

Pearls of Wisdom

*Selected Hadiths from Imam Bukhari's
al-Adab al-Mufrad*

Life of Imam Bukhārī

- Born on Friday (after Jumuah) 13 Shawwal 194 A.H.
- Passed away on Friday 1 Shawwal 256 A.H. (the night before Eid-ul-Fitr)
- Name: Abu Abdullah Muhammad ibn Ismail ibn Ibrahim ibn Mughira ibn Bardizba Al Ju'fi Al Bukhari.
- Bardizba was a fire worshipper. His son Mughira accepted Islam on the hands of Ju'fi the governor of Bukhara. That is why the name Ju'fi appears at the end of his name.
- There is not much mention about Imam Bukhari's grandfather, Ibrahim.
- His father, Ismail, was a muhaddith and Ibn Hibban has rated him in the 4th category of reliable muhadditheen.
 - He has narrated from Hammad ibn Zaid and Imam Malik.
 - Abu Hafs Kabir says that he was present at the time of Ismail's death when he heard him say: "I do not have a single dirham of doubt in my earnings."

His Childhood

- Muhammad bin Ahmad al Fadhl Al-Balkhi narrated that he heard his father say, “Muhammad bin Ismail (Imam Bukhari) lost his eyesight in his youth, then his mother saw Prophet Ibrahim (AS) in her dream who mentioned to her ‘Indeed, Allah has restored your son's eyesight because of your excessive crying/ dua. When she woke up from sleep, she saw that her son’s eyesight was restored.’”

His Memory

- Hashid bin Ismail mentions: Imam Bukhari in his youth use to come to the scholars of Basra but he never used to write. After 16 days, we rebuked him for not writing down the notes. After a while, he said: “You have rebuked me enough – bring your kitaabs.”
- Hashid says: “We brought our kitaabs and he mentioned each and every hadith with their sanads and also corrected our kitaabs and said: “You think I’m wasting my time!”
- At that time there were over 15,000 hadiths taken from those scholars of Basra

His Memory

- Once when Imam Bukhari went to Baghdad, the muhadditheen got together and took 100 Ahadith and mixed up their sanads and matan.
- 10 muhadditheen were appointed to present ten of these Ahadith each to him incorrectly. When each Hadith was presented, he replied each time with these words: “I don’t know this Hadith.”
- After all the Ahadith were presented to him, he mentioned each Hadith as it was narrated by those ten muhadditheen and then mentioned the correct version of each one

His Sahih

- Sahih Bukhari is one of most relied upon Hadith books in the world
- He had specific conditions for compiling the hadith of his Sahih
 - One such condition: proof that the narrators in the chain actually met (ثبوت اللقاء)
- Imam Bukhari mentioned: “I did not write any Hadith in this book before taking a bath and performing 2 rakaats and I compiled this kitaab from 600,000 Ahadith in 16 years.”

Adab al-Mufrad

- A collection of about 1300 hadith categorized into 57 books (chapters), 644 subcategories about good manners and conduct.
- Chapters covered in this class:
 - Chapter 2 – Ties of Kinship
 - Chapter 8 – Children's Death
 - Chapter 14 – Excellence in Character
 - Chapter 57 – Anger

Usage of Weak Hadith

- According al-Albani, al-Adab al-Mufrad has about 558 weak chains.
- Does weakness entail complete abandonment?
 - The majority of scholars say that it is permissible to use weak hadith for means of motivation and righteous actions.
 - These scholars include Imam Bukhari, Imam Tirmidhi, Imam Bayhaqi, Imam ibn Majah, Imam Ghazali, Imam Ahmad, Imam Ibn Qayyim al-Jawziyyah and many more.
 - Weakness is of degrees. One should not think that a weak hadith is to be fully rejected.
 - Scholars of Hadith differed in some of their approaches to deeming a hadith weak.

Ties of Kinship: Hadith 1

عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ، أَنَّ أَعْرَابِيًّا عَرَضَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَسِيرِهِ، فَقَالَ:
أَحْبِرْنِي مَا يُقَرِّبُنِي مِنَ الْجَنَّةِ، وَيُبَاعِدُنِي مِنَ النَّارِ؟ قَالَ: تَعْبُدُ اللَّهَ وَلَا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ
الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصِلُ الرَّحِمَ.

Abu Ayyub al-Ansari said that a bedouin came to the Prophet, may Allah bless him and grant him peace, while he was travelling. He asked, "Tell me what will bring me near to the Garden and keep me far from the Fire." He replied, "Worship Allah and do not associate anything with Him, perform the prayer, pay zakat, and maintain ties of kinship

Ties of Kinship: Hadith 1

- Maintaining family ties has been placed in the same stratosphere as the same pillars of Islam.
- Shows how important it is to stay connected with family.
- Importance is connection. Connection does not equate to being close with everyone.
- Sinful family members? Maintain a simple connection. Sending a text message to check up on a person will not jeopardize our faith and connection to Allah.
- The Prophet ﷺ never gave up on his family. Even when they rejected, banished and exiled him, he would still pray for them.

Ties of Kinship: Hadith 2

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: خَلَقَ اللَّهُ عَزَّ وَجَلَّ الْخَلْقَ، فَلَمَّا فَرَغَ مِنْهُ قَامَتِ الرَّحِمُ، فَقَالَ: مَهْ، قَالَتْ: هَذَا مَقَامُ الْعَائِدِ بِكَ مِنَ الْقَطِيعَةِ، قَالَ: أَلَا تَرْضَيْنَ أَنْ أَصِلَ مَنْ وَصَلَكَ، وَأَقْطَعَ مَنْ قَطَعَكَ؟ قَالَتْ: بَلَى يَا رَبِّ، قَالَ: فَذَلِكَ لَكَ ثُمَّ قَالَ أَبُو هُرَيْرَةَ: اقْرَأُوا إِنَّ شِئْنَكُمْ: {فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ}

Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Allah Almighty created creation. When He had finished it, ties of kinship rose up. Allah said, 'Stop!' They said, 'This is the place for anyone seeking refuge with You from being cut off' Allah said, 'Are you not content that I should maintain connections with the one who maintains connection with you and I should cut off the one who cuts you off?' It replied, 'Yes indeed, my Lord.' He said, 'You

"" have that

Ties of Kinship: Hadith 2

- Preserving family ties results in our relationship with Allah being preserved.
- Cutting ties with family will result in the opposite: Our relationship with Allah being compromised.

Ties of Kinship: Hadith 3

عَنْ أَبِي هُرَيْرَةَ قَالَ: أَتَى رَجُلٌ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ لِي قَرَابَةً
أَصْلُهُمْ وَيَقْطَعُونَ، وَأَحْسِنُ إِلَيْهِمْ وَيُسِيئُونَ إِلَيَّ، وَيَجْهَلُونَ عَلَيَّ وَأَحْلُمُ عَنْهُمْ، قَالَ: لَئِنْ كَانَ كَمَا
تَقُولُ كَأَنَّمَا تُسِفُّهُمْ الْمَلَّ، وَلَا يَزَالُ مَعَكَ مِنَ اللَّهِ ظَهِيرٌ عَلَيْهِمْ مَا دُمْتَ عَلَى ذَلِكَ

*Abu Hurayra said, "A man came to the Prophet, may Allah bless him and grant him peace, and said, 'Messenger of Allah! I have relatives with whom I maintain ties while they cut me off. I am good to them while they are bad to me. They behave foolishly towards me while I am forbearing towards them.' The Prophet said, 'If things are as you said, it is as if you were long putting hot ashes on them and you will not lack a supporter against them from Allah as
"as you continue to do that*

Ties of Kinship: Hadith 3

- Goal is to try. Allah wants us to try.
- If someone isn't talking to us, or not wanting to forgive something we may have done, we should still try to apologize and maintain ties.
- Apologizing does not bring shame. Apologizing when in fault is a sign of humility.
- If one cannot apologize for a mistake they have committed, it is a sign of arrogance and a hardened heart.

Ties of Kinship: Hadith 4

عن أنس بن مالك، أنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ أَحَبَّ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ، وَأَنْ يُنْسَأَ لَهُ فِي أَثَرِهِ، فَلْيَصِلْ رَحِمَهُ.

Anas ibn Malik reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Anyone who wants to have his provision expanded and his term of life prolonged should maintain ties of kinship"

Ties of Kinship: Hadith 4

- Maintaining family ties elicits two things that people today chase: a longer life and wealth.
- Allah has given us the tools of success for this life and the next.
- Imam Bukhari mentions 4 hadith in a row that say the same thing: Maintain family ties, Allah will expand your wealth.
- Expansion of wealth has two meanings:
 - An increase of wealth
 - A type of wealth that will bring contentment.
- The goal is to be content. As an increase of wealth could potentially lead to wanting more.

Ties of Kinship: Hadith 5

عن عَبْدِ اللَّهِ بْنِ أُوفَى يَقُولُ: عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ الرِّحْمَةَ لَا تَنْزِلُ عَلَى قَوْمٍ فِيهِمْ قَاطِعٌ رَحِمٍ.

Abdullah ibn 'Awfa reported that the Prophet, may Allah bless him and grant him peace,' said, "Mercy does not descend on a people when there is someone among them who severs ".ties of kinship

Ties of Kinship: Hadith 5

- This should encourage us to help people join familial ties
- Allah's punishment, at times, effects not only the perpetrator of the sin, but those around the individual as well.
- We should try to be a mediator or encourage two parties to let go of any malice and reconnect, for the sake of Allah.

Children's Death: Hadith 1

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَنْ مَاتَ لَهُ ثَلَاثَةٌ مِنْ أَوْالِدٍ فَأَحْتَسَبَهُمْ دَخَلَ الْجَنَّةَ، قُلْنَا: يَا رَسُولَ اللَّهِ، وَاثْنَانِ؟ قَالَ: وَاثْنَانِ، قُلْتُ لِجَابِرٍ: وَاللَّهِ، قُلْتُمْ وَاحِدًا لَقَالَ. قَالَ: وَأَنَا أَظُنُّهُ وَاللَّهِ.

Jabir ibn 'Abdullah said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'If anyone has three of his children die young and resigns them to Allah, he will enter the Garden.' We said, 'Messenger of Allah, what about two?' 'And two,' he said."

Mahmud ibn Labid said to Jabir, "By Allah, I think that if you had asked, 'And one?' he would have given a similar answer." He said, "By Allah, I think so too."

Children's Death: Hadith 1

- Some hadith indicate specific numbers resulting in jannah for the parents
- Many scholars, based on this hadith, say that even if a person loses one child, they will be given Jannah
- The companions' words hold great weight and value. If they thought that one child would elicit the same reward, there is high probability for it to happen.

Children's Death: Hadith 2

ثَلَاثَةً، عَنْ أَبِي هُرَيْرَةَ، أَنَّ امْرَأَةً أَتَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِصَبِيٍّ فَقَالَتْ: ادْعُ لَهُ، فَقَدْ دَفَنْتُ
ثَلَاثَةً. فَقَالَ: احْتَظَرْتُ بِحِظَارٍ شَدِيدٍ مِنَ النَّارِ.

Abu Hurayra reported that a woman came to the Messenger of Allah, may Allah bless him and grant him peace, with a child. She said, "Make supplication for him. I have buried three children." He said, "You have built a strong barrier against the Fire."

Children's Death: Hadith 2

- This Hadith clears the mist: The loss of one child will result in ease in the hereafter.
- Our Prophet (SAWS) is an example of strength. He buried 6 of his children before he left this world.
 - Al- Qasim
 - Ibrahim
 - 'Abdullah
 - Zaynab
 - Ruqayyah
 - Umm Kulthum
- The loss of a child is a means of Jannah. The people who have been guaranteed Jannah are the most successful
- What is considered a child in Islam? One that has not yet reached puberty.

Children's Death: Hadith 3

عَنْ خَالِدِ الْعَبْسِيِّ قَالَ: مَاتَ ابْنٌ لِي، فَوَجَدْتُ عَلَيْهِ وَجَدًا شَدِيدًا، فَقُلْتُ: يَا أَبَا هُرَيْرَةَ، مَا سَمِعْتَ
اللهَ مِنَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ شَيْئًا تُسَخِّي بِهِ أَنْفُسَنَا عَنْ مَوْتَانَا؟ قَالَ: سَمِعْتُ مِنَ النَّبِيِّ صَلَّى
عَلَيْهِ وَسَلَّمَ يَقُولُ: صِبْغَارُكُمْ دَعَامِيصُ الْجَنَّةِ.

Khalid al-'Absi said, "A son of mine died and I felt intense grief over his loss. I said, 'Abu Hurayra, have you heard anything from the Prophet, may Allah bless him and grant him peace, to cheer us regarding our dead?' He replied, 'I heard the Prophet, may Allah bless him and grant him peace, say, "Your children are roaming freely in the Garden."

Children's Death: Hadith 3

- Many Hadith indicate that children are granted early entrance into Jannah, prior to The Final Day.
- This could also mean that the child's grave is made into a garden of Jannah upon entry.
- Could these hadith refer to any child? Or must they be prepubescent?
 - The entry into Jannah is specific to prepubescent children.
 - However, if someone loses a child who was older than the age of puberty, the parents have the glad-tidings of Jannah, God-willing

Children's Death: Hadith 3

- These narrations also apply to those women who have miscarried:

عَنْ مُعَاذِ بْنِ جَبَلٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَالَّذِي نَفْسِي بِيَدِهِ إِنَّ السَّقَطَ لَيَجْرُ أُمُّهُ
بِسَرَرِهِ إِلَى الْجَنَّةِ إِذَا احْتَسَبَتْهُ

Mu'adh ibn Jabal reported: The Prophet, peace and blessings be upon him, said, "By the One in whose hand is my soul, the miscarried fetus will carry his mother by his umbilical cord into Paradise, if she was seeking its reward."

- These difficulties are a means of eternal salvation and success.
- They are also signs of Allah's divine love.
- The people of Palestine and the thousands of children who have been murdered: We have high hopes that their parents will be amongst the people of Jannah, based on the above narrations.

Anger: Hadith 1

الَّذِي عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ، إِنَّمَا الشَّدِيدُ
يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ

Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The person who is strong is not strong because he can knock people down. The person who is strong is the one who controls himself when he is angry."

Anger: Hadith 1

- Strength is defined by being able to control one's emotions.
- Most today tend to train their bodies but neglect the concept of training and regulation their emotions.
- Just like the body gets stronger by training, the heart and mind get stringing by spiritual exercises and training.
- We must redefine our perception of strength.

Anger: Hadith 2

زَيْدُ بْنُ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: لَا يَكُنْ حُبُّكَ كَلْفًا، وَلَا بُغْضُكَ تَلْفًا، فَقُلْتُ: كَيْفَ ذَلِكَ؟ قَالَ: إِذَا أَحْبَبْتَ كَلِفْتَ الصَّبِيَّ، وَإِذَا أَبْغَضْتَ أَحْبَبْتَ لِسَاحِدِكَ التَّلْفَ.

Aslam said, " 'Umar ibn al-Khattab said, 'Do not let your love be a total infatuation. Do not let your anger be destruction.' I asked, 'How is that?' He replied, 'When you love, you are infatuated like a child. When you hate, you desire destruction for your companion.'"

Anger: Hadith 2

- Anger is not haram.
- To feel anger inside for a just reason is not prohibited or disliked by Allah.
- Anger only becomes wrong based on how we react.
- There are narrations where the Prophet (SAWS) got angry and he explicitly said, “...And I get angry just like other humans get angry.” – Sahih Muslim
 - However, his anger was always justified.

Anger: Hadith 2

- Imam Shafi'ī would say:

مَنْ اسْتُعْظِبَ فَلَمْ يَعْظِبْ فَهُوَ حِمَارٌ

Whoever is provoked to get angry, and they don't show anger, then they are a donkey.

- He said this statement to indicate that anger is something humanly intrinsic.
- We all have certain buttons, when pushed, result in anger.
- Anger can be a virtue when displayed in the right place with the right degree.

Anger: Hadith 3

عَنْ ابْنِ عُمَرَ قَالَ: مَا مِنْ جُرْعَةٍ أَكْثَرَ عِنْدَ اللَّهِ أَجْرًا مِنْ جُرْعَةٍ غَيِظٍ كَظَمَهَا عَبْدٌ ابْتِغَاءَ وَجْهِ اللَّهِ.

Ibn 'Umar said, "There is nothing that is suppressed greater with Allah in reward than a slave of Allah who suppresses and contains his anger out of desire for the pleasure of Allah."

Anger: Hadith 3

- The rewards of controlling one's anger is great.
- At times, there is wisdom in showing some anger, while maintaining control of oneself.
- Control is defined by the following: Not being physically abusive nor verbally abusive.

Anger: Hadith 3

- The Prophet (SAWS) showed anger when the right of Allah and the rights of people were violated.
- Example of the Prophet (SAWS) showing anger:

عن جابر بن عبد الله قال كان معاذ بن جبل يصلي مع النبي صلى الله عليه وسلم ثم يرجع فيوم قومته فصلى العشاء فقرأ بالبقرة فأنصرف الرجل فكان معاذًا تناول منه فبلغ النبي صلى الله عليه وسلم فقال فتان فتان فتان ثلاث مرار وأمره بسورتين من أوسط المفضل

Jabir ibn Abdullah reported: Mu'adh ibn Jabal used to pray with the Prophet, peace and blessings be upon him. Then, he returned to his people and led them in prayer. Mu'adh prayed the evening prayer and recited Surat al-Baqarah, until a man left the prayer, and Mu'adh was critical of him. The news reached the Prophet and he said three times, "You put them to trial!" The Prophet ordered him to recite two medium chapters from the end of the Quran. – Sahih Bukhari

How to Control Your Anger

- Be honest with yourself, admit there is a problem. A problem cannot be solved if there is no admittance to problem.
- Asking Allah for assistance. Make dua to be able to control your anger. The dua of the Prophet ﷺ:

اللهم إني أسألك كلمة الحق في الغضب والرضا

O Allah, I ask you to aid me in saying the truth during times of anger and pleasure.

- Practicing silence. Our pious predecessors would count their words. They only spoke when needed.
 - Practicing silence will help in not making the anger reactively uncontrollable.
 - The Prophet ﷺ said: When one of you get angry, they should stay silent
 - The only way we'll be able to stay silent during times of anger is if we practice silence during times of calmness and composure.

How to Control Your Anger

- Drink water, as anger is a burning coal within the heart.
- Leaving one's environment, laying down, etc.

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْغَضَبَ جَمْرَةٌ فِي قَلْبِ ابْنِ آدَمَ أَمَا رَأَيْتُمْ إِلَى حُمْرَةِ عَيْنَيْهِ وَانْتِفَاحِ أَوْدَاجِهِ فَمَنْ أَحَسَّ بِشَيْءٍ مِنْ ذَلِكَ فَلْيَلِصِقْ بِالْأَرْضِ -

ترمذي

Abu Sa'id al-Khudri reported: The Messenger of Allah, peace and blessings be upon him, said, "Verily, anger is a burning ember in the heart of the son of Adam, as you see it in the redness of his eyes and the bulging of his veins. Whoever feels anything like that, let him lie down on the ground."