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Conclusion

This study focused on uncovering the references of Sheikh Al-Kaf‘ami in explaining the semantic differences between words. It found a diversity of sources, including the **Qur'anic text, the noble hadith, and the sayings of the Imams (peace be upon them),** reflecting a varied approach to drawing from them.

Sheikh Al-Kaf‘ami showed a keen interest in identifying the **precise meanings of words**, sometimes through **their contextual usage**, and at other times by **tracing the original root meaning** of those words.

He did not engage in extensive elaboration of meanings but rather relied on conciseness. Most of the time, his references were **indirect**, as his **deep cultural awareness** allowed him to **grasp meanings**—whether from the **Qur'anic text or the sayings of the Prophet and his household (peace and blessings be upon them all).**

Final Analysis

1. The semantic difference lies in the traits that appear due to crossbreeding, whether in humans or animals.

2. The key linguistic marker is the contrast in lineage—whether from the sire (father) or dam (mother).

3. This distinction applies broadly to all species, not just horses, as suggested by the book's editor[1].

4. The differentiation depends on contextual clues and the speech setting, which indicate the existence of variation.

5. "And the last of our supplications is: Praise be to Allah, Lord of the Worlds."

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(1) See: Ratq al-Futoq, p. 74.

Linguistic Distinctions

1. **Hujnah** in speech: **words that bring shame**.

2. **Al-Hajin** (الهجين):

  • **An Arab child born to a slave mother**—considered **disgraced**.

  • If **the mother is a slave who has been freed**, the child **is not labeled Hajin**.

3. **Al-Hajin in animals**:

• **A horse born to a Burdhunah (non-Arab mare) and an Arabian stallion**.

1. **Al-Hijan** (الهجان):

• **White, noble camels**[1].

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(1) See: Lisan al-Arab, entry "Hajn" (هجن), vol. 13, p. 532.

• Illustrates how Arabic poetry serves as a linguistic reference.

• Strengthens the precision of semantic differentiation.

Al-Qirfah (القِرفة) is a form of **Iqraf** (إقراف), meaning **hybridization**. The **Muqraf** (المُقرَف) is an animal whose **impurity** comes from **the sire (father)**, whereas **Hujnah** (الهُجْنة) refers to **impurity inherited from the dam (mother)**.

In the **hadith**, it is reported that:

«He rode a horse belonging to Abu Talhah that was Muqraf— of mixed breed from hybrid lineage.»

A Muqraf horse is one whose **mother is a "Burdhunah" (non-Arab mare) and father is an Arabian stallion**, though **some say the opposite is also true**.

This **corresponds** to the **poetic verse of Hamidah bint Al-Nu'man**.

The term **Muqraf** also means **a lowly or ignoble person**.

Additionally:

"Ma Absarat 'Ayni wa la Aqrafat Yadi"

(ما أَبْصَرت عيني ولا أقْرَفَتْ يدي) means:

«My eyes did not see, and my hands did not touch.»

It signifies **not approaching something or interacting with its people**[1].

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(1) See: *Lisan al-Arab*, entry "Qarf" (قرف), vol. 9, p. 336.

Distinction Between "Hujnah" (Maternal Impurity) and "Iqraf" (Paternal Impurity) Through Poetry

Sheikh Al-Kaf'ami references poetry to explain the difference between:

• "Hujnah" (هُجنة): Impurity from the mother's lineage.

• "Iqraf" (إقراف): Impurity from the father's lineage.

Poet Hamidah bint Al-Nu'man ibn Al-Bashir expresses this distinction:

وهـــــل أَنَـــــا إلا مـــهـــرةٌ عـربـيـةٌ   سليلةَ أفــراس تحللــها بـغـلُ؟

فــإنّ أَنـتـجتُ مُـهـراً كـريـماً فبالحرا   وإنْ يـكُ إقـرافـاً فما أنجب الـفحلُ⁽¹⁾

(Am I not an Arabian mare?

If I produce a noble foal, it is purely bred, A descendant of purebred mares—but what if a mule has tainted it?

If so, then it is no fault of the mother—the stallion has failed).

Sheikh Al-Kaf'ami frequently relies on poetry to differentiate linguistic meanings, particularly when the Quranic context alone does not fully capture the distinction.

This method:

• Aligns with classical Arabic linguistic traditions.

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(1) See: Ratq al-Futoq, p. 74, noting that Sheikh Al-Kaf'ami only mentioned the second hemistich of the verse, while the book's editor provided the full verse.

The poet Dhu Al-Rumma illustrates this distinction:

فــلــم أرَ مـثـلـهـا نـظـراً وعـيـناً ولا أمّ الـغـزال ولا الـغـزالا[1]

(I have never seen anything like her beauty and gaze, Neither the mother of the gazelle nor the gazelle itself.).

Lexical Interpretations:

Al-Raghib Al-Isfahani: "Ghazal" refers to the offspring of a deer.

Ibn Manzur (d. 711 AH):

"Ghazal" is a young deer before reaching full maturity.

It is often used metaphorically in poetry to describe a graceful young woman.

A deer remains a "Ghazal" until it reaches peak physical movement and speed.

"Zhabi" (ظبي) is a mature deer.

Plural forms: Azhbi (أظبي), Zhibā' (ظباء), and Zhubiyy (ظُبَيّ).

Female form: Zhabiya (ظبية)[2].

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(1) See: Ratq al-Futoq, p. 57, and Diwan Dhu Al-Rumma, p. 516.

(2) See: Al-Mufradat fi Gharib al-Quran, p. 362, and Lisan al-Arab, entry "Ghazal" (vol. 11, p. 588) and entry "Zhabi" (vol. 15, p. 225).

harm touches him, he is full of extensive supplication." (Surah Fussilat 41:51)[1].

Al-Tabari (d. 310 AH) explains:

"Na'a bi-janibihi" means "he distanced himself from Our command and refused to accept it."[2].

Sheikh Al-Kaf'ami's Linguistic Analysis

Sheikh Al-Kaf'ami distinguishes between the two words.

He supports his analysis with Antarah Al-'Absi's poetry because it conveys the same meaning in poetic form.

This highlights the distinction in Quranic usage between:

"Na'y" (physical distancing)—linked to bodily movement.

"Bu'd" (conceptual or physical distancing)—linked to both sensory and intellectual perception.

Distinction Between "Zhabi" (Mature Deer) and "Ghazal" (Young Deer) Through Poetry

Sheikh Al-Kaf'ami also references poetry to differentiate between:

• "Zhabi" (ظبي): A fully grown deer.

• "Ghazal" (غزال): A young fawn.

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(1) See: Al-Mufradat fi Gharib al-Quran, p. 482.

(2) See: Tafsir Al-Tabari, vol. 5, p. 482.

Quranic Usage of "Bu'd"

The term "Bu'd" appears in the Quran, as explained by Al-Raghib Al-Isfahani:

"Bu'd" is the opposite of "Qurb" (nearness).

Neither has a fixed limit but is determined by context.

It applies to both physical distance (perceived by the senses) and metaphorical distance (understood by the mind).

Examples from the Quran:

"Indeed, those who disbelieve and turn away from the path of Allah have gone far astray (ḍalāl[an] ba'īd[an])" (Surah An-Nisa 4:167).

"So the blast overtook them in truth, and We made them as scum. So away (Bu'd[an]) with the wrongdoing people!" (Surah Al-Mu'minun 23:41)[1].

Quranic Usage of "Na'y"

The verb "Na'a" (نأى) functions similarly to "Na'ā" (نعى), meaning "to withdraw or distance oneself."

"Na'a" (نأى) means to turn away or to become distant.

"Inta'ā" (انتأى) is its intensified form, meaning "a far-off place".

Quranic example:

"And when We bestow favor upon man, he turns away and distances himself (na'a bi-janibihi), but when

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(1) See: Al-Mufradat fi Gharib al-Quran, p. 63.

"Bu'd" (distance): Used for extensive distances.

Despite their similar meanings, they are contextually distinct, as illustrated in Antarah Al-'Absi's poetry:

حُيِّيتُ مِـنْ طَـلَـلٍ تَـقَـادَمَ عَـهْـدُهُ   أَقـوى وَأَقْـفَـرَ بَـعْـدَ أُمِّ الـهـيـثـمِ [1].

Distinction Between "Na'y" (Remoteness) and "Bu'd" (Distance) Through Poetry

The terms "Iqwā'" and "Iqfār" both refer to emptiness, and the poet combines them for emphasis.

The meaning of the verse:

• The poet greets the ruins because they were specifically chosen for his greeting,

• Then, he explains that his time with his beloved is long past,

• The place has now become vacant after she has departed.

Thus, the poet combines the meanings of "Na'y" and "Bu'd" in concept, but not in wording, to reinforce the idea.

In Arabic poetry, it is permissible to use words based on their intended meaning—for example, "Umm Al-Haytham" is a nickname for 'Abla[2].

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(1) See: Ratq al-Futoq, p. 55, and Sharh Diwan Antarah, p. 151.

(2) See: Sharh Diwan Antarah, p. 151.

gation of universality.

A negative particular proposition (qaḍiyya juz'iyya saliba) implies universality of negation.

Sheikh Al-Kaf'ami illustrates this using examples:

Universality of negation: "Kullu zalimin la yuflih." (Every oppressor does not succeed).

Meaning: None of the oppressors succeed.

Negation of universality: "Kullu dhanbin lam asna'"/ "Lam asna' kullu dhanbin."

Meaning: "I did not commit every sin" (but I may have committed some).

Poetry as a Reference in Clarifying the Distinction

Although Sheikh Al-Kaf'ami referenced a Quranic verse, he reinforced his argument with poetry, specifically Abu Najm Al-'Ajli's verse.

This approach is a well-established method in linguistic analysis, particularly in providing precise clarification.

Distinction Between "Na'y" (Remoteness) and "Bu'd" (Distance).

Sheikh Al-Kaf'ami also used poetry to differentiate between:

"Na'y" (remoteness): Used for slight distances.

When the negation particle precedes the universal term, it denotes negation of universality (Salb al-'Umum).

Example: "La tudrikuhu al-absar" (The eyes do not perceive Him) (Surah Al-An'am 6:103).

When the negation particle follows the universal term, it denotes universality of negation ('Umum al-Salb).

Example: Abu Najm Al-'Ajli's verse:

قـد أَصَـبـحـتْ أمّ الـخـيـار تـدّعـي   عـلـيّ ذنـبـاً كـلّـهُ لـم أصـنـع [١]

"Qad asbahat Ummu al-Khiyar tada'a 'alayya dhanban kullahu lam asna'."

(Umm Al-Khiyar now claims against me a sin that, in its entirety, I did not commit.).

Sheikh Al-Kaf'ami elaborates on the grammatical role of "kullahu" (its entirety):

If "kullahu" is accusative (mansub) → it implies negation of universality.

If "kullahu" is nominative (marfu') → it implies universality of negation, meaning "I did not commit all of it[2]."

This principle extends into logic, where:

A negative universal proposition (qaḍiyya saliba) implies ne-

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(1) See: Diwan Abu Najm Al-'Ajli, p. 256.

(2) See: Ratq al-Futoq, p. 48.

Sheikh Al-Kaf'ami's Approach

Sheikh Al-Kaf'ami's differentiation between these terms reflects:

His meticulous analysis of meanings through the Hadiths of the Imams (peace be upon them).

His engagement with linguistic discussions on the subject[1].

To conclude, Sheikh Al-Kaf'ami's distinction relies on the semantic understanding derived from Imam Al-Ridha's (peace be upon him) Hadith regarding generosity and miserliness.

Section three: The Reference of Linguistic Rooting through Poetry

Among the terms whose meanings Sheikh Al-Kaf'ami clarified using Arabic poetry is the distinction between "Salb al-'Umum" (negation of universality) and "'Umum al-Salb" (universality of negation).

These terms belong to the science of semantics (Ilm al-Ma'ani) and the principles of jurisprudence (Usul al-Fiqh), as noted by the book's editor[2].

Distinction Between "Salb al-'Umum" and "'Umum al-Salb"

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(1) See: Al-Zahir fi Ma'ani al-Kalimat, vol. 2, p. 58; also see Adab al-Katib, p. 30.

(2) See: Ratq al-Futoq, Investigative Footnote, p. 48.

Quranic Usage of "Bukhl" (Miserliness)

The term "Bukhl" refers to withholding possessions from those who have a rightful claim to them.

A "Bakheel" is someone who frequently exhibits miserliness, just as "Raheem" (merciful) is derived from "Rahim" (one who shows mercy).

It appears in **Quranic usage**, such as in:

"Those who are miserly (Yabkhaloon) and enjoin miserliness upon others, and whoever turns away—then indeed, Allah is the Self-Sufficient, the Praiseworthy." (Surah An-Nisa 4:37[1].

Distinction Between "Bakheel" and "La'eem"

"La'eem" is a stingy person who also lacks dignity and comes from a base lineage.

A "Bakheel" is merely stingy but does not necessarily have the additional traits of a "La'eem."

Every "La'eem" is "Bakheel," but not every "Bakheel" is "La'eem."

Some people mistakenly equate the two terms, but this is incorrect[2].

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(1) See: Al-Furuq al-Lughawiyyah, p. 461; also see Adab al-Katib, p. 25..

(2) See: Al-Mufradat fi Gharib al-Quran, p. 48.

(peace be upon them), particularly a saying from Imam Al-Ridha (peace be upon him):

"The generous person eats from the food of others so that they will eat from his."[1]

Likewise, the Prophet (peace be upon him and his family) said:

"There are four types of men: the generous (Sakhi), the noble (Karim), the miser (Bakheel), and the base (La'eem).

• The generous one eats and gives.

• The noble one does not eat but gives.

• The miser is stingy and hoards.

• The base one neither eats nor gives."[2]

Abu Hilal Al-Askari cited Ibn Qutaybah (d. 276 AH) in explaining the difference between the two terms:

• "Bakheel" (miser): A stingy, hoarding person.

• "La'eem" (base/ignoble): A person who combines stinginess with a degraded soul and lowly ancestry[3].

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(1) See: Ratq al-Futoq, p. 82.

(2) See: Al-Kafi, vol. 4, p. 61.

(3) See: Mizan al-Hikmah, vol. 1, p. 234.

explaining that "Ghanm" means attaining something without hardship.

• Ibn Manzur (d. 711 AH) states:

Fay' means "Ghanimah" and "Kharaaj" (tribute tax).

Its root meaning is "return", as if Fay' originally belonged to Muslims and has now returned to them.

This is why the shade that appears after noon is called "Fay", because it moves back from the west to the east.

The term Fay' frequently appears in Hadith with different usages, but it consistently refers to wealth acquired from disbelievers without war[1].

Distinction Between "Bakheel" (Miser) and "La'eem" (Base)

Sheikh Al-Kaf'ami also differentiates between "Bakheel" and "La'eem":

• "Bakheel": Eats but does not feed others.

• "La'eem": Neither eats nor displays generosity[2].

This subtly references the Hadiths of the Infallible Imams

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(1) See: Al-Mughni, Book of Fay' and Ghanimah, p. 31; also see Al-Kafi, vol. 1, p. 538.

(2) See: Al-'Ayn, vol. 4, p. 426; also see Lisan al-Arab, entry "Fay'" vol. 1, p. 154.

"Fay'" refers to wealth obtained from disbelievers without combat, as in:

"Whatever Allah restored (Afa'a) to His Messenger from the people of the towns…"
(Surah Al-Hashr 7).

"Ghanimah" refers to wealth obtained from disbelievers through battle, as in:

"And know that whatever you obtain as war gains (Ghanimtum)—then indeed, for Allah is one-fifth of it, and for the Messenger and for [his] near relatives and the orphans, the needy, and the [stranded] traveler…"
(Surah Al-Anfal 42)[1].

Distinction Between Fay' and Ghanimah

Both Fay' and Ghanimah originate from enemy property and are lawful for Muslims, but the key difference is:

• Fay' is acquired without combat, implying a form of voluntary surrender.

• Ghanimah is taken through combat and is lawful for Muslims.

Linguistic Views

Some linguists did not distinguish between them.

• Al-Khalil ibn Ahmad Al-Farahidi defines Ghanimah as Fay,

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(1) ibid

Imam Ali's swordsmanship, where both "Qadd" and "Qatt" were used in reference to his battle strikes, reinforcing their distinct semantic functions[1]:

• "Qadd" is a vertical cut.

• "Qatt" is a horizontal cut.

Distinguishing Between "Fay" and "Ghanimah"

Another semantic distinction made by Sheikh Al-Kaf'ami is between "Fay'" (spoils obtained without battle) and "Ghanimah" (spoils obtained through battle).

He relied on a Hadith from Imam Al-Baqir (peace be upon him), who explained:

• "Fay" refers to what is taken from disbelievers without combat, also known as "Nafl" (bonus spoils).

• "Ghanimah" refers to what is acquired through battle[2].

Some have claimed that both terms carry the same meaning, but Sheikh Al-Kaf'ami explicitly attributes his differentiation to the Hadith, demonstrating his reliance on Imamic sources for linguistic clarification.

The two terms originally appear in Quranic usage:

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(1) See: Ibid., p. 408; also see Lisan al-Arab, entry "Qatt," vol. 3, p. 422; vol. 7, p. 430.

(2) ee: Ratq al-Futoq, p. 43.

Quranic Reference to "Qadd"

The term "Qadd" appears in the Quran with this meaning, as Al-Raghib Al-Isfahani (d. 502 AH) explains:

"Qadd" means cutting something lengthwise.

As in Surah Yusuf (25):

"He said, 'It was she who sought to seduce me.' And a witness from her family testified, 'If his shirt is torn (Qudda) from the front, then she has told the truth, and he is among the liars.'"

The term "Qatt", however, carries multiple meanings, including:

• A written document or decree

• An allocated share

• An absolute duration ("Ma ra'aytuhu Qatt"—"I have never seen him before")

• "Qattni" (a sufficient portion)

Its root meaning refers to something severed crosswise[1].

Although the Quran uses the term "Qadd," Sheikh Al-Kaf'ami's reference in differentiating the terms was based on a Hadith from Imam Ali (peace be upon him).

This choice may be due to the well-known descriptions of

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(1) See: Al-Mufradat fi Gharib al-Quran, p. 395.

declaration of Imam Ali's succession.

Hadith of the Imams as a Source of Semantic Distinction

Sheikh Al-Kaf'ami did not limit himself to the Prophet's Hadith but also referred to the sayings of the Imams (peace be upon them) to differentiate between terms.

For instance, he distinguished between "Qadd" (slashing lengthwise) and "Qatt" (cutting crosswise) based on a Hadith from Imam Ali (peace be upon him):

"When he struck from above, he would 'Qadd' (cut lengthwise), and when he struck at the middle, he would 'Qatt' (cut crosswise)."

He then analyzed these terms with situational evidence, explaining:

"Qadd" means splitting something in two from top to bottom, like cutting a leather strap lengthwise.

"Qatt" means cutting across horizontally[1].

Abu Hilal Al-Askari also acknowledged this distinction, noting that Imam Ali's legendary swordsmanship was often described using both "Qadd" and "Qatt"[2].

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(1) See: Ratq al-Futoq, p. 93

(2) See: Al-Furuq al-Lughawiyyah, p. 242.

"Whoever I am his master (Mawla), then this Ali is his master. O Allah, support those who support him, be hostile to those who oppose him, aid those who aid him, forsake those who forsake him, and make truth revolve around him wherever he turns."

Sheikh Al-Kaf'ami pointed out that the word "Mawla" carries implicit meaning, as it has multiple interpretations in Arabic, including "successor" and "guardian." Its exact meaning is determined by contextual linguistic indicators, making it an implicit reference (Khafi) to leadership.

However, this "implicit meaning" is clarified by external contextual evidence—namely, the revelation of the following Quranic verse before the event:

"O Messenger, convey what has been revealed to you from your Lord, and if you do not, then you have not conveyed His message. And Allah will protect you from the people." (Surah Al-Ma'idah 5:67)

After the pledge of allegiance at Ghadir Khumm, another verse was revealed:

"Today I have perfected for you your religion, completed My favor upon you, and have chosen Islam as your religion." (Surah Al-Ma'idah 5:3)

With these two Quranic contextual indicators, the implicit meaning (Khafi) of "Mawla" is elevated to an explicit (Jali)

cessor (Khalifa) among you. So, listen to him and obey him"[1].

This Hadith clearly indicates that the successor and executor after the Prophet (peace be upon him and his family) is Imam Ali (peace be upon him).

The Reference of Hadith in Distinguishing "Jali" and "Khafi"

Sheikh Al-Kaf'ami relied on the Noble Hadith to explain the distinction between explicit (Jali) and implicit (Khafi) texts, making the words of the Prophet (peace be upon him and his family) his primary reference.

This highlights the breadth of his knowledge in distinguishing what is essential versus what is secondary, and in defining explicit and implicit meanings by tracing the biography of the Prophet (peace be upon him and his family).

The Implicit (Khafi) Meaning in Hadith

Sheikh Al-Kaf'ami also referenced the Noble Hadith in distinguishing implicit meanings, particularly Hadith Al-Ghadir, where the Prophet (peace be upon him and his family) declared:

"O believers! Am I not closer to you than your own selves?"

They replied, "Yes, O Messenger of Allah."

He then said:

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(1) See: Al-Hijrah ila al-Thaqalayn, pp. 205–219; the hadith has been narrated through various chains and different references.

family) saying regarding Imam Ali (peace be upon him): "This is my successor over you."

- "Al-Nass Al-Khafi" is what indicates its meaning through an intermediary, such as his saying: "Whomever I am his master (Mawla), then Ali is his master (Mawla)."

This indicates succession through the interpretation of the word "Mawla" as "one who has the greater right (Awla) to authority." Even though the term "Mawla" carries various meanings, they ultimately lead back to the meaning of "Awla bil-Tasarruf" (the one with greater authority over affairs)[1].

The Hadith is reflected in the statement of the Prophet (peace be upon him and his family):

"Indeed, I have come to you with the goodness of this world and the Hereafter, and Allah has commanded me to call you to Him. So, who among you will support me in this matter?"

I (Ali) said, while being the youngest among them, with weak eyesight, the largest in stomach, and the thinnest in legs: "I, O Prophet of Allah, will be your minister in this matter."

So he took hold of my neck and said:
"Indeed, this is my brother, my executor (Wasi), and my suc-

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(1) See: Ratq al-Futoq, p. 107.

From this interpretation, **"Istima'"** is equivalent to **"Insat"**, while **"Sam'" is merely the act of hearing**.

However, **Sheikh Al-Kaf'ami further distinguishes between "Istima'" and "Insat" based on the Quranic text**, making his classification **more precise than Abu Hilal Al-Askari's**, as his **reference point is the Quran**.

Notably, the **root "Sam'"** appears **numerous times in the Quran**, where its **meaning is determined by context**, whether **external or internal textual references**[1].

Hence, The **need to distinguish** between **"Istima'" (listening) and "Insat" (silent attentiveness)** is both **linguistic and jurisprudential**. Sheikh **Al-Kaf'ami** found it necessary **to clarify their difference** based on **Quranic evidence**.

Section two: The Reference of the Noble Hadith and the Sayings of the Pure Imams (peace be upon them)

Among the terms distinguished by Sheikh Al-Kaf'ami based on the reference of the Noble Hadith are "Al-Nass Al-Jali" (explicit text) and "Al-Nass Al-Khafi" (implicit text).

He states:

• "Al-Nass Al-Jali" is what directly indicates its meaning, such as the Prophet's (peace and blessings be upon him and his

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(1) See: Al-Mu'jam al-Mufahras li Alfaz al-Quran al-Karim, pp. 358–361.

Sheikh **Al-Kulayni** narrates a **hadith from the Prophet (peace be upon him and his family)**:

"A man came to the Prophet and asked, 'O Messenger of Allah, what is knowledge?' He replied: 'It is attentive silence (Insat).' The man asked, 'Then what?' He said: 'Listening (Istima').' He asked, 'Then what?' The Prophet said: 'Retention (memorization).' The man asked, 'Then what?' He said: 'Acting upon it.' The man asked, 'Then what, O Messenger of Allah?' He replied: 'Spreading it.'"

The **hadith** indicates that **"Insat" precedes "Istima" or holds a higher rank**, as it requires **mental commitment from the listener**[1].

Comparison with Abu Hilal Al-Askari

Abu Hilal Al-Askari differentiates between **"Istima" (attentive listening) and "Sam'"** (hearing):

- **"Istima"** is **deliberate listening**, involving **focus and attention** to comprehend speech.

- **"Sam"** can refer to **any heard sound**, such as **a conversation or even music**.

- **"Sami'i"** refers to **something heard**, as in **"this is my hearing" (Sama'i)**, and **music is sometimes referred to as "Sama"**[2].

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(1) See: Al-Kafi, vol. 1, p. 119; also see Sharh Usul al-Kafi, vol. 2, p. 180.

(2) See: Al-Furuq al-Lughawiyyah, p. 89.

him)[1]. **"Insat"** means **silence with attentive listening**, as this meaning is reflected in **Quranic usage**.

This aligns with **Al-Tabarsi's interpretation** of the verse in **Surah Al-A'raf (204):**

"And when the Quran is recited, then listen (Istami'u) to it and remain silent (Ansitu) so that you may receive mercy."

He states that **Allah commanded attentive listening when the Quran is recited**, but **the specific time of application is debated**[2].

The **contextual indicators** suggest that **"Insat" differs from "Istima"**:

• **"Insat"** involves **silence, listening, and mentally settling oneself to comprehend the speech**, particularly when it concerns **the Holy Quran**.

• **"Istima'"** can be **perceived through hearing (the ear)**, but **it does not necessarily require full attentiveness**, as mere hearing suffices.

Prophetic Hadith Confirming the Distinction

Sheikh **Al-Kaf'ami's** understanding of **this distinction is based on the Quran**, and it is also supported by **Prophetic Hadith**.

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(1) See: Ibid., vol. 2, p112..

(2) See: Majma' al-Bayan, vol. 4, p. 301..

Quranic Usage of "Sam'"

The term **"Sam"** and its derivatives hold **various meanings in the Quran**:

• When referring to **humans**, it **relates to hearing sounds through the auditory sense** (the **ear**).

• When **attributed to Allah**, it signifies **divine perception and awareness**, as in **Surah Al-Mujadilah (**1**):**

"Indeed, Allah has heard (Sami'a) the speech of the woman who disputes with you concerning her husband and complains to Allah. And Allah hears (Yasmu') your dialogue. Indeed, Allah is Hearing and Seeing."

Similarly, in **Surah Az-Zukhruf (80):**

"Or do they think that We do not hear (Nasmu') their secrets and private conversations? Yes [We do], and Our messengers are with them, recording."

Here, **Allah is "Sami'"** (All-Hearing), possessing hearing without attributing it to a form or resemblance to creation, as His hearing is unlike that of His creation[1].

As for **"Insat" (silence and attentiveness)**, it refers to **remaining silent while listening to a speech**. It is said: **"Ansituhu" (I made him silent)** and **"Ansitu lahu" (be silent for**

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(1) See: Lisan al-Arab, entry "Sam'," vol. 8, p. 195.

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• **"Istima"** means **to hear**.

• **"Insat"** means **to settle oneself in a state of listening while remaining silent**[1].

Here, **"Tawtin" (settling)** refers to fully committing one-self to the act.

Quranic Usage

Both terms appear **together in the Quran**, as in **Surah Al-A'raf (204):**

"And when the Quran is recited, then listen (Istami'u) to it and remain silent (Ansitu) so that you may receive mercy."

In Arabic, **"Sam'"** (hearing) has several meanings, most of which are **associated with the sensory organ "the ear"**:

• **It refers to sound perceived through hearing.**

• **"Sami'a al-khabar"** means **"he learned of the news."**

• **"Sami'a Allahu du'a'ahu"** means **"Allah answered his supplication."**

• **"Sami'a Allahu liman hamidah"** refers to **acceptance and response**[2].

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(1) See: Ratq al-Futoq, p. 42.

(2) See: Lisan al-Arab, entry "Sam'," vol. 8, pp. 193–197.

Examples in Poetry

Ibn al-Rumi says[1]:

أجـــادَ لـصـاً شـديـدَ الـبـأسِ والكـلـب   أنّ الـولـيـدَ لـمـغـوارٌ إذا نـكـلـتْ

Likewise, Al-Busiri states[2]:

بـناهـا شـديـدُ الـبـأسِ أوحـد عـصـرِهِ   خـلـتْ حِـقَـبٌ مـن مثـلـه وعـصـورُ

It is evident that in poetry, "Ba's" retains its connotations of intensity, determination, and strength. As for "Darra," Al-Sharif Al-Murtada writes:

لا تـسـألْ الـمـرءَ مـا تجني عشيرتـهُ   عـليـه مـا بـيـن ضَـــرّاء وإضـــرارِ

Ibn al-Rumi also says:

قــولُ امــرئٍ لــم يــرَ مـا جِـئـتَـهُ   ضَــراً ولـكـن نـفـعَ ضَــرّارِ

The combination of these two terms in Quranic usage has encouraged Arabic linguists to delve deeper into distinguishing precise meanings.

Sheikh **Al-Kaf'ami's reference** in distinguishing **semantic differences** may be based on **the Holy Quran and the Prophetic Hadith**, as both are **closely related** to understanding **words and their usages**. Among his distinctions is the difference between **"Istima" (listening) and "Insat" (being silent and attentive)**.

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(1) See: His Diwan, vol. 1, p. 83.

(2) See: His Diwan, p. 85.

Both terms appear together in the Quranic text, as in Surah Al-Baqarah (177):

"And those who fulfill their covenant when they make one, and those who are patient in adversity (Ba'sa), hardship (Darra), and in battle (Ba's), it is they who have been true, and it is they who are the righteous."

Al-Tabarsi (d. 438 AH) comments on these terms in the verse, stating that "Ba'sa" denotes poverty and hardship, while "Darra" refers to pain and illness[1].

It can be said that harm (Darr) may be tangible, meaning it has a perceptible effect, such as blindness, poverty, illness, and other conditions. In contrast, "Ba'sa" is more abstract, being perceived through senses and experiences.

In Surah Al-An'am (42):

"So We seized them with adversity (Ba'sa) and hardship (Darra) so that they might humble themselves."

Here, "Darra" refers to loss in wealth and lives, including chronic illness (Zamanah) and harm (Adha). The conjunction "wa" (and) was used between them for syntactic purposes rather than semantic equivalence, highlighting the semantic distinction that Sheikh Al-Kaf'ami noted in Quranic usage[2].

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(1) See: Majma' al-Bayan, vol. 1, p. 356.

(2) See: Lisan al-Arab, vol. 4, p. 557.

In Arabic, **"Ba's"** comes from the verb **"Bi'sa" (to suffer hardship)**, meaning **to be in severe need**.

• **"Ba's"** is the **active noun (ism fa'il)** from **"Bi'sa"**.

• The phrase **"La Ba's 'alayh"** means **"no fear upon him"**.

• Other meanings include **severe torment, fear, war, and battle**[1].

A notable **observation** regarding these meanings is that **they primarily describe external hardships** that cause **psychological distress** rather than **physical harm**—although **material damage may also be present**.

In a hadith from Imam Ali ibn Abi Talib (peace be upon him), he states:

"When the battle (Ba's) intensified, we would seek refuge with the Messenger of Allah (peace and blessings be upon him and his family), and none of us was closer to the enemy than him."

Here, **"Ba's"** refers to **the intensity of battle**[2].

Here, fear is associated with severity. Ibn Manzur (d. 711 AH) cites Az-Zajjaj (d. 311 AH), who explains that "Ba'sa" refers to hunger, while "Darra" pertains to loss in wealth and life[3].

(1) See: Lisan al-Arab, entry "Bi'sa," vol. 6, p. 42.

(2) See: Majma' al-Bayan, vol. 1, p. 356.

(3) See: Lisan al-Arab, entry "Ba'sa," vol. 6, p. 42.

• The **worldly life** is described as **"Mata' al-Ghuroor"** (a deceptive provision), implying **a temporary existence that eventually vanishes**[1].

In **poetry**, these meanings are similarly expressed, as in the verses of **Usama ibn Munqidh**[2]:

مــا يـــدومُ الـنّـعـيـمُ فـيـهـا ولا الـبـؤ   س مـــتــــاعُ الـــدنـيـا مـــتــــاعُ قـلـيـل

Among the **terms distinguished** by **Sheikh Al-Kaf'ami** in meaning are **"Ba'sa" (adversity)** and **"Darra" (harm)**. He explains:

• **"Ba's"** pertains to **wealth-related hardships**, such as **poverty**, which is **external to the human body**.

• **"Darr"** pertains to **physical afflictions**, such as **blindness, colds, and chronic illnesses**, and it is **directly related to the human body**[3].

The **editor of the book** pointed out that **both terms are of Quranic usage**[4], indicating that **Sheikh Al-Kaf'ami's distinction between them was based on their Quranic usage.**

Linguistic Meaning of "Ba's"

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(1) See: Lisan al-Arab, entry "Athath," vol. 2, p. 125; entry "Mata'," vol. 8, p. 295.

(2) See: Diwan of Usama ibn Munqidh, p. 136.

(3) See: Ratq al-Futoq, p. 42.

(4) See: Ratq al-Futoq, footnote no. 3, p. 42.

inside homes, while **"Mata'an"** refers to **what people enjoy for a limited period**, indicating its **temporary nature**, as emphasized by the **prepositional phrase "for a time"** (*ila heen*)[1].

The Quranic Reference as the Basis for Differentiation

It can be stated that **Sheikh Al-Kaf'ami's approach** in distinguishing **the meanings of these two terms** was **rooted in the Quranic text**, as **both words appear in the same context** and are **linked by the conjunction "wa" (and),** which **indicates shared function while also maintaining distinct semantic nuances.**

• **"Athath" is confined to household items**, whereas **"Mata'"** **is broader in scope**.

• This explains why **"Athath" is mentioned first**, as it conveys **stability**, whereas **"Mata'" follows, indicating movement** since it can be **carried during travel and other activities.**

Their **linguistic meanings** do not deviate significantly from their **Quranic implications**:

• **"Athath"** refers to **abundant wealth** or **possessions in large quantities**.

• **"Mata'"** includes **clothing, bedding, and household essentials** that **serve practical needs**.

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(1) See: Tafsir al-Mizan, vol. 14, p.314

rah Aal Imran (185):

"Every soul shall taste death, and you shall indeed be paid your full rewards on the Day of Resurrection. Then whoever is drawn away from the Fire and admitted into Paradise has certainly triumphed, and the life of this world is nothing but a deceptive enjoyment (Mata' al-Ghuroor)."

In this context, **Mata'** refers to **the transient possessions of this world, whether small or great**. Similarly, in **Surah Hud (3):**

"And [saying], 'Seek forgiveness from your Lord and repent to Him, He will grant you good enjoyment (Mata'an Hasan-an) for an appointed term and bestow His grace upon every possessor of merit. But if you turn away, indeed I fear for you the punishment of a great Day.'"

Both **"Athath" and "Mata'"** are also mentioned **together in the same Quranic verse**, as in **Surah An-Nahl (80):**

"Have they not seen the birds controlled in the atmosphere of the sky? None holds them except Allah. Indeed, in that are signs for a people who believe. (79) And Allah has made for you from your homes a place of rest and made for you tents from the skins of livestock, which you find light on the day of travel and when you stop. And from their wool, fur, and hair, He made for you furnishings (Athathan) and provisions (Mata'an) for a time."

Sayyid Al-Tabataba'i interpreted **"Athathan"** as **what is used**

the verb, yet each carries **a distinct semantic nuance**[1].

Thus, it can be inferred that **"Nawm" (sleep) can exist without being "Subat" (deep rest/slumber), but "Subat" cannot exist without "Nawm".**

For this reason, **Sheikh Al-Kaf'ami** distinguished between the two terms based on **Quranic usage**, even if he did not explicitly reference the Quran. Upon **analyzing the semantic distinction**, it becomes evident that his differentiation aligns with the **usage of both terms in the Quran**. The **Holy Quran** employs **both words within the same context**, yet assigns **each a different meaning**.

Among the **Quranic terms** whose distinction was clarified by **Sheikh Al-Kaf'ami** are **"Athath" (furnishings) and "Mata'" (provisions or goods)**. He explains:

• **"Athath"** refers to **what is used within a household**.

• **"Mata"** refers to **anything that provides benefit in general, making it broader in meaning**[2].

From this distinction, it is observed that **"Mata'" is more general than "Athath"**, and their **semantic differentiation** follows the **relationship between the general and the specific**, as **Sheikh Al-Kaf'ami** indicated.

Both terms appear in the **Quran** with this meaning, as in **Su-**

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(1) See: I'rab al-Quran, vol. 8, pp. 501–502.

(2) See: Ratq al-Futoq, p. 40.

"Subat" is used to signify **a state of complete rest and inactivity**.

أَصـمٌّ أَعْـسَى لا يُجِيبُ الرّقـى   مــن طــولِ إطــــرَاقٍ وإسبــات

Other meanings have also been attributed to **"Subat"**, most of which revolve around **severance, immobility, sleep, and rest**[1].

In **Sayyid Al-Tabataba'i's interpretation**, **"Subat"** signifies **relaxation and tranquility**, as sleep provides **calmness and relief** to the **bodily faculties**, allowing them to recover from **fatigue and exhaustion** experienced during wakefulness. Another interpretation suggests that **"Subat"** means **severance**, as sleep is considered **a break from mental and physical activities**[2].

From a **grammatical perspective**, **both "Nawm" (sleep) and "Subat" (slumber/rest) function as direct objects** (*maf'ul bihi*) of the verb **"Ja'ala" (He made).**

• **"Nawm"** is the first object (*maf'ul bihi awwal*).

• **"Subat"** is the second object (*maf'ul bihi thani*).

This indicates that **both terms are affected by the action of**

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(1) See: Lisan al-Arab, entry "Sabat," vol. 2, p. 42.

(2) See: Tafsir al-Mizan, vol. 20, p. 177.

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(figuratively).

The Quranic Reference as the Basis for Distinction

The **Quranic text** serves as the **primary reference** for this distinction. The term **"Subat"** appears in two instances in the **Holy Quran**:

1. Surah Al-Furqan (25:47):

"And He is the One Who made the night a covering for you, and sleep (Nawm) for rest (Subat), and made the day a resurrection."

2. Surah An-Naba (78:9):

"And We made your sleep (Nawm) for rest (Subat)."

Linguistic Meaning of "Subat"

In **classical Arabic**, **"Subat"** carries several meanings:

• It can refer to **light sleep**, similar to **a fainting state**.

• **Thalab** defined it as **the initial onset of sleep in the head**, a condition **typical of the sick or the elderly**.

• It is also associated with **rest and relaxation**.

• Some linguists trace its root meaning to **"severance"**—referring to **a cessation of activity and movement**, which aligns with the idea of **deep, incapacitating sleep.**

This interpretation is reflected in **Arabic poetry**, where

"yā" (ي) in "abadiyy" to denote this meaning explicitly.

To conclude, the primary reference for distinguishing "Ab-adi" (eternal) and "Sarmadi" (perpetual) is the Quranic text, as its contextual usage defines the distinction. This methodol-ogy aligns with Sheikh Al-Kaf'ami's approach, which relies on Quranic context to clarify semantic differences. In contrast, other scholars relied primarily on linguistic definitions[1].

Among the **semantic distinctions** highlighted by **Sheikh Al-Kaf'ami** is the difference between **"Nawm" (sleep) and "Subat" (deep sleep or slumber)**[2]. He explains:

• **"Nawm"** refers to a **natural state of rest** in living beings that occurs **without the body's**

• **inability to resist the causes that induce it**.

• **"Subat"**, however, is a form of sleep in which **the body is incapable of resisting the factors that cause it**.

The distinguishing **contextual indicator** (**qarinah**) here is the **notion of incapacity**, which serves as the **semantic con-straint** differentiating the two terms. Essentially, **"Subat" is still a form of sleep**, but it refers to **longer, deeper periods of unconsciousness**, whereas **"Nawm" refers to shorter dura-tions of sleep,** whether it occurs **at night or during the day**

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(1) See: Al-Furuq al-Lughawiyyah, p. 118.

(2) See: Ratq al-Futoq, p. 40.

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semantic difference between the two terms, he derived the precise meaning from the Quranic text by analyzing the contextual indicator (qarinah) accompanying its usage. Although he did not explicitly state this, a reader can discern it[1].

It can be said that the continuity of time serves as the key contextual indicator upon which Sheikh Al-Kaf'ami based his semantic distinction. This clarifies that:

• Sarmad refers to what is perpetual and unceasing.

• Abadi is derived from "abad" (eternity) and signifies existence without end or destruction.

• "Eternal life" (hayat abadiyyah) refers to the afterlife, and "abadi" (eternal) implies everlasting existence without an endpoint.

In Quranic exegesis, the term represents an extended period of time that is indivisible, unlike ordinary time, which is divisible into parts. The noun "abad" appears frequently in Quranic usage, as exemplified in:

"They will abide therein forever (abadan)." (Surah An-Nisa: 57)[2]

This indicates that the original use of the word is Quranic and conveys the same meaning. However, in linguistic analysis, it was later modified by grammarians through the addition of the

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(1) See: Lisan al-Arab, entry "Abad," vol. 3, pp. 81–82.

(2) See: Al-Mufradat fi Gharib al-Quran, p. 17; for further reference, see: Al-Mu'jam al-Mufahras li Alfaz al-Quran, p. 237.

﴿قُلْ أَرَأَيْتُمْ إِن جَعَلَ الله عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مَنْ إِلَهٌ غَيْرُ الله يَأْتِيكُم بِضِيَاء أَفَلا تَسْمَعُونَ﴾ سورة القصص (٧١)

"Say, 'Have you considered: if Allah were to make the night perpetual (Sarmadan) over you until the Day of Resurrection, what god other than Allah could bring you light? Will you not then listen?'"

1. In reference to day, as in Surah Al-Qasas (72):

﴿قُلْ أَرَأَيْتُمْ إِن جَعَلَ اللهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مَنْ إِلَهٌ غَيْرُ اللهِ يَأْتِيكُم بِلَيْلٍ تَسْكُنُونَ فِيهِ أَفَلا تُبْصِرُونَ﴾ سورة القصص(٧٢)

"Say, 'Have you considered: if Allah were to make the day perpetual (Sarmadan) over you until the Day of Resurrection, what god other than Allah could bring you night in which you rest? Will you not then see?'"

In both cases, the term Sarmad signifies the continuity of time, whether **night or day**.

Al-Tabarsi (d. 538 AH) interprets "Sarmad" in both verses as meaning "everlasting"[1]. Meanwhile, Sayyid Al-Mudarrisi expands on Al-Tabarsi's interpretation, adding that the term denotes an unceasing and continuous state[2].

As for Sheikh Al-Kaf'ami's reference in distinguishing the

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(1) See: Majma' al-Bayan, vol. 7, p. 303; and Al-Mufradat fi Gharib al-Quran, p. 237.

(2) See: Min Huda al-Quran, vol. 6, p. 373

texts where meaning is determined by textual and situational frameworks.

First Section: The Reference of the Quranic Text

Among the semantic distinctions made by Sheikh Al-Kaf'ami is the difference between the meanings of "Abadi" (eternal) and "Sarmadi" (perpetual). He states:

"Abadi refers to what accompanies all realized and potential times in the future, whereas Sarmadi refers to what accompanies all continuously existing times in the present without interruption[1]."

The key distinction between these terms lies in the notion of time, which is sometimes realized and potential (for Abadi) and sometimes continuous (for Sarmadi). The defining difference is continuity—Sarmadi applies to all continuously existing times without interruption[2].

Linguistically, Sarmadi is derived from "Sarmad," which denotes something everlasting that does not cease, neither by night nor by day.

In the Quranic context, the noun "Sarmad" appears twice:

1. In reference to night, as in Surah Al-Qasas (71):

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(1) Ratq al-Futoq, p. 39.

(2) See: Lisan al-Arab, entry "Sarmad," vol. 3, p. 261.

family) about the difference between 'Itq (manumission) and Fakk (release). The Prophet replied:

"Are they not the same?"

The Prophet responded:

"No. Manumitting ('Itq) *a slave means to free them entirely, while releasing (Fakk) a slave means to contribute toward their freedom."*

This narration highlights the importance of understanding semantic distinctions as an essential discipline for interpreting meanings. Those unfamiliar with the depths of language and its concepts cannot properly interpret the Holy Quran or the noble hadiths.

Sheikh Al-Kaf'ami demonstrated a profound appreciation for these subtle meanings, meticulously distinguishing between words while grounding his analysis in the Quranic text. He clarified semantic nuances in words, whether through direct reference to Quranic verses or implicit allusions to their meanings drawn from Quranic context.

This methodology is evident in Sheikh Al-Kaf'ami's approach, as any reader can observe and analyze his system of interpretation. In this study, our methodology adopts a linguistic analysis of word meanings, tracing their semantic references through linguistic usage, particularly in communicative con-

nacle of eloquence and rhetoric and is unparalleled in linguistic precision.

This field of semantic distinctions is a distinguished discipline, dedicated to interpreting words within their linguistic context. Many renowned scholars have emerged in this field, most notably Abu Hilal Al-Askari (d. 395 AH), who is regarded as its pioneer. However, his contributions did not preclude further refinement and exploration of the subject. This is because mastery of exegesis, jurisprudence, and Islamic principles—fields where language plays a foundational role in unraveling complexities—requires continuous engagement with the study of linguistic distinctions.

Among the scholars who excelled in this domain of Arabic linguistics was Sheikh Al-Kaf'ami, particularly in his work Ratq al-Futoq fi Ma'rifat al-Furooq. Those who advocate for the study of linguistic distinctions inherently reject the notion of absolute synonymy, for they recognize that each term carries its own precise meaning. The Holy Quran employs words with nuanced differences, which have been a subject of dispute among exegetes, as well as scholars of Islamic jurisprudence and principles. This underscores the importance of understanding these subtle differences in meaning.

A hadith further illustrates this significance, where a Bedouin asked the Prophet (peace and blessings be upon him and his

Preliminary Introduction

All praise is due to Allah, the Lord of all worlds, and may the most perfect blessings and peace be upon Abu al-Qasim Muhammad, his pure and noble household, his chosen companions, and those who follow them in righteousness until the Day of Judgment.

The study of subtle distinctions in meaning between words is a precise gateway to understanding the essence of a text, as words compete to express a particular idea and convey its intended meaning. The Brethren of Purity (Ikhwan al-Safa) encapsulated this notion best in their statement:

"Meanings are like souls, and words are like their bodies; for any word without meaning is like a body without a soul, and any meaning in the mind without words is like a soul without a body[1]."

Their words indicate that meanings are perceived through sensory experience, as they manifest distinct ideas and exclusive concepts. Based on this understanding, Arabic scholars have analyzed linguistic expressions to differentiate their semantic nuances through various references in usage—foremost among them being the Quranic text, which represents the pin-

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(1) Ikhwan al-Safa wa Khillan al-Wafa, Vol. 1, p. 400.

الملخّص

إنّ البحث في الفروق اللغويّة يتمثّلُ في الكشف عن المعاني الدّقيقة للألفاظ ذات الاستعمال المترادف ضمن سياق لغويٍّ محدَّد في الظاهر، لكنّهُ مختلفٌ في دقائق المعاني؛ لذلك فإنّ اللغةَ العربيّة قد أوضحت لنا هذه السّمات التي تتّسمُ بالدّلالة لتلك الألفاظ من دون غيرها عبر الاستعمال الدّقيق لها داخل التّراكيب تارةً، وأخرى استعمالها مفردة، ويرجّح البحث استعمالها الدّقيق ضمن منظومة التّراكيب اللّغوية في سياق النّص المراد التّعبير عنهُ؛ لأنّه يمثّلُ حالة من التّواصل المعرفيّ اللغويّ بين المتكلّم والمُخاطَب؛ لذلك لابدّ من مراعاة أحوال المُخاطَب في عمليّة التّواصل اللّغويّ، وتكمن تلك المراعاة في تحديد مفهومه الدّقيق الذي يعبّرُ عنه في ذلك الموقف الكلاميّ لِما يُريدهُ المتكلّم من إبلاغ تلك الرّسالة الى المُخاطَب، ولذلك فإنّ استعمالَ لفظٍ في دلالةٍ من دون أخرى هي من فنون المُخاطِب في استقطاب المتلقي وراء نصّه، وهذا يكمنُ في قصد المتكلّم لاستعماله اللّغة في إيصال مراده.

وهذا الأمر من الفروق الدّلاليّة وبيان معرفتها هو علمٌ جليلٌ انماز بتفسير الألفاظ ضمن سياقها اللّغويّ، وقد بَرَزَ فيه علماء أجلاء؛ منهم أبو هلال العسكري (ت٣٩٥هـ)، الذي يُعَدُّ رائداً له، وقد بَرَزَ الشّيخ الكفعمي في هذا المجال، ولا سيّما في كتابه رتق الفتوق في معرفة الفروق.

والتّفسير للألفاظ يكونُ ضمن مرجعيّات العالِم المُفَسِّرُ لها، والبحث يتناول هذا الأمر عند الشّيخ الكفعمي فكان في تمهيد عرضنا لبيان الفروق الدّلاليّة وأهمّيتها ومن ثم محاور ثلاثة في بيان المرجعيّات التي استند إليها الشّيخ الكفعميّ، ومعيار تلك المحاور هو كثرة الرجوع إليها من قبل الشّيخ في تفسير الألفاظ، وتمثّلت المحاور بمرجعيّة النّص القرآنيّ، ومرجعيّة الحديث والأثر، ومرجعيّة التّأصيل اللغويّ، وكلّ المرجعيّات التي أشار إليها سواءٌ بشكلٍ مباشر، أو غير مباشر لها علاقة بالاستعمال وسياق الموقف، وهذا من نتائج البحث الذي ختم بأبرز النتائج وقائمة لمظانّ البحث...

الكلمات المفتاحيّة: المرجعيّات، الشيخ الكفعمي، رتق الفتوق، الفروق اللغويّة.

neer. Among those who further developed this discipline was Sheikh Al-Kafʿami, particularly in his work Ratq al-Futoq fi Maʿrifat al-Furooq.

The interpretation of words relies on the scholar's references. This study examines Sheikh Al-Kafʿami's references, beginning with an introductory discussion on semantic distinctions and their significance. It is then divided into three key sections, each addressing one of the primary sources that Al-Kafʿami frequently relied upon in his linguistic interpretations:

The Quranic Text

Prophetic Hadith and Narrations

Linguistic Foundations and Etymology

These references—whether cited explicitly or implicitly— are closely linked to linguistic usage and contextual meaning. The study concludes with a summary of the key findings and a bibliographical list of relevant sources.

Keywords: References, Sheikh Al-Kafʿami, Ratq al-Futoq, Linguistic Distinctions.

Abstract

The study of linguistic distinctions involves uncovering the precise meanings of seemingly synonymous words within a specific linguistic context. Although these words may appear similar in usage, they differ in subtle semantic nuances. The Arabic language clarifies these distinctive features through its precise application of vocabulary—whether within linguistic structures or in individual usage.

This research emphasizes the accurate employment of words within linguistic structures as part of the text's communicative intent, facilitating cognitive and linguistic interaction between the speaker and the recipient. It highlights the necessity of considering the recipient's state in the communicative process to convey the exact meaning intended by the speaker. The strategic selection of one word over another is an art of discourse, allowing the speaker to engage the audience effectively by drawing them into the meaning behind the text. This intentional word choice ensures the successful delivery of the speaker's intended message.

The field of semantic distinctions is a highly esteemed discipline that interprets words within their linguistic contexts. Scholars have made significant contributions in this field, most notably Abu Hilal Al-Askari (d. 395 AH), recognized as its pio-

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The References of Sheikh Al-Kaf'ami (d. 905 AH) in Ratq al-Futoq fi Ma‘rifat al-Furooq – A Study on the Concept of Meaning

مرجعيّات الشيخ الكفعمي (ت٩٠٥هـ)
في رتق الفتوق في معرفة الفروق – دراسة في مفهوم المعنى

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الجامعة المستنصرية / كلية الآداب

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.

Kaf'ami in his book Ratq al-Futooq fi Ma'rifat al-Furooq.

We hope these studies resonate with the tastes of our esteemed readers. We renew our invitation to researchers to submit their original work that enriches the heritage landscape through analysis, documentation, and critical edition—dedicated to the legacy of the city of the Master of Martyrs, Imam Husayn (peace be upon him).

And our final word is: Praise be to Allah, Lord of the Worlds.

Editor-in-Chief

per explores the book Riyadh al-Masa'il in the context of its legal precedence and contemporary necessity. The second paper examines the biography and historiographical methodology of one of the notable figures of Al-Ha'ir, specifically Shaykh Fadhl Ali al-Qazwini, through his work Imam al-Husayn (peace be upon him) and His Companions. The third study focuses on the life of the revered scholar al-Muqaddas al-Ardabili and his scientific approach in his commentary on Tajrid. The fourth article highlights instances of explicit and implicit use of Quranic references in the book Safwat al-Sifat by Shaykh Ibrahim al-Kaf'ami.

The fifth paper is a stylistic analysis of Sufi poetry by the Baghdadi poet Fuzuli, and the sixth discusses Sayyid Husayn ibn Musa'ad al-Husayni al-Ha'iri, presenting his manuscript Tuhfat al-Abrar fi Manaqib al-A'immah al-Athar. The seventh paper traces the journey of a rare manuscript of Tahdhib to Karbala in the tenth Hijri century and outlines the heritage benefits derived from it. Continuing the effort launched in previous issues to publish verified manuscripts, the editorial board selected one of Shaykh Ibrahim al-Kaf'ami's manuscripts titled Ghayat al-Talkhis fi Masa'il al-'Awis.

As for the English-language research, it examines the concept of meaning in the referential frameworks of Shaykh Ibrahim al-

In the Name of Allah, the Most Gracious, the Most Merciful
The Twelfth Candle

PPraise be to Allah, a praise that equals the praise of His closest angels and His sent prophets. May blessings be upon His chosen one from among His creation—Muhammad, the last of the Prophets—and upon his purified and sincere household.

To proceed:

With this combined issue—issue forty-three and forty-four—Karbala Heritage Journal lights its twelfth candle, represented by the first and second issues of volume twelve, marking the twelfth year of the journal's journey. We thank Allah Almighty for allowing us to continue our mission of documenting and reviving the heritage of the holy city of Karbala through well-grounded and innovative research offered by scholars of various academic disciplines and cultural backgrounds. This diversity has been one of the most significant factors in the flourishing of Karbala Heritage Journal and the maturity of its intellectual, scholarly, and cultural fruits, now within the reach of researchers, academics, scholars, and creative minds—everyone eager to harvest these outcomes.

This issue continues the journal's commitment to advancing intellectual and epistemological growth. The first research pa-

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://karbalaheritage.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.
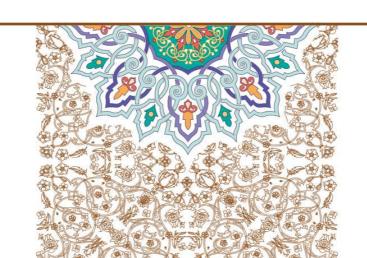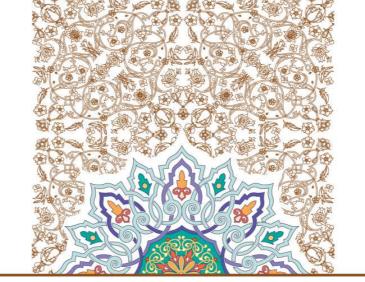
In the Name of Allah
The Most Gracious The Most Merciful
But We wanted to be gracious to those abased in the land
And to make them leaders and inheritors
(Al-Qasas-5)

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