

## ***Al-Ghadab In Sahih Bukhari***

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### **Abstract**

Hadith lies as the second Islamic jurisprudence. Hadith is referred as the utterances, actions and decision made by the Prophet PBUH. Sahih Bukhari has the highest reputation of hadith collections. Islam is the most righteous religion and guidance covering all the aspects of human being as well as emotional management. A good emotional management is necessary for the development of human-being. The word of *Al-Ghadab* is originated from Arabic language and commonly used to indicate angry emotion. This article will discover the uses of word *Al-Ghadab* in Sahih Bukhari, analysing textual and contextual of the hadith and highlighting the importance of emotional management when dealing with angry emotion. Result yield from this study shows there are plenty of hadith related to angry emotion using the word of *Al-Ghadab* are found.

**Keywords:** *Al-Ghadab*, Sahih Bukhari, emotional management, angry emotion

### **Introduction**

*Al-Ghadab* commonly refer to angry emotion. Angry emotion is one of the natural emotion created by *Allah SWT* and it is normal for one to express the feeling. However, it is crucial to manage the angry emotion as it will tense one's health if it is not under control. According to the portal of MyHEALTH, Ministry of Health, 2011, it is permissible for one to express his anger as long as he did not harm other people including himself. Islam is the truest religion providing the follower the guidance through the light of *hadith*.

The Prophet PBUH has the best figure of a mankind to imitate his lifestyle and attitude. Prophet PBUH as well as the companions also experienced the angry emotions although they are surrounded with Islamic teachings, prayer and *Quranic* recitation. This indicate that Islam provide the solution for whom intended to have good emotional management particularly for angry emotion. This article will extract the *hadith* contains the word of *Al-Ghadab* and justify the word used in several circumstances.

### ***Al-Ghadab Definition***

*Al-Ghadab* is originated from Arabic word, غضب. The word غضب consists of three *huruf* which are غ, ض and ب.

*Al-Ghadab* according to *Al-Maany* has 21 definitions based on the words عَضِبَ, غَضِبَ and (فعل) عَضِبَ.

عَضِبَ : “Expressing unsatisfisfaction all the time”, “the state of being vexed”, “Strong feeling of displeasure and hostility”, “the act or instance of vexing”, “the noun gerund of verb to repine”, “weariness of mind caused by interesting to do”, “absence of contentment”, “wrath; exasperation; indignation; rage; ire; irritation; anger; dullness; exhaustion; fury; grumble; grumbling; jejuneness; resenting; temper; weariness; dissatisfaction; aridity; boredom; complaining; complaint; discontent; displeasure” “passion”.

عَضِبَ : “Very annoyed and upset”, “made to feel hate and anger”, “furious; infuriated; acerbated; agitated; displeased; enraged; angered; angry; exasperated; annoyed; excited; irritated; provoked; raging; teased”

(فعل) عَضِبَ : “be agitated; be excited; be incensed; be infuriated; be upset”, “be angry; be enraged; be exasperated; be irritated; be vexed”, “be cross”, “be furious”, “burst in anger”, “lose one's temper”, “flame up with rage”, and “be angry with; be cross with; be mad at; flare up; be displeased; boil; rage; seethe; steam; storm”.

The meaning derived from *Al-Maany Dictionary* clearly clarify the word غضب comprises all of the above.

### **Hadith extraction the Word of *Al-Ghadab* in *Sahih Bukhari***

The word *Al-Ghadab* commonly used to describe anger, loathe and irritation in the *hadith*. In *Sahih Bukhari*, the angry expression of the Prophet PBUH as well as the companions has been recorded. The word غضب found in *Sahih Bukhari* include the form of : الغضب, غضبا,

This paper only extracted the word الغضب in the form of الغضب, غضبا, which portrays the angry emotion as well.

The *hadith* are as follows:

### **الغَضَبُ in *Sahih Bukhari***

عَنْ عَلِيٍّ . رَضِيَ اللَّهُ عَنْهُ . قَالَ أَهْدَى إِلَيَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حُلَّةً سِيْرَاءَ فَلَبِسْتُهَا، فَرَأَيْتُ الْعَضْبَ فِي وَجْهِهِ، فَشَفَقْتُهَا بَيْنَ نِسَائِي .

'Ali said, the Prophet PBUH gave me a silken dress as a gift and I wore it. When I saw the signs of anger on his face, I cut it into pieces and distributed it among my wives."

عَنْ عَائِشَةَ، قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَمَرَهُمْ، أَمَرَهُمْ مِنَ الْأَعْمَالِ بِمَا يُطِيفُونَ، قَالُوا: إِنَّا لَسْنَا كَهَيْئَتِكَ يَا رَسُولَ اللَّهِ، إِنَّ اللَّهَ قَدْ غَفَرَ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ، فَيَعْضِبُ حَتَّى يُعْرِفَ الْعَضْبُ فِي وَجْهِهِ، ثُمَّ يَقُولُ: «إِنَّ أَنْفَاكُمْ وَأَعْلَمَكُمْ بِاللَّهِ أَنَا»

Aisyah said, whenever Allah's Messenger PBUH ordered the Muslims to do something, he used to order them deeds which were easy for them to do, (according to their strength and endurance). They said, "O Allah's Messenger PBUH! We are not like you. Allah has forgiven your past and future sins." So Allah's Apostle became angry and it was apparent on his face. He said, "I am the most Allah fearing, and know Allah better than all of you do."

زَيْدُ بْنُ خَالِدِ الْجُهَنِيِّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَأَلَهُ رَجُلٌ عَنِ اللَّقْطَةِ، فَقَالَ: «اعْرِفْ وَكَاءَهَا، أَوْ قَالَ وَعَاءَهَا، وَعِفَاصَهَا، ثُمَّ عَرَفَهَا سَنَةً، ثُمَّ اسْتَمِيعَ بِهَا، فَإِنْ جَاءَ رَجُلًا فَأَدِّهَا إِلَيْهِ» قَالَ: فَضَالَّةُ الْإِبِلِ؟ فَعَضِبَ حَتَّى احْمَرَّتْ وَجْنَتَاهُ، أَوْ قَالَ احْمَرَّ وَجْهُهُ، فَقَالَ: «وَمَا لَكَ وَلَهَا، مَعَهَا سِقَاؤُهَا وَجِدَاؤُهَا، تَرُدُّ الْمَاءَ وَتَرَعَى الشَّجَرَ، فَذَرَهَا حَتَّى يَلْقَاهَا رَجُلًا» قَالَ: فَضَالَّةُ الْعَنَمِ؟ قَالَ: «لَكَ، أَوْ لِأَخِيكَ، أَوْ لِلذَّنْبِ»

A man asked the Prophet PBUH about the picking up of a "Luqata" (fallen lost thing). The Prophet PBUH replied, "Recognize and remember its tying material and its container, and make public announcement (about it) for one year, then utilize it but give it to its owner if he comes." Then the person asked about the lost camel. On that, the Prophet PBUH got angry and his cheeks or his face became red and he said, "You have no concern with it as it has its water container, and its feet and it will reach water, and eat (the leaves) of trees till its owner finds it." The man then asked about the lost sheep. The Prophet PBUH replied, "It is either for you, for your brother (another person) or for the wolf."

عَنْ أَبِي مَسْعُودٍ، قَالَ قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ إِنِّي لَأَتَأَخَّرُ عَنِ الصَّلَاةِ فِي الْفَجْرِ بِمَا يُطِيلُ بِنَا فَلَانَ فِيهَا. فَعَضِبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا رَأَيْتُهُ غَضِبَ فِي مَوْضِعٍ كَانَ أَشَدَّ غَضَبًا مِنْهُ يَوْمَئِذٍ ثُمَّ قَالَ " يَا أَيُّهَا النَّاسُ إِنَّ مِنْكُمْ مُنْقَرِينَ، فَمَنْ أَمَّ النَّاسَ فَلْيَتَجَوَّزْ، فَإِنَّ خَلْفَهُ الضَّعِيفَ وَالْكَبِيرَ وَذَا الْحَاجَةِ "

Abi Mas'ud said, a man came and said, "O Allah's Messenger PBUH! I keep away from the morning prayer because so-and-so (Imam) prolongs it too much." Allah's Messenger PBUH became furious and I had never seen him more furious than he was on that day. The Prophet PBUH said, "O people! Some of you make others dislike the prayer, so whoever becomes an Imam he should shorten the prayer, as behind him are the weak, the old and the needy."

عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ . رَضِيَ اللَّهُ عَنْهُمَا . أَنَّهُ حَدَّثَهُ أَنَّ رَجُلًا مِنَ الْأَنْصَارِ خَاصَمَ الزُّبَيْرَ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي شِرَاحِ الْحَرَّةِ الَّتِي يَسْقُونَ بِهَا النَّخْلَ فَقَالَ الْأَنْصَارِيُّ سَرِّحِ الْمَاءَ بِيَوْمِ فَأَبَى عَلَيْهِ، فَاحْتَصَمَا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلزُّبَيْرِ " اسْقِ يَا زُبَيْرُ، ثُمَّ أَرْسِلِ الْمَاءَ إِلَى جَارِكَ ". فَغَضِبَ الْأَنْصَارِيُّ، فَقَالَ أَنْ كَانَ ابْنُ عَمَّتِكَ . فَتَلَوْنَ وَجْهَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ " اسْقِ يَا زُبَيْرُ، ثُمَّ احْبِسِ الْمَاءَ، حَتَّى يَرْجِعَ إِلَى الْجُدْرِ ". فَقَالَ الزُّبَيْرُ وَاللَّهِ إِنِّي لَأَحْسِبُ هَذِهِ الْآيَةَ نَزَلَتْ فِي ذَلِكَ (فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ).

Abdillah bin Zubair said, an Ansari man quarrelled with Az-Zubair in the presence of the Prophet PBUH about the *Harra Canals* which were used for irrigating the date-palms. The Ansari man said to Az-Zubair, "Let the water pass' but Az-Zubair refused to do so. So, the case was brought before the Prophet PBUH who said to Az-Zubair, "O Zubair! Irrigate (your land) and then let the water pass to your neighbour." On that the Ansari got angry and said to the Prophet, "Is it because he (Zubair) is your aunt's son?" On that the colour of the face of Allah's Messenger (ﷺ) changed (because of anger) and he said, "O Zubair! Irrigate (your land) and then withhold the water till it reaches the walls between the pits round the trees." Zubair said, "By Allah, I think that the following verse was revealed on this occasion": "But no, by your Lord They can have no faith until they make you judge in all disputes between them."

أَنَّ أَنَسًا . رَضِيَ اللَّهُ عَنْهُ . قَالَ قِيلَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ أَتَيْتَ عَبْدَ اللَّهِ بْنَ أَبِي . فَأَنْطَلَقَ إِلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَكِبَ حِمَارًا، فَأَنْطَلَقَ الْمُسْلِمُونَ يَمْشُونَ مَعَهُ، وَهِيَ أَرْضٌ سَبِيحَةٌ، فَلَمَّا أَتَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنَّكَ عَيْتِي، وَاللَّهِ لَقَدْ آذَانِي نَحْرُ جِمَارِكَ . فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ مِنْهُمْ وَاللَّهِ لِحِمَارِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَطْيَبُ رِيحًا مِنْكَ . فَغَضِبَ لِعَبْدِ اللَّهِ رَجُلٌ مِنْ قَوْمِهِ فَشَتَمَا، فَغَضِبَ لِكُلِّ وَاحِدٍ مِنْهُمَا أَصْحَابُهُ، فَكَانَ بَيْنَهُمَا ضَرْبٌ بِالْجُرِيدِ وَالْأَيْدِي وَالنِّعَالِ، فَبَلَعْنَا أَنَّهُمَا أَنْزَلَتْ { وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا } .

From Anas, it was said to the Prophet PBUH "Would that you see `Abdullah bin Ubai." So, the Prophet PBUH went to him, riding a donkey, and the Muslims accompanied him, walking on salty barren land. When the Prophet PBUH reached `Abdullah bin Ubai, the latter said, "Keep away from me! By Allah, the bad smell of your donkey has harmed me." On that an Ansari man said (to `Abdullah), "By Allah! The smell of the donkey of Allah's Messenger PBUH is better than your smell." On that a man from `Abdullah's tribe got angry for `Abdullah's sake, and the two men abused each other which caused the friends of the two men to get angry, and the two groups started fighting with sticks, shoes and hands. We were informed that the following Divine Verse was revealed (in this concern)- "And if two groups of believers fall to fighting then, make peace between them."

قَالَ عَبْدُ اللَّهِ . رَضِيَ اللَّهُ عَنْهُ . قَالَ قَسَمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَسَمًا، فَقَالَ رَجُلٌ إِنَّ هَذِهِ لِقِسْمَةٌ مَا أُرِيدَ بِهَا وَجْهُ اللَّهِ . فَأَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرْتُهُ، فَعَضِبَ حَتَّى رَأَيْتُ الْعَضْبَ فِي وَجْهِهِ، ثُمَّ قَالَ " يَرْحَمُ اللَّهُ مُوسَى قَدْ أُوْذِيَ بِأَكْثَرٍ مِنْ هَذَا فَصَبَرَ "

Abdullah said, once the Prophet PBUH distributed something (among his followers). A man said, "This distribution has not been done (with justice) seeking Allah's Countenance." I went to the Prophet PBUH and told him (of that). He became so angry that I saw the signs of anger on his face. Then he said, "May Allah bestow His Mercy on Musa, for he was harmed more (in a worse manner) than this; yet he endured patiently."

عَنْ أَبِي هُرَيْرَةَ . رَضِيَ اللَّهُ عَنْهُ . قَالَ بَيْنَمَا يَهُودِيٌّ يَعْزُضُ سِلْعَتَهُ أُعْطِيَ بِهَا شَيْئًا كَرِهَهُ . فَقَالَ لَا وَالَّذِي اصْطَفَى مُوسَى عَلَى الْبَشَرِ، فَسَمِعَهُ رَجُلٌ مِنَ الْأَنْصَارِ فَقَامَ، فَلَطَمَ وَجْهَهُ، وَقَالَ تَقُولُ وَالَّذِي اصْطَفَى مُوسَى عَلَى الْبَشَرِ، وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ أَظْهُرِنَا فَذَهَبَ إِلَيْهِ، فَقَالَ أبا الْقَاسِمِ، إِنَّ لِي ذِمَّةً وَعَهْدًا، فَمَا بَالُ فُلَانٍ لَطَمَ وَجْهِي . فَقَالَ " لِمَ لَطَمْتَ وَجْهَهُ " . فَذَكَرَهُ، فَعَضِبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى رَمَى فِي وَجْهِهِ، ثُمَّ قَالَ " لَا تُفْضِلُوا بَيْنَ أَنْبِيَاءِ اللَّهِ، فَإِنَّهُ يُنْفَخُ فِي الصُّورِ، فَيَصْعَقُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ، إِلَّا مَنْ شَاءَ اللَّهُ، ثُمَّ يُنْفَخُ فِيهِ أُخْرَى، فَأَكُونُ أَوَّلَ مَنْ بُعِثَ فَإِذَا مُوسَى آخِذٌ بِالْعَرْشِ، فَلَا أَدْرِي أَحْسِبُ بِصَعْفَتِهِ يَوْمَ الطُّورِ أَمْ بُعِثَ قَبْلِي - وَلَا أَقُولُ إِنَّ أَحَدًا أَفْضَلُ مِنْ يُونُسَ بْنِ مَتَّى ."

Abu Hurairah said, once while a Jew was selling something, he was offered a price that he was not pleased with. So, he said, "No, by Him Who gave Musa superiority over all human beings!" Hearing him, an Ansari man got up and slapped him on the face and said, "You say: By Him who gave Musa superiority over all human beings although the Prophet (Muhammad) is present amongst us!" The Jew went to the Prophet and said, "O Abu-I-Qasim! I am under the assurance and contract of security, so what right does so-and-so have to slap me?" The Prophet PBUH asked the other, "Why have you slapped". He told him the whole story. The Prophet PBUH became angry, till anger appeared on his face, and said, "Don't give superiority to any prophet amongst Allah's Prophets, for when the trumpet will be blown, everyone on the earth and in the heavens will become unconscious except those whom Allah will exempt. The trumpet will be blown for the second time and I will be the first to be resurrected to see Musa holding Allah's Throne. I will not know whether the unconsciousness which Musa received on the Day of Tur has been sufficient for him, or has he got up before me. And I do not say that there is anybody who is better than Yunus bin Matta."

عَنِ الرَّهْرِيِّ، قَالَ كَانَ مُحَمَّدُ بْنُ جُبَيْرٍ بْنُ مُطْعِمٍ يُحَدِّثُ أَنَّهُ بَلَغَ مُعَاوِيَةَ وَهُوَ عِنْدَهُ فِي وَفْدٍ مِنْ قُرَيْشٍ أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو بْنَ الْعَاصِ يُحَدِّثُ أَنَّهُ سَبَّكَوْنُ مَلِكٌ مِنْ قَحْطَانَ، فَعَضِبَ مُعَاوِيَةَ، فَقَامَ فَأَثَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قَالَ أَمَا بَعْدُ فَإِنَّهُ بَلَغَنِي أَنَّ رَجُلًا مِنْكُمْ يَخْدُثُونَ أَحَادِيثَ لَيْسَتْ فِي كِتَابِ اللَّهِ، وَلَا تُؤْتَرُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَوْلَيْكَ جُهَالِكُمْ، فَإِيَّاكُمْ وَالْأَمَانِيَّ الَّتِي تُضِلُّ

أَهْلَهَا، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " إِنَّ هَذَا الْأَمْرَ فِي قُرَيْشٍ، لَا يُعَادِيهِمْ أَحَدٌ إِلَّا كَبَّهُ اللَّهُ عَلَى وَجْهِهِ، مَا أَقَامُوا الدِّينَ ".

Az-Zuhri said, that while he was with a delegation from *Quraish* to Muawiyah, the latter heard the news that `Abdullah bin `Amr bin Al-`As said that there would be a king from the tribe of *Qahtan*. On that Muawiyah became angry, got up and then praised *Allah* as He deserved, and said, "Now then, I have heard that some men amongst you narrate things which are neither in the Holy Book, nor have been told by *Allah's* Messenger PBUH. Those men are the ignorant amongst you. Beware of such hopes as make the people go astray, for I heard *Allah's* Messenger PBUH saying, 'Authority of ruling will remain with *Quraish*, and whoever bears hostility to them, *Allah* will destroy him as long as they abide by the laws of the religion.' "

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ . رَضِيَ اللَّهُ عَنْهُ . قَالَ انْطَلَقَ سَعْدُ بْنُ مُعَاذٍ مُعْتَمِرًا . قَالَ . فَنَزَلَ عَلَى أُمِّيَّةَ بِنِ خَلْفِ أَبِي صَفْوَانَ، وَكَانَ أُمِّيَّةُ إِذَا انْطَلَقَ إِلَى الشَّامِ فَمَرَّ بِالْمَدِينَةِ نَزَلَ عَلَى سَعْدٍ، فَقَالَ أُمِّيَّةُ لِسَعْدٍ انْتَظِرْ حَتَّى إِذَا انْتَصَفَ النَّهَارُ، وَعَقَلَ النَّاسُ انْطَلَقْتُ فَطُفْتُ، فَبَيْنَا سَعْدٌ يَطُوفُ إِذَا أَبُو جَهْلٍ فَقَالَ مَنْ هَذَا الَّذِي يَطُوفُ بِالْكَعْبَةِ فَقَالَ سَعْدٌ أَنَا سَعْدٌ. فَقَالَ أَبُو جَهْلٍ تَطُوفُ بِالْكَعْبَةِ آمِنًا، وَقَدْ آوَيْتُمْ مُحَمَّدًا وَأَصْحَابَهُ فَقَالَ نَعَمْ. فَتَلَاخَبَا بَيْنَهُمَا. فَقَالَ أُمِّيَّةُ لِسَعْدٍ لَا تَرْفَعِ صَوْتَكَ عَلَى أَبِي الْحَكَمِ، فَإِنَّهُ سَيَدُ أَهْلِ الْوَادِي. ثُمَّ قَالَ سَعْدٌ وَاللَّهِ لَئِنْ مَنَعْتَنِي أَنْ أَطُوفَ بِالْبَيْتِ لَأَقْطَعَنَّ مَتَجْرِكَ بِالشَّامِ. قَالَ فَجَعَلَ أُمِّيَّةُ يَقُولُ لِسَعْدٍ لَا تَرْفَعِ صَوْتَكَ. وَجَعَلَ يُمْسِكُهُ، فَغَضِبَ سَعْدٌ فَقَالَ دَعْنَا عَنكَ، فَإِنِّي سَمِعْتُ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْعُمُ أَنَّهُ قَاتِلُكَ. قَالَ إِيَّايَ قَالَ نَعَمْ. قَالَ وَاللَّهِ مَا يَكْذِبُ مُحَمَّدٌ إِذَا حَدَّثَ. فَرَجَعَ إِلَى امْرَأَتِهِ، فَقَالَ أَمَا تَعْلَمِينَ مَا قَالَ لِي أَحِي الْيَشْرِبِيُّ قَالَتْ وَمَا قَالَ قَالَ زَعَمَ أَنَّهُ سَمِعَ مُحَمَّدًا يَرْعُمُ أَنَّهُ قَاتِلِي. قَالَتْ فَوَاللَّهِ مَا يَكْذِبُ مُحَمَّدٌ. قَالَ فَلَمَّا حَرَجُوا إِلَى بَدْرٍ، وَجَاءَ الصَّرِيحُ قَالَتْ لَهُ امْرَأَتُهُ أَمَا ذَكَرْتَ مَا قَالَ لَكَ أَحْوَك الْيَشْرِبِيُّ قَالَ فَأَرَادَ أَنْ لَا يَخْرُجَ، فَقَالَ لَهُ أَبُو جَهْلٍ إِنَّكَ مِنْ أَشْرَافِ الْوَادِي، فَسِرْ يَوْمًا أَوْ يَوْمَيْنِ، فَسَارَ مَعَهُمْ فَفَتَلَهُ اللَّهُ.

Abdullah bin Mas'ud said, Sa'd bin Mu'adh came to *Makkah* with the intention of performing 'Umrah, and stayed at the house of Umaiya bin Khalaf Abi Safwan, for Umaiya himself used to stay at Sa'ad's house when he passed by *Madinah* on his way to *Sham*. Umaiya said to Sa'ad, "Will you wait till midday when the people are (at their homes), then you may go and perform the *tawaf* round the *Kaabah*?" So, while Sa'ad was going around the *Kaabah*, Abu Jahl came and asked, "Who is that who is performing *tawaf*?" Sa'ad replied, "I am Sa'ad." Abu Jahl said, "Are you circumnutating the *Kaabah* safely although you have given refuge to Muhammad and his companions?" Sa'ad said, "Yes," and they started quarrelling. Umaiya said to Sa'ad, "Don't shout at Abi-l-Hakam (Abu Jahl), for he is chief of the valley (of *Makkah*)." Sa'ad then said (to Abu Jahl). 'By *Allah*, if you prevent me from performing the *tawaf* of the *Kaabah*, I will spoil your trade with *Sham*." Umaiya kept on saying to Sa'ad, "Don't raise your voice." and kept on taking hold of him. Sa'ad became furious and said, (to Umaiya), "Be away from me, for I have heard Muhammad saying that he will kill you."

Umaiyyah said, "Will he kill me?" Sa'd said, "Yes." Umaiyyah said, "By Allah! When Muhammad says a thing, he never tells a lie." Umaiyyah went to his wife and said to her, "Do you know what my brother from *Yathrib (Madinah)* has said to me?" She said, "What has he said?" He said, "He claims that he has heard Muhammad claiming that he will kill me." She said, "By Allah! Muhammad never tells a lie." So when the infidels started to proceed for *Badar* (battle) and declared war (against the Muslims), his wife said to him, "Don't you remember what your brother from *Yathrib* told you?" Umaiyyah decided not to go but Abu Jahl said to him, "You are from the nobles of the valley (of *Makkah*), so you should accompany us for a day or two." He went with them and thus Allah got him killed.

عَنْ عَلِيٍّ . رَضِيَ اللَّهُ عَنْهُ . قَالَ بَعَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَرِيَّةً فَاسْتَعْمَلَ رَجُلًا مِنَ الْأَنْصَارِ ، وَأَمَرَهُمْ أَنْ يُطِيعُوهُ ، فَعَضِبَ فَقَالَ أَلَيْسَ أَمْرَكُمْ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ تُطِيعُونِي . قَالُوا بَلَى . قَالَ فَاجْمَعُوا لِي حَطَبًا . فَجَمَعُوا ، فَقَالَ أَوْقِدُوا نَارًا . فَأَوْقَدُوهَا ، فَقَالَ ادْخُلُوهَا . فَهَمُّوا ، وَجَعَلَ بَعْضُهُمْ يُمَسِّكُ بَعْضًا ، وَيَقُولُونَ فَرَرْنَا إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ النَّارِ . فَمَا زَالُوا حَتَّى حَمَدَتِ النَّارُ ، فَسَكَنَ غَضَبُهُ ، فَبَلَغَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ " لَوْ دَخَلُوهَا مَا خَرَجُوا مِنْهَا إِلَى يَوْمِ الْقِيَامَةِ ، الطَّاعَةُ فِي الْمَعْرُوفِ " .

Ali said, the Prophet PBUH sent a *Sariyya* under the command of a man from the Ansar and ordered the soldiers to obey him. He (the commander) became angry and said "Didn't the Prophet PBUH order you to obey me!" They replied, "Yes." He said, "Collect fire-wood for me." So they collected it. He said, "Make a fire." When they made it, he said, "Enter it (the fire)." So they intended to do that and started holding each other and saying, "We run towards (take refuge with) the Prophet PBUH from the fire." They kept on saying that till the fire was extinguished and the anger of the commander abated. When that news reached the Prophet PBUH he said, "If they had entered it (the fire), they would not have come out of it till the Day of Resurrection. Obedience (to somebody) is required when he enjoins what is good."

قَالَ عُمَرُ . رَضِيَ اللَّهُ عَنْهُ . يَوْمًا لِأَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيهِمْ تَرَوْنَ هَذِهِ الْآيَةَ نَزَلَتْ {أَبُودُ أَحَدِكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ} قَالُوا اللَّهُ أَعْلَمُ . فَعَضِبَ عُمَرُ فَقَالَ قُولُوا نَعْلَمُ أَوْ لَا نَعْلَمُ . فَقَالَ ابْنُ عَبَّاسٍ فِي نَفْسِي مِنْهَا شَيْءٌ يَا أَمِيرَ الْمُؤْمِنِينَ . قَالَ عُمَرُ يَا ابْنَ أَخِي قُلْ وَلَا تَحْتَفِزْ نَفْسَكَ . قَالَ ابْنُ عَبَّاسٍ ضُرِبَتْ مَثَلًا لِعَمَلٍ . قَالَ عُمَرُ أَيْ عَمَلٍ قَالَ ابْنُ عَبَّاسٍ لِعَمَلٍ . قَالَ عُمَرُ لِرَجُلٍ عَنِّي يَعْمَلُ بِطَاعَةِ اللَّهِ عَزَّ وَجَلَّ ، ثُمَّ بَعَثَ اللَّهُ لَهُ الشَّيْطَانَ فَعَمِلَ بِالْمَعَاصِي حَتَّى أَعْرَقَ أَعْمَالَهُ . {فَصُرْهُنَّ} فَطَعْنَهُنَّ .

Once `Umar (bin Al-Khattab) said to the companions of the Prophet PBUH "What do you think about this verse:"Does any of you wish that he should have a garden?" They replied, "Allah knows best." `Umar became angry and said, "Either say that you know or say that you do not know!" On that Ibn `Abbas said, "O chief of the believers! I have something in my mind to say about it." `Umar said, "O son of my brother! Say, and do not under estimate yourself." Ibn

`Abbas said, "This verse has been set up as an example for deeds." `Umar said, "What kind of deeds?" Ibn `Abbas said, "For deeds." `Umar said, "This is an example for a rich man who does goods out of obedience of *Allah* and then *Allah* sends him *syaitan* whereupon he commits sins till all his good deeds are lost."

أَنَّ ابْنَ عَبَّاسٍ . رَضِيَ اللَّهُ عَنْهُمَا . قَالَ قَدِمَ عَيْنَةُ بْنُ حِصْنِ بْنِ حُدَيْفَةَ فَنَزَلَ عَلَى ابْنِ أَخِيهِ الْحُرِّ بْنِ قَيْسٍ، وَكَانَ مِنَ النَّفَرِ الَّذِينَ يُدْنِيهِمْ عُمَرُ، وَكَانَ الْفُرَّاءُ أَصْحَابَ مَجَالِسِ عُمَرَ وَمُشَاوَرَتِهِ كَهَوْلًا كَانُوا أَوْ شُبَّانًا. فَقَالَ عَيْنَةُ لِابْنِ أَخِيهِ يَا ابْنَ أَخِي، لَكَ وَجْهٌ عِنْدَ هَذَا الْأَمِيرِ فَاسْتَأْذِنْ لِي عَلَيْهِ. قَالَ ابْنُ عَبَّاسٍ فَاسْتَأْذَنْ الْحُرُّ لِعَيْنَةَ فَأَذِنَ لَهُ عُمَرُ، فَلَمَّا دَخَلَ عَلَيْهِ قَالَ هِيَ يَا ابْنَ الْخَطَّابِ، فَوَاللَّهِ مَا تُعْطِينَا الْجُزْلَ، وَلَا تَحْكُمُ بَيْنَنَا بِالْعَدْلِ. فَعَضِبَ عُمَرُ حَتَّى هَمَّ بِهِ، فَقَالَ لَهُ الْحُرُّ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ اللَّهَ تَعَالَى قَالَ لِنَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ { خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ } وَإِنَّ هَذَا مِنَ الْجَاهِلِينَ. وَاللَّهُ مَا جَاوَزَهَا عُمَرُ حِينَ تَلَاهَا عَلَيْهِ، وَكَانَ وَقَافًا عِنْدَ كِتَابِ اللَّهِ.

Ibnu Abbas said, 'Uyainah bin Hisn bin Hudhaifa came and stayed with his nephew Al-Hurr bin Qais who was one of those whom `Umar used to keep near him, as the *Qurra'* (learned men knowing Qur'an by heart) were the people of `Umar's meetings and his advisors whether they were old or young. 'Uyainah said to his nephew, "O son of my brother! You have an approach to this chief, so get for me the permission to see him." Al-Hurr said, "I will get the permission for you to see him." So Al-Hurr asked the permission for 'Uyainah and `Umar admitted him. When 'Uyainah entered upon him, he said, "Beware! O the son of Al-Khattab! By Allah, you neither give us sufficient provision nor judge among us with justice." Thereupon `Umar became so furious that he intended to harm him, but Al-Hurr said, "O chief of the Believers! *Allah* said to His Prophet: "Hold to forgiveness; command what is right; and leave (don't punish) the foolish." (7.199) and this ('Uyainah) is one of the foolish." By Allah, `Umar did not overlook that verse when Al-Hurr recited it before him; he observed (the orders of) *Allah's* Book strictly.

قَالَ سُلَيْمَانُ بْنُ صُرْدٍ، رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اسْتَبَّ رَجُلَانِ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَضِبَ أَحَدُهُمَا، فَاسْتَدَّ غَضَبُهُ حَتَّى انْتَفَخَ وَجْهُهُ وَتَغَيَّرَ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "إِنِّي لَأَعْلَمُ كَلِمَةً لَوْ قَالَهَا لَدَهَبَ عَنْهُ الَّذِي يَجِدُ". فَانْطَلَقَ إِلَيْهِ الرَّجُلُ فَأَحْبَرَهُ بِقَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ تَعَوَّذُ بِاللَّهِ مِنَ الشَّيْطَانِ. فَقَالَ أُتْرَى بِي بَأْسٌ أَعْجُونَ أَنَا أَذْهَبُ.

Sulaiman bin Surd said, a man from the companions of the Prophet PBUH said, "Two men abused each other in front of the Prophet PBUH and one of them became angry and his anger became so intense that his face became swollen and changed. The Prophet PBUH said, "I know a word the saying of which will cause him to relax if he does say it." Then a man went to him and informed him of the statement of the Prophet PBUH and said, "Seek refuge with *Allah* from *syaitan*." On that, angry man said, 'Do you find anything wrong with me? Am I insane? Go away!'"

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

Abu Hurairah said, Allah's Messenger PBUH said, "The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger."

قَالَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ . رَضِيَ اللَّهُ عَنْهُمَا جَاءَ أَبُو بَكْرٍ بِضَيْفٍ لَهُ أَوْ بِأَضْيَافٍ لَهُ، فَأَمْسَى عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا جَاءَ قَالَتْ أُمِّي احْتَبَسَتْ عَنْ ضَيْفِكَ . أَوْ أَضْيَافِكَ . اللَّيْلَةَ . قَالَ مَا عَشَيْتِهِمْ فَقَالَتْ عَرَضْنَا عَلَيْهِ . أَوْ عَلَيْنَهُمْ فَأَبَوْا أَوْ . فَأَبَى، فَغَضِبَ أَبُو بَكْرٍ فَسَبَّ وَجَدَعَ وَحَلَفَ لَا يَطْعَمُهُ، فَاحْتَبَأْتُ أَنَا فَقَالَ يَا عُنْتُرُ . فَحَلَفَتِ الْمَرْأَةُ لَا تَطْعَمُهُ حَتَّى يَطْعَمَهُ، فَحَلَفَ الضَّيْفُ . أَوْ الْأَضْيَافُ . أَنْ لَا يَطْعَمَهُ أَوْ يَطْعَمُوهُ حَتَّى يَطْعَمَهُ، فَقَالَ أَبُو بَكْرٍ كَأَنَّ هَذِهِ مِنَ الشَّيْطَانِ فَدَعَا بِالطَّعَامِ فَأَكَلَ وَأَكَلُوا فَجَعَلُوا لَا يَرَفَعُونَ لُقْمَةً إِلَّا رُبَا مِنْ أَسْفَلِهَا أَكْثَرَ مِنْهَا، فَقَالَ يَا أُحْتِ بَنِي فِرَاسٍ مَا هَذَا فَقَالَتْ وَفَرَّةَ عَيْنِي إِهْمَا الْآنَ لَا كُنْتُ قَبْلَ أَنْ نَأْكُلَ فَأَكَلُوا وَبَعَثَ بِهَا إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ أَنَّهَا أَكَلَتْ مِنْهَا .

Abdul Rahman bin Abu Bakr said, Abu Bakr came with a guest or some guests, but he stayed late at night with the Prophet PBUH and when he came, my mother said (to him), "Have you been detained from your guest or guests tonight?" He said, "Haven't you served the supper to them?" She replied, "We presented the meal to him (or to them), but he (or they) refused to eat." Abu Bakr became angry, rebuked me and invoked *Allah* to cause (my) ears to be cut and swore not to eat of it!" I hid myself, and he called me, "O ignorant (boy)!" Abu Bakr's wife swore that she would not eat of it and so the guests or the guest swore that they would not eat of it till he ate of it. Abu Bakr said, "All that happened was from *syaitan*." So he asked for the meals and ate of it, and so did they. Whenever they took a handful of the meal, the meal grew (increased) from underneath more than that mouthful. He said (to his wife), "O, sister of *Bani Firas*! What is this?" She said, "O, pleasure of my eyes! The meal is now more than it had been before we started eating" So they ate of it and sent the rest of that meal to the Prophet PBUH. It is said that the Prophet PBUH also ate of it.

عَنْ أَنَسٍ . رَضِيَ اللَّهُ عَنْهُ سَأَلُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى أَحْفَوُهُ الْمَسْأَلَةَ فَعَضِبَ فَصَعِدَ الْمُنْبَرُ فَقَالَ " لَا تَسْأَلُونِي الْيَوْمَ عَنْ شَيْءٍ إِلَّا بَيَّنَّتُهُ لَكُمْ " . فَجَعَلْتُ أَنْظُرُ يَمِينًا وَشِمَالًا، فَإِذَا أَكَلُ رَجُلٌ لَأَفْتُ رَأْسَهُ فِي ثَوْبِهِ يَبْكِي، فَإِذَا رَجُلٌ كَانَ إِذَا لَأَحَى الرَّجَالَ يُدْعَى لِعَيْرِ أَبِيهِ فَقَالَ يَا رَسُولَ اللَّهِ مَنْ أَبِي قَالَ " خَدَافَةُ "، ثُمَّ أَنْشَأَ عَمْرٌ فَقَالَ رَضِينَا بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَسُولًا، نَعُوذُ بِاللَّهِ مِنَ الْفِتَنِ . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَا رَأَيْتُ فِي الْخَيْرِ وَالشَّرِّ كَالْيَوْمِ قَطُّ، إِنَّهُ صَوَّرَتْ لِي الْجَنَّةَ وَالنَّارَ حَتَّى رَأَيْتُهُمَا وَرَاءَ الْحَائِطِ " . وَكَانَ قَتَادَةُ يَذْكُرُ عِنْدَ الْحَدِيثِ هَذِهِ الْآيَةَ (يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءٍ إِنْ تَبَدَّلَ لَكُمْ تَسْؤُوكُمْ) .

Anas said, once the people started asking *Allah's* Messenger PBUH questions, and they asked so many questions that he became angry and ascended the pulpit and said, "I will answer whatever questions you may ask me today." I looked right and left and saw everyone covering his face with his garment and weeping. Behold! There was a man who, on quarrelling with the people, used to be called as a son of a person other than his father. He said, "O *Allah's* Messenger PBUH! Who is my father?" The Prophet PBUH replied, "Your father is Huzaifah." And then `Umar got up and said, "We accept *Allah* as our Lord, and Islam as (our) religion, and Muhammad as (our) Apostle; and we seek refuge with Allah from the afflictions." *Allah's* Messenger PBUH said, "I have never seen a day like today in its good and its evil for Paradise and the Hell Fire were displayed in front of me, till I saw them just beyond this wall." Qatada, when relating this Hadith, used to mention the following verse: 'O you who believe! Ask not questions about things which, if made plain to you, may cause you trouble.'

عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ، قَالَ قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ، لَا أَكَادُ أُدْرِكُ الصَّلَاةَ مِمَّا يُطَوَّلُ بِنَا فُلَانٌ، فَمَا رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَوْعِظَةٍ أَشَدَّ غَضَبًا مِنْ يَوْمِئِذٍ فَقَالَ " أَيُّهَا النَّاسُ، إِنَّكُمْ مُنْفِرُونَ، فَمَنْ صَلَّى بِالنَّاسِ فُلْيُخَفِّفْ، فَإِنَّ فِيهِمُ الْمَرِيضَ وَالضَّعِيفَ وَذَا الْحَاجَةِ ".

Abi Mas'ud Al-Ansari said, once a man said to *Allah's* Messenger PBUH "O *Allah's* Messenger PBUH! I may not attend the (compulsory congregational) prayer because so and so (the Imam) prolongs the prayer when he leads us for it. The narrator added: "I never saw the Prophet PBUH more furious in giving advice than he was on that day. The Prophet said, "O people! Some of you make others dislike good deeds (the prayers). So whoever leads the people in prayer should shorten it because among them there are the sick, the weak and the needy (having some jobs to do).

عَنْ أَبِي مُوسَى، قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ، مَا الْقِتَالُ فِي سَبِيلِ اللَّهِ فَإِنَّ أَحَدَنَا يَقَاتِلُ غَضَبًا، وَيَقَاتِلُ حَمِيَّةً. فَرَفَعَ إِلَيْهِ رَأْسَهُ. قَالَ وَمَا رَفَعَ إِلَيْهِ رَأْسَهُ إِلَّا أَنَّهُ كَانَ قَائِمًا. فَقَالَ " مَنْ قَاتَلَ لِيَتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ ".

Abi Musa said, a man came to the Prophet PBUH and asked, "O *Allah's* Messenger PBUH! What kind of fighting is in *Allah's* cause? (I ask this), for some of us fight because of being enraged and angry and some for the sake of his pride and haughtiness." The Prophet PBUH raised his head (as the questioner was standing) and said, "He who fights so that *Allah's* Word (Islam) should be superior, then he fights in *Allah's* cause."

إِنَّ عَلِيًّا خَطَبَ بِنْتَ أَبِي جَهْلٍ، فَسَمِعَتْ بِذَلِكَ، فَاطِمَةُ، فَأَتَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَزْعُمُ قَوْمُكَ أَنَّكَ لَا تَغْضَبُ لِبَنَاتِكَ، هَذَا عَلِيُّ نَاسِخٌ بِنْتَ أَبِي جَهْلٍ، فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَمِعْتُهُ حِينَ تَشْهَدُ يَقُولُ " أَمَا بَعْدُ أَنْكَحْتُ أَبَا الْعَاصِ بْنِ الرَّبِيعِ، فَحَدَّثَنِي وَصَدَقَنِي، وَإِنَّ فَاطِمَةَ بَضْعَةٌ مِنِّي، وَإِنِّي أَكْرَهُ أَنْ يَسُوءَهَا، وَاللَّهِ لَا يَجْتَمِعُ بِنْتُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبِنْتُ عَدُوِّ اللَّهِ عِنْدَ رَجُلٍ وَاحِدٍ ". فَتَرَكَ عَلِيُّ الْحِطْبَةَ. وَزَادَ مُحَمَّدُ بْنُ عَمْرٍو بْنِ حَلْحَلَةَ عَنِ ابْنِ شَهَابٍ عَنْ عَلِيٍّ عَنْ مِسْوَرٍ، سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَذَكَرَ صِهْرًا لَهُ مِنْ بَنِي عَبْدِ شَمْسٍ فَأَتَنِي عَلَيْهِ فِي مُصَاهَرَتِهِ إِيَّاهُ فَأَحْسَنَ قَالَ " حَدَّثَنِي فَصَدَقَنِي، وَوَعَدَنِي فَوَفَّى لِي ".

`Ali demanded the hand of the daughter of Abu Jahl. Fatimah heard of this and went to Allah's Messenger PBUH saying, "Your people think that you do not become angry for the sake of your daughters as `Ali is now going to marry the daughter of Abu Jahl. "On that Allah's Messenger PBUH got up and after his recitation of *tashahhud*. I heard him saying, "Then after! I married one of my daughters to Abu Al-`As bin Al- Rabi` (the husband of Zainab, the daughter of the Prophet PBUH before Islam and he proved truthful in whatever he said to me. No doubt, Fatimah is a part of me, I hate to see her being troubled. By Allah, the daughter of Allah's Messenger PBUH and the daughter of Allah's Enemy cannot be the wives of one man." So `Ali gave up that engagement. 'Al-Miswar further said: I heard the Prophet PBUH talking and he mentioned a son-in-law of his belonging to the tribe of *Bani `Abd-Shams*. He highly praised him concerning that relationship and said (whenever) he spoke to me, he spoke the truth, and whenever he promised me, he fulfilled his promise."3729

### **Hadith Refer to Angry without the Word Al-Ghadab**

عَنْ سُلَيْمَانَ بْنِ صُرَدٍ، قَالَ كُنْتُ جَالِسًا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَجُلَانِ يَسْتَبْتَانِ، فَأَحَدُهُمَا أَحْمَرٌ وَجْهُهُ وَانْتَفَخَتْ أُوْدَاجُهُ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنِّي لَأَعْلَمُ كَلِمَةً لَوْ قَالَهَا دَهَبَ عَنْهُ مَا يَجِدُ، لَوْ قَالَ أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ. دَهَبَ عَنْهُ مَا يَجِدُ ". فَقَالُوا لَهُ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " تَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ ". فَقَالَ وَهَلْ بِي جُنُونٌ

Sulaiman bin Surd said, while I was sitting in the company of the Prophet, two men abused each other and the face of one of them became red with anger, and his jugular veins swelled (i.e. he became furious). On that the Prophet said, "I know a word, the saying of which will cause him to relax, if he does say it. If he says: 'I seek Refuge with Allah from Satan.' then all is anger will go away." Somebody said to him, "The Prophet has said, 'Seek refuge with Allah from Satan.'" The angry man said, "Am I mad?"

### **Analysing Textual and Contextual of the Hadith**

Hadith analysing is important to dig the real message from underlying meaning. There are 18 *ahaadith* in total related to the word '*al-ghadab*'.

From the observation, this study concludes there are several moral values that can be highlighted from textual analysis and contextual analysis. The lists are as follow:

### **Textual Analysis**

1. The word '*al-ghadab*' bring the meaning of anger. Refer to hadis berapa?
2. '*Al-Ghadab*' indicates the emotion occurred by the anger, hatred and uneasiness.
3. The Prophet PBUH is the best mankind also express his anger in certain situation. It indicates that feeling angry is a normal trait for human-being.
4. Anger is whispering from the devil and it should not be normalized.
5. Anger commonly expressed with high intonation tone, teeth grind, facial expression and physical harsh.
6. The Prophet PBUH used to express his anger with facial expression and no physical contact.
7. The strongest one is not the one who have big muscle, yet it is the one who able to remain patience when he is angry.

### **Contextual Analysis**

1. Expressing anger is permissible in the context of Islamic jurisprudence if it is contradicting with Islamic teaching.
2. The best thing to do when an individual get angry is be patience.
3. The act of insinuating other's action will not bring benefit, yet other will get furious.
4. Ignore and isolate from the people who simply can arise the inner anger as it is a command from Allah.
5. Reciting '*ta'awwudz*' is a way to seek protection from the whispering of the devil.
6. Instead of channelling the angry emotion to the other people, it is appropriate to remember that anger is comes from the devil.

### **The Importance of Emotional Management**

Emotional health is closely related to physical health. The angry emotion is a part of emotional health. When the mind is exhausted, the physical will be affected. Previous study found that emotional distress gives negative influence to social connection (Norbert, 2007; Carr, 2011, Aisyah & Saiful, 2012). The consequences of being angry without monitoring will yield in disconnection from society, marital negligence, physical and mental abuse. Islam is the most relevant religion providing a complete way of living and has the ability to adapt with new environment (Nayef et al, 2018). Sahih Bukhari has the highest reputation in *hadith* collection become a guidance apart of the Holy Quran. Hence, the aim of this paper is to highlight the solution provided in Islam specifically through the lenses *hadith* related to the importance of emotional management in Islam.

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