

PalArch's Journal of Archaeology of Egypt / Egyptology

EXPANSION OF EXPRESSIONS AND ASPECTS OF THE PROPHETIC DISCOURSE IN THE BOOK AL –KAWAKIB AL- DARI IN THE EXPLANATION OF SAHIH AL –BUKHARI BY SHAMS AL –DIN AL- KIRMANI (D. 786 AH)

Mazen Adham Hammoud Hashash al-Dulaimi¹, Taha Shaddad Hamad Ramadan Al Obaidi²

^{1,2}Department of Arabic Faculty of Arts, University of Anbar

Mazen Adham Hammoud Hashash Al-Dulaimi, Taha Shaddad Hamad Ramadan Al Obaidi. Expansion Of Expressions and Aspects of The Prophetic Discourse in The Book Al –Kawakib Al- Dari in The Explanation of Sahih Al –Bukhari by Shams Al –Din Al- Kirmani (D. 786 Ah) -- Palarch's Journal of Archaeology of Egypt/Egyptology 19(1), 709-722. ISSN 1567-214x

Keywords: Expansion, Prophetic, Expression, Planets, Steamy.

ABSTRACT

From the subject of research marked by (expansion of expression and the faces of prophetic discourse in the dari planets in the true steamy explanation of Shams eddin Al-Karmani (t. 786 Ah) the importance of the subject stems from the fact that it is a study in the prophetic expression, as it shows the positions of beauty and eloquence in the texts of hadiths, which help us to realize them with taste and delicate sense, especially in the expansion of meanings, the hadith has deliberately mentioned these ills, purposes and reasons, They open doors from which to capture the meanings and its precious ness, from that expansion of meanings to the expansion of linguistic expression, which is key to extracting the reservoirs of prophetic expression and sensing the features of linguistic connotations in the Prophet's Hadith.

INTRODUCTION:

Blessed is the one who descended the Qur'an on his servant to be a harbinger of the worlds, and thank God who had no partner in the king and created everything he appreciated, and prayer and peace on those who lowered the Qur'an with his tongue, an Arab tongue indicating, Our Master Muhammad, who erased the word of disbelief and fading, raised the banner of truth, refuted injustice and darkness, and on his god and his honorable companions, and handed him a lot of recognition, but after.

If the prophet's words are a gift to the people, he sent □ in a nation famous for its eloquence and statement, so it had to be distinct from the rest of his people who sent them, and how can that not be the missionary teacher of this nation,

and God described him in his dear book with descriptions that indicated this, he said:

The search for the words of the Prophet ﷺ is a blessed step that is not without difficulty, which is not felt except by those who wanted to study the words of the Prophet ﷺ, because it is words that ended with eloquence and eloquence, words that took into account the Arabic language and its dialects, people and their conditions, legislation and its origins, and worships and their attachments, the letter in his words Sign and wisdom, as the systems have great ties, and for expressing broad provisions and requirements, all of this was the reason for choosing this research topic: The expansion of the expression and the faces of the prophetic discourse in the Book of The Planets in the Book of The Planets in the bukhari true explanation of Shams al-Din al-Karmani (t. 786 Ah). I divided it into three demands that we mentioned in the first requirement: expansion of the lift, and the second demand: the expansion of the monument.

And the third demand: the expansion between lifting, monument and traction, preceded by a brief entrance about Al-Karmani and his book, ending with a conclusion and a list of sources and references, and god has given me the credit for choosing this subject with which I coexisted myself and my soul so I did so, as I stood on Galilee from its provisions and its meanings and faces were managed and i knew the arts of his compositions, there was no good from God and what was the slip and other men and from satan, And just think that I tried, and God is the helper, if god had not preferred his existence, this research would not have settled on his market, which I hope the farmers will like.

DOORWAY:

Introducing Al-Karmani and His Book:

His Name, Surname and Proportion:

He is Mohammed bin Yusuf bin Ali bin Saeed al-Karmani, then Al-Baghdadi, al-Shafei, so his name and lineage are mentioned in most of the sources translated for him without much disagreement, except what was mentioned in some of them mentioned "Bin Mohammed" after "Ben Ali", and before: "Bin Saeed", and the revenues in others "bin Abdul Karim" instead of "Bin Saeed". Al-Karmani broke the café as the Karmani himself seized it and said: By opening it, as others seized it, but he is known for breaking the café. There seems to be no dispute.

His Birth:

Shamseddine Al-Karmani was born on Thursday, 16th of May, in 717 Ah.

His death:

After a life full of giving, full of grandfather and activity, and a long company

with the doctors, pen and stationery, and hours and minutes in the councils of science masterpiece by angels, imam "Shamseddine Muhammad bin Yusuf al-Karmani" died on the 16th of The Forbidden Month tomorrow in the year eighty-six and seven hundred of the migration on his way back from hajj, and a will recommended by his son who met to Baghdad and buried him in a place he had chosen in his life near Abu Isaac al-Shirazi.

Book Name:

All the sources that translated for Al-Karmani agreed that the name of his explanation of the steam is: "The dari planets in the explanation of true bukhari", and the rolling planets for the explanations of Sahih Bukhari and the most famous, and is one of the most important heritage encyclopedias that the Islamic Library has been proud of throughout the ages, and also is one of the honors indicating that the giving of this nation continues, and also the evidence of the Islamic nation reaching the peak in intellectual activity and brilliant scientific richness in all centuries.

Al-Hafiz ibn Hajar said: "He called his explanation of the steam "the rolling planets" in two huge volumes in it, he completed his book "The Planets of The Darari in the explanation of the bukhari true" twenty-five small parts.

Expansion Of the Expression and The Faces of The Prophetic Discourse at Al-Karmani in His Book the Planets of The Darari

Preface:

Language Expansion

Expansion against distress, Ibn Faris said: ((The wao, the sine and the eye: a word that indicates the difference of distress and hardship)), He said: {To spend with a capacity of his capacity} Divorce, and he has the capacity to expand and expand and expand: broad and saying: {Do well in this world good and the land of God is wide}, and expand in the Council; .

As For the Expansion in Terms of Expansion:

the speaker expands his words, the ancient scholars in their books referred to the concept of expansion in meaning, but they did not put to him an overall prohibition, al-Ja'ath said: (And the Arabs expand in their words. And by anything the understanding of the people is a statement, but some of it is better than some Ibn Juni pointed out: "A door in the word that contains two things, one of which is stronger than its owner: whether they are all in it, or is it limited to the strongest of them without its owner? I know that the doctrine in this and so on is that the strongest of them believe in a doctrine, and "nevertheless" the other does not refrain from being a man of desire and saying...

The Poet Said:

Enough Graying and Islam One Is a No-One

Nahia is likely to be an active name, potentially a source, such as falaj and falsehood.

Expansion

is the root that combines the original meanings with the meanings borrowed from it, and the ratio of the word and its addition, for example: "Righteousness" is attributed to Allah at times towards the saying of Almighty: { It is the merciful righteousness}[Phase 28], and to the slave at times, it is said "righteousness of the slave, his Lord", i.e., the expansion of his obedience, from God almighty reward and from the slave obedience, and thus we see the meaning of capacity and then say: "The parents justified" the expansion of charity to them, and it is said: "Flan bar in his saying, and righteousness in his right. In other words, , the use of the term to indicate more than one meaning, or its use to indicate a meaning other than its original meaning, is one of the most important features of the development of significance, most notably in Arabic

Al-Jarjani mentioned this art in commenting on the presentation of "partners" in his saying: "It is that the the the [Anam: verse 100] is exalted, and he said: "Although we see the sentence of meaning and its crop that they made the jinn partners and worshipped them with Allah Almighty, and this meaning occurred with the delay with the introduction, the introduction of "partners" benefits this meaning, and it benefits him another meaning, namely that God should not have a partner, neither gin nor other gin)..

Dr. Fadhil al-Samarrai describes "Expansion" by describing "accurate" by saying: "The phrase may come with a potential for more than one meaning, and may bring it to a gathering of more than one meaning, and these meanings are all wanted, instead of prolonging the speech to gather one or more meanings that come with one word that all combines in the summary of expression and expands in meaning and this is visible in the language is not reprehensible)).

The Expression:

The expression in the language is called the expression of the expression, it is said that the man expressed, in the sense ((more eloquent words and words), and said ibn Faris :((eye, opinion and b, three origins: one: expression and disclosure, the other: activity and good self, and the third: corruption in the body or organ. The hadith :(it is desirable when a boy expresses that he has said "there is no God but God seven times",i.e., when he shows himself.

So they made the expression in the term quoted from all its linguistic meanings, so it is the meaning of the expression they said: namely, the word if

it expresses its meaning and that, and about change, because the word changes from the state of suspension, and about improvement because the word improves by expressing its meaning and clarity of significance, and about removing corruption, because expression transforms the word from ignorance to the state of science and this removes corruption. This removal came because of this whisper that is involved in "Arabs", it is called the humza of plunder, and you say: I expressed the words in the sense that I removed his vehicle, which is his corruption.

Ibn Hisham said: (Expression is an apparent or appreciated effect that the worker brings at the end of the mastery name and the act that is presented)

From the sum of these meanings, we are manifested in the meaning of expression as disclosure, clarification and statement (because by expressing the difference between meanings in the actor, effect, exile, exclamation, question, and other sections of this way of science, this is what al-Glassi warned him by saying : (The expression is originally the statement. It is said: The man expressed his need if he showed it, and a man expressed any expression of himself, including the hadith "Thebes expresses itself ... "That's his origin. Moreover, when the grammaticalists saw in the late names and actions movements indicating meanings, and they turned out to be expressions, i.e., a statement, as if the statement in them were.

Ibn Juni explained to him: "Don't you see that if you hear, Akram Said, his father, and he thanked his father, I learned to raise one of them and set up the other one of the actors, even if the words were one spark to be questioned by one of his companions," i.e. one type.

The expressions are different, whether in the lift, or in the monument, the name raised is likely to be raised on the beginner, the news, the actor, and the name of the erected is likely to be erected on the effect of it, on the source and others ... Etc., this multiplicity of expressions is an expansion. The expansion of expression in "mast planets" was as follows:

The First Requirement: Expansion of The Lift:

A Between the Beginner and The News:

A man complained to the Prophet of the length of reading Moaz in prayer and the Prophet said: (O Moaz! You are fascinated)) Al-Karmani said: "Aftan" is a characteristic that is located after a thousand questions, so you may be a beginner and "you" prevailed in the news, and "you" be a beginner and it is his "experience").

He stated that the phrase "Aftan you" has two aspects of expanding expression:

The first is that the word "fatan" should be a beginner, and beyond the actor of the dam blocking the news.

Second: "Fatan" should be an advance news, and the separate conscience "you" is a recent beginner.

Such as this is stated in the Holy Quran: "From verse 46, Mohieddin Darwish said: "Al-Hamza is a question-taker, a beginner, and a young man who has begun to rely on the question tool and "you" is the actor of the Dam blocking the news, and al-Zamakhshri expressed an advance news and "you" is a recent beginner." Ibn Aqeel said, explaining this, and the description that falls in principle if it matches the actor individually, the description may be a beginner and beyond the actor of the dam blocking the news, and it is permissible to be news in advance, and beyond a recent beginner and cited this verse.

The hadith mentioned the expansion of the word "fatan", but the reason for presenting "Fatan" as a news introduction came to the point of interest ((he began with what is first to be presented, although replaced by delay)) , Prolonging the prayer leading to the paradox of the man of the congregation is sedition, and sedition is to distract people from religion and get them to stray, so he started it to warn about it.

This expansion was mentioned between the "beginner" and the news "in the rolling planets elsewhere.

B Between the Beginner, The News and The Actor:

Al-Karmani said in an explanation of the prophet ﷺ: When a man asked him: I have reached the pain and I have money, and only a daughter inherits me, so do you believe two-thirds of my money? He said: "No", and I said: in the half? He said: "No", and then he said: "One third and one third is big, , ((With regard to the first third, the first third is permissible to make a monument to temptation and to appreciate the act of any one-third and raise the estimate that it is an actor, i.e. a third or a beginner who has deleted the news or vice versa. The first term "third" is likely to have three expressions related to lifting, including:

The first is to raise it as an actor for an estimated act, i.e. a third is enough for you.

Second: as a beginner delete his experience, i.e., one third is enough.

Third: News for a deleted beginner, i.e., project one third.

In this position, I seem to be criticized for what has been said, it is unlikely that I mentioned this witness in the position of deleting the monument factor to indicate the warning and temptation, and I suggested that I am inclined to those who said that the word "third" is intended to be tempted and warned, i.e. "one third obliged", but I mentioned it here as a way of expanding the expression between the actor and the beginner and the news.

Between The Beginner and The Actor:

Al-Karmani said in explaining the prophet saying and its text: "The devil is held on the rhyme of one of you's head if he sleeps three decades, he hits every

knot on you a long night, and he wakes up and mentions God dissolved a knot, if a knot is cleared, if he prays, he becomes active, good self, or he becomes malicious. Lazy. , ("Lil" is a beginner and you have to experience it: stay on you, or a deleted actor, i.e., you have a long night **left**.

He said that the word "lil" is more than the face of my expression:

The first is that he is an actor for an act that has been deleted and his appreciation has remained: you have to sleep, it has been a long night.

The second is that he is a beginner who said in advance: "Lil's height" on the beginning, and "long" his character, and his experience: "You have to" in advance.

It seems that the hadith from those who preceded Al-Karmani, or those who came after him, did not come out of the expressions mentioned by Al-Karmani, but they mentioned another face of the word "Lil", which is that he is tempted to sleep, i.e., "You have to sleep for a long night", it was said: (And the first in terms of meaning because it is the best in vanity in terms of telling him about the length of the night and then ordering him to sleep, i.e., "you have to sleep for a long night", it was said: (The first in terms of meaning because it is the best in vanity in terms of telling him about the length of the night and then ordering him to sleep by saying, "You have to sleep for a long time" it was said: (and the first in terms of meaning because it is the best in vanity in terms of telling him about the length of the night and then ordering him to sleep by saying, "You have to sleep for a long time" it was said: (and the first in terms of meaning because it is the best place in vanity in terms of telling him about the length of the night and then ordering him to sleep. The length of the sleep and then his saying is lost and God knows.

Demand 2: Expansion of The Monument:

Between The News and The Situation:

Al-Karmani said in explaining the prophet: "The slave is still in prayer, what was in the mosque waiting to (pray, unless it happens.)."

In their books, al-Sharah stated that the word "awaits" two aspects of expression:

The first is to be news of the underdeed.

The second is to be immediate, and "in the mosque" the news of the incomplete act, and such in the Qur'an, he said : "One of them is news.

It seems that the hadith did not come out of what Al-Karmani said from the expressions of the word "waiting" for the act of expression came to bear more than one face expanding in expression, and a name that was embedded back on the slave.

B Between the Situation and The Allowance:

In explaining the prophet saying, Al-Karmani said: "I ordered to prostrate on seven greatest, on the front, and pointed his hand on his nose, hands, knees and toes, and no dresses and hair were dried (.", ((I said the second instead of the first one in the judgment of the subtraction, or the first one is suspended by about: i.e., prostration is seven members.

Sharah al-Hadith noted that the phrase "on the front" came with two expressions:

The first is that "on the front" is likely to be instead of the "seven greatest" before it, the forehead and nose are a bone of a greater group, i.e. they are like one organ, because it is the front bone from which the bone of the nose or the organs have to be eight.

Second: It may be related to a deleted case, his assessment: a product, i.e. (Prostrate on the front as soon as the prostration has seven members))

The context seems to have taken the two sides of the expression, and according to the reasons of Al-Karmani and his followers, it is a matter of expansion.

It Is Between the Effect and The Effect of It:

The Prophet said: "Whoever says when he hears the call: O God, the Lord of this complete call, and the prayer that exists, Muhammad has brought the means and virtue, and sent him a commendable place that (I promised, and my intercession on the Day of Resurrection has come to him.)" Al-Karmani said: "And "maqam" ... If I say, "What is the face of his monument?" ... I said: It is permissible to notice in the Baath the meaning of giving so that it is a second effect for him, or it is similar to the occile, he has his judgment, and then the sculptors got like throwing a goal Zaid, and killed the death of Amr and the second opinion came in response to those who said that he could not appreciate "in it" any circumstances, because it is not vague.

He recalled that "Maqam" came with several expressions, including:

The first is the erection of a "shrine" as an effect on the inclusion of "resurrecting" the meaning of "gave."

Second: set it up on the situation, i.e., send it on the Day of Resurrection, and make it a place, i.e., the place of intercession that I promised.

Third: On the current: Send it with a shrine.

The word "maqam" was mentioned in the condemnation, and he agrees with his saying: " she day of resurrection and then [isra: from verse 79]," al-Zamakhshari said :(("a commendable shrine" erected on the envelope, i.e., may the Day of Resurrection send you a commendable place. Or within "send you" the meaning of "evaluating you". It was said that he was seated on the throne and said: "On the chair."

It seems that the first and second aspects are closer to the context according to what Al-Karmani explained to "Maqma", but I see that the first face is closer to the context, because the hadith in the context of God's prayer to give his Prophet the holy shrine and God knows best.

W Between the Effect and The Allowance:

In explaining the prophet statement about the abused woman after the death of her husband, Al-Karmani said: "It does not touch a good one except the slightest purity if it is cleansed, a brief of (a premium and a lot of people.)" A profile is targeted by an estimated act: a profile, or an allowance of goodness. Sharah al-Hadith stated that the word "profile" came with two expressions:

The first is its effect, al-Aini said: it may be induced by the act of his appreciation: a profile of a premium and advar) .
Second, to be instead of saying "good."

The meaning is that the licenses of the woman who is abused in the first of her purification of her acidity licensed her to evaporate with a "profile" i.e. a small piece of "premium and nails", which are two types of incense, and this license in purity "for cutting bad smells and cleaning, not on the meaning of goodness and adornment, the good cause of sedition, because it stirs lust and joins it all that was so such as fancy dress and decoration that attracts attention.

On the first side, he actually estimated the sex of the first act "touched", and on the second face it does not touch good except a brief meaning of a piece that is instead of the first "good", and the context is likely two sides, and God knows best.

Demand 3: Expansion Between Lifting, Erecting and Traction:

In explaining the prophet saying and text, Al-Karmani said: "There is nothing I have seen except i have seen in my place, even paradise and fire."("Even paradise" is a monument, even a passion that has kindly given paradise to the conscience placed in my view and in some of them by dragging, it is a neighbor, if I say: At this discretion, is paradise sighted? I said: The end in order not to be a judgment beyond it should be unlike before it, but it should not be especially if it means with, and the possibility of "lifting" to be even primary i.e., even paradise is visible, it is about eating the fish up to its head in the passport of the three faces in it.

Sharah al-Hadith stated that "paradise" has many faces in the expression, including:

The first is a raised beginner who said in kind: "Even, elementary and: paradise, it is raised as a beginner whose appreciation is deleted: even paradise is visible, and: fire, kindness to him.

The second is intended to be a monument, to be: "even", a passion that turns the word "paradise" on the conscience placed in his view.

The third is dragged by the letter "even" towards your saying: I ate the fish up to its head, meaning: to its head.

It seems that Al-Karmani has sanctioned the possibility of the three faces with the evidence of his saying: ((It is about: the fish ate up to its head in the passport of the three faces in it) but the third face may constitute evidence of the saying of Damamini : ((and traction, it is a problem;

CONCLUSION:

Thank God, The Lord of the Worlds, and the best prayer and the best delivery is on our master Muhammad and on his family and companions.

After: After relying on God first, and taking the reasons for the success of the topic and coming out in this way secondly, I reached important results, which he summarized as follows:

- 1 This study not only displayed the prophetic expression, but also revealed the cause of expression and the good and beautiful features of this research.
2. We have also concluded that there is no objection to the multiplicity of purposes in a single witness;
3. Since the breadth of meaning is only in the multiplicity of meanings of the same word, there is a relationship between the word and the meaning, through which the purpose and interconnection of the speech can be understood.
4. The expansion of expression plays a key and important role in revealing the general meaning of the conversation, as well as linking the parts of the sentence.
5. It must be acknowledged that: the study of aspects of prophetic expression and its reasoning in this thesis cannot be said to have revealed the ills of expression in its general face, but we studied a flood of a flood, the hadith of the Messenger of God is great, miraculous, eloquent and eloquent, and we calculated that thanks to God we tried hard to get out what we were able to get out in the best way and the best place, and God is the conciliator.

The conclusion held my prayers to all those who contributed and helped to produce this thesis on this humble and simple scientific picture, and to make us working to serve the language of the Qur'an and the language of the master of beings Our Master Muhammad, and those who follow his approach, and I ask God to reconcile all those who wanted to follow the path of science and learning to carry the banner of Arabic in the sky of science, and pray to God on our Master Muhammad and on his gods and companions all.

REFERENCES

- Al-Darr, which is inherent in the 8th Ayyam, Abu al-Fadl Ahmed bin Ali bin Mohammed bin Ahmed bin Hajar al-Ashkelani (T: 852 Ah), Investigation: Mohammed Abdul Mu'ayed Dan, Ottoman Knowledge Service Council, Sederabad, India, T2, 1392 Ah - 1972 AD._
- Flags for Zarkli, Khairredine bin Mahmoud bin Mohammed bin Ali bin Fares al-Zarkli al-Damascene (T: 1396 Ah), Dar al-Alam for millions, i15, 2002.

- Dictionary of Language Standards, by Abu Al-Hussein Ahmed bin Fares bin Zakaria al-Qazwaini Al-Razi (T: 395 Ah), Investigation: Abdul Salam Mohammed Haroun, Dar al-Thought, Syria, 1399 Ah - 1979 AD.
- written by: Amr bin Bahr bin Mahboub al-Kanani with loyalty, Laithi, Abu Osman, famous for the protruding (t: 255 Ah), Dar al-Sani - Beirut, II, 1424 Ah. -
- Characteristics, Abu al-Fath Osman bin Juni (T: 392 Ah), Egyptian General Book Authority, Egypt, t4, DT-
- This is the second part of the house of Suhaim Abdul Bani Al-Hashas, and the part that accepted it: "Amira, and say goodbye if you are ready for gas." Diwan Suhaim Abdel Bani Al-Hashas, Investigation: Abdel Aziz Al-Memni, Egyptian Book House Press, Cairo, D.I., 1369 Ah- 1950.
- Signs of miracle in the science of meaning, Abu Bakr Abdul Qahir bin Abdul Rahman bin Mohammed al-Jarjani (t: 471 Ah), Investigation: Mahmoud Mohammed Shaker Abu Fahr, Al Madani Press, Cairo - Dar al-Madani, Jeddah I3, 1413 Ah - 1992.
- Arabic sentence and meaning, Dr. Fadel Saleh Al-Samarrai, Dar Ibn Hazm, Beirut, II, 1421 Ah - 2000 AD.
- Al Ain Book, Abu Abdul Rahman al-Khalil bin Ahmed bin Amr al-Farahidi (T: 170 Ah), Investigation: Dr. Mahdi Al-Makhzoumi, Dr. Ibrahim Al-Samarrai, Dar and Library of the Crescent, D.T., DT.
- The Explanation of the Year for The Language: The Book of Marriage, The Door of The Permission of the Adult Woman in Marriage, No. 2254, 9/30.
- Dictionary of Language Standards, Abu Al-Hussein Ahmed bin Fares bin Zakaria al-Qazwaini Al-Razi (T: 395 Ah), Investigation: Abdessalam Mohammed Haroun, Dar al-Thought, Syria, 1399 Ah - 1979 AD.
- Explaining the roots of gold in knowing the words of the Arabs, Abu Mohammed Abdullah bin Yusuf bin Ahmed bin Abdullah, known as Ibn Hisham (t: 761 Ah), investigation: Abdul Ghani Al-Daqar, United Distribution Company, Syria, DT.
- Dictionary of Language Standards, Abu Al-Hussein Ahmed bin Fares bin Zakaria al-Qazwaini Al-Razi (T: 395 Ah), Investigation: Abdessalam Mohammed Haroun, Dar al-Thought, Syria, 1399 Ah - 1979 AD
- Clarification in grammar, written by: Abu Al-Qasim Al-Glassi (T: 337 Ah), Investigation: Dr. Mazen Al Mubarak, Dar al-Nafis - Beirut, I5, 1406 Ah -1986 A.D.
- Characteristics of Abu al-Fath Osman bin Juni (T: 392 Ah), Egyptian General Book Authority, Egypt, i4, DT
- Al-Bukhari narrated it in His Prayer, The Book of Adhan, a door of complaint if his imam was tall, no. 705: 1/142, and a Muslim, the Book of Prayer, the reading door at dinner, no. 465:1/339. Saheeh al-Bukhari (The Correct Mosque of The Prophet ﷺ, His Age and Days), Mohammed bin Ismail Abu Abdullah al-Bukhari Al-Jaafi, Investigation: Mohammed Zuhair bin Nasser al-Nasser, Dar Al-Tuq al-Najat, Beirut, II, 1422 Ah.
- Al-Koubaki al-Darari in the commentary of Saheeh Al-Bukhari, Mohammed bin Yusuf bin Ali bin Saeed al-Karmani (T: 786 Ah), Arab Heritage Revival House, Beirut-Lebanon, I2, 1401 Ah - 1981.

- The Expression of the Qur'an and its statement, Mohieddin bin Ahmed Mustafa Darwish (t: 1403 Ah), The Guidance House for University Affairs, Homs - Dar al-Yamamah, Damascus, i4, 1415 Ah.
- Al-Shafi in the commentary of Mas'ad al-Shafei, Abu al-Sa'adat al-Mubarak bin Mohammed bin Mohammed, known as Ibn al-Atheer (t: 606 Ah), investigation: Ahmed bin Suleiman, Abu Tamim Yasser bin Ibrahim, Library of Majority, Riyadh, Saudi Arabia, I1, 1426 Ah - 2005 AD.
- Al-Koubaki al-Darari in the commentary of Saheeh Al-Bukhari, Mohammed bin Yusuf bin Ali bin Saeed al-Karmani (t: 786 Ah), Arab Heritage Revival House, Beirut-Lebanon, I2, 1401 Ah - 1981. Placements: 1/126, 6/101, 7/105, and 8/115.
- Sahih al-Bukhari (The Mosque of The Correct Al-Masnad Al-Aqsan Al-Naqif, The Messenger of God □ Sunna and His Days), Mohammed bin Ismail Abu Abdullah al-Bukhari Al-Jaafi, Investigation: Mohammed Zuhair bin Nasser Al-Nasser, Dar Al-Tuq al-Najat, Beirut, I1, 1422 Ah.
- Al-Kubaki al-Darari in the commentary of Saheeh Al-Bukhari, Mohammed bin Yusuf bin Ali bin Saeed al-Karmani (T: 786 Ah), Arab Heritage Revival House, Beirut-Lebanon, T2, 1401 Ah - 1981.
- Bukhari directed it in his true, the book of the glorified, the door of the devil's necklace on the rhyme of the head if he did not arrive at night, no. 1142:2/52; and Malik in his foothold, the Book of Omission, the Mosque of The Desire in Prayer, no. 605:2/247. Saheeh al-Bukhari (The Correct Mosque of The Prophet □, His Age and Days), Mohammed bin Ismail Abu Abdullah al-Bukhari Al-Jaafi, Investigation: Mohammed Zuhair bin Nasser al-Nasser, Dar Al-Tuq al-Najat, Beirut, I1, 1422 Ah.
- Al-Koubaki al-Darari in the commentary of Saheeh Al-Bukhari, Mohammed bin Yusuf bin Ali bin Saeed al-Karmani (T: 786 Ah), Arab Heritage Revival House, Beirut-Lebanon, I2, 1401 Ah - 1981.
- Sinan Abi Dawood, Abu Mohammed Mahmoud bin Ahmed bin Musa bin Ahmed bin Hussein al-Aini (t: 855 Ah), Investigation: Abu al-Munther Khalid bin Ibrahim al-Masri, Al-Rashid Library, Riyadh, I1, 1420 Ah- 1999 AD.
- The raised in the explanation of the approximation, Abu Fadl Abdul Rahim bin Al Hussein bin Abdul Rahman al-Iraqi (t: 806 Ah), Arab Heritage Revival House, Beirut, D.T., DT.
- Saheeh al-Bukhari (The Correct Mosque, the short name of the Messenger of God □ his age and his days), Mohammed bin Ismail Abu Abdullah al-Bukhari al-Jaafi, investigation: Mohammed Zuhair bin Nasser al-Nasser, Dar Al-Tuq al-Najat, Beirut, I1, 1422 Ah.
- Al-Koubaki al-Darari in the commentary of Saheeh Al-Bukhari, Mohammed bin Yusuf bin Ali bin Saeed al-Karmani (T: 786 Ah), Arab Heritage Revival House, Beirut-Lebanon, I2, 1401 Ah - 1981.
- Statement in the Expression of the Qur'an, Abu al-Aqy Abdullah bin Al-Hussein bin Abdullah al-Abari (t: 616 Ah), investigation: Ali Mohammed Al-Bejawi, Issa al-Babi al-Halabi and Co., D.T., DT.
- Narrated by Bukhari in Saheh, The Book of Adhan, Bab al-Sajood on the Nose, no. 812: 1/162, And Muslim in Saheh, The Book of Prayer, The Door of the Members of Prostration... 490: 1/354. Saheeh al-Bukhari (The Correct Mosque of The Prophet, His Age and Days), Mohammed

- bin Ismail Abu Abdullah al-Bukhari Al-Jaafi, Investigation: Mohammed Zuhair bin Nasser al-Nasser, Dar Al-Tuq al-Najat, Beirut, II, 1422 Ah.
- Al-Koubaki al-Darari in the commentary of Saheeh Al-Bukhari, Mohammed bin Yusuf bin Ali bin Saeed al-Karmani (T: 786 Ah), Arab Heritage Revival House, Beirut-Lebanon, I2, 1401 Ah - 1981.
- Kawtar al-Maani al-Darari in revealing the secrets of Sahih Al-Bukhari, Mohammed al-Khader bin Sayed Abdullah bin Ahmed al-Shanjiti (T: 1354 Ah), Al-Resala Foundation, Beirut, I1, 1415 Ah - 1995 AD.
- Rawah Bukhari in His True, The Book of Divorce, Bab Wearing Sharp Nerve Clothes, No. 5343:7/60: True Bukhari (Al-Masnad Mosque, The Correct Mosque, The Short Book of The Messenger of God □ His Age and Days), Mohammed bin Ismail Abu Abdullah Al-Bukhari Al-Jaafi, Investigation: Mohammed Zuhair bin Nasser Al-Nasser, Dar al-Tuq al-Najaf, Beirut, T1, 1422 Ah
- Al-Kubaki al-Darari in the commentary of Saheeh Al-Bukhari, Mohammed bin Yusuf bin Ali bin Saeed al-Karmani (T: 786 Ah), Arab Heritage Revival House, Beirut-Lebanon, I2, 1401 Ah - 1981.
- Scout for the facts of the download ,, by Abu Al-Qasim Mahmoud bin Amr bin Ahmed, Al-Zamakhshari Jarallah (deceased: 538 Ah) Investigation: Abdul Razzaq al-Mahdi, Al-Nashir: House of Revival of Arab Heritage Beirut.
- Al-Bari Grant by Sahih Al-Bukhari, Abu Yahya Zakaria bin Mohammed bin Ahmed bin Zakaria al-Ansari al-Siniki (T: 926 Ah), Investigation: Suleiman bin Dreyah Al-Azmi, Al-Rashid Library of Publishing and Distribution, Riyadh, Saudi Arabia, I1, 1426 Ah - 2005 AD.
- Rawah Bukhari in His True, The Book of Divorce, Bab al-Ahad, Nerve Clothes, No. 5343:7/60: Saheeh Al-Bukhari (Al-Masnad Al-Masnad Mosque, The Correct Mosque, The Short Book of The Messenger of God □ His Age and Days), Mohammed bin Ismail Abu Abdullah Al-Bukhari Al-Jaafi, Investigation: Mohammed Zuhair bin Nasser Al-Nasser, Dar al-Tuq al-Najat, Beirut, T1, 1422 Ah.
- Al-Koubaki al-Darari in the commentary of Saheeh Al-Bukhari, Mohammed bin Yusuf bin Ali bin Saeed al-Karmani (T: 786 Ah), Arab Heritage Revival House, Beirut-Lebanon, T2, 1401 Ah - 1981.
- Al-Qari Mayor Explained Sahih Al-Bukhari, Abu Mohammed Mahmoud bin Ahmed bin Musa al-Hanafi al-Aini (T: 855 Ah), Arab Heritage Revival House, Beirut, D.T., DT.
- Al-Bukhari directed it in the correct: the book of science, the door of the one who answered the boys with the sign of the hand and the head, with the number: 86:1/28. . Saheeh al-Bukhari (The Correct Mosque of Al-Masnad, Al-Masnad Al-Naqif, Beirut, I1, 1422 Ah
- Al-Koubaki al-Darari in the commentary of Saheeh Al-Bukhari, Mohammed bin Yusuf bin Ali bin Saeed al-Karmani (T: 786 Ah), Arab Heritage Revival House, Beirut-Lebanon, I2, 1401 Ah - 1981.
- Al-Qari Mayor Explained By Sahih Bukhari, Abu Mohammed Mahmoud bin Ahmed bin Musa al-Hanafi al-Aini (T: 855 Ah), Arab Heritage Revival House, Beirut, D.T., DT.

- Al-Koubaki al-Darari in the commentary of Saheeh Al-Bukhari, Mohammed bin Yusuf bin Ali bin Saeed al-Karmani (t: 786 Ah), Arab Heritage Revival House, Beirut-Lebanon, T2, 1401 Ah - 1981.
- Mosque Lamps, Mohammed bin Abi Bakr bin Omar bin Abi Bakr bin Mohammed, known as Damamini (T: 827 Ah), Investigation: Noureddine Taleb, Dar al-Anad, Syria, II, 1430 Ah - 2009 AD