

The Use of the Lam of Causation in the Biographies of Imam Al-Bukhari's Sahih: An Analytical and Applied Study

¹Dr. Kifah A. Al-Suri, ²Dr. A. Ali Ibrahim Ajeen

¹of Associate Professor Jurisprudence and Its Principles—
Amman Arab University

kefahalsouri@aau.edu.jo

²Bayt University-Aal al - of Hadith Professor
Aliajeen@yahoo.com

Summary

The study aims to uncover the jurisprudential inference of the word of explanation in the translations of the Sahih Mosque of Imam Bukhari, where the study seeks to analyze the places where the word of explanation is mentioned in the translations, and to explain its fundamentalist and jurisprudential connotations, by extrapolating from its practical applications, and to explain the effect of the reason in directing the meaning, weighting the rulings, and deriving jurisprudential ills.

The study adopted the inductive, analytical, and applied deductive approach to achieve its objectives. One of the most important results of the study was that the explanation in Imam Bukhari's translations does not perform an abstract linguistic function, but rather plays an apparent inferential role, as it connects the ruling to its intake, reveals the side on which the door is built, and determines the origin to which the Imam returned the jurisprudential meaning.

Keywords: Jurisprudential Inference, Lam Ta'ali, Al-Jami' al-Sahih, Translations, Al-Bukhari.

Introduction:

The translations of the chapters in the Sahih Mosque of Imam Bukhari represent a precise place in which the hadith and jurisprudence are intertwined, because Al-Bukhari did not only make the translation an organizational title, but also carried it in many places as an inferential significance that reveals the face of the ruling or its intake. Texts, commentaries, and fundamentalist considerations.

Study Problem:

The problem of the study stems from the fact that the research on the translations of Imam Bukhari has often tended to explain their place in revealing his jurisprudence, or to study their types and methods of construction, or to partial applications in specific chapters, without independent attention to the extent that it has been possible to find the reason as a semantic tool that plays a direct role in building jurisprudential inference within the Bukhari translation. In revealing how the blame of reasoning is employed in some of these translations, and the effect that this employment has had in explaining the reason for the ruling, its face, or its intake, and what this reveals about the nature of Imam Bukhari's jurisprudential consideration.

The following main question arises from this problem:

How did Imam Bukhari employ the reason for the interpretations of the Sahih Mosque in order to contribute to the construction of jurisprudential reasoning and to explain the reason or direction of the ruling?

The following is a branch of this main question:

Sub-study questions :

1. What are the places in which the lam of explanation is mentioned in the translations of Sahih al-Bukhari, and what are the most prominent forms of its presence?
2. What are the inferential functions that this lam performed in these translations?
3. How do the explanatory translations reveal the jurisprudence of Imam Bukhari and his choices?

4. What does the study of Lam al-Ta'il add to the understanding of al-Bukhari's approach to categorization and deduction?

Objectives of the study:

This study aims to

1. Editing the concept of lam al-ta'lil Editing, which serves the reading of the steam translation as a jurisprudential reading.
2. Extrapolating the translations in which this lam is mentioned or what leads to its meaning in explaining the reason for the ruling.
3. Analyze the inferential function that the lam played in constructing the judgment or directing its face.
4. Reveal an aspect of Imam Bukhari's jurisprudence through this usage.

Importance of the study:

The importance of the study stems from the fact that it deals with Sahih al-Bukhari from a precise angle related to the internal structure of the translation itself, so that it does not stand at the door as a title indicative of the subject, but rather looks at it as a scientific structure that carries a judgment, hints at a cause, or directs the face of understanding, and its importance is confirmed by its connection between linguistic significance, hadith construction, and jurisprudential deduction, which helps to read the Bukhari translation more deeply and accurately

Study Methodology:

The study adopts the inductive-analytical method, as for induction, it is by following the translations of the correct mosque in which the explanation is mentioned, or it comes on a structure that performs its meaning in explaining the reason for the ruling or its face, and the analysis, it is by studying these translations in terms of their linguistic formulation, their jurisprudential function, and the relationship of the translation to the texts contained under them, with the benefit of the sayings of the commentators in explaining the appropriateness of the hadith to the chapter and the aspect of deduction from it. The study relied on the edition of Al-Bukhari, Muhammad bin Ismail, Sahih Al-Imam Al-Bukhari, about Muhammad Zuhair Al-Nasir, 4th edition, Dar Al-Minhaj, Jeddah, 1446 AH/2025 AD, with the interview when needed in the illustrated edition of Dar Touq Al-Najat for the Sultanic/Unionist edition, 1422 AH, due to its scientific presence in controlling the text of the Sahih and numbering its chapters and hadiths.

Limitations of the study:

Objective limitation: The research is limited to the translations of the chapters in the Sahih Mosque in which Imam Bukhari used the lam of reasoning or what is based on it to indicate the reason or aspect of the ruling, and it does not deal with all types of lam in the Sahih, nor all methods of inference in translations.

Previous Studies:

- **Ahmed and Al-Qaisi (2023), Translations of Chapters in Sahih Al-Bukhari and the Scholars' Attention to Them:** This study tended to introduce the translations of the chapters and the pillars of translation, and the importance of classification in hadith books in general, then it singled out Sahih Al-Bukhari by explaining the status of translations in it, and presented the faces of scholars' attention to it in the past and modern, and it appears from its summary that it followed a descriptive approach, and this study meets with the current study in the origin of looking at the Bukhari translation as a revealing position about the jurisprudence of the Imam and his method, but it differs from it in that its orbit The current study focuses on the role of reasoning as a special semantic tool within translation, and tries to reveal its impact on the construction of jurisprudential reasoning.
- **Musa (2021), Imam Bukhari was influenced by Imam Shafi'i in his translations in his mother book:** This study dealt with the relationship between the formulations of Bukhari's translations and some of the jurisprudential structure that appears in Imam Shafi'i in the mother, so it studied the aspects of influence and closeness between the two Imams in the translation and classification industry, and it seems from its presentation that it adopted the

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comparative inductive method, and this study meets with the current study in its acknowledgment that the Bukhari translation is not a formal element, but rather a deliberate construction that involves jurisprudence and reasoning, but it refers to The source of influence and balance between the two Imams, while the present study focuses on the internal structure of the translation itself, especially the presence of the lam of reasoning in it and its impact on explaining the reason for the ruling or its face.

- **Al-Khalidi (2020), The Jurisprudence of Imam Bukhari in the Translations of the Doors, Kitab al-Wudu as a Model:** This study sought to extract the jurisprudence of Imam Bukhari through the translations of the Book of Wudu in particular, so it chose a limited field of application to show how translation involves jurisprudential choices and deductive references, and it appears from its nature that it was based on the inductive-analytical method, and this study meets with the current study in taking the Bukhari translation as an entrance to the revelation of jurisprudence, as well as it meets with it in taking care of the relationship between the Bab and the Hadith and what arises from it It is significant, but differs from it in two respects, the first is that it is limited to a partial jurisprudential chapter, and the second is that it does not make the linguistic tool a stand-alone subject, while the present study is directed to a specific expressive format, which is the meaning of explanation through multiple places of the truth.
- **Al-Hashimi and Sahib (2019), Imam Bukhari's approach to deriving the translations of the chapters and the method of inference from them in his Sahih:** This study is one of the closest studies to the subject of the research in terms of the general trend, because it deals with how Al-Bukhari formulated the translations of the chapters, the methods of deriving them from the hadiths, and the styles of inference on which these translations were based, showing the diversity of the sources of translation according to Al-Bukhari, and the diversity of methods of deduction, such as the connotations of the general and the particular, the release and restriction, the spoken and the concept, the significance of the sign and gesture, and others, which indicates This study concludes with the current study in a statement that the Bukhari translation is the subject of deduction and inference, not just a title, but it remains more general than the current study, as it deals with the general approach in deriving translations and the methods of inference thereof, while the current study is concerned with a more precise place, which is the reason for reasoning as a tool that reveals the reason for the judgment or its aspect within the translation.

The position of this study is different from the previous studies: The present study differs from all of it in that it does not study translations in general, and is not limited to a single jurisprudential chapter, and does not tend to compare between Bukhari and others, but rather deals with the issue of explanation by collection and analysis, and examines its impact on the construction of jurisprudential reasoning within the Bukhari translation, and this is the place of its scientific excellence in the studies that have been verified.

Theoretical framework of the study:

The theoretical framework of this study is based on the fundamentalist jurisprudential axis, because the research does not stop at **the conclusion of reasoning** as an abstract linguistic issue, nor on the **translations of al-Bukhari** as an independent hadith phenomenon, but rather they are seen in terms of their relation to the construction of reasoning, the liberation of the source of the ruling, and the explanation of the direction from which Imam al-Bukhari moved from the text to jurisprudence. The aspect of inference.

This axis is related to what the fundamentalists have decided in the discussions **of reasoning**, occasion, gesture, warning, and editing of the subject and the aspects of signification, because the translation, if it is formulated with the lam of reason, is no longer just the title of the chapter, but has become a presumption that the ruling is related to a cause, origin or appropriate description, and therefore the reading **of the lam of explanation** in the translations of al-Bukhari should be done in the

light of these discussions, and not in the light of the grammatical significance alone, as the intention is to show whether the lam was used to reveal the reason for the ruling, or To clarify his face, or to edit the passage on which the Imam based his translation (Al-Ghazali, 1993, Al-Mustafa, Al-Amidi, 1404 A.H., Al-Ahkam, Ibn Al-Najjar, 1997, Sharh Al-Kawkab Al-Muneer).

On this basis, the Bukhari translations included in this study are read as places of intensive **fundamentalist reasoning**, in which the connection between the text and the ruling, between the word and the meaning, and between the formulation of the chapter and the direction intended by the Imam in understanding and weighting, is manifested. For the applied aspect of the study, where the research moves from this fundamentalist rooting to tracing translations, analyzing their examples, and explaining the jurisprudence and deduction they entail.

Study Plan:

The nature of the study necessitated dividing it into an introduction, two papers, and a conclusion, as follows

Introduction: It includes the general introduction, the problem of the study, its questions, its objectives, its importance, the methodology, limitations, and terminology of the study

The first topic: The positions of the Lam of Explanation in the translations of the Sahih Mosque by Imam Bukhari and their inferential functions

It contains three demands

: the first requirement: the translations in which the explanation is mentioned based on the Holy Qur'an

The second requirement: The translations in which the explanation is mentioned based on the Sunnah of the Prophet and other forms of inference

The Third Requirement: The Functions of Translation in the Context of Reasoning

The Second Topic: The Effect of Lam Reasoning on Revealing the Fiqh of Imam Bukhari and His Method of Classification and Deduction

It contains three demands

: the first requirement: The effect of the lam of reasoning on the construction of jurisprudential translation

The second requirement: its effect on the liberalization of the inferential intake of the judgment and the explanation of the aspect of weighting

The Third Requirement: Its Impact on Highlighting Al-Bukhari's Approach in Combining Linguistic Brevity and Jurisprudential Depth

Conclusion: It includes the most important findings and the most prominent recommendations

The first topic

The Places of Lam al-Ta'lil in the Translations of the Sahih Mosque of Imam Bukhari and its Inferential Functions

This induction is based on the distinction between translations in which the lam is explicitly mentioned in the word al-Bukhari, and the places from which the commentators deduced the meaning of the explanation without mentioning a text in the translation, because what is meant here is to limit the explicit translations, not the places in which the explanation is understood by way of explanation or interpretation on this basis These translations are collected and classified according to the body on which they are based, whether it is the Holy Qur'an, the Sunnah of the Prophet, or an apparent deductive formulation, and then it is considered what it reveals in terms of the inferential inference of the ruling, and its relation to the discussions of gestures and warnings, the direction of signification and the construction of branches on the origins, and this approach is in line with what the fundamentalists have decided in the discussions of reasoning and occasion, because the association of the ruling with a reason or an appropriate description, or linking the chapter to a specific evidence after the explanation, is not understood as merely an explanatory addition, but rather reads As a reference to the direction of the ruling or to the description that the Imam saw fit to build the Bab on (al-Ghazali, 1993, al-Mustafa, 2/228 ff.; al-Amidi, 1404 A.H., al-Ahkam, 3/273; al-Zarkashi, 1994, al-Bahr al-Muheeb, 5/11; Ibn al-Najjar, 1997, Sharh al-Kawkab al-Munir, 4/7).

The first requirement: the translations in which the explanation is mentioned based on the Holy Qur'an

After extrapolating the explicit translations in which the explanation is mentioned based on the Holy Qur'an, it became apparent that this type of categorization is what can be verified now in the following chapters, arranged according to the books of the Sahih, the first of which is the chapter of those who said that faith is action, because Allah Almighty says: "And this is the Paradise which you have inherited

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by what you have been doing", and it has been mentioned in the Book of Faith, in which Al-Bukhari linked the truth of faith and action with a direct basis on the verse, and the second is a chapter if Islam is not In fact, he had to surrender or be afraid of being killed, because Allah Almighty said: "The Arabs said, 'Believe, say you do not believe, but say, 'We have submitted'", which is also in the Book of Faith, in which al-Bukhari made the verse a reference to explain the difference between apparent Islam and true faith, and the third is the chapter on those who did not see ablution except from those who came out of the preceding and the precedent, and the saying of Allah Almighty: "Or one of you came from the excrement" in the book of ablution, noting that some copies mention this place in the form and words of Allah Almighty. No, according to the words of Allah Almighty, which is a textual difference that should be taken into account when adopting a specific edition, the fourth of which is the chapter on what is abhorrent in terms of deepening and dispute in knowledge, and exaggeration in religion and innovations, because the Almighty says: "O People of the Book, do not exaggerate in your religion, and do not say about Allah except the truth" [al-Nisa: 171] in the book of al-I'tisam bi al-Qur'an wa al-Sunnah, which is one of the clearest places in which al-Bukhari attributed multiple forms to a comprehensive Qur'anic origin, which is the prohibition of exaggeration.

This type of translation reveals that al-Bukhari does not mention the verse after the lam on the side of the subsequent martyrdom, but on the side of the root, so that the verse is originally interpreting the chapter or specifying its intake, and hence this type of classification meets what the fundamentalists have decided on the occasion and the overall reason, because the Imam returns multiple parts to an appropriate description or a total origin, and then builds the title on this response.

The second requirement: Translations in which the explanation is mentioned based on the Sunnah of the Prophet or other inferential forms

It is also clear from the extrapolation that Imam al-Bukhari used the lam of explanation in other translations in which he relied directly on the Sunnah of the Prophet, or combined the Sunnah and the Qur'an in the construction of the Bab, and the most obvious of this is the chapter on sins from the command of the Jahiliyyah, and its owner does not disbelieve in committing it except by shirk, because the Prophet (peace and blessings of Allaah be upon him) said: "You are a man of ignorance." "Allah does not forgive associating partners with Him", which is in the Book of Faith, in which al-Bukhari combined the Prophet's inference with the Qur'anic officer, and it also includes a chapter on the fact that if a worker or ruler strives and makes a mistake against the Messenger without knowledge, then his ruling is invalid, because the Prophet (peace and blessings of Allaah be upon him) said: "Whoever does an action that is not in accordance with our command, it is a response" in the book of Al-I'tisam in the Qur'an and Sunnah, and he is the one who stated the explanatory hadith chapters in the Sahih, because the hadith after the lam has become the basis for rejecting the contrary ruling, not just a witness On him. It should be noted that what is meant here is to limit the translations in which the explanation is explicitly mentioned in the text of the Bab, whether what follows is a Qur'anic text, a hadith of the Prophet, or an apparent deductive formulation. Between the explicit translation in the explanation, and what was led to the explanation by way of explanation or interpretation.

Hence, this type of translation indicates that al-Bukhari may base the Bab on a specific hadith, or on a hadith and the Qur'an together, in order to make the lam a tool for liberating the inferential inference of the ruling, and this meets with the fundamentalist mabahitihis in gesturing, warning, editing the aspect of signification, and building the branches on the origins, because the translation here does not only tell the subject of the Bab, but also reveals the origin to which the Imam returned the ruling, or the party in which he chose to understand the text.

After extrapolating the explicit translations in which the explanation is mentioned in the Sahih Mosque, it was possible to gather the places in which the Bab was based on an apparent explanation based on the Holy Qur'an or the Sunnah of the Prophet or together.

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The table of translations in which the explanation is explicitly mentioned in Sahih al-Bukhari according to the edition of Dar al-Minhaj, 1446 AH/2025 AD, with the corresponding edition of the lifeline when needed.

Fundamentalist observation	Reference	Explanation	The Book	Text of the Explanatory Translation	Number
He made supplication in the sense of faith or one of its requirements, and in its inclusion as a warning to the effect of the difference in abrogations, Ibn Hajar warned that the word "bab" occurs in many versions.	The Noble Qur'an	For the saying of the Almighty	Book of Faith	The door of your supplication is your faith, because the Almighty says: "Say what my Lord would have done for you if it were not for your supplication."	1
Linking the truth of faith to action, and making work part of the structure of faith and not outside of it.	The Noble Qur'an	To say Allah Almighty	Book of Faith	The chapter on those who say that faith is action, because Allah says: "And this is the Paradise which you have inherited by what you used to do."	2
Differentiating between apparent Islam and true a direct faith in Qur'anic approach.	The Noble Qur'an	For the Almighty said:	Book of Faith	If Islam is not based on the truth, and it is based on surrender or fear of being killed, then the Almighty said: "The Arabs said, 'We believe,' and say, 'Do not believe, but say, 'We have submitted.'"	3
Combining the Prophet's evidence and the Qur'anic officer in the report that disobedience	Sunnah and Qur'an	The Prophet (peace and blessings of Allaah be upon him) said:	Book of Faith	The chapter on sins is one of the commandments of ignorance, and the person who commits them does not expiate in	4

Fundamentalist observation	Reference	Explanation	The Book	Text of the Explanatory Translation	Number
entails disbelief . except by shirk				committing them except by shirk, because the Prophet (peace and blessings of Allaah be upon him) said: "You are a man of ignorance" and the words of Allaah Almighty: "Allaah does not forgive associating others with Him."	
Presenting knowledge over words and deeds, which is one of the clearest explicit explanatory translations	The Noble Qur'an	To say Allah Almighty	Book of Science	The door of knowledge before words and deeds, because Allah Almighty says: "Know that there is no god but Allah."	5
The explanation here is not in the form of "to say", the form of but in "ki", and its intake "is to take into account the situation of the earners and to prevent the aversion to them	An explanatory formula that is not based on a text authorized after the lam	So not	Book of Science	The Prophet (peace and blessings of Allaah be upon him) used to entitle them to preaching and knowledge so that they would not be alienated	6
Lowering the ing on the ru direction of the place, and explaining that the prohibition changes its application according to the direction of the .qibla	Sunnah of the Prophet	The Prophet (peace and blessings of Allaah be upon him) said:	Prayer Book	The door of the qibla of the people of Madinah, the people of al-Sham and the east, there is no qibla in the east or in the west, because the Prophet (peace and blessings of Allaah be upon him) said: "Do not receive the qibla with excrement or	7

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Fundamentalist observation	Reference	Explanation	The Book	Text of the Explanatory Translation	Number
				urine, but go east or west."	
Based the hypothesis of Friday on the Qur'anic command to seek the remembrance of God. This title appeared in the comprehensive .index as a text	The Noble Qur'an	To say Allah Almighty	Friday Book	The chapter on the obligation of Friday, because Allah Almighty says: "If we are called to pray on Friday."	8
Explanation of the legitimacy of the Eid prayer for those who missed it or for those who were outside Egypt, in the sense of the general meaning of Eid for the .people of Islam	Sunnah of the Prophet	The Prophet (peace and blessings of Allaah be upon him) said:	Book of the two feasts	If he misses Eid, he should pray two rak'ahs, as well as women, and those who were in homes and villages, because the Prophet (peace and blessings of Allaah be upon him) said: "This is our Eid, the people of Islam."	9
The permissibility of using the body is deduced from the general meaning of the words of the Almighty: "There is good for you in it."	The Noble Qur'an	For the Almighty said:	The Book of Hajj	The door to riding the body, because the Almighty says: "And the body We have made it for you as one of the rites of Allah, and you will have good in it."	10
Determination of the permissibility of the gift to the agent or intercessor if the ownership or permission is .valid	Sunnah of the Prophet	The Prophet (peace and blessings of Allaah be upon him) said:	Agency Book	If he gives something to an agent or intercessor of a people, it is permissible, because the Prophet (may Allah's peace and	11

Fundamentalist observation	Reference	Explanation	The Book	Text of the Explanatory Translation	Number
				blessings be upon him) said to the delegation of Hawazin when they asked him about the spoils, and the Prophet (may Allah's peace and blessings be upon him) said: "My share is yours."	
Combining the right of jurisdiction over water with the prevention of monopoly or preventing the surplus of water .that is needed	Sunnah of the Prophet	The Prophet (peace and blessings of Allaah be upon him) said:	The Book of Musaqah	Chapter on the one who says that the owner of water is more entitled to water until it is watered, because the Prophet (peace and blessings of Allaah be upon him) said: "The bounty of water is not prevented."	12
Building the virtue of pardon on a Qur'anic origin that links the abolition of personal right .with reform	The Noble Qur'an	For the Almighty said:	Book of Grievances	The chapter on the pardon of the oppressed, because the Almighty says: "If you show good, or conceal it, or pardon evil", and the Almighty says: "Whoever pardons and reforms, his reward is with Allah."	13
Considering the description of enmity and hatred effective in as e rejecting or stopping the .testimony	The Noble Qur'an	For the Almighty said:	Book of Certificates	The chapter does not ask the people of shirk about testimony and so on, and the words of al-Shaabi are mentioned: It is not permissible for the people of the people of the nation to testify against one	14

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Fundamentalist observation	Reference	Explanation	The Book	Text of the Explanatory Translation	Number
				another, because the Almighty said: "So We tempted enmity and hatred between them."	
Determining the continuation of the origin of jihad -and its non disruption according to the different conditions of those in charge of .it	Sunnah of the Prophet	The Prophet (peace and blessings of Allaah be upon him) said:	The Book of Jihad and Biography	The door of jihad goes with the righteous and the wicked, because the Prophet (peace and blessings of Allaah be upon him) said: "The horse is tied in its good corners until the Day of Resurrection."	15
The explanation here is in the form of "for a hadith", which is one of the forms of reply to the origin of my hadith, and not to a mere jurisprudential .title	Sunnah of the Prophet	Talk	The Book of Sacrifices and Hunting	Chapter: If a people slaughter a sheep or a camel without the command of their companions, it is not eaten, because of the hadith of Rafi' from the Prophet (peace and blessings of Allaah be upon him)	16
Based on the inducement of marriage on a Qur'anic origin that indicates the confirmed permissibility or delegation according to the .evidence	The Noble Qur'an	To say Allah Almighty	The Book of Marriage	The chapter on persuasion in marriage, because Allah Almighty says: "So marry as many women as you like."	17
The verse is to determine the upper limit for the union of wives	The Noble Qur'an	For the Almighty said:	The Book of Marriage	A chapter does not marry more than four, because the Almighty says: "Two, three, and four."	18

Fundamentalist observation	Reference	Explanation	The Book	Text of the Explanatory Translation	Number
Inference by mentioning the number of young people indicates the possibility of marriage taking place before puberty.	The Noble Qur'an	For the Almighty said:	The Book of Marriage	The chapter on a man marrying his young children, because the Almighty said: "And those who have not had a bosom."	19
Deriving the consideration of the guardian from the attribution of marriage and the prohibition of the muscle to guardians.	The Noble Qur'an	To say Allah Almighty	The Book of Marriage	Chapter on the one who says: "There is no marriage except with my father", because Allah says: "Do not trouble them", and He says: "And do not marry the polytheists", and He says: "And marry those of you who are of the day."	20
Deciding on the Sultan or his deputy acting as the guardian in the absence or inability of the ruler.	Sunnah of the Prophet	The Prophet (peace and blessings of Allaah be upon him) said:	The Book of Marriage	The Door of the Sultan and Wali, because the Prophet (peace and blessings of Allaah be upon him) said: "We have married her to you with the Qur'an."	21
Linking the marriage of an orphan to the of justice, realm justice and payment of injustice.	The Noble Qur'an	For the Almighty said:	The Book of Marriage	Regarding the marriage of an orphan, because the Almighty says: "And if you fear that you will not be fair to the orphans, then marry as you like."	22
Establishing a license to eat the forbidden when necessary on the removal of the sin on its condition.	The Noble Qur'an	For the Almighty said:	The Book of Sacrifices and Hunting	The chapter on eating the one who is in need of food, because the Almighty says: "Whoever is compelled and	23

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Fundamentalist observation	Reference	Explanation	The Book	Text of the Explanatory Translation	Number
				does not return, there is no sin on him."	
Deriving caution from anger from praising his oppression and pardoning when he erupts	The Noble Qur'an	For the Almighty said:	Literature Book	The chapter on caution against anger, because the Almighty says: "And those who avoid the major sins and indecencies, and if they are angry, they are forgiven."	24
Making following the Prophets a sign of sincere love for God Almighty	The Noble Qur'an	For the Almighty said:	Literature Book	The chapter on the sign of the love of Allah, because the Almighty says: "If you love Allah, then follow me, Allah will love you."	25
Linking the praiseworthy judiciary to ruling with what God has revealed, and highlighting the origin of the legitimacy of ruling with knowledge and wisdom	The Noble Qur'an	For the Almighty said:	Book of Judgments	The chapter on the reward of the one who judges with wisdom, because the Almighty says: "And whoever does not judge by what Allah has revealed, then those are the transgressors."	26
The explanation here is in the form of lam which is included in the present tense, which is lam for purpose and purpose, not lam "to say"	Explanation of my intentions/teachings	to understand	The Book of the Sit-in with the Qur'an and Sunnah	A chapter on a known origin that resembles a clear origin that Allah has explained their ruling, so that the questioner may understand.	27
The return of multiple images	The Noble Qur'an	For the Almighty said:	The Book of the Sit-in with the	Chapter on what he hates about deepening and	28

Fundamentalist observation	Reference	Explanation	The Book	Text of the Explanatory Translation	Number
to a comprehensive Qur'anic origin is the prohibition of exaggeration.			Qur'an and Sunnah	disputing knowledge and exaggerating in religion and innovations, because the Almighty says: "O People of the Book, do not exaggerate in your religion."	
Building the Rule of Rejecting the Contrary Judgment on the Origin of My Hadith Kelly	Sunnah of the Prophet	The Prophet (peace and blessings of Allaah be upon him) said:	The Book of the Sit-in with the Qur'an and Sunnah	Chapter: If a worker or ruler strives and makes a mistake against the Messenger without knowledge, then his ruling is invalid, because the Prophet (peace and blessings of Allaah be upon him) said: "Whoever does an action that is not in accordance with our command, it will be a response."	29
Determination of the origin of purity and the prohibition of measuring the attributes of the Creator over the attributes of the creature.	The Noble Qur'an	For the Almighty said:	The Book of Monotheism	Chapter on the words of Allah, the Almighty: "Every day is a matter", and that its event is not like the event of the creatures, because the Almighty says: "There is nothing like it."	30
Determining the difference between creation and order, and returning the matter to a complete Qur'anic origin.	The Noble Qur'an	For the Almighty said:	The Book of Monotheism	The chapter on the words of Allah Almighty: "And Allah created you and what you do", and explaining the difference between creation and the command, because the	31

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Fundamentalist observation	Reference	Explanation	The Book	Text of the Explanatory Translation	Number
				Almighty says: "Is not He the creation and the command?"	

This table is limited to translations in which the explanation appears in an explicit verbal form in the text of the translation, whether it is mentioned in the form of "for the saying of Allah Almighty", "for the saying of the Almighty", "for the words of the Prophet (peace and blessings of Allah be upon him)", or for a hadith, or in the forms of purpose and explanation towards "so that it is not" and "to understand". As for the translations in which the aspect of the explanation is derived from the appropriateness of the hadith to the Bab, or from the guidance of the commentators and their explanation of the translation to the point of the translation, without any apparent explanatory formula in the pronunciation of the Bab It was not included in this table, because it falls into the field of deductive analysis and the appropriateness of translation of hadith, not in the field of direct verbal limitation.

On this basis, it turns out that the explicit explanatory translations in Sahih al-Bukhari are not many in comparison to the sum of its chapters, but they are broader than the limited examples that are usually mentioned only, as they are distributed in various books, including faith, knowledge, prayer, Friday, Hajj, agency, martyrdom, jihad, nikah, sacrifices, literature, rulings, sit-ins, and monotheism. This distribution indicates that the explanation in the Bukhari translation is not a partial phenomenon confined to a specific jurisprudential chapter, but rather it is a precise methodological tool employed by Imam Bukhari in constructing the tabulating and linking Judgment by its own conclusion, and condensation of the deduction in a brief phrase.

The Third Requirement: The Functions of Translation in the Context of Reasoning

After extrapolating the translations in which the lam al-ta'lil is mentioned in the Sahih Mosque of Imam al-Bukhari, it becomes clear that this type of tabulation does not stop at the boundaries of the verbal connection between the ruling and its evidence, but rather performs a number of interlapping inferential functions, revealing the accuracy of al-Bukhari in constructing the translation, and his awareness of the place of significance on which the chapter was based. In its origin, which makes it closely related to the fundamentalist mabahitih in the matter of explanation, occasion, gesture, warning, and the liberation of the manat and the point of significance (Al-Ghazali, 1993, Al-Mustafa, 2/228; Al-Amidi, 1404 A.H., Al-Ahkam, 3/273; Ibn Al-Najjar, 1997, Sharh Al-Kawkab Al-Munir, 4/7).

The first of these functions is the foundational function, which requires that the lam makes what comes after it an origin on which the one before it is based, so that the evidence mentioned after the lam is not a witness attached to the translation, but rather a founding element of its structure, and this is evident in the saying of al-Bukhari: the chapter on what he hates about deepening and dispute in knowledge, and exaggeration in religion and innovations, because the Almighty said: "O people of the Book, do not exaggerate in your religion", as the Imam returned multiple images to a comprehensive Qur'anic origin, which is exaggeration, and he made the verse the basis of the chapter and not just Witness to it, and this contradicts what the fundamentalists decide in the chapter on universal causation and appropriate description, because the ruling here is not based on a partial form, but on a total origin under which multiple branches are organized (al-Qarafi, 1994, Sharh Tanqih al-Fusul, p. 392; al-Shatbi, 1997, approvals, 5/177).

The second function is the interpretive function, as it reveals the direction from which the text should be understood, and illuminates the point of correspondence between the hadith and the Bab, so that it becomes clear that the inclusion of the hadith under the translation was not just for the sake of objective similarity, but for a specific semantic aspect, and this is evident in the saying of al-Bukhari: If a worker or ruler strives and makes a mistake contrary to the Messenger without knowledge, then his ruling is invalid, because the Prophet (peace and blessings of Allaah be upon him) said: "Whoever does an action that is not in accordance with our command, it is a response", the blame here does not reach the hadith

on the side of abstract martyrdom, but it turns out that the response of the contrary ruling is the side on which the Imam carried the hadith, so the translation became interpreted by its hadith, and its hadith explained the aspect of its construction, and for this reason, the commentators' attention to explaining the appropriateness of the hadith for translation was part of their understanding of Bukhari jurisprudence, because the conformity here is not formal, but inferential (Ibn Hajar, 1379 AH, *Fath al-Bari*, 1/13; Ibn Battal, 2003, *Sharh Sahih al-Bukhari*, 10/327; 1988, *A'lam al-Hadith*, 1/225).

As for the third function, it is the function that reveals the jurisprudence of the work, because Bukhari's choice to explain in some translations but not others indicates his awareness of the places that require the explanation of the reason, origin or aspect of the deduction. He has to translate it, and this meets with the fundamentalist mabahiths in weighting, because altruism in the construction of the Bab means giving precedence to this aspect over other possible aspects of understanding (Al-Shawkani, 1999, *Irshad al-Fahlul*, 2/1029; Ibn Amir al-Hajj, 1983, *Report and Ink*, 3/279; Al-Zarkashi, 1994, *Al-Bahr al-Muheem*, 8/391).

Together, these functions result that the translation of the word of explanation according to Imam Bukhari is not read as an ornate title with evidence, but rather as a deliberate semantic construction, in which the brief phrase is combined with the original to which it was assigned, producing a title that carries the ruling, indicates its reason, and reveals the aspect of its derivation. Build it.

This topic concluded that the interpretation of the lam in the translations of Imam Bukhari is not an accidental linguistic element, but rather a tool with a clear inferential function, which contributes to the construction of the translation, directs its meaning, and links the judgment to its document. It also turns out that translation with the lam of reasoning performs multiple overlapping functions, as it performs a foundational function that makes the post-lam an origin on which the door is based, and performs an interpretive function that reveals the place of conformity between the text and the translation, as well as performs a revealing function of the jurisprudence of the work, because it shows the direction chosen by the Imam in understanding, deduction, and weighting, and hence the study of this lam does not stop at the limits of linguistic analysis, but rather opens a door To a deeper understanding of the structure of jurisprudential reasoning according to Imam Bukhari, and his method of returning the branches to the origins, linking the rulings to their intakes, and condensing all this connection in a tightly concise title.

Second Topic

The Impact of Lam Reasoning on Revealing the Fiqh of Imam Bukhari and His Method of Classification and Deduction

In the first section, we have stood at the places of Lam al-Ta'lil in the translations of Imam al-Bukhari, and the diversity of its resources and functions within the construction of the Bab, so this discussion tends to consider the impact that this use has had on revealing the jurisprudence of the Imam and his method of classification and deduction. The formulation of the title in a way that combines brevity, accuracy and intensity of significance, and therefore the lam of reasoning is not only read in this topic as a linguistic element, but as a tool that reveals the fundamentalist path by which the Imam moves from the text to the ruling, from the narration to the jurisprudence, and from the appearance of the door to the face of its construction. On this basis, this discussion came in three demands, the first of which deals with the effect of the lam of reasoning in the construction of jurisprudential translation, and the second deals with its effect on editing the inferential inference and explaining the aspect of weighting, and then the third ends with highlighting what this lam reveals from the Imam's approach in combining linguistic brevity with jurisprudential depth (Al-Ghazali, 1993, *Al-Mustafa*, 2/228 and what After that, Al-Amidi, 1404 A.H., *Al-Ahkam*, 3/273; Ibn Al-Najjar, 1997, *Sharh Al-Kawkab Al-Munir*, 4/7).

The First Requirement: The Effect of Reasoning on the Construction of Jurisprudential Translation

The lam of explanation appears in the translations of Imam Bukhari as an element of the construction of jurisprudential translation, not just an interpretive tool that is attached to the evidence after the completion of the chapter, as the Imam does not mention the ruling first and then follows it with evidence from the chapter of external attribution, but formulates the translation in many places in such a way that the post-lam is part of the structure on which the chapter is based, so that the translation includes in its concise wording the ruling and its origin or cause together, and hence the translation is no longer just a title It reveals that Al-Bukhari was deliberately condensing the jurisprudential meaning within the structure of the Bab itself, and this is the aspect that led scholars to say that Al-Bukhari's jurisprudence is in his translations, because the Bab may include what the body of the hadith does not declare alone, but it is revealed through the way the title is organized and constructed (Ibn Hajar, 1379

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A.H., Fath al-Bari, 1/13). Holding fast to the Qur'an and Sunnah is the chapter on what is hateful in terms of deepening and dispute in knowledge, and exaggerating in religion and innovations, because the Almighty says: "O people of the Book, do not exaggerate in your religion, and do not say about Allah except the truth" [al-Nisaa: 171].

Ibn Hajar explained that all these images are due to the exceeding of the legitimate limit, which is the same meaning indicated by the Qur'anic prohibition against exaggeration, and thus the translation became a jurisprudential structure in which the Imam returned the parts to a total origin (Ibn Hajar, 1379 AH, Fath al-Bari, 13/249). This is in line with what the fundamentalists decide on the chapter on the universal and the occasional cause, because the ruling here was not based on a single part, but on an appropriate description under which multiple forms were organized, so the title itself became the bearer of the ruling and its universal cause at the same time (al-Qarafi, 1994, Explanation of the Revision of the Chapters, p. 392; Al-Shatbi, 1997, Approvals, 5/177).

The same effect is evident in the saying: "If a worker or ruler makes a mistake against the Messenger without knowledge, then his ruling is rejected, because the Prophet (peace and blessings of Allaah be upon him) said: "Whoever does an action that is not in accordance with our command, it is a rejection." Ibn Battal warned that in such chapters, Bukhari is not limited to naming the subject, but also guarantees the translation of the jurisprudence learned from the hadith, so that the title itself becomes an indication of both the ruling and its conclusion (Ibn Batal, 2003, Sharh Sahih al-Bukhari, 10/327).

This effect is confirmed if the explanatory translation is compared with the translation that is devoid of this structure, because if the chapter is mentioned without the lam of explanation, it can be read on the side of the name or the objective plural, but if it is mentioned in conjunction with the lam, the wording itself feels that the imam did not merely refer to the collection of hadiths under a general title, but wanted to formulate a ruling based on a specific origin, cause, or entity, and hence the lam of explanation was a tool to move the translation from the level of informing to the level of taqi'eed, because it is because Do not mention the subject alone, but mention with the subject what reveals the way it is constructed, and this meaning is closely related to the fundamentalist discussions in gestures and warnings, because the association of the ruling with a reason or an appropriate description in the context of the statement feels that this description is intended in the construction of the ruling, and not attached to it as a virtue (Al-Amidi, 1404 A.H., Al-Ahkam, 3/274; Ibn al-Najjar, 1997, Sharh Al-Kawkab Al-Munir, 4/10).

Accordingly, the lam of explanation in the Bukhari translation plays an apparent effect on the construction of the jurisprudential translation, because it makes the title include the ruling and the party on which it is based, so that the translation turns from an organizational sign to a concise deductive structure, and the chapter becomes a jurisprudential text in its own right, not just a sign of the hadiths contained under it, and this is what explains the commentators' attention to the occasions of the doors, and shows that the presence of the lam in this place is not a limited linguistic affair, but rather a manifestation of jurisprudential craftsmanship The court is at the time of Imam Bukhari.

The second requirement: its effect on the liberalization of the inferential intake of the judgment and the explanation of the aspect of weighting

The effect of the lam of reasoning does not stop at the construction of the jurisprudential translation, but goes beyond that to the editing of the inferential intake of the ruling, and the explanation of the direction from which Imam Bukhari moved from the text to the jurisprudential conclusion included in the title of the chapter, the translation may indicate the ruling in the sentence, but the lam reveals in many places the origin to which the ruling was returned, or the description that the Imam considered to be entrusted to it, or the reason for which the text was included under this chapter, hence the reason The lam has an apparent methodological effect, because it not only leads to the ruling, but also feels the path taken by the Imam in reaching it, so the translation in this place becomes closer to an inferential reduction that combines the ruling and the direction of its construction in one tight phrase.

This is evident in the translation of the Qur'an, in which al-Bukhari said: "The chapter on what is abhorrent in deepening and dispute in knowledge, and exaggeration in religion and innovations, because the Almighty says: "O people of the Book, do not exaggerate in your religion, and do not say anything about Allah except the truth" [al-Nisa': 171].

Al-Bukhari did not only combine the images of deepening, contradiction, exaggeration and innovations under a general heading, but he also edited the ruling in a comprehensive Qur'anic origin, which is the prohibition of exaggeration, for the verse showed that the verse is not a witness in agreement with the chapter from afar, but it is the side on which the title is based, and this means that the Imam did not leave the reader in front of scattered meanings, but guided him to the comprehensive description by which these images are organized, which is to go beyond the legitimate limit in understanding or action. All of these images are due to exaggeration, and that the verse is suitable for the chapter in that it contains an origin that explains what is mentioned in the title (Ibn Hajar, 1379 AH, Fath al-Bari, 13/249). This effect is also evident in the translation of the hadith in which al-Bukhari said: "If a worker or ruler makes a mistake against the Messenger without knowledge, his ruling will be invalidated, because the Prophet (peace and blessings of Allaah be upon him) said: "Whoever does a deed that is not in accordance with our command, it will be a reply."

The blame here does not only link the chapter to a hadith of the Prophet on the point of emphasis, but also reveals that the hadith in question is the likely conclusion on which the Imam based his refutation of the contrary ruling, and this means that al-Bukhari did not mention all the possible aspects to inference this issue, but rather he preferred this hadith and made it the side of the Bab, so that the translation became a speaker not only of the result, but of the course in which he produced it, and the words of Ibn Battal indicated that in such places, al-Bukhari builds the chapter on the hadith to make the title This is indicative of the ruling that the text has stated, and not only on its general subject matter (Ibn Batal, 2003, Sharh Sahih al-Bukhari, 10/327), and from a fundamentalist point of view, this meets with the door of weighting, because the Imam's choice of this hadith after the lam indicates that he preferred this aspect of understanding over others, and made it the basis on which the door is carried (Al-Shawkani, 1999, Irshad al-Fahul, 2/1029; Ibn Amir al-Hajj, 1983, Report and Inscription, 3/279).

The value of this effect increases in places where the conformity of the hadith with the translation is not apparent at first glance, because the explanation in this case performs a double function, as it determines the reason for the inclusion of the text in the chapter, and on the other hand, it prevents the translation from being carried on multiple facets that the author does not want, and for this reason, the commentators' attention to explaining the appropriateness of the hadith to the chapter was part of revealing the Bukhari jurisprudence, because they were not explaining the words of the Bab alone, but they were editing the side that carried it In this sense, they say that the conformity of the hadith to the translation may be apparent or it may be hidden, so if the word is mentioned, the conformity becomes more clear, because the title itself indicates the reason for the choice or the direction of inference (Ibn Hajar, 1379 AH, Fath al-Bari, 1/13; al-Khattabi, 1988, A'lam al-Hadith, 1/225; al-'Aini, 1421 AH, 'Umdat al-Qari, 1/197).

Hence, the lam of reasoning contributes to transforming the translation from a place to a place to a place to liberate the face on which the ruling is based, as it does not show the jurisprudential result alone, but rather reveals the fundamentalist path that the Imam followed in reaching it, whether it is a response to the branch to a Qur'anic origin, or as a basis for judging a specific hadith, or as an appointment to an appropriate description by which the details are organized, and thus the lam becomes a tool that reveals both the intake and the weighting, and gives the translation a higher inferential value than mere Designation or thematic plural.

The Third Requirement: Its Impact on Highlighting Al-Bukhari's Approach in Combining Linguistic Brevity and Jurisprudential Depth

One of the most prominent things that Lam al-Ta'li'l reveals in the translations of Imam Bukhari is that it highlights a central feature of his method, which is the combination of linguistic brevity and jurisprudential depth, as the Imam does not simplify the aspects of deduction in lengthy headings, and does not detail the stages of his transition from the text to the ruling within the translation, but rather summarizes a tight summary, which makes the short chapter bear a broad jurisprudential meaning. High density, reducing in its place a complete inferential relationship, and indicating the origin of the ruling, its cause, or the party on which the door was built.

This is clearly evident in the words of Imam al-Bukhari in his book *Al-I'tisam bi al-Kitab wa Sunnah*, chapter on what he hates about deepening and disputes in knowledge, and exaggerating in religion and innovations, because he said: "O people of the Book, do not exaggerate in your religion, and do not say anything about Allah except the truth" [al-Nisaa: 171].

Al-Bukhari collected in this chapter multiple forms, namely in-depth, contradiction, exaggeration, and innovation, and then returned them all to a single Qur'anic origin, so he made the lam of explanation a means in bringing this multitude of details to a comprehensive meaning, and it is noticeable here that the Imam did not need to extend the relationship between these images and the verse in a long phrase, but he was content with the lam to make the Qur'anic text the origin of the chapter, and thus the lam not only abbreviated the word, but also summarized it in a complete explanatory structure, which combined the ruling and its reason in one heading. Al-Aini explained this type of translation on the basis of the accuracy of the occasion between the chapter and the evidence, which reveals that the shortness of the phrase according to al-Bukhari is not a deficiency in the statement, but rather a tightening of it, because the door opens more of the meaning than it appears at first (al-Aini, 1421 AH, *Umdat al-Qari*, 25/327). Al-Ghazali, 1993, *Al-Mustafa*, 2/232; Ibn al-Najjar, 1997, *Sharh al-Kawkab al-Munir*, 4/11).

The same effect is also evident in the saying of the Bab: If a worker or ruler strives and makes a mistake contrary to the Messenger without knowledge, then his ruling is invalid, because the Prophet (peace and blessings of Allaah be upon him) said: "Whoever does an action that is not in accordance with our command, it is a response."

Here, Al-Bukhari reduced in a short title a jurisprudential ruling, an inferential face, and a hadith origin, for the lam was not limited to linking the phrase to the hadith, but carried a broad meaning, which is that the response of the contrary ruling is based on a total prophetic origin, which means that one letter in the translation served as a lengthy explanation of the ruling's face and the reason for its rejection, so the lam became a tool that intensifies the inference in the least number of words, and Ibn Battal warned that such chapters indicate that al-Bukhari does not mean the name. In fact, it is a summary of the fiqh learned from the hadith in the title of the chapter, which makes the translation a subject of both fiqh and shortening (Ibn Battal, 2003, *Sharh Sahih al-Bukhari*, 10/327).

From this, it is understood that brevity according to Imam Bukhari is not an abstract stylistic characteristic, but rather part of his deductive method, as the tighter the wording of the chapter, and the more it is included in the translation, the more the title is able to perform multiple functions at the same time, without the need for length, and for this reason, the commentators paid a lot of attention to the translations of the Sahih, because they realized that its shortness is not a poverty in significance, but a tight reduction of it, and contemporary studies in Bukhari's translations have confirmed this meaning when they have shown its chapters are based on the operative word, concept, reference or gesture, and that the concise wording does not diminish the density of the meaning, but is often the reason for its increase (Ahmed and Al-Qaisi, 2023, pp. 217-235; Al-Hashimi and Sahib, 2019). Or is it the reason for it, but it also helped to highlight his approach to the translation industry itself, as a place where the novel meets deduction, the linguistic economy with jurisprudential depth, and the phrase limited by the wealth of meaning.

This research concludes that the effect of the explanation in the translations of Imam Bukhari does not stop at stating a partial reason within the chapter, but expands to reveal an integrated methodological structure in his jurisprudence and classification, as it has been shown that it contributes to the construction of jurisprudential translation, because it makes the title include the judgment and the party

on which it was based, determines the inferential inference of the judgment, and reveals the weighting aspect chosen by the Imam, as well as clearly highlighting his approach in combining linguistic brevity and jurisprudential depth. Reading this work in the light of fundamentalist references, especially with regard to reasoning, occasion, gesture, editing the manu, and weighting, makes the understanding of the Bukhari translation more accurate and deeper, and shows that the brief letter in its place may play a great function in building judgment and guiding understanding.

Conclusion: The most important findings and recommendations

First: Results

The study concluded with the following results:

1. The reason for the interpretation of Imam Bukhari's translations does not perform an abstract linguistic function, but rather plays an apparent inferential role, as it connects the ruling to its intake, reveals the side on which the door is built, and determines the origin to which the Imam has returned the jurisprudential meaning.
2. The places of Lam al-Ta'lil in the Sahih Mosque came in various styles, and they were expressed in translations based on the Holy Qur'an, and others based on the Sunnah of the Prophet, as well as in some places in a way that combines the two texts or reveals an apparent deductive formulation, which indicates the diversity of Bukhari's inaccuracies in the construction of the doors.
3. Translation based on the word of explanation performs overlapping functions, as it establishes the link between the ruling and its origin, explains the place of conformity between the text and the chapter, and reveals the jurisprudence of Imam Bukhari in his selection of a specific aspect of understanding and deduction.
4. It appears that al-Bukhari does not mention the aftermath of the lam in terms of the occasional citation, but in many places makes it part of the jurisprudential structure of the Bab, so that the translation turns from an organizational title to a brief inferential structure, combining the ruling and its cause, or the branch and its origin.
5. It has been proven that the reason for the interpretation of the inferential point of the ruling is that it determines the origin on which the Imam carried the Bab, and reveals the reason for which the text was included under this heading, thus helping to understand the point of inference and the direction of the inclusion of the hadith or verse in the translation.
6. The study showed that this use reveals an obvious aspect of Imam Bukhari's jurisprudence, because the choice of explanation in some translations but not others indicates his awareness of the places that require the explanation of the origin, the reason or the aspect of the signification, which makes the translation itself a position of jurisprudence and not just a sign for the door.
7. The presence of lam al-ta'lil highlights a central feature in al-Bukhari's method, which is the combination of linguistic brevity and jurisprudential depth, as the lam reduces in its place to a broad explanatory or inferential relationship, and makes the short title bear a dense jurisprudential meaning.
8. Reading al-Bukhari's translations in the light of fundamentalist investigations, especially explanation, occasion, gesture, warning, and the liberation of the manta'at and weighting, opens a more accurate door to understanding the structure of inference in the Sahih, and shows that the brief letter may play a great role in building judgment and guiding understanding.

Second: Recommendations

1. The study recommends that researchers in Sahih al-Bukhari and its translations pay more attention to the comprehensive extrapolation of translations with an explanatory structure, especially with regard to the letters of meanings and tools that indicate the construction of judgment, because this approach reveals deeper levels of the Imam's jurisprudence and his method of classification and deduction.
2. The study recommends that specialists in fundamentalist and hadith studies expand the research on the relationship between translation and hadith in major hadith books, and link this to the fundamentalist discussions related to the aspect of signification, meaning, and reasoning,

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because this integration is more worthy of highlighting the ways in which the imams formulated their jurisprudence within the titles of the chapters.

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