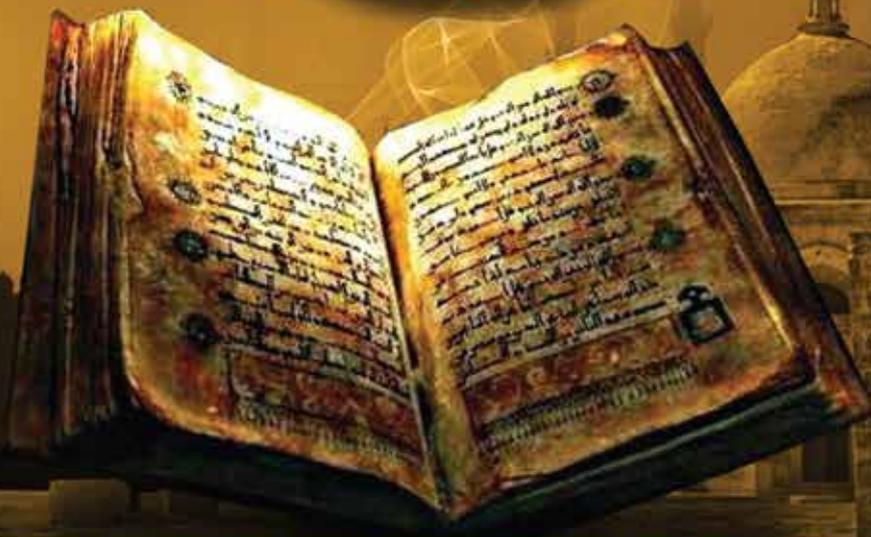


STUDY GUIDE

**CHOSEN
AHADITH
FROM
AL ADAB
AL MUFRAD**

PART 1



BY SHAIKH ABU SUHAYB

COURSE OUTLINE

COURSE TOPICS

1. Biography of Imam Al Bukhari

2. Al Adab Al Mufrad

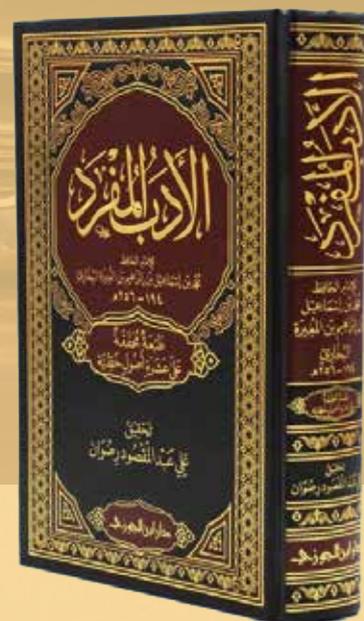
3. Reason for including unauthentic Ahadith in Al Adab Al Mufrad

4. Hadith 18: The nine counsels – I

5. Hadith 18: The nine counsels – II

6. Hadith 33: The children who spoke in the cradle

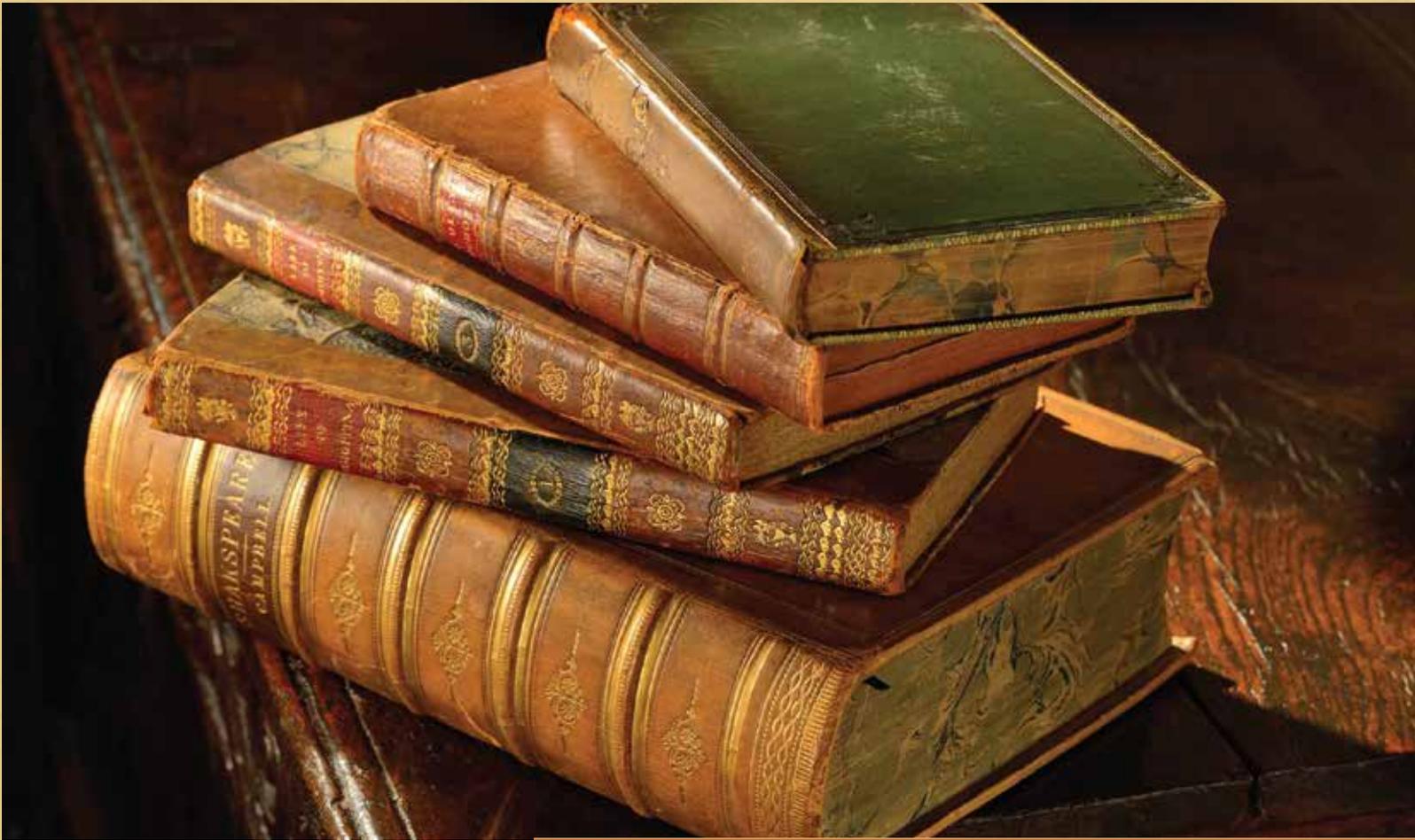
7. Standard of a person whose parents call him during his prayers





COURSE OBJECTIVES

1. Get a brief insight about Imam Bukhari and his book 'Al Adab Al Mufrad'
2. Learn about the importance of good character
3. Learn about the importance of respecting one's parents and being good to them



QUESTION & ANSWER BUCKET

TRANSCRIPTS

ASSESSMENT

Multiple Choice Questions

Match the Columns

True or False

COURSE DURATION

Video – 1 hours 55 min

Study Guide – 40 min

Assessment – 10 min

Total Duration – 2 hours 45 mins

COURSE
OUTLINE



Lesson 1

Imam Bukhari's Biography





1 BIOGRAPHY OF IMAM AL BUKHARI

Name	: Muhammad ibn Isma'eel
Kunniyah	: Abu Abdullah
Lineage	: Muhammad Ibn Isma'eel Ibn Ibrahim Ibn Al Mugheerah Ibn Bardizbah Al Ja'fee
Date of birth and birthplace	: Friday, 13th Shawwal 194H in Bukhara
Death	: Saturday, 1st Shawwal 256H (age: 62 years)





A

HADITH STUDY AND TRAVELS

Imam Bukhari's father passed away while he was a young boy, and he grew up in the custody of his mother.

At the age of 10, he was inspired to memorize Ahadith, and by the age of 16, he had memorized books of scholars like Abdullah Ibn Al Mubarak and Al Waki'.

Around the age of 18, he had already authored his first book, and then went on to author many other books like At Tareekh Al Kabeer, At Tareekh As Sagheer, At Tareekh Al Awsat and others.

He travelled to different cities like Syria, Jordan, Palestine, Kufa, Baghdad, the Arabian Peninsula and other places in the quest of knowledge of Hadith from scholars like Imam Ahmad, Imam Abu Zura' Ar Raazi and others.





IMAM AL BUKHARI MENTIONS:

"I have written and taken Ahadith from 1080 teachers, and I did not take from any scholar except the Ahlul Hadith, those who say and believe in, 'Al Imaan Qawlun Wa 'Amal, Yazeedu Wa Yanqus' – Imaan is actions and sayings, it increases and decreases."

B RECOGNITION OF SCHOLARS ABOUT IMAM AL BUKHARI



ABU MUS'AB AHMAD IBN ABI BAKR AZ ZUHRI SAID:

"He is more of understanding in the Hadith than Imam Ahmad... and verily, if you had seen Imam Maalik, and you have seen the face of Muhammad ibn Isma'eel Al Bukhari you would have said that they are the same in the Hadith and in the Fiqh."



QUTAIBAH IBN SA'EED SAID:

"I have sat down with Fuqahaa and 'Ubbad, but I have never seen any person like Imam Muhammad ibn Isma'eel. He was like Umar ibn al Khattab in the Sahaabah."

He also said:

"If Muhammad ibn Isma'eel was to live in times of the Sahaabah, he would have been an Aayah (a proof) from Allah [swt] for mankind."

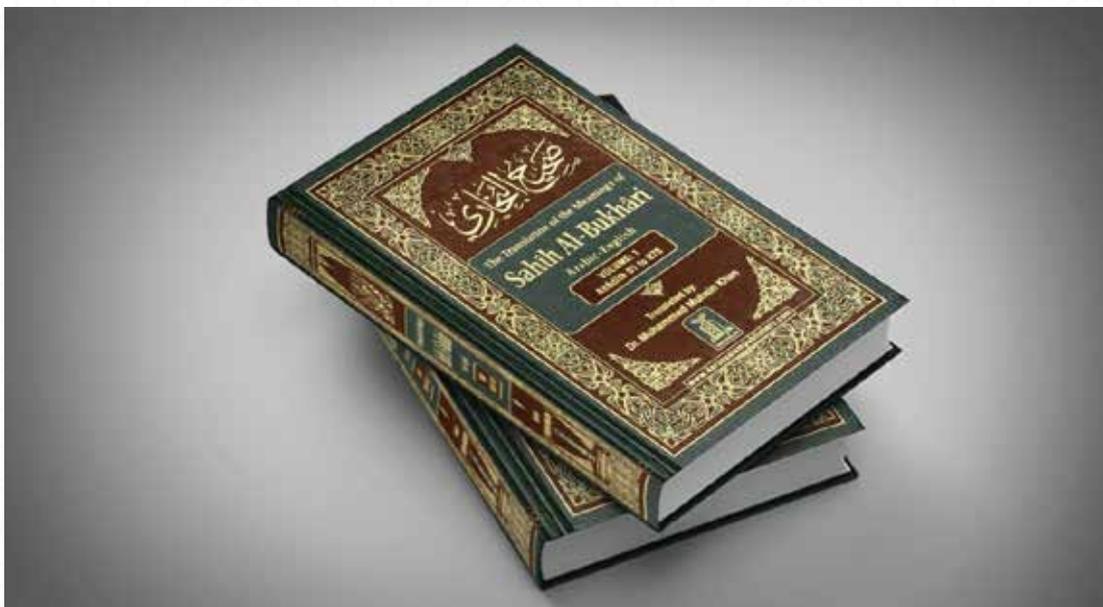




C BOOKS AUTHORED BY IMAM AL BUKHARI

Imam Al Bukhari authored several books, among which were:

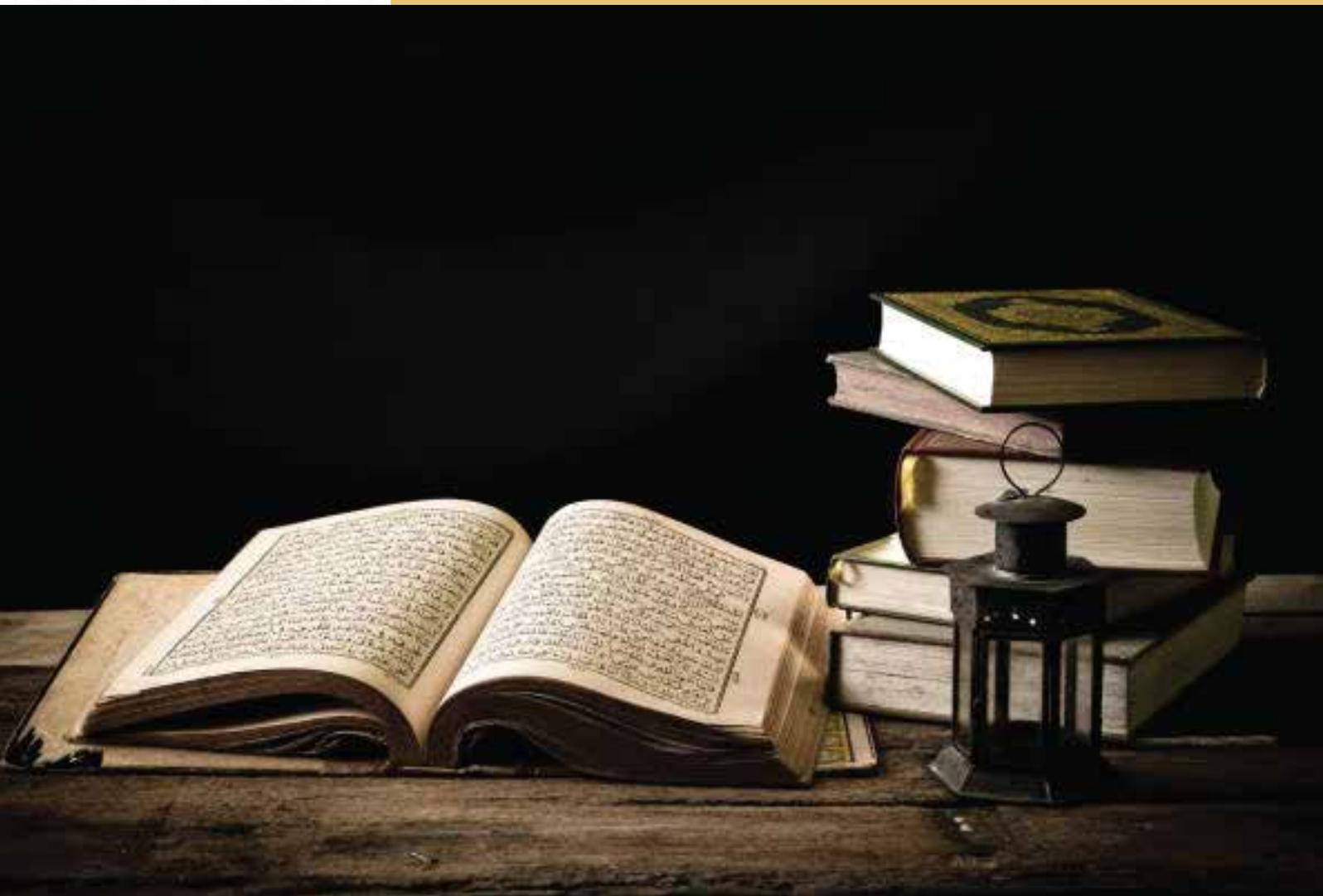
- i Al Jami' As Saheeh – also known as Sahih Al Bukhari
- ii At Tareekh Al Kabeer, At Tareekh Al Awsat, At Tareekh As Sagheer
- iii Khalq Afal Al Ibaad
- iv Al Qiraa'ah Khalf Al Imam
- v Al Adab Al Mufrad





Lesson 2

CONTENTS OF THE BOOK





2 AL ADAB AL MUFRAD

Imam Al Bukhari's book 'Al Adab Al Mufrad' means 'The singled-out manners'.

He wrote this book to distinguish and single out Ahadith concerning Aadaab (manners) mentioned in Sahih Al Bukhari as well as others not mentioned in it.

It talks about the teachings of the Prophet (pbuh) and education of manners, manners with Allah (swt), the Prophet (pbuh), the parents, manners with the husband and the wife and others.





The Prophet (pbuh) said:

“The heaviest thing in your scale on the Day of Resurrection is good manners.”

The book has around 1322 Ahadith (some of which have been in repeated in different chapters).

For example, the Hadith of 'Yaa Abaa Umair Maazaa Fa'alan Nughair' is mentioned in three places:

A

In the chapter Al Mizahu Ma'as Sabiyy
– To jest with the child

B

In the chapter At Tayru fil Qafas – The bird in a cage

C

In the chapter Al Kunniyatul is Sagheer
– To give the child a Kunniyah



3 REASONS FOR INCLUDING UNAUTHENTIC AHADITH IN AL ADAB AL MURFAD

It is important to note that the Ahadith mentioned in 'Al Adab Al Mufrad' are a mixture of Sahih (authentic) and 215 Da'eef (unauthentic) Ahadith.

There can be two reasons for Imam Bukhari to include unauthentic Ahadith in his book 'Al Adab Al Mufrad'.

A Imam Bukhari's purpose for writing this book was to include Ahadith related to the topic of manners. Though he had certain conditions for inclusion of Ahadith, they weren't as stringent as the conditions he had for his book 'Sahih Al Bukhari'.





B Some of the scholars are of the opinion that Da'eef (unauthentic) Ahadith with supporting chain of narrations can be used if they fulfil certain conditions:

- i The Hadith itself should not be very weak.
- ii The chain of narrators does not include a narrator who is a liar.
- iii The Hadith does not talk about a new principle or a prescribed punishment or Halaal or Haraam.
- iv The Hadith is related to Fadhailul A'maal (virtues of the deeds) already established by authentic Ahadith.
- v The reader/listener should be made aware that the Hadith is unauthentic.





Lesson 3

THE NINE COUNSELS - PART 1





4 HADITH 18 : THE NINE COUNSELS - I



Abu Darda' (ra) said that the Prophet (pbuh) recommended nine things to me:

"Do not associate anything with Allah, even if you are cut to pieces or burned. Do not abandon a prescribed prayer deliberately. Anyone who abandons it will forfeit Allah's protection. Do not drink wine – it is the key to every evil. Obey your parents. If they command you to abandon your worldly possessions, then leave them for them. Do not contend with those in power, even if you think that you are in the right. Do not run away from the army when it advances, even if you are killed while your companions run away. Spend on your wife out of your means. Do not raise a stick against your wife. Cause your family to fear Allah, the Almighty and Exalted."





The above Hadith is containing nine points as collective advice and counseling from the Prophet (pbuh).

A

The first counselling – Do not associate anything with Allah, even if you are cut to pieces or burned.

Shirk is the greatest of all sins in the sight of Allah (swt), which would never be forgiven and also be a cause to invalidate all your deeds.

When the verse :

“Those who believe and mix not their belief with wrong.”
(Al Qur’an 6:82) was revealed, the Sahaabah (ra) felt it very hard on them and said,



“O Allah’s Messenger (pbuh)! Who amongst us does not do wrong to himself?”





THE PROPHET (PBUH) REPLIED:



"The Verse does not mean this. But that (wrong) means to associate others in worship to Allah: Don't you listen to what Luqman said to his son when he was advising him, 'O my son! Join not others in worship with Allah. Verily Shirk (joining others in worship with Allah) is a great wrong indeed.'" (Al Qur'an 31:13)





Shirk is of two types:

i

Shirk Al Akbar (major Shirk)

It is this Shirk (major Shirk) that shall not be forgiven and invalidates the deeds of a person.



“Indeed, he who associates partners in worship with Allah, then Allah has forbidden Paradise for him, and the Fire will be his abode. And there are not for the wrongdoers any helpers.”

(Al Qur’an 5:72)



“And it was already revealed to you and to those before you: ‘If you join others in worship with Allah, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers.’”

(Al Quran 39:65)

This is a stern warning from Allah (swt) to the Ummah of Muhammad (pbuh) to abstain from Shirk, and to remain on the straight path.

ii

Shirk Al Asghar (minor Shirk)

Minor Shirk consists of actions like Riyaa (showing off), swearing an oath in the name of other than Allah (swt), etc.



B

The second counselling – Do not abandon a prescribed prayer deliberately

The word used in the Hadith 'Muta'mmida' means deliberately for no reason.

Salaah is one of the 'Awoodud Deen (pillars of Islam) and also Awwalul Ibaadaat (important act of worship).

THE PROPHET (PBUH) SAID:



"Five prayers those that Allah has decreed for (His) slaves, whoever does them, and does not neglect any of them out of disregard toward them, will have a promise from Allah that He will admit him to Paradise. And whoever does not to them will have no such promise from Allah; if He wills, He will punish him and if He wills, He will admit him to Paradise."





Every Muslim who diligently observes his/her prayers, without missing any of them deliberately, Allah (swt) has given a promise to admit them into Jannah. This is the promise that is spoken about in the above Hadith, but if one breaks their promise deliberately (by missing prayers) then Allah (swt) no longer guarantees them Jannah, because they let themselves down by breaching their covenant with Allah (swt).



**“And they who carefully maintain their prayers;
They are indeed the inheritors; Who shall inherit
the Firdaus (Paradise), and they shall dwell
therein forever.”**

(Al Qur’an 23:9-11)



Observing prayers means – carefully observing Wudhu (ablution), coming to the Jamaa'ah (prayer congregation), by making Tuma'neena in prayer and making sure to pray the prayers on time.

But on the other hand, if someone misses prayers deliberately, then Allah (swt) has sent warning for them in the Qur'an.



“So woe to those who pray; Who are heedless of their Salat (prayer) from their stated fixed times; those who make show (of their deeds).”

(Al Qur'an 107:4-6)



C

The third counselling – Do not drink wine - it is the key to every evil



The Prophet (pbuh) said:

“Every intoxicant is Khamr (wine) and every Khamr is unlawful.”

The word ‘Khamr’ used in the Hadith includes wine and every drink that contains alcohol in it.

Khamr/alcohol does not go along with Imaan, if Khamr is there, the Imaan is out, and if the Imaan is there, the Khamr is out.

If a person drinks alcohol, they end up doing things which they usually wouldn’t do, because it clouds their mind and sense of thinking rendering them not able to make sense of their actions.



“O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, Al-Ansab, and Al-Azlam (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So, avoid all abomination that you may be successful; Satan only wants to cause between you animosity and hatred through intoxicants and gambling and to avert you from the remembrance of Allah and from prayer. So will you not desist?”

(Al Qur’an 5:90-91)



Also, the Prophet (pbuh) warned us that anyone who drinks alcohol, his prayers will not be accepted by Allah (swt) and it is one of the greatest sins.



The Prophet (pbuh) said:

“Wine is the mother of all evil. He who does drink it, his prayer will not be accepted for 40 days. And if he dies with Khamr in his stomach, he will die a death of Jahiliyyah (pagans) used to die.”





D

The fourth counselling – Obedience to parents

The fourth counselling is about the importance of obedience to parents and their stature in the sight of Allah (swt).



“And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour.”

(Al Qur’an 17:23)



The Prophet (pbuh) said:

“You and your wealth belong to your father, if he is in need of it, he could take it as he likes.”

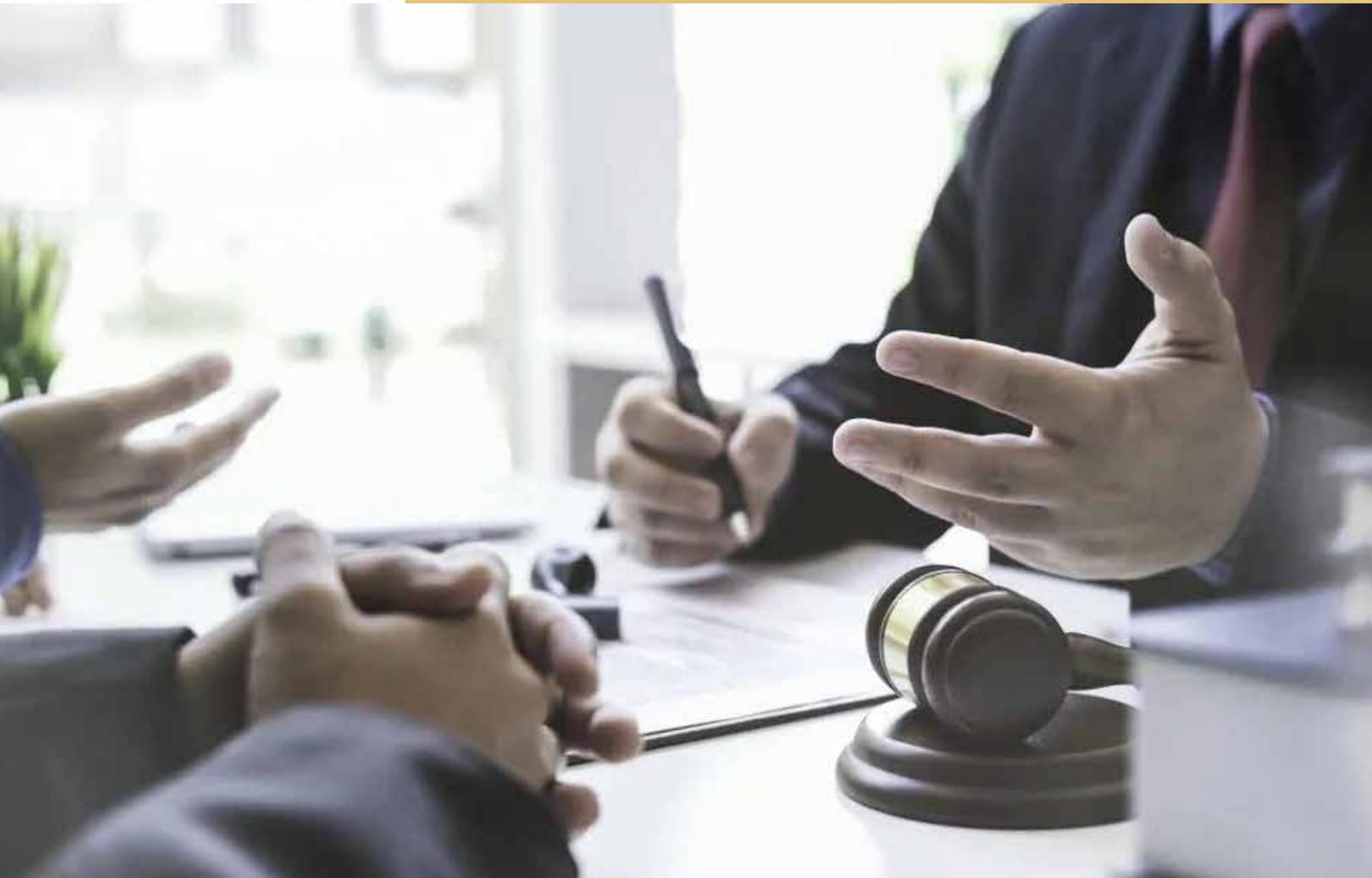
Therefore, the Prophet (pbuh) commands us to be righteous and dutiful to our parents, and to fulfil their commands as long as it is not disobedience to Allah (swt) and His Messenger.





Lesson 4

THE NINE COUNSELS - PART 2





5 HADITH 18 : THE NINE COUNSELS -II

E The fifth counselling is – Do not contend with those in power, even if you think that you are in the right.

The Prophet (pbuh) explained that one should not go against or oppose the leadership or those in power, even if you think you are right or you think you are more deserving than them. This is because of the Hikmah (wisdom) of the Prophet (pbuh). He knew that it would lead to disagreements, violence and bloodshed.





The Prophet (pbuh) said:

"You will eagerly seek out the office of governorship, but it will become a cause of regret on the Day of Resurrection. How excellent it is as a Murdi'ah (wet nurse)! And how evil it is as a Fatimah (one who weans)!"



Do not contend with those in power as if you want to be a leader, for verily it would lead to a coup and bloodshed and weaken the strength of the Ummah. At the beginning, one would feel that he is working for truth, a just cause, and enjoy his freedom, but all such situations always lead to fighting and bloodshed.



F **The sixth counselling is – Do not desert from the army**

The Prophet (pbuh) warned that under no circumstances should one desert or run away from the ranks of an advancing army, or run away from the battlefield, even if it would lead to one's death or you see others fleeing away.



G **The seventh counselling is – Spend on your wife out of your means**

It is very important to note that when one spends, the first priority should be towards one's family – wife, children and parents, before going out and spending on others.

If a person is stingy towards his family, then he is not doing the right thing, but instead he would be sinning.



Hind (ra) came to the Prophet (pbuh) and said:
'O Messenger of Allah, Abu Sufyan is a stingy man, and he does not give me enough for me and my child, except for what I take from his wealth without him realizing.' He said: 'Take what is sufficient for you and your child, on a reasonable basis.'

H

The eight and the ninth counselling are – Do not raise a stick against your wife and Cause your family to fear Allah.

This phrase could be interpreted as 'never lift a stick against your wife' because Islam does not allow one to beat a woman or raise his hand or stick on her.

Another interpretation could be that the stick should only be kept as a deterrent, make sure that the family sees it and knows that it's there, thus take care of their affairs and make sure of their discipline.





Lesson 5

THREE PEOPLE WHO SPOKE IN THE CRADLE - PART 1





6 HADITH 33 : THE CHILDREN WHO SPOKE IN THE CRADLE



Abu Hurairah (ra) reported that he heard the Prophet (pbuh) say:

"No human child has ever spoken in the cradle except for 'Isa ibn Maryam (pbuh), and the companion of Jurayj." Abu Hurairah asked, 'Prophet of Allah, who was the companion of Jurayj?' The Prophet replied, "Jurayj was a monk who lived in a hermitage. There was a shepherd who used to come to the foot of his hermitage and a woman from the village used to come to the shepherd."





A

Story of Isa (pbuh) speaking in the cradle

After the birth of Isa (pbuh), when Maryam (pbuh) returned with him to her tribe and her tribe saw her with this child, they were shocked at the sight. The details of this story is mentioned in the Qur'an in Aali 'Imraan.



“Then she brought him (baby Isa) to her people, carrying him. They said: "O Mary! Indeed, you have certainly done a thing unprecedented; She pointed to him. They said, "How can we speak to one who is in the cradle a child? He (Isa (pbuh)) said: Verily! I am a slave of Allah, He has given me the Scripture and made me a Prophet; And He has made me blessed where-soever I be, and has enjoined on me Salaah (prayer), and Zakaah, as long as I live; And [made me] dutiful to my mother, and made me not arrogant, tyrant; And Salam (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!”

(Al Qur'an 19: 27-33)

Isa (pbuh) started with - 'the slave of Allah' just like the Prophet (pbuh). The Prophet (pbuh) was too given a choice between being a king or a slave and he chose to be a slave of Allah (swt).

This was the Tawaadu' (humbleness) of the messengers of Allah (swt), and also because being a slave of Allah is actually humbling for oneself and a cause of praise.



B Companion of Juraij



The second baby that spoke in the cradle as mentioned in the above Hadith is referred to as Saahibu Juraij (the companion of Juraij)

When the Sahaabah (ra) asked the Prophet (pbuh) about who the companion of Juraij was, and what was the story behind this child speaking in his cradle, the Prophet (pbuh) described out the complete story to them in one of the Ahadith.

Abu Hurairah (ra) reported that he heard the Messenger of Allah (pbuh), say, "No human child has ever spoken in the cradle except for 'Isa ibn Maryam (pbuh), and the companion of Jurayj." Abu Hurairah asked, "Prophet of Allah, who was the companion of Jurayj?" The Prophet replied, "Jurayj was a monk who lived in a hermitage. There was a cowherd who used to come to the foot of his hermitage and a woman from the village used to come to the cowherd.

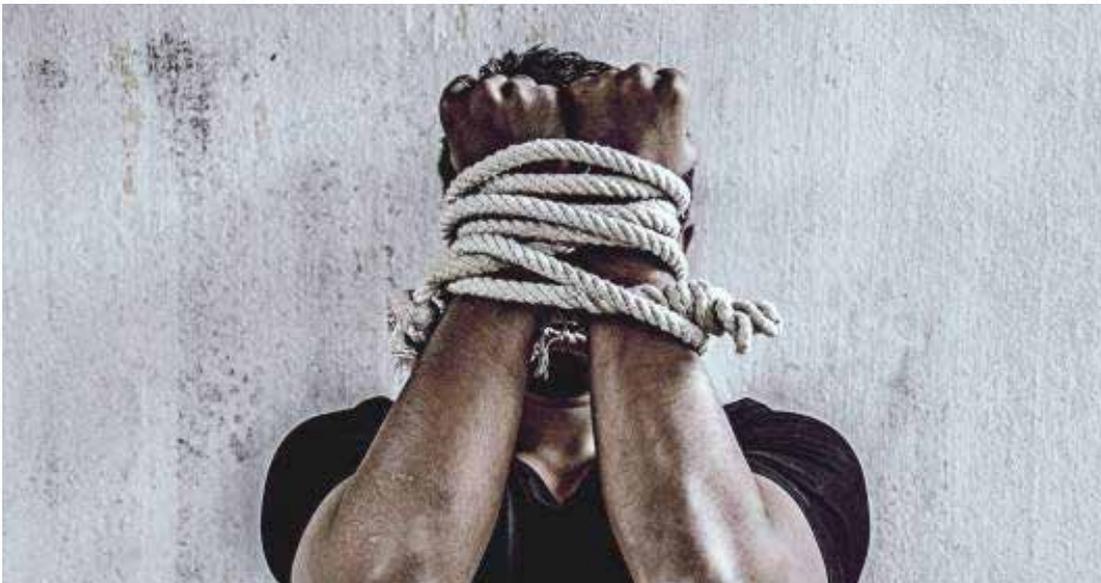


"One day his mother came while he was praying and called out, 'Jurayj!' He asked himself, 'My mother or my prayer?' He concluded that he should prefer the prayer. She shouted to him a second time and he again asked himself, 'My mother or my prayer?' He thought that he should prefer the prayer. She shouted a third time and yet again he asked himself, 'My mother or my prayer?' He again concluded that he should prefer the prayer. When he did not answer her, she said, 'Jurayj, may Allah not let you die until you have looked at the faces of the beautiful women.' Then she left.





"Then the village woman was brought before the king after she had given birth to a child. He asked, 'Whose is it?' 'Jurayj's,' she replied. He asked, 'The man in the hermitage?' 'Yes,' she answered. He ordered, 'Destroy his hermitage and bring him to me.' They hacked at his hermitage with axes until it collapsed. They bound his hand to his neck with a rope and took him along to the king. When he passed by the beautiful women, he saw them and smiled. They were looking at him along with the people.



"Then the village woman was brought before the king after she had given birth to a child. He asked, 'Whose is it?' 'Jurayj's,' she replied. He asked, 'The man in the hermitage?' 'Yes,' she answered. He ordered, 'Destroy his hermitage and bring him to me.' They hacked at his hermitage with axes until it collapsed. They bound his hand to his neck with a rope and took him along to the king. When he passed by the beautiful women, he saw them and smiled. They were looking at him along with the people.



"The king asked, 'Do you know what this woman claims?' 'What does she claim?' he asked. He replied, 'She claims that you are the father of her child.' He asked her, 'Where is the child?' They replied, 'It is in her room.' He went to the child and said, 'Who is your father?' 'The cowherd,' he replied. The king said, 'Shall we build your hermitage out of gold?' 'No,' he replied. He asked, 'of silver?' 'No,' he replied. The king asked, 'What shall we build it with?' He said, 'Put it back the way you found it.' Then the king asked, 'What made you smile.' 'Something I recognised,' he replied, 'The supplication of my mother overtook me.' Then he told him about it."





7 STAND OF A PERSON WHOSE PARENTS CALL HIM DURING HIS PYAYERS

If one is praying a voluntary prayer, and their parents calls them, they should break off their prayer straightaway, unless he/she knows that their parents understand that they are doing Ibaadah.

In the Qiyaam of voluntary prayers you may continue, but at least raise your voice in Takbeer, or in recitation, so that they may know that you are in a prayer rather than ignoring them and having them thinking that you are ignoring them and giving them attention.

But, if you know that it is an urgent issue, you should straight away break away from your prayer and attend to them and their needs.





QUESTION & ANSWER BUCKET





1

Categorize the narrators of Ahadith from whom Imam Al Bukhari narrated his Ahadith.

ANSWER

The narrators from whom Imam Al Bukhari narrated Ahadith can be divided into five categories –

i

Shuyukh who narrated Ahadith directly from the Taba'een (followers)

Some of the Shuyukh of Imam Al Bukhari (like Muhammad ibn Abdullah Al Ansari) had taken Ahadith directly from the Taba'een, so the chain of narrators would be – Imam Al Bukhari, from his Shaykh, from the Taba'ee, from the Sahaabi, from the Prophet (pbuh).

ii

Shuyukh who narrated Ahadith from Taba'een Ghair Thiqah (not trustworthy) in Hadith

These Shuyukh (like Adam ibn Abi Iyas) were from the same era as the ones mentioned in category 1, but they did not take directly from the Kibaar Taba'een (great followers), but instead they took Ahadith from those who were Ghair Thiqah (not trustworthy) in Hadith.



iii Shuyukh who narrated Ahadith from Taba' Taba'een (followers of the followers)

Shuyukh (like Sulaiman Ibn Harb), they are from the ones who did not meet the Taba'een, but met and narrated from the Kibaar Taba' Taba'een (senior people in the era of the followers of the followers).

Imam Al Bukhari too comes in this category of Shuyukh.

iv His friends

They were his friends, but older than him or they had heard along with him. He would take from them some of the narrations that he himself had missed. So, he had taken from somebody who was equal to him.

v His students

They were students of knowledge, who were his students. He even narrated from them sometimes because there were things which he had missed, and also as an implementation for the saying of Waki': "The Imam will not be an Imam, the scholar will not be a scholar unless he takes from those who are above him (Shuyukh), and equal to him (mates and friends) and below him (students)."



2

What could be the reason for Imam Al Bukhari including unauthentic Ahadith in his book 'Al Adab Al Mufrad'?

ANSWER

Among the reasons for Imam Al Bukhari including unauthentic Ahadith in his book 'Al Adab Al Mufrad' are:

- i The purpose of this book was to include Ahadith related to the topic of manners.
- ii Some of the scholars are of the opinion that Da'eef (unauthentic) Ahadith with supporting chain of narrations can be used if they fulfil certain conditions:
 - a. The chain of narrators does not include a narrator who is a liar.
 - b. The Hadith does not talk about a new principle or a prescribed punishment or Halaal or Haraam.
 - c. Hadith is related to Fadhailul A'maal (virtues of the deeds) already established by authentic Ahadith.



3

Give an example about Imam Al Bukhari's trustworthiness.

ANSWER

An example from Imam Al Bukhari's life about his trustworthiness could be when he had some merchandise with him that he wanted to sell.

He had some merchants approach him during the night and agreed to buy the merchandise at the specified rate (wherein Imam Al Bukhari had a profit margin of 5000). Imam Al Bukhari was pleased with their offer and asked them to return the next day, because it was already night. On the following day, he had other merchants come up to him and offering much higher profit margins, but he refused them because he had already made the intention to sell the merchandise to the merchants who had visited him last night.

This incident shows the truthfulness and trustworthiness of Imam Al Bukhari, because even though he knew that no one knew about his intention except Allah (swt), he kept true to it rather than running after higher profits.

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