

MIFTAAH HADITH INTENSIVE

SESSION 4

Hadith and Fiqh

- There are tiers of hadith that we can use to derive rulings of fiqh.
- Tier #1: Mutawātir
 - A hadith that is classified as mutawātir stands on the same footing as the Qur'an in its authority.
 - All scholars agree that a mutawātir hadith is qaṭ'i (definitive) in terms of its sourcing and is used to derive rulings from.
 - It is irrevocable; its words do not change. Even if the words may differ, the meaning is the same.
 - It has the power to abrogate a verse of the Qur'an.
 - For example, the timing of salah was established through a tawatur hadith.
- Tier #2: Mashhūr
 - A hadith that is classified as mashhūr is conveyed by two or three or more narrators in every generation; it is a famous narration.
 - It is rarely contentious but it is not mutawātir. Scholars agree that a mashhūr hadith ḡannī in terms of its sourcing, meaning, it is probable, but not certain.
- Tier #3: Ahad
 - It is a solitary hadith also known as Khabar al-Wahid; one narrator in every generation.
 - A majority of scholars will have disagreements in terms of deriving rulings of fiqh from an ahad hadith.

- The narrations are at the same level of authority but it boils down to giving preference of one over the other due to principles.
- An example of Khabar al-Wahid:
 - Abu Hurairah reported the Prophet (ﷺ) saying, "When a dog drinks out of a vessel belonging to any of you, he must wash it seven times". (Bukhari and Muslim)
 - Despite this hadith, there are other narrations that state it should be washed three times. In addition, the amal of the Companions was to purify themselves three times.
 - Nevertheless, the hadith is still accepted and can be applied. It falls under the category of istihbab, mandub or mubah. Meaning, it is encouraged to be more cautious and wash seven times.
 - This hadith was narrated after the impermissibility of dogs was established. However, the last ruling of the Prophet (ﷺ) was to wash it three times.
- Each madhhab has different conditions when basing their fiqh off its narrations.
- Imam Abu Hanifa has three conditions:
 - That the narrator does not practice in contradiction to what he is narrating.
 - For example, Abu Hurairah narrates a hadith about washing the bowl that a dog drank out of seven times but Abu Hurairah himself only washed it three times.
 - That the subject matter of the hadith is not something applicable to most people/happens often.
 - If something related to religious matters is narrated by one companion, but it is relevant to everyone, then it creates some doubt. For example, the hadith of Ibn Umar about raising hands in salah.
 - That the narration does not contradict the general principles of the shariah if the narrator is not a faqih.

- For example, reciting the Surah al-Fatiha in salah. The Prophet (ﷺ) consistently recited it in his prayers and therefore, it is an established practice which cannot be contradicted. However, it can be supplemented as the Qur'an says, "So recite what is easy from it and establish prayer (73:20)."
- Imam Shafi'i has four conditions:
 - The narrator is reliable.
 - The narrator is knowledgeable about the matter he is narrating.
 - The narrator has precise recollection of the narration.
 - The narration is not in contrast to other widely narrated ahadith.

Mishkat al-Masabih: Heart Softeners

- Mishkat al-Masabih is one of the fundamental books of hadith which contains approximately 6,000 narrations.
- Some scholars are of the opinion that those who master this book in detail would not need to study hadith beyond it.
- It is a comprehensive selection of hadith and it is a combination of two books.
- Imam Baghawi originally wrote Al-Masabih:
 - He categorized the narrations into two sections: Al-Fasl al-Awwal (first section) collected from the Sahihayn and labeled them sahih (the authentic), and in Al-Fasl al-Thani (second section) those collected from the other books (Ad-Darimi, Ahmad, Al-Bayhaqi and others).
 - He did not reference the source.
 - He did not mention the isnad of the hadith.
- Imam Khatib at-Tabrizi refined the book by making three major changes:
 - He referenced the source for every hadith in the book (i.e. Bukhari, Muslim etc.)
 - He added a name of the Companion who narrated in the sanad.
 - He added a third section which consisted of athar (from the sahabah and tabi'un) and other ahadith that he felt fit into the chapter.
- There are many weak narrations and some questionable narrations in it, but this book gained the acceptance of the scholars and is cherished thoroughly in the Muslim world.

- Many commentaries were written on it. The most famous Arabic commentary is Mirqat Al-Mafatih Sharh Mishkat Al-Masabih by Al-Mula 'Ali Al-Qari. Al-Hadis is an English translation and commentary of Mishkat Al-Masabih by Maulana Fazlul Karim.
- Both Imam Baghawi and Imam at-Tabrizi were fiqh scholars of the Shafi'i madhhab.
- Kitab ar-Riqaq refers to Heart Softeners. These are hadith of the Prophet (ﷺ) that would soften the heart – meaning, they pertain to turning away from worldly pleasures and desiring for the Hereafter.

Hadith #1

- There are many blessings we have from Allah and if we were to enumerate them, it would be impossible.
- It is through the act of gratitude that we will be able to fulfill the right due to Allah for the blessings He has showered upon us.
- Imam Ghazali points out that in order for gratitude for Allah's blessings to be complete there are three stages:
 - 1. Ilm (Knowledge)
 - Having the knowledge or acknowledging that every blessing is from Allah.
 - The first blessing and sign of Allah's blessing is that He has given us the ability to recognize His blessings.
 - 2. Hal (State)
 - Once a person acknowledges that the blessing is from Allah, they will experience a state of gratitude.
 - 3. Amal (Deeds)
 - After the first two, now a person is able to express gratitude through their actions.
 - This can be expressed in three ways:
 - Shukr bi'l qalb: Gratitude expressed by our inner feeling of what is in our heart.
 - Shukr bi'l lisan: Gratitude expressed by tongue. For example, saying 'Alhamdulillah'.
 - Shukr bi'l-badan wa'l-arkan: Gratitude expressed through the body and limbs in our good deeds and actions.

- Acknowledging Allah's blessings requires dhikr. When a person remembers Allah frequently, then it becomes easier for them to connect everything around them in the universe to Allah.
- This is why in the Qur'an and Sunnah, dhikr and shukr are frequently mentioned side by side. Only then can we perfect our worship.
- The two blessings narrated in this hadith:
 - **صِحَّة** Good health: We have to value our wealth. When we have good health, we often waste it.
 - **فَرَاغ** Free time: We have to value our time. If you cannot take control of our time, we are wasting our most important asset that you need on this journey.
- We can indulge in some luxury and leisure but it shouldn't be what defines us.
- There is a connotation in this hadith of a transaction that when it comes to the interaction that people have with these blessings, they are losing out on that transaction.
- People only understand the value of a blessing once it no longer exists. Hence, these are reminders to never take our blessings for granted.
- The chapter begins with this hadith to help us draw closer to softening the heart. And the vessel for this change to occur is within our time and our health.

Hadith #2

- If we were to compare all the material this dunya has to offer to all the blessings and promises Allah has stored in the Hereafter, the example would be like someone dipping their finger into the sea – the moisture will be little due to the vastness and depth of the ocean.
- This hadith reminds us not to over invest in the material world. Those who commit to the dunya, it comes at a cost.
- Everything that distracts us from Allah is considered ghaflah. However, if the material world takes us to Allah, it is praiseworthy.
- The material possessions of this world are necessary for human existence. What matters is how we engage in it.
- The dunya is beneficial as long as we are able to control it and not let it enter into our heart.

- Whatever this material world has to offer, when we look at it, we look at it as that which distracts from Allah and that which attracts to Allah.
- For example, while sightseeing, one can either look at the mountains and be distracted or be reminded of Allah.
- This is a reminder not to get caught in the charm of the dunya as what awaits us in the Hereafter is much greater and more rewarding.

Hadith #3

- In this hadith, the Prophet (ﷺ) divides good deeds into two categories; those performed by a believer and a disbeliever.
- When a believer does a good deed, Allah rewards them in the dunya; contentment, barakah etc. and in the akhirah, there will be rewards awaiting them.
- When a disbeliever does a good deed, they will see its benefit in the world but there will be no reward for them in the Hereafter.
- To benefit from reward of the Hereafter, the condition is iman. However, there are narrations that tell us that a disbeliever will benefit from their good of this world in the Hereafter – not in the form of Jannah, in the form of takhfif al-ahzab.
- For example, Abu Talib left this world without entering into the folds of Islam but he dedicated his entire life protecting the Muslims and serving the Prophet (ﷺ). Hence, Allah will show Him grace by reducing the severity of his punishment in the Hereafter.

Hadith #4

- If a person were to see the torture and torment of the fire of hell they would run away from it. Whereas, if a person were to see the beauty of Jannah they would run towards it.
- The road to Jannah comes with challenges and difficulties along the way. But if one remains patient and forbearing to overcome those struggles, they will get there.
- There are undesirable things we need to face and overcome in the dunya. When a person withdraws from worshiping Allah, they immediately fall into the trap of shahwa.

- Two main temptations in the dunya to be mindful of:
 - 1. Carnal passion
 - 2. Appetite
- Giving in to our temptations will make us lose our sense of direction between right and wrong, moral and immoral, ethical and unethical, and so forth.
- When a person gets caught up in their temptations, it will become a cycle. They will continuously feed their desires to the point that they lose their value as a human being and turn into animals.
- There is no sin that a person cannot return from in terms of their relationship with Allah, but it requires more work – there needs a spiritual reform.

Hadith #5

- This hadith is brief in its words but very deep in its meaning. It is meant for reflection.
- The world that we live in is actually a prison as it locks us in, prevents us from reaching our potential, and strips us away from our freedom.
- We will always be loyal to someone. But we have to question where our loyalty lies – either with the human being or the Creator of the human being.
- According to Shaykh Abul Hasan Ali Nadwi, Surah al-Kahf is the solution to fitnah because Dajjal is the epitome of materialism. He is everything that the Qur'an and hadith has warned us about.
- We are a materialistic nation and materialism is widespread because people are abandoning Allah and leading a God-centric way of life. It is faith versus materialism.
- Reciting Surah al-Kahf reminds us that all the causes and effects are on one side – everything will do whatever Allah commands it to do. Its message is perfectly presented in this verse:

وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا إِلَّا أَنْ يَشَاءَ اللَّهُ

And never say of anything, "I will definitely do this tomorrow," without adding, "if Allah so wills!"
(18:23-24)

- We have to break the loyalty we have to the material world. There has to be a greater purpose to all of this. Once we limit ourselves here, we will just keep running after it until our time's up and then the truth will hit us.

وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِّنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ

And whatever good you put forward for yourselves – you will find it with Allah (2:110)

The Life of Imam Bukhari

- Muhammad ibn Ismail Al-Bukhari was one icon of knowledge who was instrumental in not only preserving hadith but he served as a beautiful example for all of those who came after him.
- Imam Bukhari's life is an example of not only what a person can do with their talent but also an example of what knowledge looks like, what seeking knowledge looks like and what commitment to knowledge looks.

His Early Life

- Imam Bukhari was born 194 AH in Bukhara. Shortly after his birth his father, Ismail, passed away.
- His father was a pious man and a prominent muhaddith who was extremely diligent in preserving hadith. He had seen Imam Malik, Abdullah ibn Mubarak, Hammad ibn Zaid.
- One of his contemporaries, Imam Abu Hafs Al-Kabir, who was his close friend and one of his teachers, was with Ismail in his last moments. At the time of his death, he (Ismail) said: "There is no Dirham of my money that comes through illegal or doubtful acts."
- Due to Ismail's halal earnings, he left a sizable inheritance for his family but this also led to the piety of his offspring.
- Imam Bukhari lost his eyesight in early childhood and his mother made excessive and constant du'a for her son as there was no cure for his blindness. One night she saw Ibrahim AS in her dream – giving him the glad tiding of his vision; and he was fully cured.
- He had memorized the Qur'an at a young age. At the age of nine or ten, he was inspired with memorizing hadith and this became a passion for him.

- In his early period of acquiring knowledge, he went to muhadditheen in his area to listen to hadith but he never wrote anything down. Allah had blessed him with a photographic memory.
- At age eleven, when he was in the gathering of one of the muhadditheen in the area, he was able to correct a chain that was narrated.
- One of the earliest scholars Imam Bukhari greatly benefited from was Abdullah ibn Muhammad al-Ju'fi – he was the progeny of Yaman al-Ju'fi.
- Imam Bukhari similarly carries the nisba al-Ju'fi because Yaman al-Ju'fi was the man who brought Islam to Bukhara and his family accepted Islam at his hands. Hence, it was the custom to continue carrying the nisba.
- He was also known as Al-Hadith al-Musnadi because he had the greatest collection of those Musnad that have an unbroken chain to the Prophet (ﷺ) which he used to narrate.
- At the age of sixteen, he had memorized all the major compilations of hadith that were available at that time. He also ventured outside of Bukhara to learn – he had memorized and learned all of the fiqh views.
- In 210 AH, he performed the hajj with his elder brother Ahmad and his mother. After completing his hajj, he stayed on to further his education with the scholars there and shortly after, his brother passed away.
- Imam al-Humaydi, one of his teachers, was the greatest student of Sufyan ibn 'Uyaynah, who was a prominent student of Imam Zuhri.
- It was during his stay in Madinah that he compiled his first works. The first book that he compiled was a book on the verdicts of the Sahabah and Tabi'i.
- Then, he wrote At-Tarikh al-Kabir, which was a huge compilation containing nearly 20,000 biographies of hadith narrators. He would wait for nights that were well lit by the moon and sat at Masjid Nabwi to compile this book.
- He returned but then continued traveling to Basra, Iraq, Sham, Egypt, Khorasan and he also performed hajj every year. He was privileged to be acquainted with muhadditheen of various generations.
- During this time, everyone notices his skills and talent as well as his power of retention that his teachers endorsed his ilm – they appointed him to narrate hadith and people started taking hadiths from him.

- Many tried to challenge his memory. One day, some scholars recited 100 hadiths and unbeknownst to him, the chains of narration of the hadith were mixed and matched with the actual texts of the hadith. Each scholar would read the hadith and ask if he knew them, he replied no for all 100. When the scholars finished narrating, one by one, he began to repeat all the incorrect hadith in their order to the same scholar who narrated it and pointed out the exact error of narration – and left everyone in shock.

His Character, Uprightness and Piety

- His scribe, Muhammad ibn Hatim, reports that Imam Bukhari used to wake up very frequently at night. Every time, he would light the lamp by flint, make some remarks on a certain hadith, before going back to sleep. One night, he did this 25 times. "I said to him once, 'Why do you not call me to attend to this task instead of taking all this trouble yourself?' He said: 'You are a young man and you need your rest. I do not wish to disturb you.'"
- Imam Bukhari was an expert archer, and his scribe said, "I only saw him miss his target twice". Once, while they were out shooting, his arrow struck the peg of a bridge and it broke the peg. He sent his men to tell the owner, to first ask permission to allow them to repair the bridge or tell them the cost to repair it, and secondly, to forgive them for this mistake. The owner was a pious man. When he learned that this was Imam Bukhari, he said, "All my wealth and my property should be sacrificed on him". Imam Bukhari was so happy that the man forgave him, and so he went to a gathering of ilm and narrated 500 hadith to his students and gave 300 Dirhams to charity as gratitude.
- Imam Bukhari also participated in the construction to build an inn for wayfarers. Once, when he was hauling bricks with all the workers, about 100 people showed up because everyone wanted to be a part of it.
- Imam Bukhari had a business in which he would invest as a silent partner. He would give his money whereby someone would invest on his behalf and merchandise would be sent and deals would be made and people would pick it up wholesale and, in this way, he would carry out his expenses. Once, a group of merchants came to him and offered 5,000 Dirhams for the merchandise. He told them to come back tomorrow without committing anything nor closing the deal.

- The next day, before that first group came back, another group of merchants came and offered him 10,000 Dirhams for the merchandise. He did not accept their offer because he felt bad that he had made an intention the previous night to sell it to the first group.
- Imam Bukhari had a piece of land that he used to rent out to a farmer for 720 Dirhams a year. Once a year at the time of harvest, the farmer who was using that land would bring one or two cucumbers of a specific type that he liked. He accepted the gift and would give him a gift of 100 Dirham for those two cucumbers.
- There was a man who owed Imam Bukhari a huge debt of 25,000 Dirhams. When he and his students were at one city, they came to find out that the man who is indebted to him is nearby. They informed Imam Bukhari and suggested that he confront the man, or ask the governor of the area to intervene, or write a letter to him, but he disapproved of all their suggestions to not frighten the man. He replied, "I will never ever give up my Deen for someone else's dunya." Meanwhile, the man had found out that Imam Bukhari was in a nearby town, so he went off further away to another town but the students tracked him down and they wrote letters to the merchants there. The merchants who were very fond of Imam Bukhari intervened and they spoke to the local authorities and they arrested this man. When they called Imam Bukhari to claim his debt, he was very upset with his students but they had to agree to a settlement. So, he said, "I'll settle for a repayment of 10 Dirhams per year from a debt and let him go."
- His scribe was going to purchase a house for 920 Dirhams. On the day that he was going to make the payment, Imam Bukhari called him to see his wakil – he gave him money for the payment of his house. When his scribe refused to accept it, he said, "When I look at the treatment of the Ansar for the Muhajireen and the brotherhood that they had, it brings in me the fear that I could be held accountable in the sight of Allah because of all the work that you do for me. So, please accept this." After he accepts the money and they continue working, his scribe makes a request, "My request to you is that I would like to gift you a thousand Dirhams. Can you please accept it." Imam Bukhari was now compelled to accept his gift but told him to buy fruits at the market. He goes out and buys Imam Bukhari's favorite fruits.

- Imam Bukhari was once traveling on a ship for several weeks and befriended a man who came to know that he had a pouch of a thousand Dinars. The man devised a plot to steal the pouch by telling the guards that he lost it. They searched everywhere but could not find the pouch. When they were getting off the ship, he told Imam Bukhari, "You and I both know that you had that money. What did you do with it? How did you hide it?." He answered, "Did you think that I am going to allow my reputation to be tainted for a thousand Dinars. The whole world looks up to me because of my authenticity and my integrity. I have a reputation of preserving the hadith of the Prophet (ﷺ) and people trust me with that. What you did would lead to me being accused of theft and to me that is more precious than all the treasures in the world. So, I threw it overboard. Even if it was more than a thousand Dinars, my reputation is worth more."
- Imam Bukhari related, "I've never backbitten anyone. The moment I read that backbiting is haram, since then, I have never backbited anyone. I hope to stand in front of Allah in such a state that no one can take me to account for anything wrong that I've done to them." When someone in the audience questioned what he wrote in At-Tarikh al-Kabir whereby he criticized narrators, he replied that he merely reported from the previous scholars and it was an amanah when conveying about the Prophet (ﷺ), and this was similar to what the Prophet (ﷺ) himself had done.
- Once, Ishaq ibn Rahwayh, his teacher, came to see him when he fell ill. His teachers were aware that he fasted frequently. So, he asked if he had kept his fast or stopped fasting. Imam Bukhari told him that he did not fast and began narrating a hadith to his teacher a riwayat he did not have which relayed about not fasting during sickness.
- In Ramadan, Imam Bukhari would finish the Qur'an daily before maghrib. And then he would gather all his students and he would make du'a because at every completion of the Qur'an, there's a du'a that's accepted. For tarawih, he would recite 20 ayah until he completed the Qur'an. And in tahajjud, he would read anywhere from one-third to half of the Qur'an every single night. This was his practice throughout his life.

- He was known for eating very little as eating less is a way to build memory and preserve memory. His student said he ate two to three almonds a day. Once, he became sick and they examined his urine. The physician said, "It looks like this person has not been eating properly and he does not use any condiments. He's eating the driest rawest things and he doesn't have a proper diet." When he was told about the results, he admitted to not eating any condiments for the last 40 years. When he was advised to eat some condiments as his treatment, he said, "The best I can do is have a lump of raw sugar with my bread, but I'm not going to go beyond this."

His Teachers' Testimonials

- Ismail ibn Abi Uwais once asked Imam Bukhari for a favor to go through his entire collection of hadith, to review them and sift them out. He said, "In exchange, I will give you my entire property and on top of that, I will be grateful to you until the end of my life." Whenever he would narrate a hadith, he would tell his students that these are the hadith that Muhammad had selected from my collection.
- Imam Bukhari related, "I never felt inferior or insufficient in front of any of my teachers except for Ali ibn al-Madini." When someone relayed this comment to Ali ibn al-Madini, he commented, "Leave his statement." In other words, he is just saying that out of humility as he has never seen anyone like Imam Bukhari in his life, so forget about him.
- Another one of his teachers, Bundar, says, "He is the most knowledgeable of all Allah's Creation in our time."
- When he was 18, Imam Bukhari visited Imam al-Humaydi. At that time, he was having a debate with another muhaddith over a particular hadith. Imam Bukhari was told to make a verdict, and it favored Imam al-Humaydi.
- Ishaq ibn Rahwayh took Imam Bukhari's At-Tarikh al-Kabir and showed it to a governor of that area, Abdullah ibn Tahir and said, "Should I show you a work of magic. Look at this book that my student has compiled."
- Abdullah ibn Muhammad Al-Musnadi al-Ju'fi relayed, "Imam Bukhari is an imam. Whoever does not see him as such, should be suspected in their Deen and there is something wrong with their Deen."
- Imam Ahmad ibn Hanbal said, "Khorasan has not produced a man like Imam Bukhari."

His Sahih

- The original name of his work is Al-Jami Al-Musnad Al-Sahih Al-Mukhtasar Min Umur Rasul Allah Sallá Allah Alayhi Wa-Sallam Wa-Sunanihi Wa-Ayyamihi الجامع المسند الصحيح المختصر من أمور رسول الله صلى الله عليه وسلم وسننه وأيامه), which means "The shortened authentic (sahih) collection with isnads from the affairs of the Messenger, peace be upon Him, and His traditions and His days". Now, it is referred to as Sahih al-Bukhari.
- He compiled Sahih al-Bukhari in the Haram and Makkah. Before writing down anything, he would make wudu' and prayed two rak'ah.
- For the chapter titles, he would sit by the grave of the Prophet (ﷺ). The whole of Sahih al-Bukhari revolves around the chapter titles. He would make ghusl and pray istikhara before writing them down.
- The chapter titles that he has placed are not just topics, but rather each chapter is designed to prove a point or to refute someone or to make a correction or to express his ijtiḥad in a particular matter – he is a mujtahid in fiqh and hadith.
- For this book, he has his own methodology in approaching, his own methodology in ascertaining the authenticity of a narrator and the authenticity of a narration.
- The condition that he has placed for this specific book is stricter and more stringent than was used for any other book.
- He was inspired to write this book after his teacher Ishaq Ibn Rahwayh said, "If only you would compile a book of only authentic narrations of the Prophet (ﷺ)."
- His greater objective is to prove specific points whether it is in relation to beliefs, worship or historic events like the seerah of the Prophet (ﷺ).
- At every single chapter title, he is trying to prove something – it needs to be deciphered. Hence, from this perspective, Sahih al-Bukhari is the most complex book of all the hadith compilations.
- It is a book to sharpen our minds. It pushes the limits of a person's ability to think, fact check, research and form the right conclusion. It is as if he's challenging us to figure out his purpose of compiling the narrations as such.

- Scholars have extracted 70 principles that are used to decipher the meaning of the chapter title and what it is that he's trying to prove through the hadith that follows it, from over 3,400 chapter titles.
- He brings his own unique methodology. For example, many times, under the chapter title, he does not put any hadith but a verse of the Qur'an, and sometimes, he will bring statements of a tabi'i, some are left blank etc.
- The rest of the book was compiled in different places; Bukhara, Iraq and wherever he was at that time. This process took many years – roughly over a decade or more to complete this book.
- This book has such widespread acceptance due to his piety as well as his acceptance in the sight of Allah.
- Not only was this a very exhausting exercise from an intellectual perspective, from the amount of time and energy that he put into it, but it was also an act of worship for him because he was constantly turning to Allah throughout the process.

The End of His Life

- Towards the end of his life, when he arrived in Nishapur, Muhammad ibn Yahya Ath-Thuhli gave him a grand entrance. He set up tents for miles outside the city like pavilions to honor his arrival. Imam Muslim who was from Nishapur says, "I have never seen the people of Nishapur welcome anyone into their city in this way the way Imam Bukhari was welcomed."
- Muhammad ibn Yahya Ath-Thuhli advised his students to sit and learn hadith from him – the crowd became so large that it was hard to manage. As a result of this, Imam Ath-Thuhli's students began reducing in numbers and this created animosity.
- Imam Bukhari and Imam Muhammad had some difference of views which predated this issue. Some troublemakers who raised the question about their different stance on the Qur'an had misinformed Imam Muhammad about Imam Bukhari's response during the gathering.
- Imam Muhammad became upset and shunned Imam Bukhari. He was accused of spreading false information about the religion and being a deviant. Hence, he was expelled from Nishapur and returned to Bukhara.

- Imam Muslim, who was also a student of Imam Muhammad showed solidarity towards Imam Bukhari. He sent back the thousands of narrations he had compiled from Imam Muhammad and stated, "I will never narrate anything from you."
- In Bukhara, Imam Bukhari was pressured by the governor to give private lessons to his children – but he refused to do so and told them to attend his lessons in the masjid.
- A movement was created by the upset governor, with support from people of Nishapur, until Imam Bukhari was forced out of his home city. This was a great trial for Imam Bukhari.
- He traveled and settled in Kharteng, a village on the outskirts of Samarkand. Before his passing, he made du'a: "O Allah, the earth, despite its vastness, is becoming narrow and troubling me greatly, so take me back to You".
- With news of Imam Bukhari's passing, hundreds of thousands of people flocked his janazah.
- Where he was laid to rest, a beautiful fragrance emanated from his grave. Many people started scooping up handfuls of dirt that the soil around his grave became empty – and because this happened frequently, they had to build a wall around it.
- Despite the wrongful accusations and judgments about him, Allah proved every one of them to be wrong. His book remains the gold standard for what is hadith and no one can take that away from him.
- Today, the entire ummah collectively have nothing but love and reverence for him. This is not his achievement but what Allah gave to him.

Sahih Bukhari: Chapter on Faith

- Imam Bukhari and Imam Muslim both structure the beginning of their Sahih books with the chapter on faith (iman) as it is the essential aspect of our tradition.
- In his introduction to this chapter, Imam Bukhari gives a commentary on what constitutes iman; what makes a person a believer.
- Iman is built on three elements:
 - 1. Taqrir bil Lisan – Verbal affirmation of one's belief
 - 2. Tasdiq bil Qalb – Firm belief in one's heart
 - 3. Amal bil Jawarih – Practical implementation through one's limbs

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- There are different levels of iman for every believer. The beauty and excellence of their faith is based upon these different levels.
- Iman increases and decreases depending on the output of one's good deeds.

Hadith #1

- This hadith was narrated in Madinah, near the ninth year post-hijrah.
- It was the narration that the Prophet (ﷺ) would use to welcome people in the fold of Islam, whereby he taught them the fundamentals of our faith.
- The five pillars of Islam are the foundation of our faith; it certifies that we are believers.
- To solidify our iman, we need to do good deeds and hence, these five pillars are our building blocks.

Hadith #2

- بِضْعُ – Can refer to any number from three to nine from three to nine
- سِتُّون – Sixty; The way that the translation says is more than sixty, anywhere between 63 and 69.
- There is a narration by Imam Muslim that says iman has 70 branches.
- There are different levels of iman. The highest is tawhid while the lowest can be removing something harmful from someone's path.
- Imam Bukhari chose this hadith to prove that iman should prevent a person from disobeying Allah.
- The more faith a person has, the more they are able to control their desires, temptations etc.
- A person's faith is entirely found in their ability to have haya (modesty). Haya is synonymous with iman.
- The weaker the iman, the weaker the haya of person – which then leads them to acts of disobedience.
- Haya comes from the same root as hayat (life). This indicates that a person's life is only truly a life worth living if they have haya in their life.
- We should be able to protect ourselves because of people because it does matter what people think about us and it does have an impact.

- Imam Ghazali says haya has three tiers:
- 1. Haya with the creation
 - A person who doesn't have haya will never seek tawba because once someone loses the idea of modesty, they become shameless and they start believing that they're not doing anything wrong.
- 2. Haya with the Prophet (ﷺ)
 - The Prophet (ﷺ) is informed of our amal.
 - The Prophet (ﷺ) has done so much for us. Hence, we would not want him to be heartbroken because of our weakness and our inability to seek tawba.
 - On the Day of Judgment, we want to meet him at the Kawthar and we would not let him lose respect for us.
- 3. Haya with Allah
 - We have to have the most haya in front of Allah.
- Three areas in which a person should have haya:
- 1. On the tongue
 - Refraining from backbiting, speaking too much etc.
- 2. On the thoughts
 - Before a sin becomes a sin, it was always a what a thought.
 - In order to protect our thoughts, we have to protect our senses, our environment (i.e. the places we go to and people we surround ourselves with).
- 3. On the limbs
 - Haya needs to be manifested in how we use our limbs.
 - We need to use the blessings Allah has given us in a manner that pleases Him, knowing that He is watching us.

Hadith #3

- Iman and amal go hand in hand. Meaning, a proof of a person's iman lies in their acts of submission and goodness.
- Our actions are what allows iman to grow. This is why we have to be wary of our tongues and be careful with the words that we say.
- Allah speaks about the worst type of people who will face the harshest punishment in the deepest valley of Jahannam.

- As Muslims, we have to make people feel safe and comfortable around us.
- For example, in gatherings, people can trust that we won't harm them physically or hurt them with our words.
- Every action has to begin with intention when it comes to our ibadat. Therefore, we should make an intention and never compromise our actions.

