Qubawa, Dar al-Ma'rifa, Beirut, 1st Edition, 1987.

46. Manahil al-'Irfan fi Ulum al-Quran (Springs of Knowledge in the Sciences of the Quran), Muhammad Abd al-'Azim al-Zarqani, edited by Fawaz Ahmad Zamrli, Dar al-Kitab al-Arabi, Multiple Editions, N.D.

47. Nafhat al-Tayyib min Ghusn al-Andalus al-Rathib (Fragrance of the Sweet from the Moist Branch of Andalusia), Ahmad ibn al-Maqri al-Tilimsani (d. 1041 AH), edited by Ihsan Abbas, Dar Sadir, Beirut, 1st Edition, 1968.

48. Nihayat al-Wusul ila 'Ilm al-Usul (The Ultimate Reach to the Science of Principles), Allama al-Hilli Hassan ibn Yusuf ibn al-Mutahhar (d. 726 AH), edited by Ahl al-Bayt Foundation for Reviving Heritage, Qom, Multiple Editions, 1431 AH.

Research:

1. Hamzat al-Slib (al-Izaala) fi al-Quran al-Karim wa al-Sunna al-Nabawiya (Dirasa Wasfiyya Dilaliya) (The Hamza of Negation (Removal) in the Holy Quran and Prophetic Sunnah: A Descriptive Semantic Study), Dr. Lamia Abd al-Jawad, Journal of the Faculty of Arabic Language, Menoufia, Issue 36, September 2021.

Saeed, Dar al-Janub for Publishing, Tunis, Multiple Editions, N.D.

39. Mu'jam al-Mu'allifin Turajim Musannifi al-Kutub al-Arabiyya (Dictionary of Authors: Biographies of Arabic Book Authors), Umar Ridha Kahhala, Dar Ihya' al-Turath al-Arabi, Beirut, Multiple Editions, N.D.

40. Mafatih al-Jinan (Keys of Paradise), Sheikh Abbas al-Qumi, al-Aziz Publications, Qom, 3rd Edition, N.D.

41. Mafhum al-Manhaj al-'Ilmi (The Concept of the Scientific Method), Yamna Tarif al-Khuly, Hindawi Foundation, Multiple Editions, 2015.

42. Maqasid al-Lugha wa Atharuha fi Fahm al-Khitab al-Shar'

43. Al-Maqam al-Asna fi Sharh al-Asma al-Husna (The Highest Station in Explaining the Beautiful Names), Sheikh Ibrahim ibn Ali Al-Kaf'ami(d. 905 AH), edited by Sheikh Faris al-Hassan, Qa'im Aal Muhammad Foundation, Iran, 1st Edition, 1412 AH.

44. Maqayis al-Lugha (Measures of Language), Abu al-Husayn Ahmad ibn Faris ibn Zakariya (395 AH), edited by Abd al-Salam Muhammad Harun, Union of Arab Writers, Multiple Editions, 1423 AH.

45. Al-Mumti' fi al-Tasrif (The Delightful in Conjugation), Ibn 'Asfur al-Ishbili (d. 669 AH), edited by Fakhr al-Din

Husaini al-Kafuwi (d. 1094 AH), compared and indexed by Dr. Adnan Darwish and Muhammad al-Masri, al-Turath Foundation, 2nd Edition, 1998.

33. Lisan al-Arab (The Tongue of the Arabs), Muhammad ibn Makram ibn Manzur al-Ifriqi (d. 711 AH), al-Misri, Dar Sadir, Beirut, 1st Edition, N.D.

34. Al-Lugha al-Arabiyya Ka'in Hayy (Arabic Language: A Living Being), Jurji Zaydan, Hindawi Foundation, United Kingdom, Multiple Editions, N.D.

35. Al-Lugha wa al-Hujaj (Language and Arguments), Dr. Abu Bakr al-'Azawi, al-'Umda Press, Casablanca, 1st Edition, 2006.

36. Majma' al-Amthal (Collection of Proverbs), Abu al-Fadl Ahmad ibn Muhammad al-Maidani al-Nisaburi (d. 518 AH), edited by Muhammad Muhyi al-Din Abd al-Hamid, Dar al-Ma'rifa, Beirut, Multiple Editions, N.D.

37. Majma' al-Bayan fi Tafsir al-Quran (The Gathering of Explanation in the Interpretation of the Quran), Abu Ali al-Fadl ibn al-Hassan al-Tabari (d. 548 AH), edited by a specialized committee, al-A'alami Foundation, Beirut, 2nd Edition, 2005.

38. Mu'jam al-Mustalahat wa al-Shawahed al-Falsifiya (Dictionary of Philosophical Terms and Evidences), Jalal al-Din

27. Uyun al-Akhbar (Springs of News), Abu Muhammad Abdullah ibn Muslim ibn Qutayba al-Dinwari (d. 276 AH), edited by Munthir Muhammad Saeed, al-Maktab al-Islami, Beirut, 1st Edition, 2008.

28. Al-Kafi, Sheikh Muhammad ibn Yaqub al-Kulayni (d. 329 AH), Fajr Publications, Beirut, 1st Edition, 2007.

29. Al-Kamil fi al-Lugha wa al-Adab (The Complete in Language and Literature), al-Mubarrad (d. 285 AH), edited by Dr. Abd al-Hamid Hindawi, Dar al-Kutub al-Ilmiyya, Beirut, Multiple Editions, N.D.

30. Kitab Sibawayhi (Sibawayhi's Book), Umar ibn Uthman ibn Qanbar Sibawayhi (d. 180 AH), edited by Abd al-Salam Muhammad Harun, al-Khanji Library, Cairo, 3rd Edition, 1988.

31. Al-Kashshaf 'an Haqa'iq al-Tanzil wa 'Uyun al-Aqaweil fi Wujuh al-Ta'wil (The Revealer of the Realities of Revelation and the Springs of Sayings in Aspects of Interpretation), Abu al-Qasim Mahmud ibn Umar al-Zamakhshari (d. 538 AH), corrected by Dr. Abd al-Razzaq Mahdi, Dar Ihya' al-Turath al-Arabi, Beirut, 1st Edition, N.D.

32. Al-Kulliyat Mu'jam fi al-Mustalahat wa al-Furuq al-Lughawia (The Collectives: A Dictionary in Terminology and Linguistic Differences), Abu Baqa' Ayub ibn Musa al-

22. Al-Sahibi fi Fiqh al-Lugha al-Arabiyya wa Masailah wa Sunan al-Arab fi Kalamuha (Al-Sahibi in Arabic Linguistics and Issues and the Sunnah of the Arabs in Their Speech), Abu al-Hasan Ahmad ibn Faris ibn Zakariya (d. 395 AH), edited by Dr. Umar Faruq al-Tabba', Maktabat al-Ma'arif, Beirut, 1st Edition, 1993.

23. Al-Sahih Taj al-Lugha wa Sahih al-Arabiyya (The Correct One, Crown of Language and Correct Arabic), Abu Nasr Ismail ibn Hammad al-Jawhari al-Farabi (d. 393 AH), edited by Ahmad Abd al-Ghafur Attar, Dar al-'Ilm lil-Malyun, Beirut, 4th Edition, 1987.

24. Safwat al-Sifat fi Sharh Du'a al-Samat (The Essence of Attributes in the Explanation of the Supplication of al-Samat), Ibrahim ibn Ali Al-Kaf'ami(d. 905 AH), edited by Sayyid Hussein Hadi al-Musawi, Department of Cultural and Religious Heritage Revival, the Holy Husseini Shrine, 1st Edition, 2018.

25. Al-'Adda fi Usul al-Fiqh (The Equipment in the Principles of Jurisprudence), Abu Jaafar Muhammad ibn al-Hasan al-Tusi (d. 460 AH), edited by Muhammad Ridha al-Ansari, Bustan Kitab Foundation, Qom, Multiple Editions, 1835 AH.

26. Ilm al-Lugha (Linguistics), Dr. Ali Abd al-Wahid Wafi, Nahdat Misr for Printing and Distribution, 9th Edition, 2004.

17. Al-Sira al-Nabawiya (The Prophetic Biography), Abd al-Malik ibn Hisham ibn Ayyub al-Hamidi al-Mu'affari (d. 218 AH), edited by Mustafa al-Saqa, Ibrahim al-Bayyari, and Abd al-Hafiz al-Shalbi, Mustafa al-Babi al-Halabi Library and Press, Egypt, 2nd Edition, 1955.

18. Sha'irat al-Arab fi al-Jahiliyya wa al-Islam (Arab Poetesses in Pre-Islamic and Islamic Periods), collected and organized by Bashir Yamut, al-Ahliya Library, Beirut, 1st Edition, 1934.

19. Sharh al-Mufassal (Commentary on al-Mufassal), Muwaffaq al-Din Ya'ish ibn Ali ibn Ya'ish al-Nahwi (d. 643 AH), Dar al-Taba'a al-Munirya Press, Egypt, Multiple Editions, N.D.

20. Sharh Shafiya Ibn al-Hajib ma'a Sharh Shawahideh (Commentary on Shafiya of Ibn al-Hajib with Commentary on Its Examples), al-Radi al-Istrabadi (d. 686 AH), edited by Muhammad Nur al-Hassan and Muhammad Muhyi al-Din Abd al-Hamid, Dar al-Kutub al-Ilmiyya, Beirut, Multiple Editions, 1975.

21. Sharh Kitab Sibawayhi (Commentary on Sibawayhi's Book), Abu Sa'id al-Sirrafi al-Hassan ibn Abd Allah ibn al-Marzban (d. 268 AH), edited by Ahmad Hassan Mahdali and Ali Sayyid Ali, Dar al-Kutub al-Ilmiyya, Beirut, 1st Edition, 200.

12. Diwan A'sha Hammadan wa Akhbaruh (The Diwan of A'sha Hammadan and His News), edited by Dr. Hassan Issa Abu Yasin, Dar al-Ulum for Printing and Publishing, Riyadh, 1st Edition, 1983.

13. Diwan Adi ibn Zayd al-'Abbadi (d. 35 BH), collected and edited by Muhammad Jabbar al-Ma'ibed, Iraqi Ministry of Culture, Dar al-Jumhuriya for Printing and Publishing, Multiple Editions, 1965.

14. Ratq al-Futuk fi Ma'rifat al-Furuk (Mending the Tears in Knowing the Differences), Sheikh Ali ibn Ibrahim Al-Kaf'ami(d. 905 AH), edited by the Karbala Heritage Center, the Holy Abbasine Shrine, Department of Islamic and Human Sciences, Karbala, 1st Edition, 2021.

15. Al-Zahra al-Bariqa li-Ma'rifat Ahwal al-Majaz wa al-Haqiqa (The Bright Flower for Knowing the Conditions of Metaphor and Truth), Sayyid Muhammad Baqir ibn Muhammad Naqi al-Shafti (d. 1260 AH), edited by the Library of Sayyid Hajja al-Islam Mosque, the Holy Abbasine Shrine - Department of Islamic and Human Sciences, Holy Karbala, 1st Edition, 2021.

16. Su'alat Nafi' ibn al-Azraq ila 'Abd Allah ibn 'Abbas (The Questions of Nafi' ibn al-Azraq to Abdullah ibn Abbas), Dr. Ibrahim al-Samarra'i, al-Ma'arif Press, Baghdad, Multiple Editions, 1986.

terpretation of the Quran), Abu Jaafar Muhammad ibn al-Hasan al-Tusi (d. 460 AH), edited by Ahmad Habib Qassim al-Amili, Multiple Editions, N.D.

6. Al-Tasrif al-Maluki (The Royal Conjugation), Ibn Jinni (d. 392 AH), edited by Dr. Desiree Seqqal, Dar al-Fikr al-Arabi, Beirut, 1st Edition, 1998.

7. Al-Ta'lil al-Sawti 'inda al-Arab fi Daw' 'Ilm al-Lugha al-Hadith (Phonological Justification Among the Arabs in Light of Modern Linguistics: A Reading in Sibawayhi's Book), Dr. Adel Nazir Biri, Center for Islamic Studies and Research, Baghdad, 1st Edition, 2009.

8. Taqwim al-Fikr al-Nahwi (Rectifying Grammatical Thought), Ali Abu al-Makarim, Dar Ghareeb for Printing and Publishing, Cairo, Multiple Editions, 2005.

9. Al-Khasais (The Characteristics), Ibn Jinni (d. 392 AH), General Authority for Books, Egypt, 4th Edition, N.D.

10. Al-Durr al-Manthur fi Tabqat Rabbat al-Khudur (The Scattered Pearl in the Classes of Women in Chambers), Zainab Fawaz, Hindawi Foundation, United Kingdom, Multiple Editions, 2015.

11. Dirāsāt fi Kitāb Sibawayhi (Studies in Sibawayhi's Book), Dr. Khadija al-Hadithi, Publications Agency, Kuwait, Multiple Editions, N.D.

Bibliography

• Quran Al- Kareem

Manuscripts:

• Qaradat al-Nazir (Manuscript), Ali ibn Ibrahim al-Kafami. A copy exists in the Islamic Consultative Assembly, bearing the number: 9038

Printed Sources:

1. Al-Addad fi al-Lugha (Opposites in Language), Muhammad Hussein Al-Yasin, Dar Amman for Publishing and Distribution, Amman, Multiple Editions, 2011.

2. Alaam al-Shia (Shia Scholars), Sheikh Jaafar al-Muhajir, Dar al-Mu'arrikh al-Arabi, Beirut, 1st Edition, 2010.

3. Al-Burhan fi Ulum al-Quran (The Proof in the Sciences of the Quran), Badr al-Din al-Zarkashi (d. 794 AH), edited by Muhammad Abu al-Fadl Ibrahim, Dar al-Turath Library, Cairo, Multiple Editions, N.D.

4. Tarikh Adab al-Arab (History of Arabic Literature), Mustafa Sadiq al-Rafi'i, Dar al-Kitab al-Arabi, Multiple Editions, N.D.

5. Al-Tabyan fi Tafsir al-Quran (The Clarification in the In-

ent who is searching for the causes, so his justifications were answers to assumed objections.

5. One of the persuasive mechanisms that Al-Kaf'ami- may God have mercy on him - was accustomed to was resorting to the eloquent language that supports his semantic directions, especially the poetic evidence.

6. The Holy Quran, as the foundation of the Islamic legislative system, and the most sacred and highest of texts, must be taken into account, and even made the standard in judging the connotation of words and structures, which is something that Al-Kaf'ami (may God have mercy on him) did not overlook when he reviewed the verses of the Holy Quran, inquiring and searching for the connotations of its words and structures, and then settling on directing the connotation of the text under consideration and analysis.

Conclusion:

In conclusion, some results can be revealed from the research journey in the texts of Sheikh Al-Kaf'ami- may God have mercy on him - from the perspective of monitoring the mechanisms that reveal the connotation and support his semantic directions for the texts, and the results can be summarized as follows:

1. The system of religious texts at its Quranic, hadith, and interpretive levels is one system, and therefore the efforts to explain one level are based on the other levels.

2. Al-Kaf'ami- may God have mercy on him - relied on the language and its lexical, morphological, and syntactic standards in order to support the connotations he directed.

3. Based on the second result, it can be said that Al-Kaf'ami- may God have mercy on him - was at a high level of linguistic knowledge, not as a person who has general knowledge, but as a specialist in language.

4. The mechanism of justification was one of the mechanisms that Al-Kaf'ami- may God have mercy on him - relied on in probing the texts under analysis, which indicates methodological accuracy in authorship; for Al-Kaf'ami- may God have mercy on him - did not think only with the mind of the author, but put himself in the position of the objecting recipi-

s t) and its branches (qist) meaning to transgress and (aqsata) meaning justice. For the contrary Quranic text that he cited invoked the word (al-qasitun), which is an active participle from the triliteral verb (qast); if the verb were not triliteral, the form of the active participle would be (muf'il) not (fa'il).

of the meaning (justice), and distinguished between (aqsata) with the hamza, and (qist) without it, for of the functions of the hamza and its effects on the verb (negation); that is, by adding the hamza, the meaning is reversed to its opposite[1], and Dr. Muhammad Hussein Al-Yasin went to say that "the hamza did not enter the triliteral verb arbitrarily in the Arabic language, otherwise their use of the simple triliteral would have been the norm in opposites if they wanted that; so the hamza, by entering the verb, must have a great effect in changing the meaning, and this effect lies in two things:

The first: that it be for transitivity; so it establishes the meaning for the one to whom the action occurred, and it is apparently contrary in meaning to the meaning of the triliteral verb.

The second: that it be for negation, and that is to negate the meaning of the simple verb and turn it into the opposite meaning"[2].

It is noteworthy that Sheikh Al-Kaf'ami- may God have mercy on him - did not focus in his induction on what he adopts as a meaning, but rather presented the divergent opinions as well, and resorts to the language and its rules to find the appropriate solution to lift the contradiction as happened in the material (q

---

(1) See: al-Sahabi in Fiqh al-Lugha al-Arabiyya wa Masailah: 104.

(2) al-Addad fi al-Lugha: 143-144. And see: Hamzat al-Slib (al-Izaala) fi al-Quran al-Karim wa al-Sunna al-Nabawiya (Research): 1749.

putting things in their places which they require, and no change or alteration; that is, the perfect, and admonition), and all these meanings outlined the general framework of the meaning of the word, and determined its direction that the wise is one who perfects his actions, and an action is not perfected and perfected except with knowledge, and whoever carries knowledge is expected to initiate admonition and advice, and to achieve what is expected of him by good deeds, and to achieve benefit from him to the extent possible.

And among the other places where he adopted the Quranic comprehensiveness for what its place determines its meaning is the name of God Almighty (al-Muqsit), for Al-Kaf'ami(may God have mercy on him) went to say that it means: "The Just in His judgment who does not transgress, and al-qist with a kasra (short vowel): justice, and from it is God's saying: ﴾قَائِمًا بِالْقِسْطِ﴿

(Surat Al Imran: 18), and God's saying:﴾ذَٰلِكُمْ أَقْسَطُ﴿

(Surat al-Baqarah: 282); meaning more just, and aqsata if he was just, and qist without an alif if it means to transgress, and from it:﴾وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا﴿

(Surat al-Jinn: 138)"[1]. Al-Kaf'ami(may God have mercy on him) investigated some of the places where the material (q s t) and its occurrences in the Holy Quran, and made the basis

_____

(1) al-Maqam al-Asna fi Tafsir al-Asma al-Husna: 87-88.

(Surat Al Imran:2, and Yunus:1); meaning the perfect by proof: ﴿أُحْكِمَتْ آيَاتُهُ﴾. ﴿وَالذِّكْرِ الْحَكِيمِ﴾

(Surat Al Imran: 58), meaning the Quran came with wisdom in its composition and organization, and God's saying:

﴿يس۞وَالْقُرْآنِ الْحَكِيمِ﴾

(Surat Yasin: 1-2); meaning wise, or because it speaks with wisdom, or because it is the speech of the Wise; so it was described with the attribute of the one spoken to, and God's saying: ﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ﴾

(Surat an-Nahl: 125) came in the interpretation: wisdom is prophethood, admonition, and the Quran, and God's saying: ﴿وَآتَيْنَاهُ الْحُكْمَ صَبِيًّا﴾

(Surat Maryam: 12); meaning wisdom as a blessing and grace, and God's saying: ﴿فَوَهَبَ لِي رَبِّي حُكْمًا﴾

(Surat ash-Shuara: 21); meaning wisdom"[1].

So the Sheikh adopted the method of induction and collecting the aspects of meaning that most of them pour into the first meaning that he put, and he took by induction the material (H K M) and its derivatives in the Holy Quran, observing the shift in meaning in a way that suits the contexts in which the words were mentioned, and from those meanings (knowledge, and

_____

(1) Safwat al-Sifat: 145-146.

he arrives at flows and is consistent with the Quranic direction for it, and of what the Sheikh addressed according to this vision is the interpretation of the following phrase from the supplication of al-Samat: "And by Your wisdom with which You created the wonders"[1]; and I will quote the text - although it is long - to complete the matter, and to clarify the purpose; he says in it: "The wise is one whose actions are perfect, and perfection is the act being in accordance with the benefit sought from it; for the perfection of the paper is such that it is suitable for writing; because that is the benefit sought from it. And the wise is the knowledgeable, and wisdom is knowledge and from it:

﴿يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ﴾

(Surat al-Baqarah: 269), and the wise is also: the one who does not do anything ugly or violate a duty, and the one who puts things in their places, and God's saying: ﴾الر كِتَابٌ أُحْكِمَتْ﴿ ﴾أَيَاتُهُ﴿; meaning by command and prohibition, the lawful and the forbidden﴾ثُمَّ فُصِّلَتْ﴿

(Surat Hud: 1) by promise and threat, and His saying:

﴿سُورَةٌ مُحْكَمَةٌ﴾

(Surat Muhammad: 20); meaning not abrogated, and similarly:﴾أَيَاتٌ مُحْكَمَاتٌ﴿

(Surat Al Imran: 7)...and His saying:﴾أَيَاتُ الْكِتَابِ الْحَكِيمِ﴿

_____

(1) Mafatih al-Jinan: 139.

56

Book of God and the Sunnah, and every hadith that does not agree with the Book of God is adornment"[1], and this hadith included two standards; the first is governing over the sayings and actions of people, so it must not be outside the legal frameworks outlined by the origins of legislation, and the second is governing over the hadiths narrated from the Prophet (peace be upon him and his family); for they must be examined and scrutinized by presenting them to the book and its concepts; so whatever agrees with the book may be accepted, and whatever contradicts it is left and removed from the arena of legislation.

And it was the custom of the scholars to take into account the Quranic concepts when directing the texts and deriving their connotations, especially those texts with religious sources, and among these scholars is Sheikh Al-Kaf'ami- may God have mercy on him - who took the Holy Quran as a reference, not just as a witness to the validity of what he goes to, but as a framework that defines the semantic boundaries of words and structures that should not go beyond.

And among the procedures that the Sheikh followed - in directing the connotations of words - is the Quranic induction of the word, and collecting the places of its occurrence in the blessed verses and looking at them; so that the connotation that

55

_____

(1) al-Kafi: 1/ 41, Bab al-Akhdh bis-Sunna wa Shawahed al-Kitab, h 3, and see also h 4, and 5.

'nasta'een' and is its object, so how can it be an emphasis?[1]"
Thus, the repetition here, even if it suggests emphasis, is related
to a second verb, and there is no direct conjunction between the
two repeated words, but each has an object for an independent
verb.

Third: The Mechanism of Quranic Induction:

The search for the connotation of words and structures is
based on two realities; the first is the lexical connotation of the
word, and the second is the influence of the first connotation on
the contextual and situational contexts; while the direction of
the connotation must take into account the knowledge system to
which the text belongs; for the religious text by its nature differs
from the literary text or the social text or others, and although
the sciences overlap, there are specific characteristics that frame
the texts and determine their directions.

And if we look at the system of religious sciences, we find
that it has a dominant and governing reference for its course,
whether it be in jurisprudence, principles, interpretation, or
beliefs, and this reference is represented by (the Holy Quran),
which is a matter that the infallibles, peace be upon them, have
acknowledged; for it was narrated from Imam al-Sadiq, peace
be upon him, that he said: "Everything is referred back to the

54

_____

(1) Majma' al-Bayan fi Tafsir al-Qur'an: 1/63.

tion. He cited the words of the Arab poet Adi bin Zaid Al-Abadi (d. 35 BCE) when he said[1]:

وَجـعـل الـشـمـسَ مِـضُـرًّا لا خـفـاء بـه   بـيـن الـنـهـار وبـيـن الـلـيـل قـد فصلا

"And made the sun an unmistakable sign

Between day and night, clearly distinct."

Then he followed it with a line of poetry by Al-A'sha of Hamdan, in which he says[2]:

بـيـنَ الأشـجِّ وبَـيـنَ قَـيـسٍ بَـاذِخٌ   بَـخْ بَـخْ لِـوالـدِهِ ولـلـمَـولـودِ

"Between Al-Ashaj and Qais, a lofty one

Praised, praised be his father and the newborn."

The evidence in the two lines is "between day and night" in the first, and he could have said: "between night and day," and in the second line, Al-A'sha says: "between Al-Ashaj and Qais," and he could have said: "between Al-Ashaj and Qais."

Al-Kaf'ami (may God have mercy on him) quotes Al-Tabarsi in his Majma' saying: "This statement [repetition of 'Iyyaka' and repetition of 'bayna' in the evidences] is questionable because repetition is for emphasis only if it is not based on a second verb, and the second 'Iyyaka' in the verse is based on

_____

(1) Diwan of Adi bin Zaid Al-Abadi: 159.

(2) Diwan of Al-A'sha of Hamdan and His News: 113.

Al-Kaf'amimentions in his interpretation (Qara'at al-Nazir) - while explaining the saying of Allah Almighty: "It is You we worship and it is You we ask for help" (Surat al-Fatiha: 5) - the reason for repeating the pronoun iyyaak saying: "As for the repetition of His saying (iyyaak), it is because if he had limited himself to one, perhaps an imaginer would imagine that one cannot draw closer to Allah Almighty except by combining them, and he cannot be separated from them, and if he thinks about the greatness of Allah Almighty, it was worship, even if he did not seek His help, and it was said: that he combined them for emphasis, as it is said: the house is between Zayd and Amr, and if he had limited himself to one, it was said: between Zayd and Amr, it was permissible"[1], so the repetition is related to the understanding of the recipient, and cautioning against understanding from the text other than the true intended meaning; for a person can worship Allah - Glory be to Him - without seeking help, as if he only thought about himself or in the horizons, or in both, even though he was in fact seeking help and seeking help from what Allah gave him of the blessings with which he accomplished what he accomplished of thinking, but in appearance, he was not seeking help from Allah Almighty.

To support this issue, he referred back to the words of the Arabs, examining them to find evidence that aligns with his direc-

---

(1) Qaraḍah al-Nazir (manuscript): 8, 9038.

Al-Sirafi, the commentator of Sibawayh's book, took this verse as evidence of the permissibility of combining the deleted and the substituted, saying:

إنّــــي إذا مـــا حَـــــدَتَ ألمَّـا دَعَـــوْتُ يـا اللّـهُـمّ يـا اللّـهُمّـا

"As for his saying: Indeed, when I feel pain, I call O Allah, O Allah

This is not necessary; meaning the introduction of (ya) to the name of God Almighty, but rather the necessity is the combination of (ya) and the mim in this name, and that is because the Arabs do not address a name that contains the alif and lam except the name of God Almighty; so they say: O Allah, forgive me, and they replace the mim at its end with the particle of address instead; so they say: Allahumma, forgive us, so if the poet was forced, he returned the deleted letter with the presence of its substitute"[1], so the evidence here supports two aspects; the first is the entry of the address (ya) on the definite article al, which is the word Allah, and this entry is specific to the blessed word, and the second is based on the deletion of the address (ya) and its replacement with the doubled mim (mm) at the end of the address, except that what is mentioned in the linguistic evidence combines what is supposed to be deleted and what was replaced as well.

_____

(1) Explanation of Siboye's book: 1/ 224.

La humma, indeed a man prevents his journey So prevent Your halal"[1]

The evidence is his saying (la humma) meaning (Allahumma), and what supports this is what Abu Talib mentioned in the aforementioned poetic verse, and Al-Kaf'ami- may God have mercy on him - supported this with what the imam of the grammarians Sibawayh went to, quoting the opinion of Khalil, saying: "Allahumma is an address, and the mim here is a substitute for (ya); it is here, in the opinion of Khalil - may God have mercy on him - at the end of the word in the position of (ya) at its beginning"[2]; so the discussion is based on the grammatical structure of the word Allah in the case of address; because most linguists go to the fact that the word Allah includes (al) which cannot be addressed with the particle of address (ya), except that what is mentioned in poetry contradicts this, which is what Al-Kaf'aminoted, citing the poet's saying [3]:

... أَقــولُ يــا الـلّـهُـمّ يــا الـلّـهُـمّـا[4]

...

<div dir="rtl">I say O Allah, O Allah</div>

---

(1) "Safwat al-Sifat": 73, and this verse was mentioned by Ibn Hisham in his "Sirah": 1/51.

(2) Al- Kittab 2\196

(3) "The verse is attributed to Umayya ibn Abi al-Salt and also to Abu Khirash al-Hudhali; see the book "Sharh al-Shawahid al-Shi'riyya fi Ummhat al-Kutub al-Nahwiyya": 3/54.

(4) .See" :Safwat al-Sifat.74 :"

فــإن أنـتـجت مـهـرًا كـريـمًا فبـالـحرا   وإن يـكُ إقـرافًـا فـما أنـجب الفحل

: I am nothing but an Arab mare ****A descendant of mares,

a mule solves her If she produces a noble foal,

then it is by the breed And if it is iqraf, then the stallion did not give birth

So the evidence here is her saying: "And if it is iqraf, then the stallion did not give birth"; so the offspring is between two options; the first is that it is a (foal) that takes the characteristics of its mother in form and content, and the second is that it is iqraf, and iqraf has many meanings, which are specified by the contexts in which they are used, and the closest of its meanings here is the defective thing or that which has been affected by scab[1], which is a matter specific to the (father) expressed in Hamida's poem as (al-fahl).

And one of the places of citation for the grammatical structure and the construction of the word in al-Kafami's (may God have mercy on him) discussion of the construction of the word Allah (God); as he said: "Allahumma means (O Allah) the ya of address was deleted from it, and the mim was made a substitute, and (la humma) also means (Allahumma); 'Abd al-Muttalib said:

لاهُـــمَّ إنّ الــمـرْءَ يـمنعُ رَحْـلَـهُ   فــامْـــنــــعْ حَـــلالـــك»

─────────────

(1) The Arabic Language: 9/272, root (qarf).

KARBALA HERITAGE

49

on him) was accustomed to in his interpretive works was linguistic citation, which comes in the context of preference and reinforcement of the meanings he chooses for the texts under consideration.

One of the places where linguistic citation is used at the lexical level of language is what Al-Kaf'ami (may God have mercy on him) went to in terms of the meaning he specified for the term (al-hajina) and differentiating it from another term, which is (al-iqraf); he said in differentiating between them: "That al-hajina is from the mother's side, and al-iqraf is from the father's side, and they recited:

<div dir="rtl">

وإنْ يـكُ إقـرافًـا فـمـا أنْـجَـبَ الفَـحْـلُ
</div>

"... and if it is iqraf, then the stallion did not give birth"[1]

Al-Kaf'ami (may God have mercy on him) cited a poem by Hamida bint al-Nu'man ibn Bashir al-Ansari (died 85 AH)[2], who was one of the most beautiful of the Arab women and the most knowledgeable of them in the arts of literature; she said in satirizing her husband Ruh ibn Zanba'[3]

<div dir="rtl">

وهـــــل أنـــا إلّا مـــهـــرة عـربـيّـة   سـلـيـلـة أفـــراس تحـلّـلـها بـغـل؟
</div>

---

(1) See: Ratq al-Futuk fi Ma'rifat al-Furuk

(2) See: Poetesses of the Arabs in Jahiliyyah and Islam: 1/174..

(3) See: The Scattered Pearl in the Classes of the Ladies of the Houses: 287..

researched and theories were proposed to explain the origin of language[1], as well as the phenomena of synonymy, antonymy, and lexical ambiguity, and all this aims to search for a truth that lies in the question of (the nature of language)[2].

The criterion in scientific research is the search for the phenomenon, its origins, its levels, and the ways of its formation, and the justification and justification of the results, through induction, observation, analysis, inference, codification, justification, and hypothesis, then criticism and identifying gaps and trying to reach answers to the questions that arise when delving into scientific research.

And what strengthens the linguistic interpretations adopted by scholars are the evidences that were said at a time when the tongues of the pure Arabs had not mixed with other tongues, which makes them a standard for distinguishing between what is correct and sound, and what is deviating from it, and based on this, scholars sought to include in their works a large amount of evidence supporting the soundness of the inference, or to prefer one opinion over another, and the further we move away from the era of linguistic citation, the greater the need for evidence.

And among what Sheikh Al-Kaf'ami(may God have mercy

---

(1) See: "Al-Khasa'is": 1/43.

(2) See: .Wada'if 'Ilm al-Lugha fi 'Ilm al-Lugha: 15

"tastes were disturbed, and this was after the influx of the foreign and its attachment to the tongues due to its circulation in transactions and its descent from society as a position of fixed meanings, so the tongues of the urbanites deviated from their Arabic path, and there was fear of the persistence of this corruption on the tongue of the Arabs"[1], so his saying at the end of the text: (fear of its persistence), indicates clearly that one of the main reasons for looking into the language and searching for the straightness of the tongue is the fear of deviation and prevention from that plague.

Thirdly: The scientific direction of studying language: Language, at the beginning of its emergence, represented a means by which researchers probed texts; in search of the truth, and in a later era, the follower finds the works of language at its various levels that the study of language has shifted its goals and objectives by transforming its description from being a means to being an end, so that language has become studied for its own sake and for its own sake, and it is sufficient for us as evidence of this to take a look at the book al-Khassas by Ibn Jinni, for example; we find him delving into language as a phenomenon with its own properties and characteristics like any other phenomenon that must be studied scientifically; so its origin was

_____

(1) See**:** "Al-Kamil fi al-Lugha wa al-Adab": 1/372, and "Tarikh Adab al-Arab": 1/205.

46

So we notice both parties - the questioner and the respondent - are looking for linguistic evidence from the speech of the Arabs as a standard to be referred to, and with it, we judge what is presented in the texts, and we distinguish the correct from the incorrect of what has been mentioned in the language, and with it, we can strengthen the correct language.

Secondly: The preventive direction to protect the Arabic tongue from deviation and influence by what is not Arabic from those entering Islam of various peoples and nationalities, and for fear of the infiltration of error into the Noble Qur'an and the Prophetic Sunnah; and of what was narrated from Imam Ali - peace be upon him - on the tongue of Abu al-Aswad al-Du'ali that he said: "I entered upon the Commander of the Faithful Ali ibn Abi Talib (may God be pleased with him) and found a piece of paper in his hand; so I said: What is this, O Commander of the Faithful? He said: I considered the speech of people, and I found that it had been corrupted by mixing with these red ones - meaning the non-Arabs - so I wanted to put something for them to return to, and rely on"[1].

And of the striking phenomena in the history of our Arabic language is the emergence of a large number of scholars (mawali); because the origin of most sciences was for them, especially in the second generation of the Islamic community; for in it

45

---

(1) See: "Nuzhat al-Alba' fi Tabaqat al-Udaba'": 18.

to learn the Arabic language, its styles, structures, and meanings of its words; in order to look into the verses of the Noble Qur'an, and to draw from its meanings, and to become proficient in religion, and learning it is considered one of the degrees of perfection that a Muslim should strive to achieve, and what was mentioned in this regard is the saying of Ibn Shabrma: "If you are pleased to become great in the eyes of one who was small in your eyes, and to make small in your eyes one who was great in your eyes; then learn Arabic; for it will draw you to logic, and bring you closer to the authority"[1]. And among the important means of education is the pure language and the best model by which other expressions are measured; so the linguistic citation was the refuge, and it is not far from us the citations of Ibn Abbas and his answers to the questions of Najda ibn Uwaimir and Nafi' ibn al-Azraq, including their saying to him: "Tell us about the saying of Allah, the Exalted, 'From the right and from the left, they are mighty' (Surat al-Ma'arij: 37), he said: 'Uzin is the strong throat; they said: And do the Arabs know that? He said: Yes; have you not heard Ubayd ibn al-Abras saying:

«فَــجَــاءُوا يَــهــرَعــونَ إلــيــهِ حــتّى   يــكــونــوا حَــولَ مِــنــبـرِهِ عِــزيــنـا»

So they came rushing to him Until they were around his minbar, 'Uzin' "[2]

_____

(1) See: 'Uyun al-Akhbar: 3/ 180.

(2) See: The Questions of Nafi' ibn al-Azraq to Abdullah ibn Abbas: 9.

فَهيّاكَ والأمــرَ الــذي إنْ تَوسّعَت   مـــوارِدُه ضَـاقَـتْ عَـليكَ مَـصادِرُهُ

Fayyak wa al-amr al-ladhi in tawassa'a*****Mawariduh daqat 'alayka masadiruh

In fact, some interpreters went so far as to record the reading (hayyak) instead of (iyyak); justifying this by lightening [1], so we see that the justification for changing (mu'aymin) to (muhaymin) came as a result of an in-depth phonetic search for the difficulty of the hamza merging with sound segments in multiple places; which calls for changing it.

From here, we find that justification was inseparable from the interpretations of Sheikh al-Kafami, may God have mercy on him, and he took many directions in it, and took it as a means of supporting what he went to, and as evidence of his reading of the texts.

Secondly: The Mechanism of Linguistic Citation:

The linguistic citation is linked to a very important topic; for it is one of the issues of research in purely Arabic language, free from impurities; the one who follows the origins of linguistic and grammatical studies in particular finds that the reason for the origin can be summarized in multiple directions, the most important of which is:

Firstly: The educational direction that aims to teach those entering Islam from different tongues and nationalities who have a need

KARBALA HERITAGE

43

(1) See: "Al-Tibyan": 1/37, and "Al-Kashshaf": 1/10.

and have not merged with their neighbors, so what about the hamza here? The answer lies in the nature of the hamza, and the way it is pronounced, and its connection to the phenomenon of heaviness that the tongue avoids and shifts to neighboring sounds; seeking lightness; so its sound is "broken in the farthest part of the throat; so if it is relieved of the hamza, it becomes a breath that turns into the point of articulation of the ha'... so a person says yahitt al-insan al-hamza hatta when he speaks with it"[1], and Sibawayh described it as "a tone in the chest that comes out with effort, and it is the farthest of the letters in terms of articulation, so it was heavy for them because it is like a moan"[2], and from here the justifications of the linguists were based on the phonetic heaviness[3] resulting from the nature of the hamza, and al-Radi explicitly stated this when he said: "Indeed, the hamza, because it was the most internal of the letters in the throat, and it has an unpleasant tone that runs the course of a moan; it became heavy for the tongue of the speaker"[4], and they cited poetry as evidence for this, as the poet said[5]:

---

(1) See: "Al-'Ayn": 3/349, entry (h-t-t).

(2) See: "Al-Kitab": 3/548.

(3) See:. Al-Tasrif al-Maluki": 37, and "Al-Mumti' fi al-Tasrif": 1/397.

(4) "Sharh Shafiyat Ibn al-Hajib": 3/31.

(5) See: The verse is attributed to Al-Tufayl al-Ghanawi or Mudhar ibn Rubay'i; see "Sharh al-Mufassal": 8/118, and "Al-Mumti' fi al-Tasrif": 1/397.

42

as a way to justify his preference for the Qur'anic expression over other expressions that lead to the same meaning.

Among the phonetic justifications that Al-Kaf'ami- may God have mercy on him - went to is what he found in the derivation of the name of God (al-Muhaymin) from the root (A M N), which al-Jawhari affirmed in al-Sihah; as he said: "Al-Muhaymin is the witness, and he is the one who has secured others from fear"[1], and he justified the conversion of the hamza to ha' by saying: "Indeed, al-Muhaymin was the one who secured because the original of muhaymin is mu'aymin; the hamza was converted to ha' due to the proximity of their points of articulation, as in harqat al-ma' and arraqtuh, and iyhat and hayhat, and ibriyya and habriyya for the glaze in the head, and Abu al-Sara'ir al-Ghanawi read: hayyak na'bud wa hayyak nasta'in"[2], the reason for the conversion that he relied on is the proximity of the points of articulation of the sounds of hamza and ha', as Sibawayh mentioned sixteen points of articulation for Arabic, and said "of these, the throat has three; the farthest of which in terms of articulation is the hamza, ha', and alif"[3].

One of the matters that can be questioned about this justification is that there are many sounds that are close in articulation

(1) See: "Taj al-Lugha wa Sahih al-'Arabiyya": 6/217.

(2) See: "Al-Maqam al-Asna fi Sharh al-Asma' al-Husna": 33.

(3) See: "Al-Kitab": 4/434.

by relying on the meaning he affirmed for al-Quddus; he says: "And it was named Bayt al-Maqdis because it is the place where one is purified from sins, and Paradise was called (Hazirat al-Quds) because it is the place of purity from impurities and afflictions that are in this world" [1], so his linguistic justification here came by relying on the lexical meaning of the root (Q D S)[2], and he generalized this meaning to the word al-Quddus, to match the linguistic and technical meaning of the name.

And in the context of preferring the saying of Allah Almighty: "And for you in retaliation is life" (Surat al-Baqara: 179) to the saying of the Arabs: "Killing is the most repellent of killing"[3], he mentioned a number of rhetorical matters that clarify the aspects of preference, including his saying: "That it does not need to be supplemented, unlike their saying, for anfā (the superlative) is not used except with (lam), or (min), or (addition), and nothing of that was mentioned with it"[4], so the reason for preferring the Qur'anic expression here was taken from a grammatical-semantic aspect; the original and the first is not to supplement, so Sheikh Al-Kaf'amitook this matter and others

---

(1) See the same source: 31

(2) See: Al-Muqayyas al-Lugha, 5/52. And Lisan al-Arab: 6/168 (root qds).

(3) An Arabic proverb referring to retribution and its social benefit; see "Majma' al-Amthal": 1/105.

(4) See: "Safwat al-Sifat fi Sharh Du'a al-Simat": 102.

40

we have concluded, and this phenomenon becomes evident in places of explanation and interpretation of texts with multiple possible aspects, for man is a being who seeks causes, so he resorts to justifying "what seems in the language he uses as a tool for understanding; trying to find a reason for every distinctive form of expression, and it is natural for a student of the Arabic language to find a reason for everything he sees of the rules... [and] it is not strange that justification is attributed to the early Arab scholars"[1].

Sheikh Al-Kaf'ami- may God have mercy on him - resorted to linguistic justifications for the opinions he adopted; relying in this on the sources of Arabic and the books of grammatical and morphological codification, and linguistic dictionaries as well. Of these is his saying about the meaning of one of the beautiful names of God, which is (al-Quddus), saying: "Fu'ul from al-quds, which is purity; so al-Quddus is the pure one from defects; the one free from opposites and equals, and sanctification is purification"[2].

After this statement and explanation, he links al-Quddus to Bayt al-Maqdis (the Holy Sanctuary), the enclosure of sanctity; because of the unity of the material from which they were derived, justifying the naming of the house as "Bayt al-Maqdis"

_____

(1) See: Studies in Sibawayhi's Book: 155.

(2) See: Al-Maqam al-Asna fi Sharh al-Asma al-Husna: 31.

First: The Mechanism of Linguistic Justification:

The law of causality is one of the deeply rooted laws in philosophical thought, and much ink has been spilled on it [1], and research into it and its applications continues, and although there is a general agreement among philosophical schools regarding the concept of cause and effect, Islamic thought has distinguished itself from others with features [2] that have been reflected on cognitive thinking, and have seeped into the mechanisms of dealing with texts, so that justification has become inseparable from their orientations, and a factor in justifying what they go to; it is a means of persuasion and a preemptive defense against presumed problems, for language, since its codification, has been accompanied by justification to confer legitimacy on the rules that are introduced [3]; language, from this perspective, is a means; for "we speak with the intention of influencing" [4], and if we want to solidify the influence, we justify what

---

(1) See: The concept of cause and effect and the difference between them and the types of causes in universals: 503.

(2) See the distinctive features of Islamic thought in: Evaluating Grammatical Thought: 137. Dr. Adel Nazir has discussed the opinions of the Usulis in this regard; see: The Phonological Justification among the Arabs in the Light of Modern Linguistics: A Reading in Sibawayhi's Book 19-22.

(3) See: The Phonological Justification among the Arabs in the Light of Modern Linguistics: 16.

(4) See: Language and Argumentation: 16.

aim for in order to achieve a specific goal" [1]. Here, the method exits the circle of the goal to the circle of the means by which goals can be achieved, objectives can be reached, and implications can be identified and experiences can be undergone; it is "one of the means given to every human being, and the easiest and most guaranteed means of knowing the world in which man is organized"[2].

When a person deals with texts that have implications for the creedal system, he exercises extreme caution, and selects the most solid and comprehensive methodological mechanisms that are commensurate with the encyclopedic nature of religious texts; taking into account their jurisprudential, foundational, creedal, and other dimensions, and observing the text under consideration in the light of the Qur'an and Sunnah and the standards of linguistic sciences; explaining, comparing, and quoting, and then directing the meaning. Based on this, a number of mechanisms that Sheikh Al-Kaf'amirelied on in his treatments can be observed, in order to reach the meaning, and the most important of which is as follows:

---

(1) See: A Dictionary of Philosophical Terms and Evidence: 450.

(2) See: The Concept of the Scientific Method: 13.

be to Him - and prophethood and its related matters, and other topics of the sciences of creed and Kalam, and these texts need to be pondered and considered in order to reach their meanings by which we can confront the development taking place in the fields of science and knowledge.

Based on this, Sheikh Al-Kaf'ami- may God have mercy on him - had a prominent and clear linguistic effort for every observer who looks at his works, and perhaps the most prominent of these works dominated by linguistic treatments at all its levels - lexical, morphological, grammatical, and semantic - is the book (Safwat al-Sifat fi Sharh Dua al-Samat), and the book (Al-Maqam al-Asna fi Tafsir al-Asma al-Husna), and the interpretation of (Qaraḍat al-Nazir), and the book (Ratq al-Fatooq fi Ma'rifat al-Furoq)[1].

Methodology and Approach:

Naturally, human thought follows abstract plans in order to achieve its goals, whatever they may be, and man strives, utilizing his tools and knowledge, and thus approaches topics. This is exactly what is philosophically called the method; it has been defined as "the theoretical or practical behavior that we should

_____

(1) See: His biography can be found in: "A'yan al-Shi'a": 3/149, "Mu'jam al-Mu'allifin Tarajim Musannifi al-Kutub al-Arabiyya": 1/65, and "Nafh al-Tib min Ghusn al-Andalus al-Ratib": 7/344.

36

no interpretation of a verse or explanation of a statement, or statement of a point, except that language at all its levels is present, and whoever reviews the topics of the science of principles finds an in-depth study of language, its words, their meanings, and their forms; such as the meaning of the command and the prohibition[1], and the forms of specificity and generality and their words[2], and the truth and metaphor (, and other topics of words)[3].

Language, for scholars, is a revealing means of the meanings of texts, and "referring to the purposes of grammatical and linguistic studies has become necessary in analyzing discourse and interpreting it in a scientifically sound manner[4]" , and the Arabic language is distinguished by the development of the meanings of its words and their multiplicity, the abundance of its structures, and the diversity of its styles, and on the other hand, we find texts related to the Islamic system have the advantage of relatively stable meaning; as many of these texts are related to legal rulings in jurisprudence, or the beliefs of worshipers towards the divine self and the attributes of God - glory

---

(1) See: "Al-'Udda fi Usul al-Fiqh": 233, 317, 331.

(2) See: "Nihayat al-Wusul ila 'Ilm al-Usul": 1/177.

(3) See: "Al-Zahra al-Barqa li Ma'rifat Ahwal al-Majaz wal-Haqiqa": 1/57.

(4) The Objectives of Language and Its Impact on Understanding Religious Discourse: 10.

the Prophet and what is related to them within the framework of the system of religious texts, reaching the legal rulings.

Scholars have agreed that the interpreter must possess a set of tools that enable him to probe texts and understand their meanings, some of which relate specifically to the Qur'anic text; such as: knowledge of the clear and the ambiguous, the abrogating and the abrogated, the readings, the reasons for revelation, and others, and some of which relate to texts in general; i.e., it is needed by the interpreter of the Qur'anic text and other texts; such as: language, morphology, rhetoric, and literature[1]. Hence, the science of interpretation has been defined as: "A science by which one understands the meaning of the Book of God revealed to His Prophet Muhammad (peace be upon him and his family), and explaining its meanings, and extracting its rulings and wisdom, and deriving that from the science of language, grammar, morphology, rhetoric, the origins of jurisprudence, and readings, and it requires knowledge of the reasons for revelation, the abrogating and the abrogated" [2]; Therefore, we find a great deal of interest from those in charge of Hawza studies in these aspects, and they strive to master them, and the observer notices the linguistic phenomena - quantitatively and qualitatively - evident in their products and efforts, as there is

---

(1) See: "Manahil al-Irfan fi Ulum al-Qur'an": 2/51

(2) See: "Al-Burhan fi Ulum al-Qur'an": 1/13.

Preface

Language is described as the medium that conveys ideas and one of the pillars of the understanding process. For this process to take place in its ideal form, the language must be clear in meaning, easy in structure, and not complex, and must follow the standards governing the process of speaking in terms of morphology and syntax, so that the meaning is straight in the mind of the recipient.

What distinguishes language is that it goes through stages that resemble in their characteristics the stages of life, and some have even gone so far as to say that language is "a living organism that is subject to the law of evolution; its words and structures are constantly renewed"[1]. There is no doubt that development, evolution, and moving away from the times of the origin of texts lead to a break in the bonds of understanding the text, and weaken the deep connection between the components of the text structure and their meanings that were firmly established in the minds - at the time of their utterance - of subsequent recipients; which makes the science of interpretation and the search for partial and overall meanings an urgent need that has seeped into knowledge fields in general after emerging from the centrality of understanding the Qur'an and the Sunnah of

---

(1) See: Arabic Language as a Living Creature: 8

semantic loads of those structures, and comparing words with their synonyms; revealing the path of the subtle differences between words through three axes; the first is the mechanism of linguistic justification, the second is the mechanism of linguistic citation, and the third is the mechanism of Qur'anic induction, and I will start each axis with a theoretical introduction, and then comes the conclusion that includes the most important results that the research has reached.

Introduction

All praise is due to Allah, Lord of the Worlds, and peace and blessings be upon the noblest of prophets and messengers, and those who follow him in goodness until the Day of Judgment.

Sciences, in particular, and culture in general, are characterized by being cumulative and intertwined in nature, which makes scholars and compilers discuss issues and delve into their analysis with mechanisms that can be described as interdisciplinary; they turn the aspects of the issue over, and investigate its linguistic, psychological, historical, and other levels, linking them together; in order to arrive at a deduction of a ruling, or to support a meaning, or to interpret a verse, and then go to support their opinions by assuming problems from a recipient.

Based on this, the present work sheds light in the upcoming research on the mechanisms that Sheikh Al-Kaf'ami- may God have mercy on him - followed in the process of directing the meanings of texts, after shedding light on the methodology and mechanism in its general meaning, and then I will enter into the core of the discovery process, and the mechanism that Sheikh Al-Kaf'ami dealt with in treating the Qur'anic discourse directed from the Creator to the creature, or the discourse of the creature towards the Creator in supplication, or looking at the beautiful names of God and their grammatical structure and the

الملخص

تُعَدُّ الدلالة أهمّ المباحث اللسانيّة التي عليها يكون مدار البحث، ولأجل كشف دلالات الألفاظ والتراكيب والنصوص يتّبع العلماء والمصنِّفون والمفسّرون آليّات تُمليها عليهم طبيعة النصوص من جانب، ومنظومتهم الثقافيّة والمعرفيَّة من جانب آخر؛ فنراهم يسبرون النصوص معلّلين، ومستشهدين، وموازنين... إلخ؛ إثباتًا منهم لما يرونه من دلالة تتبادر إلى أذهانهم، وتثبت لديهم بالدليل، فيقيمون الأدلَّة المعضِّدة لذلك بافتراض تساؤلات بها حاجة إلى تعليلات تارة، واستشهادات من كلام العرب الأقحاح تارة أخرى، واستقراء وموازنة بنظيراتها تارة ثالثة، وغيرها من الآليّات، وهو ما لحظناه في هذا البحث عبر النظر في آليّات التوجيه الدلاليّ عند الشيخ الكفعميّ.

الكلمات المفتاحية: دلالة التركيب، البحث الدلالي، الشيخ الكفعمي

Abstract

Semantics is considered the most important linguistic topic on which research is based. In order to uncover the meanings of words, structures, and texts, scholars, compilers, and interpreters follow mechanisms dictated by the nature of the texts on the one hand, and their cultural and cognitive system on the other. We find them probing texts, explaining, quoting, comparing, etc., as proof of what they see as a meaning that comes to their minds and is proven to them by evidence. They establish the supporting evidence by assuming questions that need explanations at one time, quotations from the speech of the pure Arabs at another time, induction and comparison with their counterparts at a third time, and other mechanisms. This is what we have observed in this research through looking at the mechanisms of semantic guidance by Sheikh al-Kafami.

Keywords: The indication of structure, Semantic Guidance, Sheikh Al-Kaf'ami.

Semantic Research by Sheikh Al-Kaf'ami(d. 905 AH)

البَحْثُ الدلاليُّ عندَ الشيخِ الكفعميّ (ت ٩٠٥هـ)

Dr. Haidar Fadel al-Azawi
General Directorate of Education in Karbala Governorate
Department of Islamic and Humanistic Studies / Karbala Heritage Center

م. د. حيدر فاضل العزاوي
المديرية العامّة للتربية في محافظة كربلاء

Contents

1. Karbala history and events and accidents, which passed through its noblemen's biographies, their places and what they stated: sayings, proverbs, tales, and wisdoms. In fact, it includes all its oral and written history.

2. Studying Karbala scholars' opinions, jurisprudence, Usul and men of recounting and hadith, theories, etc. descriptively, analytically, comparatively, collectively, and critically.

3. Bibliographical studies which include all its common and objective types such as publications, Karbala scholars' manuscripts in a particular science or topic, whether spatial ones as their manuscripts in certain library, or personal ones as one of Karbala scholars' manuscripts or publications, etc.

4. Studying kerbala poets' verse in all aspects: stylistically, linguistically, textually, etc. and gathering verses of those who had no collected poetic divans.

5. Verifying Karbala manuscripts

6. At last, researchers are invited to submit their researches to the journal. objectives cannot be carried out without meeting and supporting the scientific efforts to manifest and study the heritage.

Karbala a scientific city and a center of attraction and science students and migration for longer periods, it is not easy to limit its noblemen names.

Nevertheless, the included affiliated noblemen according to the criterion are:

1. The respected city people who belong to families that inhabited the city. Thus, these families' noblemen are Karbala city noblemen even if they left it.

2. The noblemen who settled in Karbala for getting science or teaching in its schools and hawzas, on a condition that residency period is considerable.

It is worth to mention that noblemen affiliation to more than one city according to birth, by study, learning, or residency is a very common case in our heritage. That is why we find a scholar that affiliates himself as (Al Isfehani by birth, Al Najafi by study, and Al Ha'iri by residency and burial ground). Then, in brief, we can say that if any nobleman affiliates himself to Kerbala, then this affiliation to his original city is not cancelled.

The Journal Axes

Since Karbala heritage journal is a specialized heritage journal, it receives all heritage researches; including studies, indexes and bibliographies, and heritage verification. It has the following subjects:

science and knowledge and headed the scientific movement that lasted to the ends of fourteenth Hijri century when the aggressive movement to this city returned to this generous city.

Thus, this holy city deserves centers and specialized journals that search its heritage and history, what happen on its earth along centuries, and its hidden contents appear to people.

Karbala heritage journal interests:

Karbala heritage journal horizon is as large as the heritage and its different hidden contents such as sciences and various arts that this city nobles care about; including jurisprudence, Usul and speech, Men and Hadith, grammar , morphology, rhetoric, arithmetic, astronomy, and other fields that cannot be all mentioned.

Due to the great connection and total linkage between the sciences and their progress and political, economic, and social historical events, the scientific studies took care about this city history and accidents and what happened on. All that is the heart interest of the journal.

Who are Karbala noblemen?

It is well known that the criterion of affiliation to a city is disputable. Some consider living some years in a city. Others considered the criterion is the scientific trace or the trace of residence. Others argue about the different temporal duration. Since

Thus, on the base of the prophet progeny's (p.b.u.t.) instructions that ordered us to keep heritage, Imam Ja'afer Al Sadiq(p.b.u.h.) said to Al - Mufedhel bin Omer « Write and tell your brothers science and let your books be a heritage to your son ». Accordingly, the general secretary of Al - Abbas holy shrine initiated establishing specialized heritage centers. Karbala heritage center is one of them. So, the quarterly enhanced Karbala heritage journal is set out. It has passed through constant steps that covered many aspects of this huge holy city heritage by studies, and enhanced scientific researches.

Why Karbala heritage?

Care and interest with holy Karbala city heritage require two significant points:

General starting point: heritage of this city is just like our other heritage which is still in need for more accurate scientific studies.

Common starting point: it is related to this holy city which became a center and shrine for many of the prophet progeny's (p.b.u.t.) followers since Al - Taf Battle and martyrdom of Imam Hussein, the prophet's grandson(p.b.u.t.). This, theretofore, enhances establishing this city and setting a scientific movement which can be described with simple beginnings due to the political situation at that time. It kept increasing up to the twelfth Hijri century when it became a place of attraction to students of

The Journal Message

All praise is due to God, creator of the worlds, Prayer and peace be upon his prophets and messengers, particularly our master and prophet Mohammed and his progeny.

Talking about the heritage importance, necessity to take care with it and surviving its study became axiom that its mentioning is not desirable. The nation that does not care about its heritage, does not honor its ascendants, and does not study their good deeds definitely will not honor its ascendants, does not study their good deeds will not have a future among other nations.

What differentiates our heritage is two matters:

First: richness and comprehensibility.

Second: shortage of the studies that care and search its hidden contents to show. At the time that we find out other nations seek for any materialistic or spiritual matters any spiritual that connect them with their heritage, manifest it, and establish museums to dignify and glorify it. We find out nations have a default in this field.

Many scholars spent their lives to serve science and society but nobody could know their names as well as survive their manuscripts, showing them to the generations, or holding a conference or symposium that tackles their theories, opinions, and thoughts.

them to provide further research, keeping the doors open to all enthusiasts and scholars interested in Karbala's heritage.

Our final prayer is that praise be to Allah, the Lord of all worlds.

Editor-in-Chief

Jashaami. The fourth study offers a critical and analytical examination of the objections to the credibility of Ibn Al-Ghada'iri's book on narrators. The fifth study provides a critical perspective on Al-Tabari's historical narratives concerning the uprising of Imam Hussein (peace be upon him).

The sixth study explores the characteristics of virtuous prose in Majma' Al-Bahrayn fi Manaqib Al-Sibtayn by Sayyed Wali bin Ni'matullah Al-Husseini Al-Ha'eri (alive in 981 AH). The seventh study examines the narrative of the positive character in Al-Haeri Al-Karki's book Tasliyat Al-Majalis wa Zinatu Al-Majalis, with a focus on the story of Prophet Yusuf (peace be upon him) as a case study.

In the section dedicated to the investigation of Karbala's heritage, we present an editorial work focusing on the verification of a poem by Sheikh Ibrahim Al-Kaf'ami (d. 905 AH) titled Manhaj Al-Salama Fima Yata'akkad Siyamuhu (The Path of Safety in the Recommended Fasts).

Additionally, this issue features a translated study in English titled "The Semantic Research of Sheikh Ibrahim Al-Kaf'ami (d. 905 AH)."

In conclusion, we extend our gratitude and appreciation to all the researchers who enriched the journal with their valuable contributions. We renew our invitation to

of sound academic research.

Moreover, the journal aims to build a valuable scientific repository and a reliable informational reference for researchers and scholars in the humanities. It facilitates access to precise information by providing a diverse collection of studies, investigations, and research published both in print and online.

We would like to draw the reader's attention to the fact that all previous issues of the journal, totaling 42, have been published on multiple electronic platforms, including the Karbala Heritage Journal website, the Iraqi Academic Scientific Journals platform affiliated with the Ministry of Higher Education and Scientific Research (IASJ), and other online platforms.

This double issue (41 and 42) continues the journal's mission by including a variety of heritage-related research. The first study highlights the scientific contributions of the scholars of Jabal Amel to the holy seminary of Karbala. The second study is a semantic comparative analysis of the Beautiful Names of Allah in verse 23 of Surah Al-Hashr, comparing Sheikh Al-Kaf'ami (d. 905 AH) in Al-Maqam Al-Asna with his predecessors. The third study addresses the scientific, social, and political roles of one of Karbala's prominent figures, Sheikh Muhammad Al-Khatib Al-

In the name of Allah، the Most Gracious، the Most Merciful

Introductory Notes

Praise be to Allah, the Lord of majesty and beauty, who guides His servants to the best deeds, encourages them to follow the paths of perfection, and revealed the Quran to rescue them from confusion and misguidance. He sent the prophets and messengers to clarify the rulings of what is lawful and unlawful, to warn them of the Day when deeds will be weighed, and to give glad tidings that Allah multiplies even the smallest good deeds. Blessings and peace be upon our Prophet Muhammad, the praiseworthy one, whose noble qualities are commended by Allah, the Exalted, and upon his pure household, the peaks of virtue and the best of characters.

After this introduction, we affirm that one of the key priorities of Karbala Heritage Journal is to revive the intellectual and scientific legacy of this sacred city. This is pursued in a manner aligned with globally recognized principles of academic research and consistent with rigorous scholarly standards that preserve the value and significance of heritage. Additionally, the journal seeks to provide modern and contemporary studies with a solid foundation to keep pace with development and progress, thereby meeting the needs

a. Research participated in conferences and adjudicated by the issuing authority.

b. The date of research delivery to the edition chief.

c. The date of the research that has been renovated.

d. Ramifying the scope of the research when possible.

13. Receiving research is to be by correspondence on the E-mail of the Journal :(turath.karbala@gmail.com), Web: http://kar-balaheritage.alkafeel.net/, or delivered directly to the journal at the following address: Karbala Heritage Center, Al-Kafeel cultural complex, A;-Eslah District, behind the large Hussein park, Karbala, Iraq.

researchers, whether they are approved or not; it takes the procedures below:

a. A researcher should be notified to deliver the research for publication in a two-week period maximally from the time of submission.

b. A researcher whose whose paper is approved is to be apprised of the edition chief approval and the eminent date of publication.

c. Researches are sent back to their authors to accomplish when there are some renovations or additions or corrections formally notified and required by rectifiers or reconnoiters.

d. Notifying the researchers whose research papers are not approved; it is not necessary to state the whys and wherefores of the disapproval.

e. Researches to be published are only those given consent by experts in the field.

f. A researcher bestowed a version in which the published research published, and a financial reward.

12. Taking into consideration some points for the publication priorities, as follows:

6. Submitting all the attached sources for the marginal notes. In the case of having foreign sources, there should be a bibliography apart from the Arabic one, and consequently books and researches should be alphabetically ordered.

7. Printing all tables, pictures and portraits on attached papers, making an allusion to their sources at the bottom of the caption, with a reference to them in the main body of the research.

8. Attaching a curriculum vitae, if the researcher publishes in the journal for the first time, so it is to manifest whether the research is submitted to a conference or a symposium for publication or not. There should be an indication to the sponsor of the project, scientific or nonscientific, if any.

9. the research should never have been published before, or submitted to any means of publication.

10. All ideas and discussions in researches or studies published in this journal exclusively express the view point of manifest the viewpoints of the researchers themselves; it is not necessary to come in line with the issuing authority, Research array in the journal is subject to technical priorities.

11. All researches are exposed to confidential revision to state their reliability for publication. No research is sent back to

Publication Conditions

Karbala Heritage Quarterly Journal receives all original scientific researches under the provisions below:

1. Researches or studies to be published should strictly be according to the globally-agreed- on steps and standards.

2. Being printed on A4, with three copies and CD, having approximately 5,000-10,000 words under paginated Simplified Arabic or Times New Romans font. in pagination.

3. Submitting the abstracts, Arabic or English, not exceeding a page, 350 words, with the research title.

4. The front page should have the title, the name of the researcher/researchers, occupation, affiliation, telephone number and email, and taking cognizance of averting a mention of the researcher / researchers in the context.

5. Making an allusion to all sources in endnotes, and taking cognizance of the common scientific procedures in documentation; the title of the book, editor, publisher, publication place, version number, publication year and page number, That is for the first mention to the meant source, but if being repeated once more, the documentation should be only as; the title of the book and the page number.
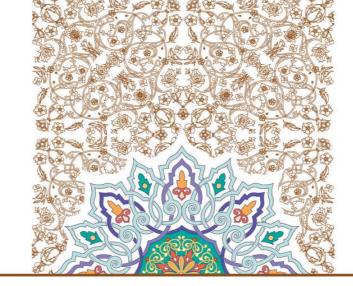
In the Name of Allah
The Most Gracious The Most Merciful
But We wanted to be gracious to those abased in the land
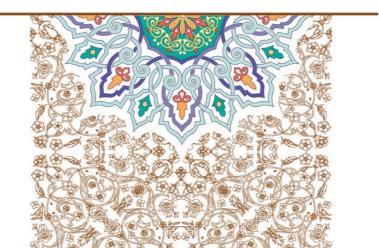**And to make them leaders and inheritors**
(Al-Qasas-5)

KARBALA HERITAGE

A Peer Reviewed Quarterly Journal

Specialized in Karbala Heritage

Licensed by Ministry of Higher Education and Scientific

Research of Iraq and Reliable for Scientific Promotion

Issued by:

AL-ABBAS HOLY SHRINE

Division of Islamic and Human Knowledge Affairs

Karbala Heritage Center