashrat al-Sa'ah (signs of the Last Day): 1%

Types of Hadith Included

- Usool (foundational hadith).
- Corroborating reports (supporting narrations).

First Hadith: Intention

Isnad:

حدثنا الحميدي عبد الله بن الزبير قال حدثنا سفيان قال حدثنا يحيى بن سعيد الأنصاري قال أخبرني محمد بن إبراهيم التيمي أنه سمع علقمة بن وقاص الليثي يقول سمعت عمر بن الخطاب رضي الله عنه على المنبر قال سمعت رسول الله صلى الله عليه وسلم يقول

Hadith Text:

إنما الأعمال بالنيات وإنما لكل امرئ ما نوى فمن كانت هجرته إلى دنيا يصيبها أو إلى امرأة ينكحها فهجرته إلى ما هاجر إليه.

- **Chapter begins:** *How revelation began to the Prophet ﷺ.*
"Actions are only by intentions, and every person will have what they intended..." (Umar ibn al-Khattab, RA).
- **Reason for starting with this hadith:**
 - Intention is the foundation of all actions.
 - Without correct intention, knowledge and deeds are meaningless.

Final Hadith: Tawheed & Aqeeda

- Final chapter: *On Allah's Justice on the Day of Judgement.*
"باب قول الله تعالى ونضع الموازين القسط و إن أعمال بني آدم و قولهم يوزن"

Isnad:

حدثني أحمد ابن مشكاب حدثنا محمد ابن فضيل عن عمار ابن القعقاع عن أبي صنعه أبي هريرة وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم

Hadith Text:

كلمتان خفيفتان على اللسان، ثقيلتان في الميزان، حبيبتان إلى الرحمن: سبحان الله وبحمده، سبحان الله العظيم

"Two words are light on the tongue, heavy on the scale, beloved to the Most Merciful: SubhanAllahi wa bihamdihi, SubhanAllahil'Atheem." (Abu Huraira, RA).

- **Reason for ending with this hadith:**
 - Deeds must not only be with the right intention, but they must also be meaningful before Allah when weighed on the Day of Judgement.