

Book: “Al-Adab Al-Mufrad” by Al-Bukhari Motives for Classification and Creativity in Writing

Haifa Mustafa Al-Ziadah^{1*}

¹ Department of Fundamentals of Religion, Faculty of Sharia and Islamic Studies, Yarmouk University, Jordan; haifa.ziadah@yu.edu.jo, <https://orcid.org/0000-0001-8031-2490>

*Corresponding Author: ardi.kho@lecturer.uph.edu

Citation: Al-Ziadah, H. M. (2025). Book: “Al-Adab Al-Mufrad” by Al-Bukhari Motives for Classification and Creativity in Writing, *Journal of Cultural Analysis and Social Change*, 10(4), 4329-4340. <https://doi.org/10.64753/jcasc.v10i4.3783>

Published: December 29, 2025

ABSTRACT

The main idea of the research lies in searching for the reasons for singling out Imam al-Bukhari as a special book on literature, and the reason for him choosing this word specifically and not others through historical tracing of it. The importance of the research lies in the lack of studies on the book of single literature, despite its importance and its right to study and shed light on it. The problem of the research is represented by In answering the question: Why did Imam Al-Bukhari single out the subject of literature in a separate book, even though he included it in the books of his book Al-Jami' Al-Sahih? This research aims to explain the meaning of the word “Adab”, its historical stages, and the reasons for singling out Al-Bukhari as an independent author in it. The researcher used the inductive, analytical and deductive method. The most important results that the researcher arrived at is that Al-Bukhari's book Al-Adab Al-Mufrad is considered a practical application of the hadiths contained in the book Al-Adab in The correct mosque that constitutes the theoretical framework for Islamic values and ethics. The researcher believes it is necessary to give it more care and attention by students of legal science in general and students of the Prophet's hadith in particular.

Keywords: Al-Bukhari, literature, singular, classification

INTRODUCTION

Praise be to God, Lord of the Worlds, and peace and blessings be upon the Messenger of Mercy to the Worlds, the most perfect of creation, our master Muhammad, may God bless him and grant him peace, and upon his family and companions and those who follow them in righteousness until the Day of Judgment. Now then:

There is an old and recent difference in defining the meaning of the word “literature” and clarifying its intended meaning. While it was used to refer to: " a psychological meaning that encompasses moral values, character development, and harmony between the parts of the soul in their balance" (Dhaifullah, 1995, 8), it has evolved to include, for example, "the preservation of Arabic poetry and news and the acquisition of knowledge from every field" (Ibn Khaldun, 1981, 553) .

This study, entitled “Al-Adab al-Mufrad by Al-Bukhari: Motives for Classification and Creativity in Authorship,” addresses a specific issue in classification and methodology, namely, the reason why Imam Al-Bukhari singled out literature as a subject for a special book and why he chose this particular term over others, based on a historical review.

Importance of the Research:

The importance of the research stems from the following:

1. The status of Imam al-Bukhari and his position in the science of the noble prophetic hadith.
2. The scarcity of studies on the book *Al-Adab al-Mufrad*, despite its importance and merit in terms of study and highlighting.

Serving the Prophetic Sunnah in general, and students of Islamic knowledge in particular, by presenting a study that can form the nucleus or building block of a system of related scientific studies.

Research Questions:

These can be identified by answering the following questions:

1. What is meant by the word “literature,” especially since it is a controversial term about which opinions vary? What stages has this word gone through throughout history to arrive at the reason why Al-Bukhari chose this particular term?
2. Why did Imam al-Bukhari devote a separate book to the subject of literature, even though he included it in his book *Al-Jami' al-Sahih*?
3. Did Imam al-Bukhari's approach in his book *Al-Adab al-Mufrad* differ from his approach in his book *Al-Jami' al-Sahih*?
4. What literary and moral message did Al-Bukhari want to convey to everyone who reads his book *Al-Adab Al-Mufrad*?

Research Objectives: This study aims to:

1. Explain the meaning of the word “literature” after tracing the historical stages through which this word has passed and its relationship to the subject of ethics.
2. To understand why Al-Bukhari wrote a separate book on the subject of literature, even though he included it in his book *Al-Jami' al-Sahih*.
3. To clarify the most prominent methodological features of Al-Bukhari in both books in order to extract the most important differences between them.
4. To deduce the literary and ethical messages that Al-Bukhari wanted to focus on and convey to every reader and researcher throughout the ages.

Previous Studies:

There are scientific studies that have researched and examined Al-Bukhari's book *Al-Adab Al-Mufrad*, which differ from my study in terms of content and the way the information is approached and presented. I will mention some of them, to the best of my knowledge:

1. *Al-Adab Al-Mufrad* by Imam Al-Bukhari: Its definition and the efforts of scholars towards it (Amin, 2015). In this study, the researcher defines the book in terms of its name, attribution, subject matter, reason for its name, difference between it and the book *Al-Adab in Al-Jami' Al-Sahih*, its status among the books of Sunnah, the degree of its hadiths, the author's conditions in it, his methodology, his narration, his additions to the six books, and the efforts of scholars towards it. However, he did not address the definition of the term “adab” as extensively as in this research, nor did he mention in detail the reasons for Imam al-Bukhari's classification of a separate book on adab, as mentioned here with examples.
2. Balancing Imam al-Bukhari's two books on literature: A descriptive and analytical study (Al-Ma'azi, 2021). In this study, the researcher primarily sought to compare the two books in terms of their titles, authorship, Imam al-Bukhari's conditions in them, his approach to biographies and chains of transmission, and he mentioned examples of this and the efforts of scholars in serving the two books. However, he did not address the definition of the term “literature” as broadly as in this research, nor did he mention in detail the reasons for Imam Bukhari's classification of a separate book on literature, as mentioned here with examples.
3. The book “*Al-Adab al-Mufrad*,” a critical study (Mahmoud, 2001). In it, the researcher defined Imam al-Bukhari and his book in terms of: the name of the book, its attribution, the reason for its classification (in brief), its subject matter, the types of hadith it contains, its status and the attention given to it by the ummah, and Imam al-Bukhari's approach to it, comparing it with his approach in *al-Jami' al-Sahih*, in terms of conditions, biographies, repetition, chain of transmission, and other issues related to narration and narrators. However, it did not address the definition of the term “adab” as extensively as in this research, nor did it mention in detail the reasons for Imam al-Bukhari's classification of a separate book on adab, as mentioned here with examples.

What this research adds: This research combines a detailed definition of the term “literature” with a trace of its historical development, its synonyms, and the words of scholars who have studied it, with the reasons why

Imam al-Bukhari devoted a separate book to literature, extrapolating these reasons from the book *Fath al-Bari* and listing examples that support them, while deducing literary and moral messages. This is something I have not come across in previous studies. As is well known, scientific studies complement each other, and God is the source of help and upon whom we rely.

RESEARCH METHODOLOGY

The research will be based on a set of methodologies as follows:

Inductive approach: This involves inductively examining the historical development of the use of the word “literature,” inductively examining the book of literature in *Al-Jami' al-Sahih*, and then inductively examining the book of literature *Al-Mufrad*, so that we can: using the analytical approach, deduce the reason for singling out the latter book for authorship, and then using the deductive approach, deduce the most important literary and moral messages.

Research Plan:

The nature of the research required that I divide it into an introduction, two sections, and a conclusion, as follows:

- Introduction: The importance of the research, its problem, its objectives, the methodology followed, and its plan.
- Section One: The word “literature”: its concept, its development, and synonymous terms.
- First section: The concept of the word “literature.”
- Second section: The historical stages of the word “literature.”
- Third section: The relationship between the word “literature” and synonymous terms.
- Second chapter: *Al-Bukhari's book Al-Adab al-Mufrad*: Reasons for its uniqueness, methodological features, and literary messages.
- First section: Reasons for Imam al-Bukhari's decision to write a separate book on literature.
- Second section: Imam al-Bukhari's methodological features of literature in his two books: *Al-Jami' al-Sahih* and *Al-Adab al-Mufrad*.
- Third section: Literary and ethical messages in the book *Al-Adab al-Mufrad*.
- Conclusion: The most important findings and recommendations.

Section One: The Term “Literature”: its Meaning, Development, and Synonyms

Subsection One: The Meaning of the Word “Literature”

Linguists agree that the origin of this word is “supplication,” because the writer or educator educates people: that is, he calls on them to adhere to noble morals and avoid vile ones. The plural form is “adab,” and “it is said: the man has educated, he educates: if he calls on people, he is an educator” (Al-Anbari, 1992, 1/114). Its derivations are from: “A man is polite, he is polite, so he is polite and polite,” and “It is said: I am polite, I am polite, and I am polite, I am polite” (Al-Azhari, 2001, 14/147).

It has more than one meaning, as mentioned by linguists, including: “Adab: the manners of the soul and learning, and adab: tact and good manners, and adab, with a damma, so he is a man of letters, from a people of letters, and he taught him adab, so he became well-mannered: he taught him.” (Ibn Manzur, 1414 AH, 1/206), and “Adab is a quality that protects those who possess it from what disgraces them... Adab applies to every praiseworthy discipline through which a person graduates into a virtue of virtues... In language, adab means good manners and noble deeds, and its application to Arabic sciences is a recent development in Islam... Literature is the refinement of the soul and learning, and literature is grace and good manners (Al-Zubaidi, 2001, 2/12). Another meaning is: “To educate him: that is, to teach him self-discipline, skill, and decorum. Whoever educates his child when he is young will be pleased with him when he is old. It is said: Good manners are due to parents, and righteousness is due to God” (Al-Khatib Al-Shirbini, 1994, 5/200).

Derived from this word are: *al-ma'daba*, *al-udba*, *al-ma'daba*, and *al-ma'duba*: any food prepared for a gathering or wedding. Sibawayh said: They said: *al-ma'daba*, as they said *al-mad'a*, and it was said: *al-ma'daba* is from adab (good manners)” (Ibn Sayyid, 2000, 9/385). “And from it is the hadith of Ibn Mas'ud, ‘The Qur'an is Allah's *ma'daba* on earth,’ meaning His invitation. He likened the Qur'an to something Allah has made for people, in which there is good and benefit for them.” (Ibn al-Atheer, 1979, 1/30).

We conclude from these linguistic definitions of the word adab that it originally refers to supplication and was used to call people to food. This linguistic concept evolved until it came to be used in more than one sense, most of which revolve around adhering to moral virtues and avoiding anything that would defile them.

The conceptual meaning of the word is not far from its linguistic origin, and the stages that this word has gone through throughout history have led to differences in its definition due to the differences in its uses and users. Despite its different meanings, it is a return to the limits of a term that has been inherited through convention.

Through studying books on the subject of literature, I have come across many meanings for its conventional concept, including the following:

1. The combination of good qualities in a person, and the science of literature: it is the science of correcting speech and discourse, hitting the right notes, improving vocabulary, and protecting it from error and imperfection, and it is a branch of general literature (Ibn Qayyim al-Jawziya, 1996, 2/355).
2. Knowledge of what to avoid in order to prevent all kinds of error (Al-Jurjani, 1983, 15).
3. Training of the soul and good morals, which is found in every praiseworthy training that leads a person to a virtue (Al-Manawi, 1990, 42).
4. Ibn Khaldun said about the definition of literature: "This science has no subject matter that can be proven or disproven, but rather its purpose, according to linguists, is its fruit, which is mastery of the arts of poetry and prose in the styles and manners of the Arabs. To this end, they collect from the speech of the Arabs whatever may be useful for this skill... Then, if they wanted to define this art, they would say: Literature is the preservation of Arabic poetry and stories and the acquisition of a little knowledge from every field of science" (Ibn Khaldun, 1981, 3/553).
5. Al-Rafi'i believes that the psychological meaning of the word implies morality, character building, and harmony between the parts of the soul in their balance, and everything related to this subject. From this comes the noble hadith: "My Lord educated me and did me good in my education." Ibn Taymiyyah said: "Its meaning is correct, but it has no known authentic chain of transmission" (Ibn Taymiyyah, 2004, 375). Al-Sakhawi attributed it to Al-Askari in his book of proverbs with the wording: "Indeed, Allah, Exalted and Glorious, educated me and perfected my education." He then said: "Its chain of transmission is very weak, and although our sheikh—meaning Ibn Hajar—limited himself to ruling it as strange in some of his fatwas, its meaning is correct" (Al-Sakhawi, 1985, 73).
And that this was perhaps "an extension on their part of the natural meaning of the word, based on what is known of their practice of deriving words and extracting some from others" (Al-Rafi'i, 1431 AH, 1/21).
6. Returning the soul to the limits of a term that has been conventionally inherited, ...then the word spread and became the subject of literary education based on narration of news, genealogy, poetry, and language (Al-Rafei, 1431 AH, 1/21).
7. Encouraging noble morals, social justice, and reforming systems. Others argue that it is great ideas, great thinking, amazing craftsmanship, and artistic style (Mandour, 2004, 58).
8. The art of the word, whether read or heard (Ismail, 1431 AH, 10).
9. In Persian, it means knowledge, culture, care, wonder, the accepted and valid method, and the care of everything, as in the disclosure of languages. It is also a branch of Arabic studies related to eloquence and rhetoric (Al-Tahani, 1996, 1/127).
10. The word "literature" in English, and 'litterature' in French, is derived from the Latin word "litera," and thus suggests written or printed literature, but the definition of literature should also include spoken literature. For this reason, the German term "Wort-kunst" and the Russian term "Slavesnost" have an advantage over their English and French counterparts (Wellek & Warren, 1949, 11).

Request 2: The Historical Stages of the Word "Literature"

The word "adab" has undergone multiple phases that have led to differences in its intended meanings. In the pre-Islamic era, it was used to mean "invitation to eat," which is its linguistic origin, as explained above. It then shifted from this sensory meaning to a psychological and mental meaning in the early days of Islam. The Prophet, peace be upon him, used it in an ethical and educational context when he said: "My Lord has educated me and educated me well." He also said, peace be upon him: "If a man disciplines his slave girl and disciplines her well, and teaches her and teaches her well, then frees her and marries her, he will have two rewards." Narrated by Al-Bukhari in his Sahih, Book: The Prophets, Chapter: {And mention in the Book (the Qur'an) Maryam, when she withdrew from her family} Hadith No. (3262), (Al-Bukhari, 1993, 1271).

Then we find that in the Umayyad era, an educational meaning was added to the moral and disciplinary meaning, with the emergence of what are known as the educators, who taught the children of the caliphs all kinds of sciences. The moral and educational meanings also coincided in the Abbasid era, when Imam al-Bukhari compiled his Sahih and included the concept of adab in it, as well as in his book Al-Adab al-Mufrad. The word then evolved to refer to the craft of poetry and prose and related topics such as anecdotes and jokes. It expanded further to include all non-religious knowledge that elevates humans socially and culturally.

By the time of Ibn Khaldun, who died in 808 AH, it came to refer to all religious and non-religious knowledge, encompassing all forms of knowledge, especially rhetoric and linguistics, as literature was considered to be the preservation of Arabic poetry and news and the acquisition of knowledge from all fields.

Then, since the middle of the last century, the word has taken on two meanings: a general meaning corresponding to the French word "littérature," which the French use to refer to everything written in their language, regardless of its subject matter or style, whether it be science, philosophy, or pure literature. Everything produced by the mind and emotions is called literature. The specific meaning refers to pure literature, which is not intended merely to express a meaning, but is also intended to be beautiful in such a way that it affects the emotions of the reader and listener, as is known in the arts of poetry and literary prose, such as rhetoric, proverbs, stories, plays, and maqamat. (Shawqi Daif, 1995, 1/710).

Shawqi Daif says: "The word 'literature' is one of those words whose meaning has evolved with the evolution of the Arab nation and its transition from nomadic life to civilization and urbanization. and its meanings have varied until it took on the meaning that comes to mind today, which is eloquent speech intended to influence the emotions of readers and listeners, whether in poetry or prose... It is more likely that the word shifted from a sensory meaning, which is an invitation to eat, to a mental meaning, which is an invitation to praise and honor, as is the case with other meaningful words that are first used in a real sensory meaning, then shift to a metaphorical mental meaning" (Shawqi Daif, 1995, 1/7). .

Al-Rafei spoke in a manner similar to Shuqi Daif Allah about the individual stages of historical literature, saying: "This word has undergone three linguistic roles in Arabic, following three stages of social history. It was not known in the pre-Islamic era and early Islam except in its psychological meaning, which encompasses morality, character building, and harmony between the parts of the soul in their balance with the whole, and everything else of this nature. Then, when Islam came and the principles of etiquette were established, and they agreed that religion is a set of morals to be practiced, the word spread, until the class of teachers arose during the Umayyad era... Some of these were called mu'addibin, and this was a second expansion in the meaning of "adab" because it acquired a scientific meaning as it became one of the effects of education. Then the word spread, and the subject of literary education consisted of storytelling, genealogy, poetry, language, and the like, so it was applied to all of that, and it took the place of customary truths in reform. This is the third role in its linguistic history, which is the origin of its historical meaning" (Al-Rafi'i, 1431 AH, 1/21).

The Third Requirement: The Relationship between the Word "Literature" and Synonymous Terms

There is a close relationship between literature and certain words with similar meanings. I will mention the following:

1. Literature and Chivalry

Some scholars have defined literature as "as appropriate behavior that is consistent with chivalry, and discipline as teaching virtue and punishing those who violate it for their misdeeds. Punishment is called discipline because it calls for true literature in the sense of the praiseworthy exercises through which a person graduates to virtue." (A number of specialists, 1431 AH, 2/143).

Saleh bin Janah said: "Know that the Arabs may give one thing a name, and that one thing may be called by many names. If you are inclined to mention something, mention it by its best name, for that is part of good manners, and a person is known by his manners." (Al-Lakhmi, 1992, 12).

The meaning of good manners is: "A man should avoid what disgraces him and seek what adorns him. There are no good manners for those who have no manners, no manners for those who have no mind, and no mind for those who think that what is in their minds is sufficient for them and suffices them from others" (Al-Lakhmi, 1992, 12).

2. Manners and Reason

Reason and manners are like the sharpener (the sharpener and polisher of swords, plural: sharpeners and polishers) (Ibn Manzur, 1414 AH, 2473). When a sword is given to a sharpener, he sharpens it, restoring its beauty, value, and strength, so that it can be relied upon and resorted to. The sharpener is literature, and the sword is reason.

Good manners may be suitable for those who are rational... but if there is no reason, good manners will be of no use (Al-Lakhmi, 1992, 12).

Some wise men have said: "The mind needs nourishment from good manners just as the body needs nourishment from food." Al-Ahnaf, may God have mercy on him, said: "Good manners are the light of the mind, just as light is the light of sight."

3. Literature and Science

The difference between it and education is that discipline relates to intentions and education to legalities, i.e., the former is customary and the latter is legal, the former is worldly and the latter is religious (Al-Tahnawi, 1996, 1/128). Abdullah ibn al-Mubarak, may Allah have mercy on him, said: "A man does not excel in any kind of knowledge unless he adorns his knowledge with literature." He also said: "We are more in need of a little literature than we are of a lot of knowledge."

4. Manners and Morals

The relationship between manners and morals is like that between the soul and the body. Just as there is no body without a soul, there are no morals without manners. "Morals in language: the plural of khuluq, and khuluq is the name for a person's character and nature with which he was created. Allah says:]And indeed, you are of a great character[(Al-Qalam: 4), and great character, as Al-Tabari says, great manners, and those are the manners of the Qur'an with which Allah has taught us, which is Islam and its laws. Ibn Abbas, may Allah be pleased with him, said: "He is of a great religion, which is Islam." Mujahid said about the phrase "great character": "It is religion." When Aisha, may Allah be pleased with her, was asked about the character of the Messenger of Allah, peace be upon him, she said: "His character was the Qur'an." Qatadah said: "She means as it is in the Qur'an." Al-Qurtubi mentioned that what is meant by the great character is the manners of the Qur'an. It was also said that it refers to his kindness and honor towards his nation. It was also said that what is meant is that you have a generous nature. He also said: The reality of character in language is what a person takes upon himself from manners, because he becomes like his character in it. As for what is ingrained in a person from manners, it is his nature and disposition. Based on that, character is: the affected nature and the instinctive nature. Al-Qurtubi preferred Aisha's interpretation of the great character as being the Qur'an, and he called his character great because he, peace be upon him, had no ambition other than Allah, the Almighty. It has also been said that it is because of the combination of noble morals in him, and it has also been said that it is because he complied with Allah's discipline of him. (A number of specialists, 1431 AH, 1/59).

From the above, we can see why Imam al-Bukhari chose the word "adab" over other words with similar meanings, which is because this word has both emotional and practical meanings, giving it a wide range of meanings and applications. In his time, this word became a concept that combined the virtues of good manners that could be taught and nurtured in people, especially since he used it to categorize the book of adab in his Sahih, although he indicated that it was used in a specific sense in this book.

The Second Discussion: Al-Bukhari's Al-Adab al-Mufrad: Reasons for its Separation, Methodological Features, and Literary Messages

The First Requirement: Reasons for Imam Al-Bukhari's Separation as an Independent Author in Literature

Imam al-Bukhari did not explicitly state the reason for classifying his book as an independent work on the subject of literature, even though he had included it in his book Al-Jami' al-Sahih. Those who studied, explained, and verified his independent book Al-Adab al-Mufrad endeavored to mention some of the reasons for its uniqueness.

Al-Ma'alimi al-Yemani says in his praise of Fadl Allah al-Samad's verification of the book: "The book Al-Adab al-Mufrad by the Commander of the Faithful in Hadith, the physician of its causes in the past and present, the preserver of Islam and Muslims, the sheikh of the jurists and hadith scholars, the great Imam Abu Abdullah Muhammad ibn Isma'il al-Bukhari, may God bless him with His ongoing favor, which has been of great benefit, for despite its small size and wealth of knowledge, it is unparalleled, containing the noble manners and perfect morals of the Prophet and his great companions, and those who followed them from among the pious scholars. It is one of the best books ever written, the most gentle in its classification, the most judicious in its arrangement, and the most desirable and sought after. However, the student does not know its value at first glance, even if he is intelligent and perceptive, and few are able to grasp its lofty wisdom and precious gems. (Al-Jilani, 1378 AH, 21).

Fadlullah al-Samad has explained that the book Al-Adab al-Mufrad comes second in priority after the book Al-Jami' al-Sahih, "in that it should be studied by those who wish to follow the Sunnah, for it is a comprehensive collection, with careful research, caution, and attention to detail" (Al-Jilani, 1378 AH, 17-18).

"Adab is a broad religious and social concept that encompasses all aspects of life. What is authentic according to its conditions is mentioned in Al-Sahih, and what is authentic according to other conditions, or is good, or has possible weaknesses, is mentioned in Al-Adab Al-Mufrad because people need it, and matters of adab are subject to leniency... When Al-Bukhari sought to classify this book, he wanted us to understand that literature is a society in its own right, independent in its lofty meanings and noble morals" (Muhammad, 2001, 13-14).

As for the reason for naming it Al-Mufrad, "that is, the one that was singled out for composition as a precaution from the book of literature, which is part of Al-Bukhari's Sahih, it includes hadiths that are in addition to those in the Sahih, and it contains a few suspended traditions, and it is very useful" (Al-Kattani, 2000, 53).

What draws attention to the valuable benefits of the book is the care taken by Imam Ibn Hajar al-Asqalani in his commentary on the *Sahih al-Jami'* and his frequent quotations from it. Through these references, I have identified a number of reasons why the author may have singled it out for classification, as follows:

1. Attribution and Clarification of Neglected Names:

The neglected narrators are those whose names are mentioned but not distinguished. Imam al-Bukhari narrated in his *Sahih* chains of transmission in which there are neglected narrators whose identities are not distinguished. Ibn Hajar used the chains of transmission narrated by Imam al-Bukhari in his book *Al-Adab al-Mufrad* as evidence to distinguish them. Examples of this include:

A. Abdullah ibn Salih. Ibn Hajar said: "This Abdullah is the son of Salih Abu Salih, the scribe of Al-Layth. He mentioned him in other places as a comment, and said in the chapter on takbir: 'If he is honored': Abdullah told us, Abdulaziz ibn Abi Salama told us, and in the interpretation of Surah Al-Fath: Abdullah told us, Abdulaziz ibn Abi Salama told us. As for the first instance, Abu Ali ibn Al-Sakan attributed it to Abdullah ibn Yusuf, and Abu Mas'ud al-Dimashqi hesitated between whether he was Abdullah ibn Salih, the scribe of al-Layth, or Abdullah ibn Raja al-Ghadani. As for the second instance, Abu Mas'ud hesitated, and Abu Ali ibn al-Sakan and Abu Dhar attributed it in their narration to Abdullah ibn Muslimah. Abu Ali al-Ghassani asserted, and a group of later scholars followed him, that it was Abdullah ibn Salih, and Al-Mazi argued for the validity of this by saying that Al-Bukhari narrated the hadith mentioned here in his book *Al-Adab Al-Mufrad* from Abdullah ibn Salih and attributed it to him, indicating that it is him, and Allah knows best (Al-Asqalani, 1380 AH, 232).

He said in another place: "This Abdullah is Abu Salih, because Al-Bukhari narrated it in his book *Al-Adab Al-Mufrad* and said: Abdullah ibn Salih, who is the scribe of Al-Layth, narrated it to us, as Abu Ali Al-Ghassani asserted" (Al-Asqalani, 1380 AH, 414).

b. Salih ibn Hayyan, Ibn Hajar said: "He is Salih ibn Salih ibn Muslim ibn Hayyan, attributed to his paternal grandfather, with an open hamza and a heavy ya under it. His nickname is Hayyan, which is more famous than his name, and those attributed to him are often referred to as so-and-so ibn Hayyan, such as Salih ibn Hayyan, who is a well-known trustworthy narrator. In his class, there is another narrator from Kufa, called Saleh ibn Hayyan al-Quraishi, but he is weak, and those who claim that al-Bukhari narrated from him are mistaken; for he only narrated from Saleh ibn Hay, and this hadith is known to have been narrated by al-Shu'bi without al-Quraishi. Al-Bukhari narrated it from him through several chains of transmission, including one in Jihad from Ibn Ayina, who said: Saleh ibn Hay Abu Hayyan told us, saying: I heard al-Sha'bi, and it is clearer than that that he narrated the aforementioned hadith in the book *al-Adab al-Mufrad* with the chain of narration that he narrated here, saying: Salih ibn Hayyan" (al-Asqalani, 1390 AH, 1/190).

C. Muhammad ibn Salam, Ibn Hajar said: "His statement in the other chain (Muhammad told us) is: ibn Salam, and he stated this explicitly in *Al-Adab Al-Mufrad*, and Makhlad is ibn Yazid" (Al-Asqalani, 1390 AH, 10/115). In another place, he said: "His statement: 'Muhammad narrated to us' refers to Ibn Salam, whose lineage is attributed to Abu Ali ibn al-Sakan, and al-Bukhari explicitly stated this in *Al-Adab al-Mufrad*. Ubada is the son of Sulayman" (Al-Asqalani, 1390 AH, 10/547).

2. Completion of the Abbreviated Narrations:

While some narrations in *Sahih al-Bukhari* are brief or part of a biography, we find that he narrated them at length in his book *Al-Adab al-Mufrad* for the sake of completeness. There are many examples of this, of which I will mention the following:

A. Ibn Hajar said in his explanation of the chapter: {And intercession will not avail him}: "A narration from Ibn Mas'ud, which the author included in *Khalaq Af'al al-'Ibad* (The Creation of the Actions of Servants), and we found it in Ba'lu in the section on Hilal al-Hafar, and the hadith of Jabir from Abdullah ibn Anis, which was narrated by Ahmad, Abu Ya'la, and al-Tabarani, and it is lengthy in *al-Adab al-Mufrad* by al-Bukhari, and in *Khalaq Af'al al-'Ibad* with the wording of the commentary." (Al-Asqalani, 1380 AH, 71).

A. Ibn Hajar said in his commentary on the chapter entitled "Going Out in Search of Knowledge": "Chapter: Jaber ibn Abdullah traveled for a month to Abdullah ibn Anis in one hadith. His statement, 'in one hadith,' refers to a hadith narrated by the author in *Al-Adab Al-Mufrad* and by Ahmad and Abu Ya'la in their *Musnads* from Abdullah ibn Muhammad ibn Aqil, who heard Jaber ibn Abdullah say: I heard about a man who heard a hadith from the Messenger of Allah, peace be upon him, so I bought a camel and set out on my journey. I traveled for a month until I arrived in Sham, and there was Abdullah ibn Anis. I said to the doorman, 'Tell him that Jabir is at the door.' He said, 'The son of Abdullah?' I said, 'Yes.' He came out and embraced me. I said, 'I heard a hadith from you that you heard from the Messenger of Allah, peace be upon him, and I feared that I would die before hearing it. He said, 'I heard the Messenger of Allah, peace be upon him, say, 'Allah will gather people on the Day of Resurrection naked,' and he mentioned the hadith... and its chain of transmission is sound" (Al-Asqalani, 1390 AH, 1/173-174).

b. Ibn Hajar said in his explanation of the chapter "The Right Guidance": "With an open ha' and a silent dal, it is the correct method, and this translation is the wording of a hadith narrated by Al-Bukhari in Al-Adab Al-Mufrad from two sources: from Qabus ibn Abi Dhubyan, from his father, from Ibn Abbas, who raised it: 'Good guidance, good character, and economy are part of twenty-five parts of prophethood,' and in the other source: (part of seventy parts of prophethood), and it was narrated by Abu Dawood and Ahmad with the first wording and its chain of transmission is good, and it was narrated by Al-Tabarani from another source" (Al-Asqalani, 1390 AH, 10/509).

1. Connected Hadiths:

A suspended hadith is one in which one or more narrators have been omitted from the beginning of its chain of transmission (the author of the book) until the end of the chain (Al-Asqalani, 2000, 80). The ruling on suspended hadiths in Sahih Al-Bukhari, as mentioned by scholars of hadith terminology, is that if the suspension is in the form of a statement of certainty, such as: "So-and-so said," then the omitted part of the chain of transmission is authentic, and we need to study only the existing part. If the suspension comes in the form of a conditional statement, then we need to study the entire chain of transmission. These suspensions are not subject to his condition, and most of them came as chapter titles, and most of them were connected in separate chapters in his collection. Ibn Hajar al-Asqalani connected the remaining ones in his book: "Tughliq al-Ta'liq."

I also found that Imam al-Bukhari connected some of these commentaries in his book Al-Adab al-Mufrad, because those commentaries are not in accordance with his conditions in his book Al-Jami' al-Sahih, while he narrated them with their chains of transmission in Al-Adab al-Mufrad because he did not adhere to the conditions of authenticity in it, but rather included in it the authentic, good, and weak, as I will explain in the following section. Examples of suspended hadiths that are connected in the book Al-Adab al-Mufrad include:

A. Ibn Hajar said: "Chapter: The saying of the Prophet (peace be upon him): 'The most beloved religion to Allah is Hanifiyyah al-Samahah (the pure and tolerant religion).' This hadith is only mentioned here, and no chain of transmission is given for it. The author connected it in his book Al-Adab al-Mufrad. Al-Bukhari said in the chapter: 'Good character if they understand,' hadith no. 287: Sadaka told us, Yazid ibn Harun told us, from Muhammad ibn Ishaq, from Dawood ibn Husayn, from Ikrimah, from Ibn Abbas, who said: The Prophet, peace be upon him, was asked: Which religion is most beloved to Allah, the Exalted? He said: 'The Hanifiyyah al-Samahah'." Sheikh Al-Albani said: "Good for others" (Al-Bukhari, 1379 AH, 108). Ahmad reported in his Musnad from the hadith of Ikrimah from Ibn Abbas, and he has a witness in the Tabaqat of Ibn Sa'd (Al-Asqalani, 1380 AH, 20).

B. Ibn Hajar said: "Chapter: (The young greet the old), narrated by Ibrahim ibn Tahman and connected by the author in Al-Adab Al-Mufrad" (Al-Asqalani, 1380 AH, 63).

A. Ibn Hajar said: "His statement, 'The religion is easy,' means that the religion of Islam is easy... This suspended hadith was not attributed by the author in this book because it does not meet his conditions. However, it was mentioned in the book Al-Adab Al-Mufrad (Al-Bukhari said in the chapter 'The religion is easy,' hadith no. 287): Sadaka told us, Yazid ibn Harun told us, from Muhammad ibn Ishaq, from Dawood ibn Husayn, from Ikrimah, from Ibn Abbas, who said: The Prophet, peace be upon him, was asked: Which religion is most beloved to Allah, the Exalted? He said: "Al-Hanifiyyah al-Samah" (Al-Bukhari, 1379 AH, 108). This was also reported by Ahmad ibn Hanbal and others from Muhammad ibn Ishaq, from Dawood ibn Husayn, from Ikrimah, from Ibn Abbas, and its chain of transmission is good. The author used it in the translation because it is concise and supports its meaning, making it easy and convenient to understand (Al-Asqalani, 1390 AH, 1/93-94).

1. Weighing up Different Narrations

Critics resort to weighing up different narrations when there is a conflict that often arises from delusion, so they resort to weighing them up with evidence, such as the majority or the most reliable, Al-Bukhari was an imam in criticism and reasoning, which is evident in his references and choices of narrations that he prefers over others. He confirms this preference by including them in his book, Al-Adab al-Mufrad. Examples of this include the following:

A. Ibn Hajar said in his explanation of the chapter: The Imam's inner circle and his advisors, the outsiders: "... And if only Al-Zuhri and Safwan remain, Al-Zuhri is more reliable than Safwan by degrees, This shows the strength of Al-Bukhari's opinion in favor of Abu Sa'id's version, which is why he quoted it in full and mentioned the rest in the form of a comment, indicating that the aforementioned disagreement does not invalidate the authenticity of the hadith, either in the manner I have explained in favor of it, or in allowing that the hadith of Abu Salama could be interpreted in three ways. Nevertheless, the version of Abu Sa'id is more likely, and Allah knows best. I found in Al-Adab Al-Mufrad by Al-Bukhari what supports the narration of Abu Salama, from Abu Huraira, as he narrated it from Abd Al-Malik ibn Umayr, from Abu Salama, at the end of a long hadith" (Al-Asqalani, 1390 AH, 13/192).

b. Ibn Hajar said: "His statement: 'And Umm al-Darda returned to a man from the Ansar who was one of the people of the mosque.' Al-Karamani said: Abu al-Darda had two wives, both named Umm al-Darda. The elder was named Khayra, with an open kha' followed by a silent ta', and she was a Companion. The younger was named Hajima, with a j and a diminutive suffix, and she was a Tabi'i. It is clear that the elder is meant here, and the mosque is the Mosque of the Prophet, peace be upon him, in Medina. I said: What is claimed to be apparent is not so, but rather it is the younger one, because the aforementioned tradition was narrated by Al-Bukhari in Al-Adab Al-Mufrad from Al-Harith ibn Ubayd, who was a young Shami Tabi'i who did not follow Umm Al-Darda, the elder one, because she died during the caliphate of Uthman before the death of Abu Al-Darda. He said: "I saw Umm al-Darda' on a litter without a canopy, returning with a man from the Ansar in the mosque..." (Al-Asqalani, 1390 AH, 10/117).

Al-Qastalani said: "(The Prophet, peace be upon him, passed by a wall) meaning a palm grove with a wall (from the walls of Madinah or Makkah) Shuk Jarir, and according to the author in Al-Adab Al-Mufrad, it was definitely one of the walls of Madinah, without a doubt, and this is supported by Al-Darqutni's narration in his book Al-Fadail from the hadith of Jabir that the wall belonged to Umm Mubashir Al-Ansariyyah, may Allah be pleased with her, because her wall was in Madinah" (Al-Qastalani, 1996, 1/286).

The Second Requirement: Imam al-Bukhari's Methodological Guidelines for Literature in his Two Books: Al-Jami' al-Sahih and Al-Adab al-Mufrad

Scholars differed on the number of books, chapters, and hadiths in Al-Jami' al-Sahih based on the different versions of the book. According to Sheikh Muhammad Fuad Abdul-Baqi's numbering, the book contains 97 books, with the book on etiquette occupying number 78, coming after the book on clothing and before the book on seeking permission. Ibn Hajar al-Asqalani mentioned the reason for its placement between these two chapters, saying: "He followed the book on clothing and adornment and the rulings on that, and perfume and its types, many of which were related to the etiquette of the self, so he followed it with the book on etiquette, righteousness, kinship, and permission" (Al-Asqalani, 1380 AH, 472). It consists of 128 chapters, 256 marfu' hadiths, 85 mawquf hadiths, and 11 athar.

The book Al-Adab al-Mufrad contains 644 chapters and 1,322 hadiths and traditions, also numbered by Professor Muhammad Fuad Abdul-Baqi. Of these, 994 are authentic hadiths, while 219 are weak hadiths (Al-Albani, 1998; 1997).

It should be noted that Imam al-Bukhari did not impose the same conditions in his book Al-Adab al-Mufrad as he did in his Sahih collection. as he included a number of weak hadiths in accordance with the method of the hadith scholars who permit the use of weak hadiths under certain conditions. (Some scholars have ruled that it is permissible to use weak hadiths in matters of virtue. Ibn Daqiq al-Eid said: "The condition for its permissibility is that it should not be severely weak, in that none of its chains of transmission should be free from a liar or someone who is interested in lying, and that it should fall under a general principle, such as if a weak hadith is narrated about praying two rak'ahs after noon, for example, then it is acted upon because it falls under a general principle, which is the saying of the Prophet (peace and blessings of Allah be upon him): 'Prayer is the best thing, so whoever can do more, let him do more.'" This was narrated by Al-Tabarani in Al-Awsat from Abu Hurayrah, meaning that it is the best thing that Allah, may He be exalted, has prescribed. (Ibn Daqiq al-Eid, 2003, 20).

It has already been mentioned that Imam Al-Bukhari used to comment on hadiths that did not meet his criteria in his book Al-Jami' al-Sahih, and he mentions them in full in his book Al-Adab Al-Mufrad, because he wanted this book to be an encyclopedia of Islamic etiquette and Muhammad's morals, which the ummah, both individuals and groups, should adhere to and commit to its noble teachings in all areas of life.

As for the most prominent methodological features of Imam al-Bukhari's approach to literature in his two books, his approach in the book of literature included in his Sahih is the same approach he followed throughout the book. There are many scholarly studies that mention his approach in the biographies of his chapters, in the commentaries, in the repetitions, and in other issues of the chain of transmission and the text in the comprehensive book Sahih. As for his methodology in his book Al-Adab al-Mufrad, it can be summarized in the following points (which are largely derived from a research paper entitled: Amin, Khalid bin Marghub, "Al-Adab al-Mufrad" by Imam Al-Bukhari: Its Definition and the Efforts of Scholars Towards It (Al-Hadith Magazine, Issue 9, 2015)):

1. Repetition: It is noticeable that Al-Bukhari, as usual, does not repeat his chains of narration as much as possible. He either brings a new chain of narration, narrates it from a different sheikh, or brings a new benefit. An example of this is his narration of the hadith of Aisha, may Allah be pleased with her: "Jibril kept advising me about the neighbor until I thought he would inherit from him." (Al-Bukhari, 1379 AH, 5/2239), from Isma'il ibn Abi Awais, who said: Malik told me, from Yahya ibn Sa'id, who said: Abu Bakr ibn Muhammad told me, from Amra, from Aisha, may Allah be pleased with her, and he narrated it from the same source in Al-Adab Al-Mufrad in the chapter on advising the neighbor (Al-Bukhari, 1379 AH, 5/49).

However, when he repeated it in the chapter on the rights of neighbors, he narrated it from another source, saying: Muhammad ibn Salam told us, saying: Abd al-Wahhab al-Thaqafi told us, saying: I heard Yahya ibn Sa'id say: Abu Bakr told me that Amra told him that she heard Aisha, may Allah be pleased with her... Hadith (Al-Bukhari, 1379 AH, 5/50).

2. Explanation of the strange wording of the hadith and its interpretation: An example of this is what is mentioned in the chapter: If a slave steals, he said: "From Abu Huraira, may Allah be pleased with him, who said: The Messenger of Allah, peace be upon him, said: 'If a slave steals, even if it is only a nash. Abu 'Abdullah said: A nash is twenty, a nawa is five, and an ounce is forty.'" (Al-Bukhari, 1379 AH, 5/89). He said in the chapter on knowledge: "Ibrahim said: Our companions used to permit us to play with everything except dogs. Abu Abdullah said: He means boys." (Al-Bukhari, 1379 AH, 5/732).

3. Statement of the names and nicknames of the narrators: An example of this is what was narrated in the chapter on calling upon Allah at birth, from the hadith of Bilal ibn Ka'b: "... Then Yahya said, 'There is a man in this mosque from the Banu Kinana, one of the companions of the Prophet -peace be upon him- nicknamed Abu Qirsaafa, who is forty years old, fasts one day and breaks his fast the next... Abu Abdullah said: Abu Qirsaafa's name is Jundara bin Khishna'" (Al-Bukhari, 1379 AH, 5/712).

Third Point: Literary and Ethical Messages in Al-Adab Al-Mufrad

By carefully examining the chapters of Al-Adab Al-Mufrad by Al-Bukhari, we can summarize the literary and ethical messages that Imam Al-Bukhari intended to convey to readers across different eras. These messages derive their enduring relevance from the unchanging and immutable nature of values and ethics. The correct creed, the Sharia, and ethics, in their entirety, constitute the Islamic personality.

It is noteworthy that the etiquette mentioned by Imam al-Bukhari in his book encompasses all aspects of life, from a person's relationship with their Creator, to their relationship with themselves, their parents, spouse, children, relatives, neighbors, friends, and the Muslims in their community, even extending to their eating, drinking, sleeping, health habits, and general hygiene. It also includes etiquette related to financial matters in all their details. These ethical messages can be summarized as follows:

1. The rights of parents and honoring them: Imam al-Bukhari began his book with hadiths that illustrate the importance of honoring parents and that it is among the most beloved deeds to God Almighty. He narrated on the authority of Abdullah ibn Mas'ud (may God be pleased with him), who said: "I asked the Prophet (peace and blessings be upon him), 'Which deed is most beloved to God Almighty?' He said, 'Prayer at its appointed time.' I said, 'Then what?' He said, 'Then honoring parents.'" I said, "Then what?" He said, "Then jihad in the way of God." He said, "He told me these things, and if I had asked him for more, he would have given me more." (Al-Bukhari, 1379 AH, 5/3). Then he mentioned the hadiths that urge kindness to parents, the reward for it, the punishment for disobeying one's parents, and other literary messages, to which he dedicated (24) chapters out of the total (644) chapters of his book, as previously explained. It is as if he intended by this to move from the narrower sphere of a Muslim's life to the broader sphere.
2. Kinship Ties and the Rights of Children: Immediately after discussing the rights of parents, the author moves on to narrating hadiths about kinship ties, their virtues, and the punishment for severing them. He emphasizes that maintaining kinship ties is not something one can simply reciprocate. Since children are the closest relatives, the author immediately narrates hadiths that clarify the rights of children, the virtue of caring for them, disciplining them, teaching them what benefits them in this life and the hereafter, and treating them with mercy and kindness.
2. Fulfilling Rights: This includes hadiths that mandate kindness to neighbors, honoring them, and refraining from harming them; hadiths that urge kindness to orphans, forbidding injustice towards them, and highlighting the virtue of supporting them; hadiths that explain how to treat servants, mandating kindness and patience with them; hadiths that clarify that family responsibility and care are obligatory for both men and women according to their abilities, capacities, and nature; and hadiths that encourage visiting the sick and the reward for such visits.
3. The author then presents hadiths that explain that family responsibility and care are obligatory for both men and women according to their abilities, capacities, and nature. Finally, he includes hadiths that encourage visiting the sick and the reward for doing so.

CONCLUSION AND RECOMMENDATIONS

After this brief overview of Al-Bukhari's book, Al-Adab Al-Mufrad, the research reached several conclusions and recommendations, as follows:

First: Key Findings

1. The word "adab" (etiquette) in its linguistic origin refers to supplication. This linguistic concept has evolved to encompass multiple meanings, most of which revolve around adhering to virtuous morals and avoiding what blemishes them.
2. There is a difference in defining the technical meaning of the word "adab" due to its varying uses and those who employ it. Despite its diverse meanings, it essentially refers to restraining oneself within boundaries conventionally and traditionally established.
3. The word "adab" has undergone several phases, leading to variations in its intended meanings. In the pre-Islamic era, it was used to mean an invitation to a meal, then it shifted from this physical meaning to a psychological and intellectual one in the early Islamic period.
4. In the Umayyad era, the term "adab" (literature/etiquette) acquired a moral and educational meaning. This moral and educational dimension was mirrored in the Abbasid era, the era in which Imam al-Bukhari compiled his Sahih (collection of hadiths) and included the Book of Adab (Literature) within it, reflecting this concept.
4. Al-Bukhari's "Al-Adab al-Mufrad" (The Book of Etiquette) serves as the practical application of the hadiths found in the Book of Adab within his Sahih, which forms the theoretical framework for Islamic values and ethics. These hadiths are explained and elaborated upon in detail in "Al-Adab al-Mufrad."
5. "Al-Adab al-Mufrad" contains 644 chapters and 1322 hadiths and narrations, according to the numbering of Professor Muhammad Fuad Abd al-Baqi. Of these, 994 are authentic, while 219 are weak.
8. The etiquette mentioned by Imam al-Bukhari in his book encompasses all aspects of life, from a person's relationship with their Creator, to their relationship with themselves, their parents, spouse, children, relatives, neighbors, friends, and the Muslims in their community. It even extends to eating, drinking, sleeping, health habits, and general hygiene, as well as the etiquette related to financial matters in all their details.

REFERENCES

- Ibn al-Athīr, M. (1979). *al-nihāyah fī Gharīb al-ḥadīth wa-al-athar*. (D. Ṭ). Bayrūt : Dār al-Kutub al-‘Ilmiyah.
- al-Azhārī, M. (2001). *Tahdhīb al-lughah*. (Ṭ1). Bayrūt : Dār Ihya’ al-Turāth al-‘Arabī.
- Ismā‘īl, ‘A. (1431h). *al-adab wa-funūnuh, dirāsah wa-naqd*. (D. Ṭ). Bayrūt : Dār al-Fikr al-‘Arabī.
- al-Albānī, M. (1997). *Ṣaḥīḥ al-adab al-mufrad*. (ṭ4). D. M : Dār al-Ṣiddīq lil-Nashr wa-al-Tawzī’.
- al-Albānī, M. (1998). *Ḍa‘īf al-adab al-mufrad*. (ṭ4). D. M : Dār al-Ṣiddīq lil-Nashr wa-al-Tawzī’.
- Amīn, Kh. (2015). *al-adab al-mufrad lil-Imām al-Bukhārī ta’rīfuh wa-juhūd al-‘ulamā’ nḥwh*. Majallat al-ḥadīth, al-‘adad al-tāsi’.
- al-Anbārī, M. (1992). *al-zāhir fī ma‘ānī Kalimāt al-nās*. (Ṭ1). Bayrūt : Mu’assasat al-Risālah.
- al-Bukhārī, M. (1379h). *al-adab al-mufrad*. (ṭ3). al-Qāhirah : al-Maṭba‘ah al-Salafiyyah.
- al-Bukhārī, M. (1993). *al-Jāmi‘ al-ṣaḥīḥ*. (ṭ5). Dimashq : Dār Ibn Kathīr.
- Ibn Taymīyah, U. (2004). *Majmū‘ Fatāwā Shaykh al-Islām Ibn Taymīyah*. (D. Ṭ). al-Riyāḍ : Majma‘ al-Malik Fahd li-Ṭibā‘at al-Muṣṣhaf al-Sharīf.
- al-Tahānawī, M. (1996). *Kashshāf iṣṭilāḥāt al-Funūn wa-al-‘Ulūm*. (ṭ6). Bayrūt : Maktabat Lubnān.
- al-Jurjānī, M. (1983). *alt’ryfāt*. (D. Ṭ). Bayrūt : Dār al-Kutub al-‘Ilmiyah.
- al-Jīlānī, F. (1378h). *Faḍl Allāh al-Ṣamad fī Tawḍīḥ al-adab al-mufrad*. (D. Ṭ). al-Qāhirah : al-Maktabah al-Salafiyyah.
- al-Khaṭīb al-Shirbīnī, M. (1994). *Mughnī al-muḥtāj ilā ma‘rifat ma‘ānī alfāẓ al-Minhāj*. (Ṭ1). Bayrūt : Dār al-Kutub al-‘Ilmiyah.
- Ibn Khaldūn, ‘A. (1981). *muqaddimah Ibn Khaldūn*. (Ṭ1). Bayrūt : Dār al-Fikr.
- Ibn Daqīq al-‘Īd, M. (2003). *sharḥ al-arba‘īn al-nawawīyah fī al-aḥādīth al-ṣaḥīḥah al-Nabawīyah*. (ṭ6). D. M : Mu’assasat al-Rayyān.
- al-Rāfi‘ī, M. (1431h). *Tārīkh ādāb al-‘Arab*. (D. Ṭ). Bayrūt : Dār al-Kitāb al-‘Arabī.
- al-Zubaydī, M. (2001). *Tāj al-‘arūs min Jawāhir al-Qāmūs*. (D. Ṭ). al-Kuwayt : Wizārat al-Irshād wa-al-Anbā’.
- al-Sakhāwī, M. (1985). *al-maqāṣid al-ḥasanah*. (Ṭ1). Bayrūt : Dār al-Kitāb al-‘Arabī.
- Ibn sydh, ‘A. (2000). *al-Muḥkam wa-al-Muḥīṭ al-A‘zam*. (Ṭ1). Bayrūt : Dār al-Kutub al-‘Ilmiyah.
- Shawqī Ḍayf, U. (1995). *Tārīkh al-adab al-‘Arabī lshwqy Ḍayf*. (Ṭ1). Miṣr : Dār al-Ma‘ārif.
- ‘Adad min al-mukhtaṣṣīn. (1431h). *Naḍrat al-Na‘īm fī Makārim Akhlāq al-Rasūl al-Karīm*. (ṭ4). Jiddah : Dār al-wasīlah lil-Nashr wa-al-Tawzī’.
- al-‘Asqalānī, A. (1390h). *Faḥḥ al-Bārī bi-sharḥ al-Bukhārī*. (Ṭ1). al-Qāhirah : al-Maktabah al-Salafiyyah.

- al-‘Asqalānī, A. (1380h). Hudá al-sārī muqaddimah Fath al-Bārī (ṭ1). al-Qāhirah : al-Maktabah al-Salafiyah.
- al-‘Asqalānī, A. (2000). Nuzhat al-naẓar fī Tawḍīḥ nukhbah al-Fikr fī muṣṭalaḥ ahl al-athar. (ṭ3). Dimashq : Maṭba‘at al-Ṣabāḥ.
- al-Qasṭallānī, U. (1996). Irshād al-sārī li-sharḥ Ṣaḥīḥ al-Bukhārī. (ṭ1). Bayrūt : Dār al-Kutub al-‘Ilmiyah.
- Ibn Qayyim al-Jawziyah, M. (1996). Madārij al-sālikīn bayna Manāzil Iyyāka na‘budu wa-iiyyāka nasta‘īn. (ṭ3). Bayrūt : Dār al-Kitāb al-‘Arabī.
- al-Kattānī, M. (2000). al-Risālah al-mustaṭrafah li-bayān Mashhūr kutub al-Sunnah al-musharrafah. (ṭ6). Bayrūt : Dār al-Bashā’ir al-Islāmiyah.
- al-Lakhmī, Ṣ. (1992). al-adab wa-al-murū’ah. (ṭ1). Miṣr : Dār al-ṣaḥābah lil-Turāth.
- al-Mā‘izī, Ṣ. (2021). al-Muwāzanah bayna Kitābī al-adab lil-Imām al-Bukhārī : dirāsah waṣṣfiyah taḥlīliyah. Majallat al-Bayān al-‘Ilmiyah, al-‘adad al-tāsi‘.
- Maḥmūd, M. (2001). Kitāb al-adab al-mufrad : dirāsah naqdīyah. Risālat mājistīr, al-Jāmi‘ah al-Urdunīyah.
- al-Munāwī, ‘A. (1990). al-Tawqīf ‘alā muhimāt al-ta‘ārīf. (ṭ1). al-Qāhirah : ‘Ālam al-Kutub.
- Mandūr, M. (2004). fī al-mīzān al-jadīd. (D. ṭ). Miṣr : Nahḍat Miṣr lil-Ṭibā‘ah wa-al-Nashr wa-al-Tawzī‘.
- Ibn manẓūr, M. (1414h). Lisān al-‘Arab. (ṭ3). Bayrūt : Dār Ṣādir.
- Wellek, R. & Warren, A. (1949). *Theory of Literature*. (w.e). London: A.W. Bain & Co.