

XII. BOOK 67 – THE BOOK OF MARRIAGE

CHAPTER 18

A freed lady under a slave

- In Islam, if a slave wishes to marry another slave they may do so with the permission of the masters. Once the marriage contract is completed the master of the female slave no longer has a right to her, sexually, as he normally would.
- Normally, a master is allowed to have sexual relations with any of his unmarried female slaves.
- If any child is born to the master from his slave, the child is considered exactly the same as his child from one of his wives. They have the same rights and are equal in inheritance if they are of the same gender.
- Any slave who bears a child for her master can never be sold after the delivery and is set free upon the death of her master.
- Any child born from the marriage of two slaves belongs to the master of the female slave.

5097. 'A'ishah narrated, "There were three laws (revealed) because of Barirah: she was freed, so she could make a choice; and the Prophet (صلى الله عليه وسلم) said, 'Wala' belongs to the one who frees;' and once the Prophet (صلى الله عليه وسلم) entered the house while there was a pot on the stove, but he was given bread and a condiment, so he asked, 'Didn't I see a pot?' so he was told, 'It was meat that was given as charity to Barirah, and you don't eat charity!' to which he said, 'It is charity for her, and a gift for us.'"

- 'A'ishah purchased Barirah from her previous owners and decided to free her. Her previous owner insisted that they retain the wala', but the Prophet (صلى الله عليه وسلم) denied them this.
- 'A'ishah wanted to free a slave and she got to know Barirah, who was the slave of one of her neighbors. 'A'ishah liked her so she decided to purchase her from her masters and then free her. She told this to the masters of Barirah who made the condition that upon her freedom, Barirah's loyalty (wala') would belong to them. 'A'ishah told this to the Prophet who informed her that the loyalty belongs only to the one who freed the slave. The wala' of Barirah would therefore belong to 'A'ishah and not her former owners.
- Wala' is a concept that existed before Islam and Islam came and codified.
- Wala' – A client relationship between the former slave and the one who freed him/her. Al-Wala' plays a role in many areas of Fiqh, especially in the topic of inheritance. If a former slave passes away leaving no inheritors, the inheritance goes to the one who has his/her wala, i.e. the one who freed him/her.
- The Prophet did not accept or eat any sadaqah or charity. In this instance Barirah, who would volunteer in the house of 'A'ishah, was given some meat as charity. She cooked the meat in the house of the Prophet. When the Prophet was given his food he did not see any meat so he asked about it since he had seen the meat cooking. He was told that this was charity for Barirah. The Prophet then explained that even though it was charity for Barirah she could do with it whatever she wants and so it is a gift from her.

- Once a person gives charity to someone who is eligible, whatever they decide to do with it is their own right. They can choose to use it for themselves or give it to someone else. The one who gave the charity has no right to monitor what happens to his charity after it is given.
- The choice mentioned in this hadith refers to Barirah's choice whether she wanted to remain married to Mughith or not, after she had been freed by 'A'ishah. The only time the woman has unconditional right to divorce her husband is when she is freed from slavery and he still remains a slave. In this case there is no need for a court or Khula'.

XIII. BOOK 68 – THE BOOK OF DIVORCE

CHAPTER 15

The Choice of Freed-lady married to a slave

5282. Ibn 'Abbas said, "Barirah's husband was an African slave by the name of Mughith – he was a slave for such-and-such a tribe. And I remember him walking behind her in the alleys of Madinah."

CHAPTER 16

The Intercession of the Prophet for the husband of Barirah

5283. Ibn 'Abbas said, "Barirah's husband was a slave called Mughith – I still remember seeing him walking behind her, crying so much that his tears were on his beard! So the Prophet (صلى الله عليه وسلم) said, 'O 'Abbas! Aren't you amazed at how much Mughith loves Barirah, and how much Barirah hates Mughith?!'

And the Prophet (SAWS) said (to her): 'Why don't you take him back?'

She said, 'Are you commanding me, O Messenger of Allah?'

He (SAWS), 'No! I am just acting as an intercessor...'

So she replied, 'I have no need of him!'"

Gems:

The Prophet (صلى الله عليه وسلم)'s mercy to his companions was such that he even interceded for Mughith!

This incident is one of the most important incidents, from which we can take many lessons. Ibn Hajar comments that scholars have written treatises just on this hadith and some have derived over three hundred benefits and rules. The benefits can fall into many different categories: Fiqh, Aqeedah, Human Relations, etc.

Benefits derived by the Students of Durbah:

1. Mutual Love is essential for a marriage
2. Help to mend a relationship through a mutual outsider
3. The recipient of charity can do whatever they want with the charity
4. Meat is something good to eat
5. It is allowed to be romantic within the halaal realm

6. The blessings and importance of freeing a slave
7. Do not jump to conclusions. 'A'ishah assumed that the Prophet could not eat the meat instead of asking him.
8. Importance of obeying the commands of the Prophet. Barirah was willing to remain married to Mughith if the Prophet had commanded her to do so.
9. Walaa belongs to the one who frees
10. The Prophet does not eat from charity
11. We should accept gifts
12. A wife should serve her husband food
13. Love cannot be controlled. It is not in our hands to determine who we love or who we do not love
14. It is allowed to show emotions in public
15. It is possible to talk about others without it being considered as backbiting. The Prophet mentioned the factual scenario that he saw between Barirah and Mughith
16. Intervention – Try to help out in a situation where you might be able to solve a problem, even though you might not be asked to do so
17. A person should not be forced to marry someone they do not like
18. A freed female slave has the unconditional right to divorce her husband who is still a slave
19. Slaves are allowed to marry each other
20. Importance of giving charity
21. Asking questions to clarify the situation
22. It is allowed to speak to members of the opposite gender
23. A spouse should encourage the other to do good – The Prophet encourage 'A'ishah to free a slave
24. A gift should be shared
25. It is allowed for a woman to walk outside her house – Barirah was walking in the alleyways of Madinah
26. Many laws existed before Islam and were accepted and codified by the Shari'ah
27. One should not feel pressured to get married to someone – Even though this was the Prophet interceding Barirah was not pressured to stay in her marriage with Mughith
28. Sisters should not give false signals when they are not interested in a brother's proposal – Barirah did not even give Mughith a glance
29. The importance of honesty – Barirah was honest with herself and the Prophet and Mughith about her feelings
30. The generosity of 'A'ishah in freeing a slave
31. It is allowed to hate another Muslim for personal reasons as long as you do not transgress against their rights.

Additional Benefits mentioned by Sh. Yasir:

1. Usool al-Fiqh: The general rule is that the statement of the Prophet is a command unless an evidence shows otherwise. Barirah understood that the Prophet was commanding her so she clarified by asking him about this. Only when he affirmed that this was not a command did she refuse to take Mughith back.
2. Manners of the Sahaabha: Barirah was willing to sacrifice her own happiness if the Prophet commanded her to stay with Mughith.
3. Marriage: This is the only authentic instance in which the authority of the Prophet was questioned. This was done because Barirah felt that she was being pressured into marriage. No one should be pressured in a marriage that they are not comfortable with.

XIV. BOOK 77 – THE BOOK OF CLOTHING

Imaam Al-Bukhari has an entire book on the topic of what is allowed and what is forbidden for us in regards to our clothing. This is an essential topic for every single Muslim.

CHAPTER 76

A Menstruating Woman Combing Her Husband's Hair

- From this chapter heading we learn that a menstruating woman is not considered physically najis or impure. She is still allowed to touch her husband and service him as she normally would.

5925. 'A'ishah narrated, "I used to comb the Prophet (صلى الله عليه وسلم)'s hair (even) while I was menstruating."

- The service of 'A'ishah to the Prophet (صلى الله عليه وسلم)
 - 'A'ishah regularly serviced and took care of the needs of the Prophet (SAWS). We commonly hear the ahadith in which the Prophet would take care of his own affairs and mend his own shoes and clothes. These ahadith are very true but they are not there to negate the fact that 'A'ishah and the other wives of the Prophet regularly took care of him. The point of those ahadith is to show that the Prophet did not order his wives around the home, demanding them to do his bidding. However this does not mean that the woman sits back in the house doing nothing. Rather it is a sign of a good, loving and caring wife that she looks after and takes care of the needs of her husband and the household.
- The love between them.
 - We do not find in this hadith the Prophet commanding 'A'ishah to comb his hair. She is actually doing this out of her own love for the Prophet. We find many instances mentioned where the Prophet would be sitting in the masjid and in order to relax he would lean his head back into his house and place his head on the lap of 'A'ishah. In one instance he was in I'tikaaf, his body inside the masjid, and 'A'ishah was in her house combing and oiling his hair on her lap. This demonstrates for us the love that existed and should exist between husband and wife.

Gems:

In contrast to Ahl al-Kitab, a woman in her menses is not 'abandoned'.

- To this day there are factions of the Jews who believe that a woman in this state must sleep in a separate bed and even eat at a separate table. She is to be isolated from the rest of the family. Our Shari'ah is different and does call for us to abandon the women during this time. In fact we are shown quite the opposite from this hadith.

XV. BOOK 78 – THE BOOK OF MANNERS

- This book has two names: Kitaab al-Aadaab or Kitaab al-Adab.

- Imam al-Bukhari has a separate book entirely on this topic of manners. In order to differentiate this book from the Book of Manners found in his Saheeh, he called it Al-Adab Al-Mufrad. Al-Mufrad means 'by itself'.

CHAPTER 90

What is Permitted of poetry, prose, and propaganda poetry, and what is disliked.

- Poetry – Regular poetry
- Prose – Short powerful, eloquent sentences which do not necessarily rhyme
- Propaganda Poetry – Special genre of poetry that the Arabs would use to ridicule or make fun of their opponents. It would also be used to show their own superiority over their opponents.
- From the chapter heading we are immediately able to recognize the fiqhi position of Imam al-Bukhari: Not all of poetry, prose and propaganda poetry is allowed and not all of it is haram. There are some types of poetry that are allowed and others that are not. Though the following ahadith do not mention all three of these forms of poetry al-Bukhari tells us of his understanding regarding them.

وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ
 أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ
 وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ
 إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا وَانْتَصَرُوا مِنْ بَعْدِ مَا ظَلَمُوا
 وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ

And Allah says, "And the Poets – only the wayward follow them! Do you not see that they wander about in every valley? And they say things that they do not do? Except for those who believe and do good, and remember Allah frequently..." [26:224-7].

- Do you not see that they wander about in every valley? – The poets are only wasting their time going here and there. They do not produce anything of value.
- And they say things that they do not do? – The poets praise morals when they are the most immoral of people. They praise virtue when they are the most evil of people.
- Except for those who believe and do good, and remember Allah frequently – However, there is an exception to the majority of the poets. These are the ones who do as Allah سبحانه وتعالى has mentioned in this ayah. They do not waste their time nor do they say that which they do not do.

6145. *Ubayy b. Ka'b narrated that the Prophet (صلى الله عليه وسلم) said, "Verily, some poetry has wisdom!"*

- Notice that the Prophet is clearly praising some poetry.

6147. *Abu Hurayrah narrated that the Prophet (صلى الله عليه وسلم) said, "The most truthful line of poetry any poet ever uttered is the phrase of Labid, 'Indeed, everything, except for Allah, is of no value.' And Umayyah b. Abi al-Salt almost accepted Islam."*

- From this hadith we see that the Prophet was well aware of the poets of his time and their poetry. He was even able to quote one of them.

6149. *Abu Qilabah narrated from Anas b. Malik that the Prophet (صلى الله عليه وسلم) was once (traveling) with some of his wives, and Umm Sulaym was with them, and he said, "O Anjashah! Slow down...be gentle with the crystal glasses."*

Abu Qilabah (a taabioon) said, "So he (صلى الله عليه وسلم) said something that some of you would have found worthy of criticism."

6153. *Al-Bara' b. 'Azib said, "The Prophet (صلى الله عليه وسلم) said to Hasssan b. Thabit, 'Write your poetry against them, and Jibril is with you!'"*

CHAPTER 92

Regarding the fact that it is disliked for a person to be immersed in poetry such that it prevents him from the remembrance of Allah, and knowledge, and the Qur'an.

6154. *Ibn 'Umar reported that the Prophet (صلى الله عليه وسلم) said, "Were the insides of one of you to be filled with pus, it is better than for it to be filled with poetry."*

Benefits to be Learned from Chapters 90 and 92:

- Most of poetry is lahwi and laghw, not all of it.
 - Immersing yourselves into poetry and becoming addicted to it is something that the Prophet strongly discouraged. He equated this with something disgusting. Therefore going to extremes with poetry is clearly discouraged and it might even reach the level of haram.
- The Prophet (SAWS) sometimes quoted poetry and listened to it, and encouraged others to write it.
- Hassan b. Thabit was the official poet of the Prophet (صلى الله عليه وسلم).
 - Hassan ibn Thabit was someone who had a great rank because of his poetry even though he had done things in Islam that were clearly not correct. This shows us that you can do good and bad and still be a good person overall.
 - Hassan ibn Thabit was not known for his bravery. In fact the opposite is true. In some instances he was actually left with the women because he did not have the courage to be with the army.

- Even with these drawbacks Hassan ibn Thabit had a blessing that none of the other Sahabaahs had and because of this the Prophet preferred him in this area over all the other Sahaabahs. He was blessed with a very eloquent tongue and the gift of poetry.
- In this instance Quraish had written some lines of poetry against the Prophet. When they reached the Prophet in Madinah he ordered Hassan to reply to these lines. Hassan informed the Prophet that he did not know the genealogy of Quraish. The Prophet then ordered Abu Bakr to help Hassan in this area. The Prophet then told Hassan to make sure that he is careful in his criticism because he himself is from the Quraish. Hassan replied that he would extract the bad of Quraish like the non-edible seeds are extracted from the food and throw them back to the Quraish while leaving with the Prophet the good of Quraish. After this incident Hassan ibn Thabit became the official poet of the Prophet.
- The importance of using the cultural methods of one's time to defend Islam.
 - From this entire incident we learn that the Prophet approved the use of the very same poetry that the Quraish was using. The poetry and music of each era and place has distinct rhythms, tones and scales which differentiate them from others. Hassan ibn Thabit was using the exact same musical characteristics that the Quraish was using in their poems. He used the rhythm and rhyme of his times to compose his poetry. Today in our society we have a different tone and rhythm. The styles of speaking and the mannerisms of writing prose and poetry are different from the era of the Hassan ibn Thabit. The Shari'ah allows every culture to use the scales or meters and the rhythm and rhyme of the times as long as they remain halaal:
 1. No Profanity, no vulgarity in the content
 2. No string or wind instruments.
 - There are some concessions relating to the duff or drum.
 Once these conditions are met we cannot consider this as imitation of the Kuffar. According to the Shari'ah it would be acceptable and maybe even encouraged if it is doing the modern day equivalent of what the poetry of Hassan ibn Thabit did.
 - The Ummah is in need of many different expertise. We are in need of much more than just religious scholars. We are in need of Muslim Rap Stars. We need people who will be able to reach audiences which would not normally be exposed to the religious scholars.
- How the Prophet (صلى الله عليه وسلم) described women...
 - The Arabs were known for their outer harshness. To praise women or to even kiss their own children would seem almost feminine to them. Abu Qilaabah is telling the taba' taabioon that they would never think of using romantic or poetic language to describe their wives but the Prophet had no shyness in mentioning such a beautiful phrase to describe women.
 - By the description of the Prophet it is implied that in their general dealings with women, men should be gentle and caring. The emotions of women are more easily hurt than those of men. A single inconsiderate word might have a devastating effect on them. Men should therefore treat them, both physically and emotionally, more gently than they would another man.

XVI. BOOK 81 – THE BOOK OF HEART-SOFTENERS

- This is one of the best and most important books in Saheeh Bukhari. Books such as this can be found in many of the other works of Hadith.
- You do not need to be a scholar to benefit from such books.

- In fact it might be better if one skips all the other books and starts with this one and then moves on to others.
- This book shows us the correct or academic spirituality. We will learn from it the correct ways of getting closer to Allah سبحانه وتعالى.

CHAPTER 30

Let one look at someone who is lesser than him, and not someone who is higher

6490. Abu Hurayrah narrated that the Prophet (صلى الله عليه وسلم) said, "When one of you sees someone who has been blessed more than him in money or appearance, then let him look at someone lesser than him, whom he has been preferred over."

- The two greatest jealousies are: money and good-looks (men and women)
 - The number one jealousy of a man is money and possessions. The first thing he sees in another man is his house and his car and his watch. He immediately starts comparing himself to that person.
 - The number one jealousy of a woman is beauty. Whenever she sees another woman she immediately starts to compare herself with her.
- How great the world would be if we all practiced this habit!
- Whatever you have, there are people above you and below you. Also, those whom you think are above you will not realize they are blessed, just like you do not realize you are blessed with respect to those who are below you!
 - Even if you are Bill Gates there are others who are more blessed than you. They might have more perfect families or better people skills. No one person has all of the blessings of this world.
 - There are people who would die to have what you have. Some would give anything to feed their families three times a day or to live in peace without bombs going off all around them. These people look at you desiring what you have while you are jealous of someone else who in turn is jealous of another. Every single one of use is blessed beyond our own imaginations. We should thank Allah سبحانه وتعالى and be content with what He has given us.
 - A man once came to Hassan al-Basri complaining about everything in his life. He complained about his food and his house and every other thing he could think about. Hassan al-Basri asked him if he would give him 100,000 dinars if he took his eyesight away. The man immediately refused. Hassan al-Basri then asked him if he would give him his legs or his hands or his health. The man again refused. Hassan al-Basri then said, 'I see that you are a walking multi-millionaire but you don't think about it.'

Gems:

True happiness is the contentment of the heart.

- The Prophet said that the real richness is the richness of the heart.

- Happiness does not lie in the quantity of possessions that you possess. Happiness lies in your heart being satisfied with what you have. This is true contentment.

XVII. BOOK 90 – THE BOOK OF TRICKS

- In this book Imaam al-Bukhari wanted to refute certain notions which he considered to be tricks or loopholes that Legal Jurists would use to bypass the Shari'ah.
- This book is a bit controversial since most of the opinions he is refuting are from the Hanafi Madhab. Some of what he refuted was also from outside the Madhab.
- It is important for us to know that this is not a refutation of the Hanafi Madhab. Imaam al-Bukhari wanted to highlight those loopholes that were being used by the various madhaahib, which he considered to be completely wrong.

CHAPTER 1

Regarding leaving tricks, and that every person will get what he intended, in oaths and in all other issues.

6953: [Same as hadith 1]

Umar ibn al-Khattab narrated, 'I heard Allah's Messenger (صلى الله عليه وسلم) saying, "The reward of deeds depends upon the intentions, and every person will get the rewards 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."

- No matter how much you trick the people you will not be able to trick Allah سبحانه وتعالى since he is aware of your true intentions.
- The intention is paramount

CHAPTER 4

Tricks in Getting Married

- Al-Bukhari is telling us that he considers certain types of marriages as tricks and as such are not legal.

6960. Nafi' reported that Ibn 'Umar narrated that the Prophet (صلى الله عليه وسلم) forbade shighar.

Nafi' was asked what shigar was. He replied, "It is when a man married off his daughter or sister to another man in return for the daughter or sister of that man, without any dowry."

And some people said: If he worked out a trick to do shighar, the marriage is permissible, and the condition is invalid."

And he said for mut'ah: The marriage is null, and the condition is invalid.

And some other said: Both mut'ah and shighar are valid and the condition is invalid.

- Nafi' was the most famous student of Ibn Umar. He was in fact the slave of Ibn Umar before he decided to free him. He then became the greatest scholar of the taabioon in Madinah. Dignitaries and great scholars would all come to study at his feet, even though he was once a slave.
- Purpose of this chapter is primarily a refutation of some opinions and schools of law.
 - By considering the marriage to be permissible the door to the abuse of this ruling would be open
 - By comparing shighar to mut'ah, al-Bukhari is pointing out the inconsistencies between two rulings. In the case of mut'ah the time condition is invalid and so the entire marriage becomes null. In shighar the swap is invalid so the marriages should also be null.
- The adab of Imam al-Bukhari in saying 'Some people said...'
 - Imam al-Bukhari would never mention the name of the person he was criticizing.

Gems:

A 'trick' is an attempt to make the impermissible permissible though a play – but Allah knows the intention!

XVIII. BOOK 91 – THE BOOK OF INTERPRETING DREAMS

- In this book Imaam al-Bukhari mentions some dreams and the Prophet's interpretation of them.
 - The types of dreams (from Allah, from oneself, from Shaytan).
 1. Hadith an-Nafs – The whispering of the souls or what we ourselves imagine. These are dreams we have because of things we are thinking about. If we keep thinking about a specific car we might dream that we are driving that car. It is said that everyone experiences these types of dreams on a regular basis but most people do not remember them. The sign of this dream is that it does not remain in your memory. Every single one of us has woken up with a dream fresh in our mind but within seconds we completely forget everything about that dream. This dream is also linked to noises and other external factors. A cell phone might go off and in the dream you hear the fire alarm. This type of dream does not have any meaning and should be ignored.
 2. Adghaathu Ahlaam – Nightmares. A sign of a nightmare is that you wake up completely terrified. In these dreams a person sees something horrible happening to themselves or someone else. The Prophet has told us that nightmares are from Shaytaan. It is our duty to ignore them. Never act upon a nightmare. Shaytaan does not know the future and gets a laugh out of seeing you scared and acting irrationally. If a person sees a car accident in a dream they should not change their normal routine. They should not take the bus if they usually take the car. Shaytaan finds this to be something funny.
The Prophet told us that if a person sees a nightmare they should turn to their left and spit three times and say 'A'udhu billahi min ash Shaytanir Rajim'. If it is really terrifying you should pray two rakaats so that the shaytaan can leave you. However, you should never act upon them or read any symbolisms into them or tell anyone about them.
Once a man came to the Prophet and told him that he saw in a dream that his head was cut off and it was rolling in front of him whilst he was running behind it trying

to catch it. The Prophet told him, 'Oh so and so, do not tell us how Shaytaan made fun of you last night.'

3. A dream from Allah سبحانه وتعالى – A sign of this dream is that you remember certain parts of the dream very clearly. In many cases, such dreams are seen multiple times. These dreams from Allah سبحانه وتعالى are meant to predict something in the future. Sometimes they are meant to guide you away from a sin and towards a good deed. No dream from Allah سبحانه وتعالى will terrify you. But some dreams from Allah سبحانه وتعالى might make you scared of some sins but you will not wake up terrified. These dreams might be symbolic that you are doing something wrong and you should not do it. Allah سبحانه وتعالى's dreams that He gives us will always be positive. There will always be a moral to them.

These types of dreams from Allah سبحانه وتعالى are of two types:

- a. A person sees the future exactly as it will happen. Examples of this are Prophet Ibrahim seeing himself sacrificing Ismaaeel and Prophet Muhammad seeing himself performing tawaaf around the Ka'bah. This type of dream does not need an interpretation. In these cases put your trust in Allah سبحانه وتعالى that what you see will come to pass.
- b. Dreams of a symbolic nature. This is the more common type of dreams from Allah سبحانه وتعالى. Everything in the dream has a symbolic meaning. Every rock or tree has its own meaning. This is therefore the only type of dream in which interpretation is needed.

This interpretation is the only science of Islam that is not an academic science. Every single other study of Islam can be taught from Shaikh to student. There are no codified rules for this subject. It is therefore not possible to have encyclopedias on dream interpretation.

The ability to interpret dreams is a blessing given only to the one who Allah سبحانه وتعالى chooses. One of the qualities of these people is that they are the most truthful of people in their speech.

By looking at the interpretation of dreams done by the Prophet we can determine a few rough guidelines. However, the symbolisms mentioned by the Prophet do not necessarily have the same meanings for every single person and in every single place and culture and time. It is for this reason that there can be no books or encyclopedias of the interpretation of dreams. Any book written by a true scholar would only touch on the rough guidelines found in the seerah of the Prophet. The book on interpreting dreams attributed to Ibn Sireen is actually a fabrication by someone in the 7th century.

Chapter 18

Dragging one's garments below the ankle during a dream

7009. Abu Sa'id al-Khudri narrated that the Prophet (SAWS) said, "As I was sleeping, I saw people being presented to me wearing shirts. Some of them reached down to the chest, others were lower. And 'Umar b. al-Khattab was presented to me, and his garment was dragging behind him." They said: "And how did you interpret that, O Messenger of Allah?" He (SAWS) replied: "The religion."

- The purpose of al-Bukhari in this book.
- Symbolisms of dreams (things are not as they appear)!
 - From this hadith we see that a shirt may sometimes (not all the times) symbolize religion.
 - Note that the hadith does not literally say that Umar's clothes were below his ankle. However if his clothes is dragging behind him it will necessarily mean that they are below the ankles. The chapter heading is interesting since Imaam al-Bukhari was of the opinion that a man is never allowed to have his garments below his ankle. The point of the title, therefore, is that seeing something Haraam in a dream does not mean that it is bad. In fact, many positive dreams might have strange or maybe even semi-blasphemous icons in them. The classic example of this in our times is the incident of Sh. Bin Baz during a live Fatwa session on the radio. A woman called in saying that she had seen a dream which needed to be interpreted. She had seen a man doing tawaaf around the ka'bah naked. For the majority of us we would consider something like this to be a bad sign. Not only is a woman seeing a man naked but it is around the ka'bah. Many of us would associate this with Jaahiliyyah since this was how tawaaf was done by the Arabs of Jaahiliyyah. Sh. Bin Baz however immediately responded that this is great news. The woman asked if she should tell the person this. The Shaikh replied in the affirmative and told her the interpretation of the dream. The man in the dream is someone whose sins have been completely wiped away. The symbolism here is that when a person's hajj is accepted he will return as the day his mother gave birth to him. The lady then informed the shaikh that it was him who she saw in the dream.
- The blessings of 'Umar b. al-Khattab.

Gems:

The dreams of the Prophets are true, and the knowledge of 'Umar was seen before and after the Prophet (peace be upon him)'s death

XIX. BOOK 94 - THE BOOK OF DESIRES

→ The 'Book of Desires'...?

- Imaam Al-Bukhari has an entire book on the things that should be desired. He wanted us to make sure that our wishes and aims and goals were positive. This book shows the genius of al-Bukhari. No other collection of hadith contains a section like this.
- We should be productive even in those things that we wish for. The more you desire or daydream about something the more you will act upon it.
- In this book al-Bukhari talks about desiring Shahaadah. Every one of us should desire to be a proper Shaheed for the sake of Allah سبحانه وتعالى. He talks about desiring more guidance and Imaan.
- He includes the topic of saying 'If only...' and when it is allowed and when it is forbidden.

CHAPTER 5

Desiring the Qur'an and knowledge

7232. Abu Hurayrah narrated that the Prophet (صلى الله عليه وسلم) said, "There is no jealousy except for two: a man whom Allah have given the Qur'an to, and he recites it throughout the day and night, and

so someone says, 'If only I too had what he had, I would do as he did;' and a man whom Allah has given money to, and he spends it for Allah's sake, so someone says, 'If only I too had what he had, I would do as he did,'"

- The meaning of the phrase "There is no jealousy..."
 - The jealousy encouraged by the Prophet is a jealousy of the actions and not of the possessions. A person should only be jealous of one who possesses the Qur'an or knowledge or wealth if they benefit from it by acting upon it properly.
 - Every one of us should look up to the ones who have more Qur'an and more knowledge than us and we should desire to be like them.

Gems:

Being given the Qur'an for knowledge is not enough – one must preach it and act upon it

XX. BOOK 95 – THE CHAPTER OF AKHBAR AL-AHAD

- There are two types of narrations: Mutawaatir and Ahaad
- A mutawaatir narrations is on in which there are many narrators at each link of the chain. The most mutawaatir of ahadith is the statement of the Prophet; 'Whoever fabricates a lie about me, let him prepare to be placed in his spot in the fire.' Of the mutawaatir ahadith are seeing Allah سبحانه وتعالى, Allah سبحانه وتعالى's coming down during the last third of the night and the intercession of the Prophet on the Day of Judgment. There are many mutawaatir ahadith.
- The opposite of mutawaatir is Ahaad. The actual definition of Ahaad is that it is not mutawaatir. Ahaad also means singular. The most extreme example of ahaad hadith is one Ta Ba' Taabioon narrating from one Taabioon narrating from one Sahaabah. This is a solitary chain. Even if there were two taabioon narrating from one Sahaabah it would still be considered Ahaad. Anything that does not meet the level of mutawaatir is ahaad.
- Today many of us have come across people who reject ahadith and doubt the sunnah of the Prophet. Imaam al-Bukhari also lived in a time where there were Muslims doubting the sunnah. In his time these people were called the Mu'tazilah. They refused to accept theology from Ahaad ahadith if their intellect conflicted with the hadith. Because of this they rejected many ahadith. Our theological cousins today also hold this same position.
- Imaam Al-Bukhari is using this book to prove that Ahaad Hadith must be believed and acted upon if it is from a trustworthy narrator.
- Imaam al-Bukhari is therefore a litmus test for us to see who is really following true sunni Islam.

CHAPTER 4

Regarding the fact that the Prophet (صلى الله عليه وسلم) would send envoys and messengers, one by one.

- And Ibn 'Abbas said, "The Prophet (صلى الله عليه وسلم) sent Dihyah al-Kalbi with his letter to the governor of Bosra to deliver to the Emperor of Rome."
 - Do not confuse Bosra with Basrah. Basrah is in Iraq while Bosra is a town outside of Damascus. This was the closest Roman town to Arabia.

7264. Ibn 'Abbas narrated that the Prophet (صلى الله عليه وسلم) sent his letter to the Khusraw – so he (first) sent it to the ruler of Bahrain, who then delivered it to Khusraw. When the Khusraw read it, he tore it up. (One of the narrators said: So the Prophet (صلى الله عليه وسلم) prayed against them that they too be torn up in each and every way.)

- Khusraw was the Persian Emperor.
 - The Prophet's dua against the Persians is the only explanation for their total and complete destruction. This was a nation that was the peak of civilizations. It challenged the Roman Empire for 350 years. With this simple du'a of the Prophet the entire Empire was completely wiped out within 15 years.
- What is the purpose of this Book?
 - To prove that we are obliged to follow Akhbaar al-Ahaad. The Prophet sent one person to Heraclius and one person to Khusraw. They rejected the messenger of the Messenger of Allah سبحانه وتعالى so they rejected the Messenger of Allah سبحانه وتعالى.
 - Definition of Khabar al-wahid.
 - Opinions regarding acceptance of Khabar al-wahid.
 - There are many of areas of Usool al-Fiqh which completely overlap with Aqeedah. Of them is Akhbaar al-Ahaad and what to do with them.
 - There are many opinions on Akhbaar al-Ahaad. Of these opinions are:
 4. The standard opinion of the Ashari school: Akhbaar al-Ahaad will be accepted for fiqh but not for aqeedah if it contradicts something that is logical and rational according to them. An example of this is the hadith found in Bukhari in which it is mentioned that Allah سبحانه وتعالى laughs. The Prophet said that Allah سبحانه وتعالى laughs at someone who kills someone else and both the killer and the killed end up in Jannah. The sahaabah asked how this would be possible. The Prophet said that the killer was a mushrik who killed a believer who dies as a shaheed and goes to Jannah. The killer then accepts Islam later and so this sin is forgiven and he also dies as a shaheed so he also goes to Jannah. The Ashari's reject this hadith based on their belief that Allah سبحانه وتعالى does not laugh. This belief stems from some of their principles of Aqeedah.
 5. Ibn Hazm: Akhbaar al-Ahaad is the same as Mutawaatir and it gives us certain knowledge. This is another extreme.
 6. Ibn Taymiyyah: Akhbaar al-Ahaad must be believed in and acted upon because it gives us preponderance of evidence that it is true but it does not give us yaqeen or absolute certainty. Akhbaar al-Ahaad might give us yaqeen if there are circumstances that prove that it is yaqeen. Akhbaar al-Ahaad is like the testimony of the two witnesses in the court of law. If two witnesses testify by Allah سبحانه وتعالى that they saw the accused stealing, the judge must accept their testimony and judge based on this. However, the judge himself might not be absolutely convinced. The witnesses might have been bribed or made a mistake. As long as the judge knows the witnesses to be good, righteous practicing Muslims he is obliged to accept and act upon their testimony. Theoretically there is a possibility of error in Akhbaar al-Ahaad. However our job is not to question the error but to act upon it since it is a trustworthy testimony and we will be rewarded for that. The judge would not be punished if he acted upon the testimony but he would be punished if he did not act upon it. If it is later discovered that the testimony was false or incorrect no one will blame the judge because he did what he was supposed to do.
This is the correct position.
 - Some evidences for the correct opinion...

- Al-Bukhari uses many evidences to prove this point. Of the evidences he uses are:
 - This hadith of sending one messenger to the rulers.
 - The incident of changing the Qiblah from Jerusalem to Makkah. One man came to Masjid Qiblatain while they were praying salaah Adh-Dhur (in another narration Salaatul Asr) facing Jerusalem and cried out, 'I have just prayed in the Masjid of the Prophet and the Qiblah has been changed from Jerusalem to Makkah.' The Imaam and the musalleen all acted upon the statement of one trustworthy person and moved to face the new Qiblah.
- The Prophet (صلى الله عليه وسلم) reached out to the two mightiest rulers of his time; what have we done?

XXI - BOOK 96 THE BOOK OF HOLDING ON TO THE QUR'AN AND SUNNAH

- This entire book is on the topic of obeying Allah سبحانه وتعالى and His Messenger and taking them as the only two ultimate authorities. There is no other ultimate authority besides the Quran and Sunnah.

CHAPTER 10

Regarding the statement of the Prophet (صلى الله عليه وسلم), 'There shall remain a group from my Ummah clearly upon the truth, and they are the people of knowledge.'

- Al-Bukhari is telling us his interpretation of who the Saved Group is. He considers them to be the people of knowledge.

7311. *Al-Mughirah b. Shu'bah narrated that the Prophet (صلى الله عليه وسلم) said, "There shall remain a group from my Ummah, clearly upon the truth, until the decree of Allah comes, even while they are still apparent."*

- What is the purpose of this Book?
- What is the 'Victorious group'?
 - According to al-Bukhari this group is the people of knowledge. In his time the only people who studied Islamic academics were the Sunni Muslims. The Mu'tazilah rejected hadith and did not care about what the Sahaabah and the Taabioon said. The progressives and the modernists are now the modern Mu'tazilah. Progressive Islam is nothing but following one's own desires. They do not have any Usool. The halal is what is politically correct and the haram is what is politically incorrect. Anything the West declares as wrong they declare as backward and anything the West says is good they call Islam. There is not a single one of them who has actually memorized the Quran or studied fiqh or Hadith. This is what the Mu'tazilah was for their time. The only people who studied the religion were sunni Muslims. In our times this is not the case. Even the Shi'as have an academic study of Islam. Within Sunnism there are many different studies as well. In the time of al-Bukhari the only ones who memorized the Quran and studied the ahadith, read tafsir and memorized the statements of the Sahaabas were the sunni Muslims. In the first 300 years of Islam it was crystal clear what was correct Islam and what was not. The confusion began after 300 and to this day it is not as clear as it

used to be before this time. This is why Imaam al-Bukhari considered this saved group to be the people of knowledge.

- Others have given different interpretation of what the saved group is. Imaam Ahmad has said that it is the people who study Hadith. By this he did not mean only the scholars of hadith but Ahl As-Sunnah.
 - Others have said that the saved group is Ahl As-Sunnah wal-Jamaa'ah.
 - All the above can correct and valid and there is no contradiction between them.
- What is the meaning of '...clearly upon the truth'?
- There will always be a correct interpretation of Islam. There will always be a group of people who represent the truth. Never will there come a time when Islam will become unknown and obscure. Throughout the centuries there must therefore always be one group that is similar and the same to one before it and after it. Today there is no Islamic understanding or group on earth that can trace itself back as early as we can. For every other group you can pinpoint and name the one who started it. For Sunni Orthodox theology there is no founder. It goes back all the way back to the Sahaabah and the Taabioon. One of the signs of true Islam is continuity. There will exist the same understanding of Allah سبحانه وتعالى's attributes, Qadr, Imaan and Tawheed throughout the ages. This is what we have with Orthodox Islam.
 - Scholars have said that there is two interpretations to the phrase 'clearly upon the truth':
 - They will be visible
 - Their arguments and methodology are open and not secret. A secret methodology is not part of our religion, unlike certain groups which think that they are supposed to lie for their religion. Notice
 - Notice that the hadith does not say that they are the majority or that they will be in political power. Sometimes they will be the minority and sometimes they will be persecuted by the political powers.
- What is the '...decree of Allah'?
- The decree of Allah سبحانه وتعالى does not mean the Day of Judgment or the trumpet.
 - The trumpet will be blown when there will be a single Muslim alive. There will be no Qur'an on the Earth. The Ka'bah will be destroyed and there will be no one worshipping at it. The Prophet's masjid will have dogs walking in and out of it because nobody is going to be there.
 - As Ibn Hajar himself has said, the 'decree of Allah سبحانه وتعالى' is the wind that will blow on the followers of Isa the Son of Mary and will take them away at the end of times. The Prophet has told us that after Isa has killed the Dajjal and Ya'jooj and Ma'jooj are dead, at that point in time Allah سبحانه وتعالى will send a beautiful scented wind that will cause all of the believers to die. The only people left on the earth will be the disbelievers. This is when mankind will be in its worst time since they have been created. This will be the most disgusting, most evil time of humanity. No one will know what the Kalimah is except that someone will say 'Allah Allah'. Someone will ask what this statement is and the person would reply that he does not know but he remembers his grandfather saying something like this. It is during this time that the trumpet will be blown and the world that we know it will be over.
- In the time of Isa the earth will see the best time since its creation. The Prophet told us that the wolves will play with the sheep and the babies will play with the snakes. There will be so much peace on the earth that not even the wolves will attack the sheep. This will be just before Allah سبحانه وتعالى sends the wind to take the soul of all the believers.

Gems:

One of Allah's blessings upon this Ummah is protecting the truth for us.

XXII. BOOK 97 – THE BOOK OF TAWHID (AND REFUTING THE JAHMITES AND OTHERS)

- The title of the Book
 - Ibn Hajar said that in some manuscripts he found the addition 'and refuting the jahmites and others'.
 - Why does Imaam al-Bukhari bring this as the last book? It would make sense that the Book of Tawhid should come after the Book of Iman. However, Al-Bukhari wanted to conclude the book by reminding you of the one most important thing of your religion: Tawhid. He wants you to leave his book with the one thing that will truly save you: Laa Ilaa ha IllAllah.
 - The entire book is about Tawhid and affirming Allah سبحانه وتعالى's supremacy and His Names and Attributes.
- Who are the Jahmites? And who are the 'other'?
 - The Jahmites or the Jahmiyyah were the first group to start denying the names attributes of Allah سبحانه وتعالى. They started to question what it means when it is said that Allah سبحانه وتعالى has a hand or is above us or in on His throne. They rejected the immediate understanding of these phrases and resorted to re-interpreting them.
 - 'Others' are those groups that were formed from the Jahmiyyah, such as the Mu'tazilah.

CHAPTER 23

Regarding the statement of Allah "The angels ascend up, and the Spirit with them" [70:4], and His saying, "To him ascends up a good word, and He is the one who raises up a righteous deed." [35:10]

- It reached abu Dharr that the Prophet (صلى الله عليه وسلم) had declared himself a prophet, so he asked his brother, "Find out for me information about this man who claims that news comes to him from the Heavens."
- And Mujahid said, "A good deed raises up a good word."
- And the phrase 'The One of Ascension – Dhi-l-ma'arij,' means: the angels ascend to Him.

7429. Abu Hurayrah narrated that the Prophet (صلى الله عليه وسلم) said, "The angels of the day and the angels of the night take shifts, and they meet together at 'Asr time and Fajr time. So the batch that spent the night (or 'time') with you ascends up, and He asks them – even though He is more knowledgeable than them: 'How did you leave My servants?' So they say, 'We left them and they were praying and we came to them and they were praying.'"

- The purpose of the Book and the status of al-Bukhari as a theologian
- The Jahmites' opinion regarding the question "Where is Allah' and the controversy that it began.
 - Jahm ibn Safyan was the first person to claim that Allah سبحانه وتعالى is everywhere.

- Other groups have also falsely claimed that Allah سبحانه وتعالى is not above us nor is He everywhere but He has no direction. This is what the 'Ashaairah say.
- We hold the position of al-Bukhari that Allah سبحانه وتعالى is above us. Our response to those who claim that Allah سبحانه وتعالى cannot be above us since the earth is round, is that Allah سبحانه وتعالى is the one who has said that He is above us and He is not limited by the three dimensions that we inhabit. Allah سبحانه وتعالى created the three dimensions and He is not limited by it. He created time and He is not limited by it. Do not use your imagination to try and understand how Allah سبحانه وتعالى can be above all of the earth but affirm what Allah سبحانه وتعالى has said since He has said it consistently throughout his book.
- Imam al-Bukhari's opinion and some of his evidences.
 - It is crystal clear that his opinion is that Allah سبحانه وتعالى is above us.
 - He uses this hadith to show that since the Angels must ascend to Allah سبحانه وتعالى, He is above us.
 - There are over 2000 evidences in the Quran and the Sunnah to prove that He is above us. Every time He says that He has send down the Quran, or His mercy, and when Allah سبحانه وتعالى says that He will raise Prophet Isa to Himself and every time the Prophet looks up to Allah سبحانه وتعالى or points up to Allah سبحانه وتعالى, these and much more are proofs of Allah سبحانه وتعالى being above us.
 - Al-Bukhari narrates the story of the Khaarijee leader who came to the Prophet and told him to be just. The Prophet said: 'Woe to you! Will you not trust me when the one in the heavens trust me?'

Gems:

How do the angels leave you when they return to Allah?



CHAPTER 58

Regarding Allah's statement: 'And we shall place the scales with justice for the Day of Judgment' [21:47], and that both the actions and statements of the Children of Adam will be weighed.

- And Muhajid said: Qistas means justice in Latin.

7563. Abu Hurayrah narrated that the Prophet (صلى الله عليه وسلم) said, "Two words are beloved to Al-Rahman, light on the tongue, heavy in scales: *subhan Allah wa bihamdih, subhan Allah al-'azim.*"

- The English word 'justice' comes from a word in the Middle English from the 1200, which itself comes from ancient French, which itself comes from Latin noun *iustus*. This Latin noun is also the basis for the Arabic word *qistas*. So: Are there are equivalent English/Arabic words in the Qur'an?
 - Another such word is *Asaateer* or stories.
- This is the last hadith in al-Bukhari – why?
 - This hadith does not really address the issue of Tawhid so it should not be in this book.
- The emphasis on 'qistas'
- The deeds of human will be weighed, and he wants his deeds in compiling this book to be weighted.

- As he began his collection with the hadith of intention he hopes and prays that this book will be on his scales on the Day of Judgment. The statements of the person will be weighed so he wants this book to be weighed as his contribution. The actions of a person will weighed so he wants his deeds in spending his life writing this book to be weighed.
- He began his book with intention and ends it with the fruits of those intentions: the scales being heavy on the Day of Judgment.
- He also alludes to the fact that the last word should be praising Allah.
 - Allah سبحانه وتعالى tells us in the Quran

وَأَخِرُ دَعْوَاهُمْ أَنْ الْحَمْدُ لِلَّهِ

‘And the last thing that they will say is Alhamdulillah.’

سبحانه وتعالى The last of the hadith of al-Bukhari contains the praise of Allah

- And especially, the last words of praise should be tasbih.
 - At the end of any gathering we are supposed to glorify Allah سبحانه وتعالى and so he aptly choses a hadith that contains words of glorification of Allah سبحانه وتعالى.
- Although this is the conclusion, let this be the beginning of our real relationship with the traditions of our Prophet (صلى الله عليه وسلم), and especially with the Sahih of Imam al-Bukhari...
 - We have covered many different aspects of this religion just by studying a few ahadith. By studying hadith you study all of Islam. Let this therefore be the beginning of a permanent relationship with the ahadith of the Prophet.
 - We conclude this study as Imam al-Bukhari began and concluded by reminding ourselves to be sincere and firm for the sake of Allah سبحانه وتعالى and by saying subhan Allah wa bihamdih, subhan Allah al-‘azim.

