

Title : **MANNERS IN ISLAM**
(AL ADAB AL MUFRAD)
Arabic - English Text

Classification: Prophetic Hadith and manners
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Publisher : Dar Al-Kotob Al-Ilmiyah
Pages : 832
Size : 17* 24
Year : 2011
Printed in : Lebanon
Edition : 2nd
First edition : 2004 (Darul - ISHAAT, Karachi, Pakistan)

الكتاب : **الأدب المفرد**
الجامع للأدب النبوية
عربي - إنكليزي

التصنيف : حديث وآداب نبوية
المؤلف : الإمام البخاري
تعليق : مولانا خالد خان چرهي
ترجمة : رفيق عبد الرحمن
الناشر : دار الكتب العلمية - بيروت
عدد الصفحات : 832
قياس الصفحات: 17* 24
سنة الطباعة : 2011
بلد الطباعة : لبنان
الطبعة : الثانية

SUBMISSION
OF THE PUBLISHER'S FIRST EDITION

نعمه ونصاي على رسوله الكريم

Al-Adab al-Mufrad is a collection of *Ahadith* compiled by the Iman of al-Hadith Muhammad Ismail Bukhari. Its English translation with commentary is in your hands. Allah has bestowed on us His favour by enabling us to bring this book out so easily.

The *Ahadith* collected in this book pertain to everyday etiquette taught by the Prophet ﷺ. We cannot find a comprehensive teaching of like manner anywhere else. A simple translation of the *Ahadith* does not always help the reader; hence an explanation is also presented. The translation and explanation was provided in Urdu by Mawlana Muhammad Khalid gahri مد under the guidance of Mufti Wali Hassan ركنه and Mawlana Muhammad Ashiq Ilahi ركنه. It is thus very easy to understand the message of the *Ahadith* in the collection. Infact earlier, **Darul-Ishaat** had the honour to publish the Urdu edition too. May Allah cause us to conduct ourselves on the teachings.

Now, the English translation and commentary is presented by us. We have appended a glossary at the end of the work and an index of the subject headings in the book to make it easier to benefit from it. The English translation is done by Rafiq Abdur Rahman who has observed immense care in doing that and has not failed to obtain advice from the respect *Ulama* throughout the translation. He has done it as best as he could but the human elements is there and should any reader find something that needs to be corrected he may write to us kindly for necessary action.

From the translation to the final binding through composing, printing, etc. took us about two and half year. We have done our best to present a product worthy of the subject and pray to Allah that He may accept our effort in this world and the next. *Aameen*.

I request readers to include me, my parents, family and associates in their prayers.

Khalil Ashraf Usmani
Publisher of the first edition

"We are thankful to DARUL-ISHAAT , Karachi , Pakistan. (E-mail: ishaat@cyber.net.pk) to give us permission to print this translation"

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ISBN 978-2-7451-6158-1



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(ENGLISH) TRANSLATOR'S SUBMISSION

Al-Adab al Mufrad is a work by the greatest Muhaddith, of the Islamic world, Imam Bukhari رحمته الله.

He has collected Ahadith and Aather form various sources reflecting upon personal manners, family affairs, human rights, social and national obligations, supplications at various times and Islamic principles of Day to day living. They number more 1300.

These have been divided into suitable chapters, 644 in all.

Mawlana Muhammad Khalid has explained these Ahadith in detail and, often quoted extensively from the sayings of the prophet ﷺ, thus adding to the number of Ahadith. He has also cited injunctions and rulings wherever it was necessary.

In translating the Ahadith and the explanation, the Urdu text has been followed discreetly and no outside comment is included. I have tried to do justice to the original within my abilities. I request readers to point out to me shortcomings in my effort -and they might be many- care of the publishers. May Allah reward them for that and may he accept my effort: *Aameen*.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(URDU) TRANSLATOR'S SUBMISSION

الحمد لله رب العالمين والصلاة والسلام

على خاتم الأنبياء والمرسلين وعلى آله وأصحابه أجمعين

All praise belongs to Allah, lord of the worlds, and blessing and peace be on the seal of the prophets and Messengers, and on his family and his Companions, all of them).

The book in the hands of the readers is the Urdu translations of Al-Adab al-Mufrad the work of Imam Muhammad bin Ismail Bukhari is very well-known because of his al-Jami al-Saheeh which is better known as Saheeh al-Bukhari and is the most authentic of all books after the book of Allah. He has been very particular in verifying the authenticity of the chain of transmission.

Imam Bukhari has related 1329 Ahadith in this book divided into 644 chapters. (The Ahadith include the Nawqoof Ahadith too). However, often, chapter headings are repeated and there is also frequent repetition of Ahadith. The subject headings include one or more than one Ahadith and they clearly conform to the heading, but sometimes the Hadith has an obscure relationship with the text and is only clear after much pondering. It also happens that this relationship is so vague and unclear that even a deep probing cannot establish a relationship between the two. While chapters are often repeated, the Ahadith that are repeated number quite a many. It is also found that a Hadith belonging to a chapter is found under a different heading. The reason for the discrepancy seems to be the carelessness of the scribes. Unlike the Saheeh Bukhari this book of Imam Bukhari was not known from the earliest times and its manuscripts lay unknown to others. Later day scribes wrote them down according to their whims and when it was opportune to print out these manuscripts, the format adopted by the scribes was followed. However, this does not reflect on the soundness of the Ahadith in any way. A Hadith remains the saying or doing or approval of the prophet ﷺ no matter under which chapter it is narrated or even if it is reproduced with out a heading. It is in any case, a means of guidance and advice.

INTRODUCTION & COMMENDATION

(Mawlana Mufti Muhammad Aashiq Ilahee Buland Shahri)

الحمد لله الذي أوضح سبل الهداية وبين الأحكام وميز بين الحلال والحرام وهدى أهل الإيمان إلى مكارم الأخلاق ومحاسن الأفعال، والصلاة والسلام على من جعل أتباعه ذرية للصعود إلى ذروة الكمال ووسيلة لرضا الله المتصف بنعوت الجلال والجمال وعلى آله وأصحابه الذين جاهدوا بأموالهم وأنفسهم لرضا الكبير المتعال وشيدوا أركان الدين بمساعيهم المشكورة عند ربهم ذي الإكرام والفضائل وعلى من تبعهم في سلوكهم ومنهاجهم فاختار الصالحة من الأعمال، وتخلق بمكارم الأخلاق ومحاسن الأفعال.

Allah the Glorious created Sayyidina Adam ﷺ and sent him to earth. He is the first man and also the first messenger. His children spread over the world and the earth continued to be inhabited. So as the children continued to increase in numbers and the land to be populated, the prophets ﷺ continued to come. Every prophet and Messenger conveyed to his people the commands of Allah and taught them how to live and please their Creator and Master and earn the blessings of this world and the next. No one other than the Prophets and Messengers ﷺ thought man ta human values. Those people who kept themselves away from the teachings of the Prophets ﷺ became tamed by base desires. They lost track of human ethics and found themselves driven along with the beasts. They are the ones described in surah al-furqan.

﴿ إِنَّ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا ﴾ [الفرقان: 44]

They are but as the cattle-nay. They are even further astray from the way. (Al-Furqan, 25:44)

The Prophets and Messengers continued to be sent to mankind until Allah sent the last of the Prophets and Messengers, Sayyidina Muhammad ﷺ. Allah ended the series of Prophets and Messengers with him and granted him a comprehensive and perfect shariah and announced that he had completed the religion with him. He has said in Surah al-Maidah,

﴿ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَمَّتْ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا ﴾ [المائدة: 3]

[This day have I perfected your religion for you and completed My blessings on you and have approved al-Islam as a seen, (code of life) for you.] (Al-Maidah, 5:3)

The religion of Islam is a perfect religion. Its teachings encompass belief, worship, noble manners, praiseworthy deeds and best etiquette in

social life. The Messenger of Allah ﷺ said.

بعثت لأتمم مكارم الأخلاق

[I am sent to perfect good character.] (Ahmad, Bayhaqi, Hakim).

He also said:

إن الله بعثني لتمام مكارم الأخلاق ومحاسن الأفعال

[Surely, Allah has sent me to perfect good character and praise worthy deeds] (Sharah Sunnah).

Sayyidina Muhammad Rasool Allah ﷺ taught comprehensive good moral conduct and deeds and principles and etiquette individual and social life, and he demonstrated his teachings by putting them into practice. His teachings have no like in any other society either practically or in theory. The Shariah of Islam encompasses all aspects of Islamic life. It has given rules on all aspects of life from birth to death, and shown ethics of living, which are then classified as fard, Wajib and Sunah Muwakkadah. Also there are some which may be omitted without fear of being questioned for the omission, but they are, nevertheless, virtuous deeds and excellent manners. Just as the do's are classified so too the don'ts are graded according to the degree of prohibition. The absolutely disallowed is Haram it corresponds to fard. Just as it is fard to do the compulsory so too it is fard to avoid the harm and it is punishable to perpetrate it. The next degree is makrooh tahreemi corresponding to Wajib. It is Wajib to forsake makrooh tahreemi and it is also answerable. This is followed by makrooh tanzeehi and it corresponds to Sunnah ghair Mu'akkadah and mustahabb. It is better to abandon anything that is makrooh tanzeehi and it is rewarding. But if anyone perpetrates it then he is not being sinful though he will deprive himself of a reward. However, it has become a common practice to regard all rules and commands on living apart from fard and Wajib as part of etiquette and manners.

Adab (courtesy, etiquette, manners) is a very comprehensive word. It describes behaviour of living of man. A man's living encounters rights of Allah and rights of fellow men. The beliefs that a man is required to hold regarding Allah and the injunctions of Allah that he is bound to observe form aadab (plural of adab, Manners). He has to abide by them to keep his relationship with Allah on a correct track. The observance of fard Wajib, Sunnah, Mustahabb delivers the rights of Allah.

As far as dealings with fellow creatures are concerned, there are again certain injunctions that must be observed and they too are classified as fard and Wajib and mustahabb.

Many people imagine adab to be just what it means in common parlance. They restrict its application to ways of sittings, standing etc.(everyday living). However, it is a comprehensive word encompassing every aspect of

**A BRIEF ACCOUNT OF THE LIFE OF THE GREAT
NARRATOR OF HADITH IMAM BUKHARI رحمته الله
194AH - 256 AH**

Name, Descent, Date & Place of Birth, and Education & Training.⁽¹⁾

His name was Abu Abdullah Muhammad bin Ismail bin Ibrahim bin al-Mughirah al-Jufi al-Bukhari. He was born on 13th Shawwal 194 AH at Bukhara the famous centre of Islamic sciences (about 10 miles to the west of samorqand).

Even before he was born, his father had died, so the responsibility of training fell on his mother who sent him to the neighbourhood Madarasah to get education. He was gifted with an exceptional memory and while he was nine years old, he had memorised the entire Quran. In the tenth year of his life, he devoted himself to the science of Hadith. By his sixteenth year, he had attained excellent ability in the science of Hadith.

In those days, a man could gain world and religion through the science of Hadith. Only the scholars of Hadith attained high governmental appointments and worldly positions and ranks. However, Imam Bukhari رحمته الله was always a devoted worshipper, an ascetic and a pious man. Hence, he had no selfish ends in mind while he devoted himself to Hadith. He never approached high officers or sought worldly position or honour.

Hajj, Education & Death

In 210 AH, he travelled with his brother and mother to Makkah to perform Hajj. His brother and Mother returned home after performing the pilgrimage but Imam Bukhari loved the place so much that he stayed behind at Makkah. He learnt the science of Hadith at the Hijaz, Yaman, Syria, Iraq and other Islamic centres. He attained such perfection that he was regarded as the greatest Muhaddith of his times and today he is known to every Muslim as a great, glorious man. He had more than a hundred thousand students including Imam Tirmizi who came to be considered as great scholars of Hadith of their times. Meanwhile he kept visiting his native land. One day, the governor of the province summoned him and asked him to teach his sons the science of Hadith but he should not let other students come to him when he taught his sons, or he should visit his home and give private tuitions to

his sons. Imam Bukhari declined to do so emphatically saying that the science was the legacy of the prophets ﷺ and he would not disgrace it. The Ummah, as a whole, was a partner in that and anyone who had an interest should visit his gathering.

This attitude displeased the governor who expelled Imam Bukhari from Bukhara. He died at khaotank, a village between Samarqand and Bukhara on the night of Eid al-Fiter in the year 256 AH 1st Shawwal 256 AH). May Allah fill his grave with light and elevate his rank. Aameen!

His Well-Known Works

The most well-Known of his works is al-Jami al-Saheeh which he completed in sixteen years after an arduous labour and deep study and research. He collected 3761 Ahadith with authentic lines of transmission. This book is known to us today as Saheeh al-Bukhari. This book has the honour of being regarded as the most excellent after the kalam Allah, the Quran. This book has been translated and commented upon in many languages and more than a hundred translations are known to have been made.

There is another of his well-known works, Tareekh al-Kbaeer which is devoted to the scholars of Hadith.

This book of his, al-adab al-Mufrad is an unrivalled book on manners and social living.

Besides these, there are other works ascribed to him. May Allah reward him well. Aameen!

(1) Adapted from *Bustan al-Muhaditheen* Shah Abdul Azeey Dahlari.

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