

CHAPTER 2

INTRODUCTION TO IMĀM AL-BUKHĀRĪ'S *AL-ADAB AL-MUFRAD*

2.1 Introduction

This chapter covers a brief introduction of Muḥammad bin Ismā'īl al-Bukhārī (Imām al-Bukhārī 194H – 256H), his book *al-Adab al-Mufrad* and the arrangement and its contents, which contains the *ḥadīth* on the teaching of the Prophet PBUH and the practice of the Companions on *adab*. This section answers research question number 1 (RQ 1) which is to explain how Imām al-Bukhārī arranged and what method did he employ in *al-Adab al-Mufrad*

2.2 A Brief Introduction to Imām al-Bukhārī

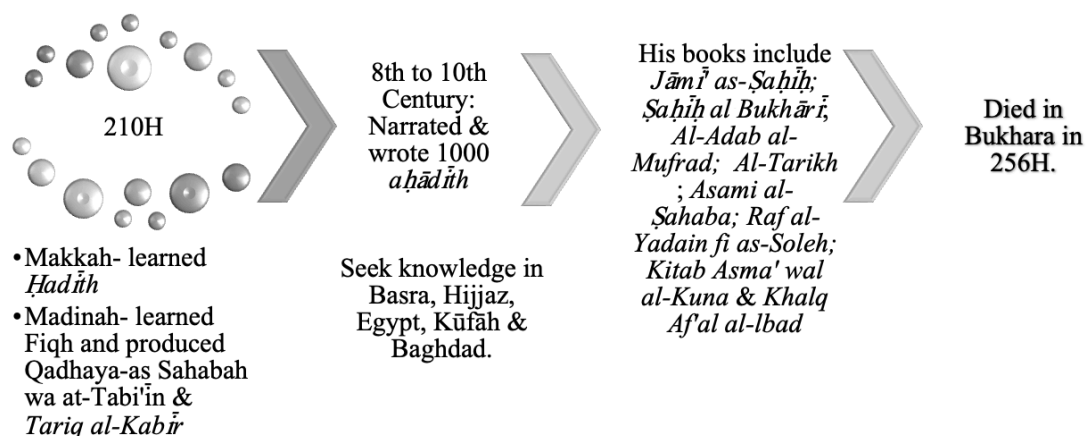
Abū 'Abd Allāh Muḥammad ibn Ismā'īl ibn Ibrāhīm ibn al-Mughīrah ibn Bardizbah al-Ju'fī (Imām al-Bukhārī) was born on Friday, 194 H. He is known as Imām al-Bukhārī in recognition to his place of birth Bukhara (present-day Uzbekistan). He was born in the era of Abbāsīd Caliphate. Imām al-Bukhārī's father Ismā'īl ibn Ibrāhīm ibn al-Mughīrah ibn Bardizbah al-Ju'fī, was an eminent *ḥadīth* scholar (Al-Bukhārī, 2014; Sobirov, 2019).

Imām al-Bukhārī lived in the era of the Abbāsīd Caliphate through the rule of nine caliphs. During the rule of al-Mansūr, Hārūn al-Rashīd, and al-Ma'mūn until the reign of the Caliph al-Mutawakkīl, they were sincerely religious with great administrative skills and scholars throughout this period of time contributed all knowledge from numerous fields in the *Dār al-Hikmah* (House of Wisdom). It was also the most successful time in the collection of *ḥadīth* where the scholars of *ḥadīth* were

given more attention and many improvements in the compilation of *ḥadīth*. At this time, the final books of *ḥadīth* were assembled by Muslims scholars, including the collection of *ḥadīth* by Imām al-Bukhārī, namely *Ṣaḥīḥ al-Bukhārī* and by Imam Muslim, the *Ṣaḥīḥ Muslim* as these two books are often called *al-Ṣaḥīḥaīn* (Maujud, 2010; Munjahid, 2020).

2.3 Imām al-Bukhārī’s Pursuit of Knowledge

Imām al-Bukhārī was taught a variety of Islamic knowledge from an early age, focusing on memorizing the Qur’ān and started learning the Prophet’s PBUH *ḥadīth* when he was about ten years old. His journey of pursuing knowledge started after he performed *ḥajj* (pilgrimage) in the year 210 H (Al-’Asqalānī, 2001). Figure 2.1, shows a timeline of Imām al-Bukhārī’s journey of knowledge.



Source: Al-’Asqalānī, (2001); Al-Madzahiri, (2010); Salman, (2011)

Figure 2.1: Imām Al-Bukhārī’s Knowledge Journey

2.3.1 The Works of Imām al-Bukhārī

His collection on the saying of the Prophet PBUH does not consist only of one specific matter but his collection touches the chapters on *fiqh*, *'aqīdah*, laws, priorities, past and future accounts, manners, and virtues. *Jāmi' al-Ṣaḥīḥ* (*Ṣaḥīḥ al-Bukhārī*) was the most outstanding work among the books and *al-Adab al-Mufrad* the second best book solely on *adab* that Imām al-Bukhārī had written.

2.4 The Impulse of Imām Al-Bukhārī's Writing on *Al-Adab al-Mufrad*

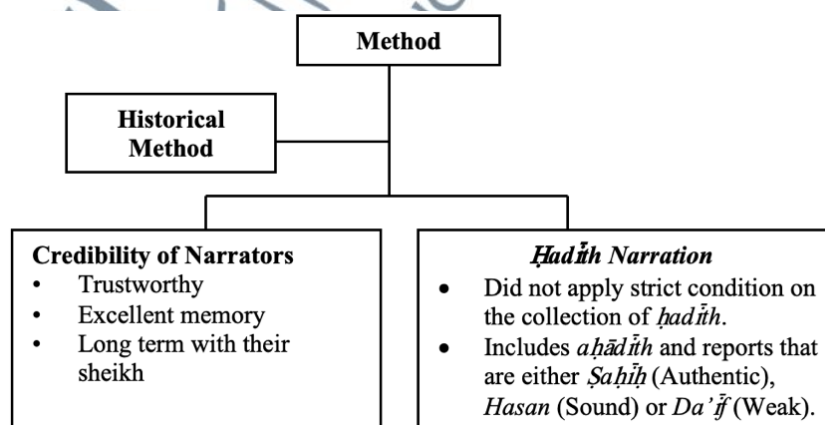
Al-Adab al-Mufrad is Imām al-Bukhārī's second most well-known work after his magnum opus, *Ṣaḥīḥ al-Bukhārī*. This book concerns the Islamic *adab* (manners) as taught and practiced by Prophet Muḥammad PBUH, the sayings of his Companions, and their practices that illustrate the blessed society in their era. *Al-Adab al-Mufrad*, consists of an anthology of 1322 *aḥādīth* with 644 sections from the narrations of the pious predecessors (Al-Bukhari, 2014).

Although discussions on *adab* of the Prophet PBUH are already contained in *Ṣaḥīḥ al-Bukhārī* but the book of *al-Adab al-Mufrad* is a separate work that specifically focuses on the Prophet's PBUH *adab*. The purpose of compiling the book of *al-Adab al-Mufrad* is the amount of *ḥadīth* on *adab* in *Ṣaḥīḥ al-Bukhārī* is limited due to the strictness of the conditions that he placed (to include *ḥadīth*) in the book. This encouraged Imām al-Bukhārī to compile a book solely on *adab* in which the narration of *aḥādīth* is expended since *adab* is important for every Muslim to further develop Islamic manners. Furthermore, Imām al-Bukhārī was motivated to compile a special book on *adab* due to the importance of *adab*.

Initially, Imām al-Bukhārī called this book *Juzu' al-Adab* but later it was called *al-Adab al-Mufrad* to differentiate it from other books on *adab*. This book discusses on the issues of *adab* that is the moral conduct or ethics from the Prophet's PBUH teaching related to all *adab* in everyday life, focusing on the customs and traditions of the early Muslims (Al-Bukhārī, 2014).

2.5 Imam al-Bukhari's Approach in Writing *Al-Adab al-Mufrad*

Imām al-Bukhārī was very disciplined and was very careful in collecting the Prophet's PBUH *ḥadīth*. In his book *Ṣaḥīḥ al-Bukhārī*, Imām al-Bukhārī outlines a strict requirement for collecting, refining, filtering and arranging a *ḥadīth* (Al-Bukhārī, 2014). Besides *Ṣaḥīḥ al-Bukhārī* by Imām al-Bukhārī, *al-Adab al-Mufrad* is one of the most prominent works in the Islamic world. Numerous narrations on the Prophet's PBUH on *adab* are practiced by the companion and his *ummah*. For this book *al-Adab al-Mufrad*, Imām al-Bukhārī does not impose strict conditions on the narration of the *ḥadīth* as he does in *Ṣaḥīḥ al-Bukhārī*. Figure 2.2 below, illustrates the method used by Imām al-Bukhārī in collecting *ḥadīth*.



Source: Jabar, (2017; Yahya, (2014)

Figure 2.2: Method of Collecting *Ḥadīth* in *Al-Adab Al-Mufrad*

2.5.1 Method in Collecting Hadith in *al-Adab al-Mufrad*

A) Historical Method

Imām al-Bukhārī uses the historical approach while describing details related to the *ḥadīth* narrators. To ensure that the narrators are completely reliable and trustworthy, Imām al-Bukhārī enquired other people who knew about the narrator's students, sheikhs, reputation, and behaviour to prove their authenticity (Yahya, 2014).

B) The credibility of Narrators

Algifri Muqsit Jabar (2017) explained that in the context of selecting narrators, Imām al-Bukhārī outlines strict requirements for collecting authentic *ḥadīth*. This applies to his work on *Ṣaḥīḥ āl-Bukhārī*. However, for *al-Adab al-Mufrad*, Imām al-Bukhārī will only accept narrations from those whom he deemed trustworthy, those who had correct beliefs. He would abandon the narrations of any scholar whose character and veracity were doubted.

In order to determine the reliability and trustworthiness, Imām al-Bukhārī seeks the personal data of the narrator beginning from the year of birth and death, the city or area of the narrator who had stopped or is domiciled to obtain a *riwāyah* (narration or transmitter) and the duration of stay of each narrator spent in a city to look for *ḥadīth*. Therefore, to obtain the accuracy of the *ḥadīth*, he travelled to Islamic countries by meeting nearly 1,000 *ḥadīth* narrators. Patiently, he listened to the narrator (Rahmanto, 2011).

C) *Ḥadīth* Narration

Imām al-Bukhārī did not lay down stringent conditions for his book *al-Adab al-Mufrad* and other written work (other than *Ṣaḥīḥ Bukhārī*). Not all the *aḥādīth* found in

al-Adab al-Mufrad are authentic. There are also the chains of narration within *al-Adab al-Mufrad*, where most of the narrations within it were ruled to be authentic, sound and some are weak. The authenticity of the *aḥādīth* in the book has been investigated by Muḥammad Nasīruddīn al-Albānī, who has separated the authentic from the false. The findings of his investigation, which were included in the book's draft, have been used by numerous publishers such as the book *al-Adab al-Mufrad* published by Dakwah Corner Publication Sdn. Bhd. which is translated into English. Apart from this, the book *al-Adab al-Mufrad* also has been published several times in Turkey and Egypt. For Uzbek translation of this book (*al-Adab al-Mufrad*) was published in Tashkent in 1990 (Abdullayev, 2021; Al-Bukhari, 2014; Zulfikar, 2016).

Imām al-Bukhārī recorded mostly from narrators with high accuracy with excellent memory and lengthy companionship with their Sheikh preferably scholars with many students. However, in the case of a scholar with few students, Imam al-Bukhārī accepted their *ḥadīth* on the basis of trustworthiness. As for Imām al-Bukhārī's work on *al-Adab al-Mufrad*, he recognized the need to relax certain conditions slightly. Half of the *ḥadīth* in *al-Adab al-Mufrad* are from his *Ṣaḥīḥ al-Bukhārī* and the other half meets the necessary condition to earn the classification of 'good' (Al-Bukhari, 2014; Yahya, 2014; Algifri Jabar, 2017).

2.6 Imām al-Bukhārī's Arrangements of Titles in *al-Adab al-Mufrad*

The book *al-Adab al-Mufrad* contained the Prophetic *adab* and in this book Imām al-Bukhārī collected and arranged these *adab* by dividing several titles according to the importance of such *adab* in one's daily life. There are 57 titles and from this title Imām

al-Bukhārī divided them into 644 chapters that is related to the titles. The titles in this book demonstrate Imām al-Bukhārī's knowledge on the topic.

In *al-Adab al-Mufrad*, Imām al-Bukhārī selected the *ḥadīth* that is relevant with the title of the chapters. The selected *ḥadīth* illustrates the meaning of the title even though without an introduction for the title. This technique shows the strength of the essence by Imām al-Bukhārī in explaining the issues. Further, under certain chapters Imām al-Bukhārī came up with one or two or more *aḥādīth* and the rulings varies, either it is authentic *ḥadīth* or other than authentic *ḥadīth*. This is among the uniqueness of Imām al-Bukhārī's work in this book *al-Adab al-Mufrad*. At times, the title was created by Imām al-Bukhārī as a question. By asking this question, he explains the issues and demonstrates whether the rules are accurate or not. The arrangement of titles in the chapter in *al-Adab al-Mufrad* establishes the extraordinary abilities of Imām al-Bukhārī in dividing chapters and arranging the *aḥādīth*. As such, he proves his expertise in this subject (Al-Bukhari, 2014; Rahmanto, 2011; Salahi, 2019).

Simultaneously, Imām al-Bukhārī's title following the chapters indicates the point which will be explained in the *ḥadīth* and is meant to attract attention to the motive of the particular issues from the *ḥadīth*. Imām al-Bukhārī occasionally addressed the issue in his writings and he makes multiple appearances of the *ḥadīth* in this work. The multiple appearances of the *ḥadīth* in his work is under different headings. He either provides a different chain transmission or a different version of the *ḥadīth* for which the *ḥadīth* that he repeated under the same topic. In another situation, the repetition of the *ḥadīth* happens after which Imām al-Bukhārī narrated the *ḥadīth* from a friend and then brought a narration from another friend from another place. This was done to explain that it was narrated many times by different narrators. There are situations where Imām al-Bukhārī sometimes receives *ḥadīth* from a narrator partially and at other times he

accepts the same *ḥadīth* in full. Due to these circumstances, he repeated the *ḥadīth* as he received them. This is done to eliminate any confusion that may arise. The repetition of this *ḥadīth* may come about when narrated *ḥadīth* ends with the companions of the Prophet PBUH (*mauqūf*), whereas in other narrations it ends directly with the Prophet PBUH (*marfūʿ*). By doing this, Imām al-Bukhārī makes clear to subsequent generations the different approaches to getting the narrations of the *ḥadīth*. The act of repeating the *ḥadīth* by Imām al-Bukhārī, has its own motivation and wisdom for the reader and as well as it makes it easy to understand (Muhammad Akram Hureri et al., 2020; Salahi, 2019).

2.7 The Content of *al-Adab al-Mufrad*

Imām al-Bukhārī compiled the book *al-Adab al-Mufrad* as a manual of Islamic manners. The number of *aḥādīth* in this book are more than the *ḥadīth* of *adab* in *Ṣaḥīḥ al-Bukhārī*. There are 57 titles in *al-Adab al-Mufrad* and Imām al-Bukhārī divided them into 644 chapters accordingly with 1322 *aḥādīth* and there are many repetitions. As for *Ṣaḥīḥ al-Bukhārī* the chapter on *adab* consists of 128 chapters and 256 *aḥādīth*. Each chapter in *al-Adab al-Mufrad* varies as some consist of one, two to five *aḥādīth*. The 57 titles in *al-Adab al-Mufrad* include the *adab* of the Prophet PBUH, his Companions and the followers of Islam. The *ḥadīth* in this book does not fully consist of authentic *ḥadīth* as in *Ṣaḥīḥ al-Bukhārī* but it also consists of *aḥādīth* on the grade of *hasan* (sound) and *daʿīf* (weak) as stated by Muḥammad Nasīruddīn al-Albānī in the book *al-Adab al-Mufrad* (Al-Bukhari, 2014).

In general, this book of *al-Adab al-Mufrad* encompasses all areas of human behaviour which deals with parents, family, relatives, neighbours friends, society, and even to animals. Imām al-Bukhārī's objective is to emphasize this *adab* specified in *al-*

Adab al-Mufrad as a guide to the *Sunnah* of the Prophet PBUH, the practice of the Companions and Muslims at that time as a model for everyday life. These practices were detailed in the content of the book *al-Adab al-Mufrad* as shown in the table below (Table 2.1).

Table 2.1: Content of *Al-Adab Al-Mufrad*

Contents of <i>Al-Adab al-Mufrad</i>		
Chapters	Title	Content
1 – 24	Parents (<i>Wālidayn</i>)	Respecting and rights of the parents.
25 - 38	Ties of Kinship (<i>Ṣillah al-Rahīm</i>)	Relationship between families.
39 - 40	Clients of Manumission (<i>Mawālas</i>)	Releasing slavery,
41 – 44	Looking After Girls (<i>Awlil Al-Banāt</i>)	Concerning daughters, sisters.
45 -54	Looking After Children (<i>Ri'āyah al-Aulād</i>)	All about children in the family.
55 – 70	Neighbours (<i>Al-Jār</i>)	Relationship and respecting neighbours.
71 -79	Generosity and Orphans (<i>Al-Karami wal Yatīm</i>)	Kindness and merciful to orphans.
80 – 81	Children's Death (<i>Maut al-Awlād</i>)	Virtue of one who's child has died.
82 – 107	Being a Master (<i>Al-Malikah</i>)	Being a good master and bad master.
108 – 113	Supervision (<i>Al-Ri'āyah</i>)	Man as a leader in the family.
114 – 118	Good Conduct (<i>Al-Ma'rūf</i>)	Good attitude is a <i>sadaqa</i> .
120 - 127	Cheerfulness Towards People (<i>Al-Inbisāth ila Al-Nās</i>)	Being good and guide others to do good deeds.
128 – 130	Consultation (<i>Al-Mashūrah</i>)	Giving good advice.
131 - 144	Excellent Character (<i>Hasan alkhuluq</i>)	Good character will be rewarded with <i>Jannah</i> .
145 – 152	Cursing (<i>Al-la'an</i>)	Cursing brings anger from Allah.

153 – 157	Praising People (<i>Al-Madh</i>)	There's a limit in praising people.
158 – 162	Visitation (<i>Ziyārah</i>)	To be good to guest.
163 - 167	The Elderly (<i>Al-Akābir</i>)	To respect the elders.
168 – 173	Children (<i>As-Saghīr</i>)	Being good to children and have mercy towards them.
174 – 178	Mercy (<i>Raḥmah</i>)	Having mercy to all.
179 – 187	Social Behaviour (<i>Dhat Albayān</i>)	Being good to others.
188 – 193	Abandonment (<i>Alhijr</i>)	A person is not allowed to cut himself from his family.
194 – 197	Advising (<i>Al-Ishārah</i>)	Giving advice to others.
198 – 206	Disparaging (<i>As-Sibāb</i>)	Having patience and avoid revile.
207 - 216	Extravagance in Building (<i>As-saraf fi Binā'</i>)	Avoid spending incorrectly.
217 - 221	Compassion (<i>Ar-Rifki</i>)	Allah love the one who is concern of other and symphatise them.
222	Attending to this world (<i>Al-Aetonā' bi Al-Dunyā</i>)	Doing things worthwhile in the world and hereafter.
225	Injustice (<i>Al-Zulm</i>)	One should beware of injustice.
226 - 246	Visiting the ill (<i>'iyādaḥ Al-Maraḍ</i>)	A believer will be cleaned of his sins if he is patient with his pain.
247 – 271	General Behaviour (<i>Al-Taṣruf Al-'ām</i>)	Allah bless those who help each other.
272 – 308	Supplication (<i>Al-Du'ā</i>)	Allah only accept sincere supplication.
309 – 320	Guest and Spending (<i>al-dāifi wal Nafaqa</i>)	One should treat guests well to the best of their ability.
321 – 352	Saying (<i>Al-Aqwāl</i>)	One is advice to utter good words.
353 – 372	Names (<i>Al-Asmā'</i>)	Everyone is entitle to good names.
373 - 380	<i>Kunya</i>	Having the first son or daughter name for the

		parents as in ‘Abu ‘Ali’ that means father of ‘Ali.
381 – 386	Poetry (<i>As-Sha’ri</i>)	Recite good poetry with wisdom.
387 – 394	Words (<i>Al-Kalām</i>)	Utter good words and avoid from the whispers of the evil.
395 – 405	Consequences (<i>al’āqibah Al-‘Umūr</i>)	Allah command to do good things and avoid immorality.
406 - 413	Omens (<i>Al-Ṭayrah</i>)	Believing in bad omens is ‘shirk’.
414 – 430	Sneezing and Yawning (<i>Al-‘Uṭās wal Tathāwub</i>)	Praise Allah when one sneezes and yawning is from <i>shaytān</i> .
431 – 437	Gesture (<i>Al-Ḥarakāt</i>)	Action perform to convey feelings or a sign to someone.
438 – 480	Greetings (<i>As-Salām</i>)	Giving <i>salām</i> and shake hands.
481 – 511	Asking Permission (<i>Al-Isti’dhān</i>)	Having permission before doing something.
512 – 522	People of the Book (<i>Ahlil Kitāb</i>)	Replying greeting appropriately according to their (<i>dhimmi</i> s) greeting.
523 - 532	Letters (<i>Rasā’il</i>)	It is a duty to answer letters.
533 – 545	Gatherings (<i>Al-Majālis</i>)	The act during gatherings. The ‘do’s’ and ‘don’ts’.
546 - 557	Behaviour With People (<i>Ta’āmal al-Nās</i>)	Giving good manners to others.
558 – 572	Sitting and Lying Down (<i>Al-Julūs wal Istilaqā’</i>)	Sitting appropriately in occasions.
573 – 574	Mornings and Evenings (<i>Al-Ṣabāh wal Masā’</i>)	Proper conversation according to situations.
	Sleeping and Night Lodging (<i>Al-Nawm wal Mubīṭ</i>)	Mentioning Allah before sleeping and doing the <i>sunnah</i> of the Prophet (PBUH).
	Animals (<i>Al-Bahāim</i>)	Seek refuge from Allah in hearing the barking of a dog or the sound of a donkey.

592 – 593	Midday Naps (<i>Al-Qālah</i>)	Midday naps is an act of character and advisable.
594 - 607	Circumcision (<i>Al-Khitān</i>)	Advice able to circumcise in Islam.
608 – 618	Betting and Similar Pastime (<i>Al-Qamār wal Nahwuh</i>)	One is not allowed to bet in Islam.
626	Recognition (<i>Al-Ma'rifah</i>)	Acknowledgement for a person.
627 – 639	Meddling and Harshness (<i>Al-Fudūl wal Jafā'</i>)	It is not allowed to interfere in something that is not their concern.
640 - 644	Anger (<i>Al-Ghadhab</i>)	A person should remain silent when he is angry.

Source: Al-Bukhari (2014)

Referring to the content of the book *al-Adab al-Mufrad* from the table above (table 2.1), Imām al-Bukhārī presented the teachings of the Prophet PBUH on Parents (*Wālidayn*) in the first chapter as it is the most important *adab* that every single person should practice and this *adab* towards parents has been reminded in several places in the Qur'ān on its importance. This chapter on parents is important because good *adab* begins with the *adab* towards both parents (al-Bukhari, 2014).

Consequently, after the chapter on *Wālidayn* (Parents), Imām al-Bukhārī brought on other chapters on the teaching of the Prophet PBUH as stated in table (2.1) concerned with *Ṣillah al-Rahīm* (Ties of Kinship). This subject involves those who sever ties of kinship and will not enter *Jannah*. The next chapter are on *adab* related to *Mawālas* (Clients of Manumission), *Awli Al-Banāt* (Looking After Girls), *Ri'āyah al-Aulād* (Looking After Children), *Al-Jār* (Neighbours), *Al-Karami wal Yatīm* (Generosity and Orphans), *Maut al-Awlād* (Children's Death), *Al-Malikah* (Being a Master), *Al-Ri'āyah* (Responsibility), *Al-Ma'rūf* (Good Conduct), *Al-Inbiṣāṭ ila Al-Nās* (Cheerfulness towards people), *Al-Mashūrah* (Consultation), *Hasan alkhulq* (Excellent

Character), *Al-la'an* (Cursing), *Al-Madh* (Praising People), *Ziyārah* (Visitation), *Al-Akābir* (The Elderly), *As-Ṣaghīr* (Children), *Raḥmah* (Mercy), *Dhāt Albayin* (Social Behaviour), *Alhijr* (Abandonment), *Al'ishāra* (Advising), *As-Sibāb* (Disparaging), *As-saraf fi Binā'* (Extravagance in Building), *Ar-Rifqi* (Compassion), *Al-Aetonā' bi Al-Dunyā* (Attending to this world), *Al-Zzulm* (Injustice), *'iyādaḥ Al-Maraḍ* (Visiting the ill), *Al-Taṣruf Al-'ām* (General Behaviour), *Al-Du'ā* (Supplication), *al-ḍaifi wal Nafaqa* (Guests and Spending), *Al-'aqwāl* (Speech), *Al-Asmā'* (Names), *Kunya*, *As-Shi'ri* (Poetry), *Al-Kalām* (Words), *al'āqibah Al-'umūr* (Consequences), *al-Tayira* (Omens), *Al-'Uṭās wal Tathāwub* (Sneezing and Yawning), *Al-Ḥarakāt* (Gestures), *As-Salām* (Greeting), *Al-Isti'zān* (Asking Permission), *Ahlil Kitāb* (People of the Book), *Rasā'il* (Letters), *Al-Majālis* (Gatherings), *Ta'āmal al-Nās* (Behaviour with people), *Al-Julūs wal Istilaqā'* (Sitting and lying down), *Al-Ṣabāh wal masā'* (Mornings and evenings), *Al-Nawm wal Mubīṭ* (Sleeping and night lodging), *Al-Bahāim* (Animals), *Al-Qālah* (Midday Naps), *Al-Khitān* (Circumcision), *Al-Qumār wa Nahwūh* (Betting and similar pastimes), *Al-Ma'rifah* (Recognition), *Al-Fudūl wal Jafā'* (Meddling and Harshness) and *Al-Ghadhab* (Anger) (Al-Bukhari, 2014).

This good *adab* from the teachings of the Prophet PBUH were also practiced by the Companions. These acts of good *adab* by the Companions and Muslims at that time inspired and attracted non-Muslims to Islam wherever they went during the expansion of Muslim territories. The content of this book *al-Adab al-Mufrad* are practical and inspiring as it fulfil a desperate need for an authoritative guide on morality and spirituality for Muslims living in a modern, secular society, where the deterioration of *adab* increasing. Therefore, this book will be true guidance in adopting good *adab* from the teaching of the Prophet PBUH.

2.8 The Recognition of Scholars Towards *al-Adab al-Mufrad*

On the recognition of scholars towards *al-Adab al-Mufrad*, there are various ratings on the *ḥadīth* in this book. The table below (Table 2.2) shows the recognition of scholars towards *Al-Adab al-Mufrad*.

Table 2.2: Recognition of Scholars towards *Al-Adab al-Mufrad*

Recognition of scholars towards <i>al-Adab al-Mufrad</i>	
Scholars	Recognitions
Ibn Hajar ‘Asqalānī	It is a beneficial book although it contain a few <i>Mauquf</i> principles (narration attributed to a companion).
Al-Sheikh Abdul Rahmān Al-Muallimī	It is a book that covers all aspect of the sunnah of the Prophet (PBUH).
Abdul Hadi bin Awang	This book is an important source of Islamic knowledge regarding the practice of the Prophet (PBUH)

Source: Al-Bukhari (2014)

Al-Adab al-Mufrad is an inspiring book on Islamic morality that is suitable for general readers. This has brought forth views from scholars about this book. Ibn Ḥajar al-‘Asqalānī commented that *al-Adab al-Mufrad* brings many benefits even though it contains a few *mauqūf* principles but it is an additional *aḥādīth* to the existing *ḥadīth al-Jamī’ al-Ṣaḥīḥ* (Al-‘Asqalānī, 2002). As for Al-Sheikh ‘Abdul Rahmān al-Mu’allimī, he states that this is the most important book of al-Bukhārī after the book of “*al-Jamī’ al-Ṣaḥīḥ*” due to his emphasis on anyone who wants to follow *al-Sunnah*. He added that it is a complete book and covers all aspects (Al-Bukhari, 2014).

Further, Abdul Hadi bin Awang (2019), complimented on this book that the content of *al-Adab al-Mufrad* is one of the most important sources of Islamic science of the Prophetic *adab*.

2.9 The Influences of *al-Adab al-Mufrad* on Contemporary Scholars

Awareness of the important basics of Islam namely, the *sunnah* and Prophetic *adab*, Arabic Language, al-Qur'ān, and *Tajwīd* classes are the attractions of today's society. Due to the deterioration of *adab*, talks and reviewing the book of *adab* are the choice of many scholars and preachers. In Malaysia, these classes are held regularly in mosques, institutions, and special halls that can accommodate hundreds or even thousands of participants at a time. With the help of modern technology, one can even access these talks from the live telecast, YouTube, Facebook, Instagram, Microsoft Teams, Google Meet, Zoom Meeting Cloud, TikTok, and others are many benefitting them.

Realizing the current situation on the importance of *adab*, most scholars or preachers choose the book *al-Adab al-Mufrad* as their reference. This is due to the compilation of *ḥadīth* on Prophetic *adab* by Imām al-Bukhārī which is complete with the *adab* required by all, in life. Furthermore, the book *al-Adab al-Mufrad* has been translated into English, Malay in Malaysia, Indonesian language in Indonesia, and other countries with their own language which is easily understood by the local community. In addition, the present scholars teach the book *al Adab al Mufrad* to emphasize and to show the essence of good characters of Muslims in their interactions with families, friends and the general public based on the *ḥadīth* compiled and arranged by Imām Bukhārī as presented in the Table 2.3 below.

Table 2.3: Contemporary Scholars using Kitab *Al-Adab al-Mufrad*

Scholars	Languages	Media	Website
Sheikh Assim al-Hakim (Saudi) - Imām, Preacher.	Arabic and English	Television host on Huda TV, online, you-tube, spotify.	https://www.youtube.com/watch?app=desktop&v=ITDOpEFThCg
Saad Taslim (USA) -University Lecturer in Maghrib Institute in USA	English	University lectures, podcasr, spotify	https://www.youtube.com/watch?v=n6aWMPP15s
Dr. Rozaimi Ramle (Malaysia) University Lecturer and preacher	Malay	You-tube, social media, podcast, spotify	https://www.youtube.com/watch?v=7rk3V9qa2Ng&t=107s
Imām Abū Bakar Mulla (Canada) Imām of the mosque in the Islamic Society, Kingston, Canada.	English	You-tube, online, social media	https://www.facebook.com/islamicsocietykingston/posts/al-adab-al-murad-with-imam-abubakar-mullahttpswwwfacebookcomshabubakarmulla/video/3698512786839498/
Sheykh Abdūl Hasib (Bengaluru, India) Masjid Khaleelullah, Chaminda Nagar, Bengaluru, India	Urdu	You-tube, online	https://www.youtube.com/watch?v=E5ctPKVi4wQ
Junaid Dar Al Azhar (London, UK) Huda TV	English	You-tube, online	https://www.youtube.com/watch?v=UWnPXI1vpDw
Ustadh Adi Hidayat Lc, MA (Indonesia) Preacher Quantum Akhyar Institute	Bahasa Indonesia	You-tube, online	https://www.youtube.com/watch?v=9M_5jitXYFE&ab_channel=Miftahuddinfarmasi
Sheekh Saalax Mucalim Cabdulaahi (Somalia)	Somali	You-tube, online	http://ww.youtube.com/watch?v=Rwt5n2bHito

Prophet Muḥammad PBUH is the best exemplar of good character. Hence, this Prophetic *adab* is relevant to be practiced in the present era. Good *adab* is important and essential in maintaining peace and good relations towards others. Thereby, this *adab* is best learnt from the *sunnah* of the Prophet PBUH.

2.10 Conclusion

Overall, this book *al-Adab al-Mufrad* by Imām al-Bukhāri identifies that *adab* is exceedingly significant in our daily life. The *sunnah* and the teachings of the Prophet PBUH and the practice of the Companion are as applicable now as they were before. The *aḥādīth* are not only practical and inspiring, but they also fulfil a vital need for an authoritative guide on morality and spirituality for Muslims living in a modern, secular world where the boundary between good and wrong is becoming increasingly indistinct.

