KARBALA HERITAGE

A Refereed Quarterly Journal

Specialized in Karbala Heritage

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Issued by:

AL-ABBAS HOLY SHRINE

Division of Islamic and Human Knowledge Affairs

Karbala Heritage Center

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)

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.

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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.

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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.

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

Introductory Notes

Praise be to Allah, the First without a prior, and the Last without an end after Him, who the sights of seers are too short to behold, and the imaginations of describers fail to comprehend. Blessed be Allah, the Lord of the worlds. And may prayers and peace be upon the most glorious, praised, and commended Prophet, Abu Al-Qasim Muhammad, and upon his pure and immaculate household.

To proceed; we present to the dear reader the combined thirty-ninth and fortieth issue of the Heritage of Karbala Journal, which is the first and second issue of the eleventh volume, marking the eleventh year of the journal's lifespan. Praise be to Allah, the journal has continued with steady strides in exploring the rich history and heritage of Karbala, encompassing all scientific, literary, social, and other aspects, uncovering the identity of the Karbala'i society and its scholarly heritage, which engraved its name in the pages of history, carrying the torch of the Master of Martyrs, Imam al-Hussain (peace be upon him) throughout the nights and days, welcoming millions of visitors whose hearts long to visit his holy shrine. They flock to this sacred city from every deep valley, bringing with them diverse cultures and varied knowledge, contributing to the raising of the

scientific and civilizational level of this city. After the establishment of religious seminaries, scientific schools, and study circles, students from different parts of the world gathered there, and a group of scholars and virtuous men shone in its sky, such as Wahid al-Behbahani, Sheikh Ja'far Kashif al-Ghita, Mirza Abu al-Qasim al-Qummi, author of Al-Qawanin, Sayyid Ali al-Tabataba'i, author of Al-Riyad, Sayyid Muhammad al-Mujahid, and others who served knowledge, religion, and the sect. Those figures whose knowledge has not yet been fully explored through research, study, and investigation.

Thus, the journal has long stages ahead – God willing – to cut through in order to bring forth what has been hidden of their knowledge and to study and document the remaining heritage of this sacred city. This is made possible through the generous contributions of its readers, researchers interested in this heritage, as well as the efforts of the brothers working at the Karbala Heritage Center, who have continually supplied it with valuable research, studies, and thorough investigations.

Therefore, the reader will find that the research in this issue has been characterized by diversity and multiplicity. The first research is a study on the validity of the narration of the Pilgrimage of Arbaeen in both text and chain of transmission, aiming to establish this blessed visitation and document it in terms

of both content and chain. The second research studied the historical methodology of one of the figures of Karbala, Sayyid Wali bin Ni'matullah al- Haiari. Meanwhile, the third research shed light on a forgotten Karbala'i book, Mashahd al-Sabtain by Sayyid Yusuf ibn Muhammad al-Husayni al-Yazdi. The fourth research documented a landmark of Karbala, the Husayniyyah River, through what has been recorded by travelers and foreign officials.

As for the literary aspect, this issue includes two literary studies. The first is an analytical reading of the Ghadeer poem by Sheikh al-Kaf'ami from the perspective of its artistic performance, while the second examined the relationship between the self and the other, between presence and absence, in the poem "My heart bursts from the long separation" by the poet Hussein ibn Musa'ad al-Ha'iri. The last research in this section studied the personality of Sheikh al-Kaf'ami as an author, summarizer, and scribe.

As for the section on the verification of manuscripts, we selected for you two works. The first is related to the interpretation of Surat al-Jinn from the tafsir Miftah al-Jinan fi Hall Rumuz al-Qur'an by Sheikh Muhammad Saleh al-Burghani. The second discussed Manzumat al-Rida'ah by Sayyid al-Amili, the author of Miftah al-Karama.

This issue also includes a research article in English, which

sheds light on issues of the Qur'an and language according to Sheikh al-Kaf'ami.

In conclusion, the journal renews its welcome to esteemed researchers and invites them to contribute with scientific research and investigative works that explore the history of Karbala and its scholarly heritage.

And our final supplication is that all praise is due to Allah, the Lord of the worlds.

Editor-in-Chief

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.

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

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

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:

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.

Contents

Quran and Language According to Sheikh Al-Kafa'ami (d. 905 AH)

من قضايا القرآن واللغة عند الشيخ الكفعمي ت ٩٠٥ هـ

Prof. Hadi Shindokh Hamid Al–Sa'idi
University of Karbala
College of Education for Human Sciences

أ.د هادي شندوخ حميد السعيدي
جامعة كربلاء
كلِّية التربية للعلوم الإنسانية/ قسم اللغة العربية

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Abstract

During the tenth century AH, prominent scholars emerged who had a significant impact in fostering a comprehensive scientific renaissance encompassing various fields of religious sciences such as jurisprudence, hadith, exegesis, principles of jurisprudence, as well as language, history, and literature in the city of Karbala. However, this scientific renaissance did not receive the attention it deserved in terms of studies and research to reveal its depth of knowledge.

This research aims to elucidate the efforts of one of its prominent encyclopedic scholars, Sheikh Al-Kafa'ami, in various fields of knowledge, particularly focusing on Quran and language, including their intricacies and rarities, as perceived through his insightful perspectives.

The research is based on a set of principles and foundations, mainly highlighting our Islamic cultural heritage associated with the city of Karbala and its central significance due to housing the shrines of Imam Hussein and his brother Abu al-Fadthil al-Abbas. It also provides a cultural window to the world to appreciate the value of this great legacy within the holy city, in addition to reflecting an integrated vision expressing authenticity in selection and exploration of knowledge landmarks in our sacred cities.

To uncover the opinions and statements regarding Quranic and linguistic issues according to Sheikh Al-Kafa'ami, the research is divided into two sections: the first pertains to Quranic studies, and the second relates to linguistic studies. This culminates in several findings, notably that the diverse compilation phenomenon by Sheikh Al-Kafa'ami represented an open space for researchers seeking knowledge in the fields of history, religion, exegesis, language, and poetry.

Keywords: Sheikh Al-Kafa'ami, Quran, language issues.

الملخص

برز في القرن العاشر الهجري علماء أعلام كان لهم الأثر البارز في إحداث نهضة علميَّة موسوعيَّة تنوَّعت بين علوم الدين كالفقه والحديث والتفسير والأصول وعلوم اللغة والتاريخ والأدب في مدينة كربلاء، ولم تحظ تلك النهضة العلمية بما يستحقها من دراسات وأبحاث تكشف عن العمق المعرفي فيها.

من هنا انطلق البحث لتبيان جهود أحد علمائها الأعلام الموسوعيين في حقول المعرفة كافة وهو الشيخ الكفعمي، ليختار حقلي القرآن الكريم واللغة وما فيهما من نكت ونوادر وقف عليها في نظراته الثاقبة المختلفة.

وفي الحقيقة يرتكز هذا البحث على مجموعة من الأسس والمنطلقات تستند في مجملها إلى بيان تراثنا الحضاريِّ الإسلاميِّ المرتبط بمدينة كربلاء وما لها من خصوصيَّة مركزيَّة متعلِّقة باحتضانها لمرقَدي الإمام الحسين عليه‌السلام وأخيه أبي الفضل العبَّاس عليه‌السلام. وكذلك أنَّه يفتح نافذة ثقافيَّة للعالم يُستطلع من خلالها قيمة هذا الإرث الكبير الذي تضمُّه المدينة المقدَّسة، ناهيك عن الالتفات إلى هذه الفكرة يُعَدُّ مشروع رؤية متكامل يُعَبِّر عن أصالة في الاختيار والتنقيب عن معالم المعرفة في مدننا المقدَّسة.

وللكشف عن الآراء والمقولات في قضايا القرآن واللغة عند الشيخ الكفعمي توزَّع البحث إلى مبحثين، الأوَّل يتعلَّق بالحقل القرآنيِّ والثاني يتعلَّق بالحقل اللغويِّ، وصولاً إلى جملة من النتائج، أهمُّها أنَّ ظاهرة التأليف المتنوِّع عند الشيخ الكفعميِّ مثَّلت فضاءً مفتوحاً للباحثين عن المعرفة في حقول التاريخ والدين والتفسير واللغة والشعر.

الكلمات المفتاحية: الشيخ الكفعمي، القرآن الكريم، قضايا اللغة.

Introduction

All praise is due to Allah, the Lord of all worlds, and may the finest of prayers and most perfect of peace be upon the best of His creation, Muhammad, and upon his pure and noble family.

The interest in heritage represents a scientific approach with its unique characteristic based on creating a complementary knowledge between the ancient and the modern, forming a link with the present at times, and a knowledge value at other times, within frameworks of interconnected relationships. This has become a structure to achieve cultural values and models that have a significant impact on consolidating cultural identity and forming conceptual tools for renewed effectiveness in various directions.

Hence, studies and researches have been conducted to examine its statements and explore the sources of creativity through various means and tools. The study of Sheikh Al-Kafa'ami represents one of those important studies in examining this heritage, representing a scientific movement that emerged in Karbala during the tenth century AH, yet it did not receive sufficient attention despite the diversity of intellectual achievements within it.

In the perspective of scientific research, Sheikh Al-Kafa'ami is considered one of the encyclopedic scholars, given the legacy he left behind spanning across fields such as history, creed, literature, exegesis, and hadith. This entices researchers to delve into the hidden secrets of his knowledge through methodologies, analysis, comparisons, and insights embedded within his perspectives.

Among these fields, the research focuses on the Quranic and linguistic issues addressed by Sheikh Al-Kafa'ami, attempting to highlight, analyze, and present them in a new light after being scattered throughout his various works. This is an endeavor to showcase his analytical genius, as undoubtedly, the entirety of his linguistic and Quranic statements is an extension of the advanced scientific movement in ancient heritage studies, presented in new contexts of employment and connotations, reaffirming the issues included in the various subjects addressed in his intellectual thinking.

After examining and considering his opinions and statements, we found them distributed across two fields. Regarding the Quranic field, they encompass various topics such as interpretation, semantic differences, transmission-based interpretation, silent responses, encouragement and deterrence, semantic multiplicity, properties of the names of Allah, architectural meanings, derivation, and meaning. As for the linguistic field, Sheikh Al-Kafa'ami addressed linguistic differences, synonyms, dialects, explanations of lexical difficulties, connotations of naming, epithets, terminological transformations, and secrets of letters. This leads to a culmination of findings and sources, followed by a list of research sources and references.

Sheikh Al-Kafa'ami: Biography and Achievements

Sheikh Taqi al-Din Ibrahim bin Ali bin Hasan bin Muhammad bin Saleh bin Ismail al-Harithi al-Kafa'ami, commonly known as Al-Kafa'ami, is attributed to the village of Kafa'im, located in the Jabal

Amel region near the town of Jibchit in Lebanon[1], as mentioned by Sheikh Al-Amin. He lived during the same era as many scholars, the most famous of whom was Zayn al-Din al-Amili, the author of the book "Al-Sirat al-Mustaqim" (The Straight Path). His teachers included Sayyid Hussein bin Mus'ad al-Husayni al-Ha'iri and Sayyid Ali bin Abdul Hussein al-Mousawi. He migrated to Karbala during the last two decades of his life and wished to be buried there, but fate led him to be buried in Jibchit[2].

It is likely that he was buried in Karbala based on his will. His scholarly status is evident through his forty-seven authored books, covering various disciplines including jurisprudence, hadith, exegesis, history, supplications, and biographies. Scholars have praised him, as Al-Amili described him as "trustworthy, virtuous, cultured, poetic, devout, and ascetic[3]."

Significance of his study: Examining the scholarly achievements of Sheikh Al-Kafa'ami sheds light on important knowledge for researchers in history, language, Quran, creed, mysticism, and other fields. His focus on composing summaries is as significant as his other scholarly pursuits. Among his numerous summaries are "Nazhat al-Alba' fi Tabaqat al-Adiba" by Ibn al-Anbari, "Iktisar al-Gharibayn" by Al-Harawi, "Iktisar al-Majaazat al-Nabawiyya" by Al-Sharif Al-Radhi, "Iman Abu Talib," "Tafsir Ibrahim bin Ali al-Qummi," and "Maghrib al-Lughah" by Al-Khwarizmi Al-Mu'tazili.

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(1) Majmu' al-Ghara'ib wa Mawdu' al-Ragha'ib: 3.

(2) Ratq al-Futuq fi Ma'rifat al-Furuq: 13.

(3) M.N: 18.

He also gained renown for his poetic compositions, including praise, elegies, and educational poetry. He wrote an ode on the science of rhetoric and poems praising the Prophet and the Imams, as well as elegies for the martyrdom of Imam Hussein. Regarding linguistic issues, his focus is evident in two books: "Al-Maqasid al-Asna fi Tafsir al-Asma al-Husna" and "Ratq al-Futuq fi Ma'rifat al-Furuq," where he delves into the meanings of names, their derivations, and significance.

First Section: Quranic Issues:

Intertextuality (Tanasub): Sheikh Al-Kafa'ami employs Quranic verses as titles for his works, creating a harmonious intertextuality that captivates the reader, enabling them to embody the substantive content from the first moment of hearing. The titles of his works include "Al-Balad Al-Amin Wa Al-Dar' Al-Haseen" (The Secure City and the Fortified Shield), "Hayat Al-Arwah Wa Mishkat Al-Misbah" (The Life of Souls and the Lantern's Light), "Muhasabat Al-Nafs Al-Lawwamah Wa Tanbeeh Al-Ruh Al-Nawamah" (Self-Reckoning and Awakening the Soul), "Al-Maqam Al-Asna Fi Tafsir Al-Asma Al-Husna" (The Finest Position in Interpreting the Beautiful Names), and "Ratq Al-Futuq Fi Ma'rifat Al-Furuq" (Knitting the Gaps in Understanding Differences). These titles evoke a sense of influence on the reader due to the introductory nature that appeals to and entices them.

The title of his work "Al-Balad Al-Amin Wa Al-Dar' Al-Haseen" (The Secure City and the Fortified Shield) serves as a representation of the presence of the Quranic verse: ﴾رَبِّ اجْعَلْ هَٰذَا الْبَلَدَ آمِنًا﴿ (Ibrahim: 35) and ﴾وَهَٰذَا الْبَلَدِ الْأَمِينِ﴿ (Al-Tin: 3). It summons the function of sugges-

tive allusion, encapsulating the meanings of security and blessings. Everything mentioned in this book is an indication of a safe culture that leads individuals to embrace peace and tranquility. The fortified shield serves as protection for humanity and their refuge to God. Through this intertextuality, the author aims to draw the reader's attention to the implicit content that excites the reader upon encountering these titular thresholds.

Another intertextual reference appears in the title threshold of "Hayat Al-Arwah Wa Mishkat Al-Misbah" (The Life of Souls and the Lantern's Light), pointing to the significance of his saying,

﴿اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ ۚ مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ ۖ الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ ۚ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۚ نُورٌ عَلَىٰ نُورٍ ۗ يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ ۚ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ﴾ (النور: ٣٥)

where light represents the path of guidance and faith compared to those who have no path or guide, and it has been materialized to demonstrate the greatness of divine light and its impact on hearts. Undoubtedly, the author's intention in this title is to highlight the spiritual effects represented by the lights of the Ahl al-Bayt in the hearts of believers.

As for "Muhasabat Al-Nafs Al-Lawwamah Wa Tanbeeh Al-Ruh Al-Nawamah" (Self-Reckoning and Awakening the Soul), it embodies a disciplinary aspect based on refining the self and elevating it to its higher stations. Engaging with his saying, ﴿وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ﴾

(Al-Qiyamah: 2), as it represents a state in which a person regrets their sins, blaming and reproaching themselves. Therefore, the author

aimed to correct the paths of that state.

In "Al-Maqam Al-Asna Fi Tafsir Al-Asma Al-Husna" (The Finest Position in Interpreting the Beautiful Names), the author draws from the status of the beautiful names mentioned in His saying, ﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ﴾ (Al-A'raf: 180), to illustrate the positions of the majestic and beautiful names in a symbolic and linguistic vision that varies between detailed explanation and conciseness. The author resorts to another intertextuality in the title "Ratq Al-Futuq Fi Ma'rifat Al-Furuq" (Knitting the Gaps in Understanding Differences) to allude to His saying, ﴿إِنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا﴾ (Al-Anbiya: 21), where the meeting in explaining the cohesion and coherence, and then the ability to separate, appears as a manifestation of power. This is what the author aimed to achieve in explaining linguistic differences between words in precise form, indicative of demonstrating cohesion in their divergent meanings.

- **Interpretation**: This is evident in some of his directions, such as what he said about the meaning of wealth. He said that Allah Almighty has called wealth good in His saying, ﴿وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ﴾ (Al-Adiyat: 8), meaning wealth. Ibn Abbas commented on His saying, ﴿فَلَنُحْيِيَنَّهُ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ﴾ (An-Nahl: 97), saying that "good life" means contentment[1].

- **Semantic Differences**: The Sheikh discussed this, including what he mentioned about the difference between ﴿غضب﴾ (Ghadab) and ﴿غيظ﴾ (Ghayz). The former is the eruption of the soul contrary to

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(1) Majmu' al-Ghara'ib wa Mawdu' al-Ragha'ib: 8.

reason and Shariah, while the latter is the boiling of the liver's blood contrary to one's temperament. Thus, Allah is described as ﴿**غضب**﴾ (Ghadab) towards them but not described as ﴿**غيظ**﴾ (Ghayz) to exalt Him from it by nature[1]. He also differentiated between ﴿**الرسول**﴾ (Ar-Rasul) and ﴿**النبي**﴾ (An-Nabi), where the Messenger encompasses angels and humans, while the Prophet refers specifically to humans. Therefore, both terms are combined in His saying,

﴿**ومَاأَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ وَلَا نَبِيٍّ**﴾ (Al-Hajj: 52), and in His saying, ﴿**وَكَانَ رَسُولًا نَبِيًّا**﴾ (Maryam: 54)[2].

- **Epithets:** Al-Kaf'ami stated that epithets were exclusive to the Arabs and were among their glories. He mentioned in the interpretation of His saying, ﴿**فَقُولَا لَهُ قَوْلًا لَيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى**﴾ (Taha: 44), that it means using his son's name as a title. Similarly, a woman can use her son's name as an epithet, hoping he will live for him[3].

- **Silent Answers:** This is the art of convincing response when the speaker cannot answer due to overwhelming evidence and the strength of the argument. Al-Kaf'ami mentioned an example where a man prayed with a group and kept repeating, ﴿**قُلْ أَرَءَيْتَ إِنْ أَهْلَكَنِيَ اللَّهُ وَمَن مَّعِيَ**﴾ (Al-Qamar: 10), and an Arab prayed behind him, saying, ﴿**أَهْلَكَكَ اللَّهُ وَحْدَكَ**﴾ (Al-Qamar: 10)[4].

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(1) Ratq al-Futuq fi Ma'rifat al-Furuq: 52.

(2) M.N: 68.

(3) Hayat al-Arwah wa Mishkat al-Misbah: 120.

(4) M.N: 242.

- Significance of the Names of Allah:

- If names serve as linguistic symbols representing "a center for attracting a cultural idea and a means of mediation within discourses,"[1] then the names of Allah represent a pole for a space of special meanings associated with His attributes and actions. The Sheikh discussed the qualities of the Name of Essence (Allah) and emphasized its uniqueness among His other beautiful names in ten aspects: it is the most famous name of Allah, the highest in status in the Quran and in supplications, it leads all other names, it is specifically associated with the word "sincerity," it is used in oaths, it is associated with the sacred essence, it is exclusively for the true deity, it cannot be applied to anyone else literally or metaphorically [2]. (Surah Al-An'am: 91)

- For example, "القدُّوس" (Al-Quddus) purifies the inner self from impurities, humiliates the arrogant, creates the light of the heart, and provides sustenance and blessings[3].

- Style of Encouragement:

– The style of encouragement and its inherent allure are often used to persuade the recipient to share the presented point of view with the speaker's attractiveness compelling the listener to think like them[4]. Encouragement is one of the effective means of persuasion and influence. Therefore, the Sheikh compiled this in a book titled "ثواب الأعمال" (The Rewards of Deeds) where it is narrated from Imam As–

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(1) Lughat al-Khitab wa Ansaaq al-Thaqafah: 22.

(2) Al-Maqam al-Asna fi Tafsir Asma' Allah al-Husna: 25, 26.

(3) Hayat al-Arwah wa Mishkat al-Misbah: 283, 285.

(4) Al-Hujaj fi al-Tawasul: 25.

Sadiq (peace be upon him) that reciting the night prayers eliminates the sins committed during the day[1]. Also, reciting "سُبْحَانَ اللَّهِ حِينَ تُمْسُونَ" "وَحِينَ تُصْبِحُونَ" (Surah Ar–Rum: ١٧) three times in the evening wards off all its evils. These incentives for reward, whether forgiveness of sins or attainment of good evoke psychological feelings that reassure the listener upon hearing or acting upon them[2]. Therefore encouragement certainly has its appeal and is suitable for many situations and events[3].

- Semantic Plurality:

- This is a manifestation of lexical semantics in what is known as the verbal commonality, which varies between affirmation and negation, yet it remains: "a phenomenon present in the most eloquent Arabic linguistic text, namely the Quran, and it has been imposed by the laws of semantic linguistic evolution, which is why Arabs have been interested in studying it since ancient times [4]."

– This inclination is noticeable in some of his works, but it is more pronounced in his book "المقام الأسنى في تفسير الأسماء الحسنى" (The Highest Status in Explaining the Beautiful Names), such as the plurality of meanings in the concept of "المتكبر" (Al–Mutakabbir), which he explained as "the one with greatness, namely the king or what the king sees as insignificant compared to His greatness[5]." He also elaborated on "الوهّاب" (Al–Wahhab) as "the Bestower of gifts that never end,

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(1) Mukhtasar Kitab Thawab al-A'mal: 65.

(2) M.N: 141.

(3) Al-Hujaj fi al-Tawasul: 72.

(4) 'Ilm al-Dalalat al-Tatbiqi 'Ind al-Arab: 517, 518.

(5) Al-Maqam al-Asna fi Tafsir Asma' Allah al-Husna: 34.

and whoever bestows something from the worldly possessions is a giver, but not called 'الوهّاب' (Al-Wahhab). 'الوهّاب' (Al-Wahhab) is the one whose gifts flow abundantly and generously[1]." Similarly, he interpreted "اللطيف" (Al-Latif) as "the one who knows the mysteries of things and gently guides them to what benefits them without coercion or compulsion, or the kindness of Allah is facilitating success[2]." He also discussed "الصمد" (As-Samad) as "the Master to whom one turns in times of need or who remains after the annihilation of creation [3]," and "القدير" (Al-Qadir) and "القادر" (Al-Qadir) as emphasizing the power of Allah, which is incomparable and unlimited[4].

- Significance of Structures:

- One of the resources for understanding structures and their implications among the Arabs is to focus on the forms, derivations, and transformations of words, as well as their meanings[5]. Scholars of old used to pay attention to the significance of each structure and its conveyed meaning. The Sheikh believes that the connotations of "التواب" (At-Tawwab), which is an exaggeration structure, imply acceptance of repentance from His servants and facilitates their repentance. The more a servant repents, the more acceptance and re-

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(1) M.N: 36, 37.

(2) M.N: 41.

(3) Majmu' al-Ragha'ib: 193.

(4) Al-Maqam al-Asna fi Tafsir Asma' Allah al-Husna: 54. See.

also: Majmu' al-Ghara'ib wa Mawdu' al-Ragha'ib: 207.

(5) Al-Burhan fi 'Ulum al-Quran: 76.

pentance there will be from people[1]. "العلام" (Al-Alim) denotes abundance of knowledge, as He is the One who knows everything without exception[2]. Similarly, "الغياث" (Al-Ghayyath) conveys the idea of the one who frequently aids those in need[3]. For instance, "الرحمن" and "الرحيم" are names of exaggeration from "رحم" (Rahm) just as "غضبان" (Ghadban) is from "غضب" (Ghadab) and "عليم" (Aleem) is from "علم" (Ilm)[4].

   - Regarding the implication of association between words, he discusses the connotation of pairing them in expressions. For example, in the terms "القابض" (Al-Qabid) and "الباسط" (Al-Basit), he suggests linking one with the other in mention to denote capability and wisdom. When one mentions "القابض" alone without "الباسط," it implies restriction and deprivation. However, when one connects them, it indicates the combination of attributes built upon wisdom, where "القابض" and "الباسط" is the one who expands provision and determines it[5]. He also elaborates on terms like "القهار" (Al-Qahhar) and "القاهر" (Al-Qahir), which signify the one who subdues tyrants and subdues people through death. These terms are exaggerations because the Arabs constructed them by repeating the action on the doer. Hence, they would say "سآل" (Sa'al) for someone who asks frequently[6].

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(1) Majmu' al-Ragha'ib: 209.

(2) M.N: 209.

(3) M.N: 210.

(4) Majmu' al-Ghara'ib wa Mawdu' al-Ragha'ib: 204.

(5) M.N: 190.

(6) Al-Maqam al-Asna fi Tafsir Asma' Allah al-Husna: 36.

- Derivation and Meaning:

- Perhaps derivation is one of the great means in the growth of living languages and the optimal path for generating words and multiplying meanings, making the language capable of keeping pace with development, advancement, and renewal. It reveals the mentality of nations and their concepts in forming words and naming things, contributing to the understanding of the origins of words and their evolution. It also indicates the logic of language and its consistency in relating details to wholes and linking different parts to a common origin[1].

- Based on this, the Sheikh examines the word "رب" (Rabb), stating that its root meaning is nurturing, which is to gradually guide something to its perfection. Then, it was used in exaggeration to describe things like fasting and justice, and it is exclusively attributed to Allah. As for its meanings, it can denote ownership or mastery, as in "رب الضيعة" (Rabb ad-Diyah) meaning the owner of the land. It can also mean master, as in the verse "فَيَسْقِي رَبَّهُ خَمْرًا" (Surah Yusuf, 41). Additionally, it can mean the one who plans or manages, as in "الربانيون" (Ar-Rabbaniyyun), referring to scholars who manage people and educate them[2].

- Regarding "السميع" (As-Sami' - The All-Hearing), the Sheikh explains it as the one who hears secrets and whispers. It can also imply acceptance and response, as in the phrase "سمع الله لمن حمده" (Sami'a Allahu liman hamidah), meaning Allah accepted the praise of the one who

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(1) 'Ilm al-Dalalat al-Tatbiqi 'Ind al-Arab: 587, 588.

(2) Majmu' al-Ghara'ib wa Mawdu' al-Ragha'ib: 209.

praised Him[1].

- In the derivation of the meaning of "الواجد" (Al-Wajid), the Sheikh mentions several indicative meanings. It can mean rich, derived from "الجد" (al-Jud - abundance). It can also refer to abundance in wealth and capability. A man described as "واجد" can initially be wealthy but then becomes poor, or he becomes wealthy after being poor[2].

Section two: Lnguistic Cases
- Linguistic Variations:

- Linguistic variations, or "الفروق اللغوية" (al-Furuq al-Lughawi-yyah), refer to differences between words, with the root meaning indicating distinction and differentiation between two things[3]. Scholars have long been interested in this aspect of language, dedicating studies and compilations to this field. While methodologies vary among scholars in addressing the nuances of linguistic variations, the general framework remains consistent in highlighting the precision and diversity of words, which is a characteristic feature of the Arabic language.

- Traditional references haven't been overlooked in the efforts of scholars like Al-Kafa'ami, who emphasized the semantic characteristics between words in his book "رتق الفتوق في معرفة الفروق" (Rataq al-Futuq fi Ma'rifat al-Furuq) and other sources. He based his analysis on various principles, including:

(1) M.N: 190.

(2) Mu'jam Muqayyis al-Lughah: 3/493-494.

(3) Dawr al-Kalimah fi al-Lughah, Stephen Olman: 109.

- Rejection of Synonymy: Many scholars rejected the idea of synonymy, asserting the uniqueness of each word in its usage[1]. Synonymy refers to words united in meaning and interchangeable in context or those indicating the same meaning individually[2].

-Al-Kafa'ami insisted on avoiding synonymy in delineating differences between words. For instance, he differentiated between "الاثاث" (al-Athath) and "المتاع" (al-Mataa), where the former refers to household items used within the home, while the latter denotes items used for trade or commerce outside the home[3].

- He also distinguished between "الهنيء" (al-Hani') and "المريء" (al-Mari'), where the former describes food that brings pleasure in consumption, while the latter refers to food whose consequences are praised[4].

-Al-Kafa'ami approach to these linguistic variations relies on the established views of ancient scholars, aiming to elucidate their meanings while occasionally elaborating on and explaining them further.

- Dialects:

- Dialects, or "اللهجات" (al-Lahjat), refer to regional varieties of language, indicating the speech habits and customs ingrained in individuals due to their upbringing and environment.

- It is said that a person who is proficient in their dialect is adept at

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(1) Al-Taraduf fi al-Lughah: 80.

(2) Ratq al-Futuq fi Ma'rifat al-Furuq: 41.

(3) M.N: 46.

(4) Lisan al-Arab: 2/359.

expressing themselves clearly and fluently. This proficiency reflects their familiarity with the language they were raised with and have grown accustomed to[1].

Ibn Faris (d. 395 AH) said: "The differences in Arabic languages are of several types. One of them is differences in vowelization, such as saying 'نَستعين' (nasta'een) and 'نِستعين' (nista'een), with the first having a fatha on the noon and the second having a kasra[2]. Al-Farra' said: 'It is pronounced with a fatha in the language of Qais and Asad, while others pronounce it with a kasra.'" Variations in pronunciation can differ in impact and strength due to various factors. For instance, regarding the dialect of Quraysh, it was known for its eloquence, linguistic excellence, and the refinement of its language. When delegations from the Arabs visited them, they would choose the best of their speech and poetry, reflecting their eloquence and clarity of expression. This accumulation of linguistic excellence contributed to making them the most eloquent among the Arabs[3].

Al-Kafa'ami employed examples of dialectical variations in his work, such as when he referred to the tribes of Tamim and Hijaz in their use of the word "الوتر" (al-witr) with both fatha and kasra. He said: "The Hijazis pronounced it with a fatha in the singular form, while the Tamimis pronounced it with a kasra. In a hadith, it is mentioned that Allah loves al-Witr (the odd-numbered prayer), so perform it."

Furthermore, in differentiating between "الوَلاية" (al-wilayah) with a

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(1) Al-Sahibi fi Fiqh al-Lughah wa Sunan al-Arab fi Kalamiha: 48.

(2) M.N: 52.

(3) Al-Maqam al-Asna fi Tafsir Asma' Allah al-Husna: 76.

fatha and "الوَلاية" (al-wilayah) with a kasra, he explained: "Al-Wilayah with a fatha means support, while with a kasra, it means governance[1]. Some ancient scholars understood it this way, while others did not differentiate between them[2]."

It is noteworthy that some ancient scholars believed that both "الوِلايَةُ" (al-wilayah) with a kasra and "الوَلايَةُ" (al-wilayah) with a fatha have the same meaning, similar to "الوَكالَة" (al-wakalah) and "الوِكالَة" (al-wikalah), or "الوَصايَة" (al-wasayah) and "الوِصايَة" (al-wisayah), where the former refers to support and guardianship with a fatha, and the latter refers to authority and sovereignty with a kasra[3].

-The diacritical marks (harakat) play a prominent role in changing the meanings of words. There is a linguistic trend known as "al-Muthannaat" or "al-Muthalathaath" where attention is given to words that are doubled with different diacritical marks and the various meanings they convey. Before the classification within this trend, scholars of old recognized that diacritical marks are a means of distinguishing between closely related meanings and endeavored to reveal these meanings[4].

Among contemporary linguists, some have referred to this phenomenon as "Taaqub al-Musawwatat" or "al-Tahawul al-Dakhili" (internal transformation)[5].

This was evident in al-Kufi's differentiation between "كِفَّة" (kiffah)

(1) Al-Maqam al-Asna fi Tafsir Asma' Allah al-Husna: 76.

(2) Ru'uh al-Ma'ani: 15/284.

(3) Islah al-Mantiq: 37, see also: Adab al-Katib: 307.

(4) Al-Arabiyyah al-Fusha: 58.

(5) M.N: 51.

and "كُفَّة" (kuffah), where every rectangular object is called "kuffah" and every round object is called "kiffah", such as the "كِفَّة الميزان" (kif-fah al-mizaan) and "كِفَّة الحبل" (kiffah al-habl)[1].

Similarly, the distinction between "أَمَّا" (amma) and "إِمَّا" (imma) is made, where "amma" with a fatha is used for detailing sentences, and "imma" with a kasra is used for offering choices, expressing doubt, or pointing, as mentioned in some traditions[2].

He also differentiated between "البَر" (al-bar) and "البِر" (al-bir), stating that "al-bar" with a fatha on the ba is the one who shows kindness to servants by extending his kindness to all creation, while "al-bir" with a kasra on the ba denotes expansiveness, benevolence, and increase[3].

- Context:

It is everything that the word we want to understand reveals from other functions, whether they are verbal, such as words forming a connected discourse with the word we want to understand, or situational, like the circumstances and conditions surrounding the speech, and have significance in the subject[4]. Context holds great value in distinguishing between words, as demonstrated by the Sheikh's differentiation between "الريح" (ar-riyh) and "الرياح" (ar-riyah), stating that the term "الريح" only appears in the Qur'an in a negative context,

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(1) Ratq al-Futuq fi Ma'rifat al-Furuq: 95.

(2) Majmu' al-Ghara'ib wa Mawdu' al-Ragha'ib: 194, 208.

(3) M.N: 77.

(4) Durus fi 'Ilm al-Usul: 1/90.

as in the verse: "When We sent upon them the barren wind":

﴿إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ﴾ (Quran 51:41), while "الرياح" only appears in a positive context, as in the verse: "He sends the winds as bringers of good tidings يرسل الرياح مبشّرات" (Quran 7:57)[1]. Perhaps the method of comparison is used by the comparer to describe a situation that differs from another, intending to highlight the difference between them through the use of reasons by comparison. The comparer presents an example to compare it with another example in order to establish a certain truth and shed light on it, supporting what he concludes with evidence that demonstrates the validity of what he says[2].

- Narration:

As for narration, al-Kufi relied on it to elucidate the differences between words. This is evident in his differentiation between "الربانيين" (ar-rubaniyyin) and "الأحبار" (al-ahbaar). According to al-Hasan al-Basri, "الربانيين" refers to the scholars of the Gospel, while "الأحبار" refers to the scholars of the Torah. Another opinion states that it refers to all Jews[3].

- Explanation of Ambiguity in Words:

Ambiguity, according to scholars, is an important topic that does not stop at the boundaries of the word itself but extends to its meaning, morphology, contradictions, and beyond. Al-Razi stated: "When

(1) Majmu' al-Ghara'ib wa Mawdu' al-Ragha'ib: 77.

(2) Handasat al-Iqna' fi al-Ittisal al-Insani: 193.

(3) Majmu' al-Ghara'ib wa Mawdu' al-Ragha'ib: 30, 31.

it comes to the nature of ambiguity, human inability to distinguish between them led to calling anything that a person cannot discern as 'ambiguous,' attributing the name of the cause to the cause itself. Similarly, the term 'problematic' is derived from it because it perplexes, meaning it enters into the form of another, resembling and confusing it. Then, it is said that anything with ambiguity, even if its ambiguity does not stem from this aspect, is problematic. It may be said that it is what one does not know whether the truth is established or not. Judgment of its establishment is equivalent to the judgment of its non-existence in the intellect and mind, resembling it, and not distinguishing between them with a greater likelihood. Therefore, it is no wonder that what is not known is called ambiguous. This is the realization of the saying about the decisive and the ambiguous according to the original language[1]."

This topic appeared in some of his compilations when he passes over what requires explanation in his commentary. For example, concerning the names of the weapons, mounts, and belongings of the Prophet, he explained: "Among the names of the swords of the Messenger of Allah are 'al-Mukhadham,' 'ar-Rasub,' and 'Dhu al-Fiqar.' 'Al-Mukhadham' means the cutter, 'ar-Rasub' refers to the past swords, from the verb 'rasaba,' meaning the past of the sword in the scabbard, and 'Dhu al-Fiqar' refers to having small notches like a comb. Among his shields are 'al-Batra' and 'al-Kharnaq.' 'Al-Batra' means short, and 'al-Kharnaq' is a term used when the camel's flesh increases in its sides, resembling the 'Kharnaq,' which is the offspring

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(1) Mafatih al-Ghayb, al-Razi, Vol. 7, p. 138.

of the rabbit. Among his horses were those called 'al-Murtajiz,' 'Dhu al-Aqal,' 'as-Sakb,' and 'as-Sakhah.' 'Al-Murtajiz' is named for the beauty of its neighing, 'Dhu al-Aqal' is a well-known steed, 'as-Sakb' is expansive and bold, and 'as-Sakhah' is generous in its strides. He also had a mule called 'Ya'fur,' which is white with a reddish tint, and his she-camel was named 'Qaswah,' or it was said 'Adbah,' meaning that part of her ear was cut off [1]."

- Significance of Naming:

Names hold significance, as the Arabs used to choose names that carried prestige in themselves and against their adversaries, and ones that were associated with their appearance and form. Ibn Masawayh stated: "If you were to replace the name 'charcoal' with 'camphor' between you and another person, whenever charcoal is mentioned, one would imagine darkness, and what prevents him from transitioning to another name, 'white and pleasant-smelling'[2]." It is also well-known that the Arabs believed in the optimism of good names and avoided their opposites. They used to say that it is the right of a child upon his father to choose for him a noble mother, give him a good name, and teach him to read and write. The Arabs even used to avoid names derived from negative connotations[3].

One example is the symbolism of naming the Prophet Muhammad (peace be upon him) in the Quran with one hundred names, such as "the Knower" from the verse "And He taught you that which

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(1) Al-Hawamil wa al-Shawamil: 27.

(2) Lughatuna al-Jamilah: 241.

(3) Majmu' al-Ghara'ib wa Mawdu' al-Ragha'ib: 34, 36.

you knew not," "the Seal of the Prophets" from "and the Seal of the Prophets," "the Witness" from "Indeed, We have sent you as a witness," "the Follower" from "who recites to them His verses," and "the One who restrains" from "So proclaim that which you are commanded[1]."

Additionally, in the narrations, some of his names are "the Last," "the Gatherer," "the Master," "the Advisor," "the Close," "the Repeller," "the Intercessor," "the Praised," and "the Praised One." In the heavens, his names include "the Chosen," "the Approved," "the Purified," "the Selected," "the Elect," "the Purified," "the Close," "the Beloved." Among non-Muslims, he is called "the Wise" by the Romans, "the Chosen One" by the people of Egypt, "the Trustworthy" by the people of Mecca, "the Trustworthy" by the people of Medina, "the One Who is Praised" by the Arabs, and "Ahmad" by the Persians. As for his epithets (ص), they include "the Beloved of Allah," "the Servant of Allah," "the Leader of the Messengers," "the Imam of the Pious," "the Best of Creation," "the Key to Paradise," while some of his kunyas are "Abu al-Qasim," "Abu al-Tahir," "Abu al-Tayyib," "Abu al-Raihan," and "Abu al-Sibtayn[2]."

Another example of directing meaning through names is naming the resting place, as Imam al-Sadiq named it a "resting place" for the souls from the burdens of impurities and filth[3].

- Metaphorization of Terminology and Its Transformations:

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(1) M.N: 41, 45.

(2) M.N: 50.

(3) Majmu' al-Ghara'ib wa Mawdu' al-Ragha'ib: 115.

The use of terminology does not remain confined to a specific field; there is often overlap in usage, with terms transitioning from one domain to another while undergoing semantic changes. This includes grammatical terms like "nominative case," "accusative case," "genitive case," and "oblique case," each carrying its own connotations in the field of grammar. However, al-Kafi' has highlighted their usage in another context as narrated from Imam al-Sadiq (ع): "The hearts' grammatical status can be categorized into four types: nominative, accusative, genitive, and oblique. The heart is nominative when remembering Allah, accusative when content with Allah, genitive when preoccupied with other than Allah, and oblique when heedless of Allah. Do you not see that when a servant remembers Allah with reverence, every barrier between him and Allah is lifted beforehand? And when the heart submits to the decree of Allah with the condition of contentment, how the heart opens with joy, spirit, and ease? And when the heart is preoccupied with worldly matters, how do you find it when it remembers Allah thereafter, darkened and low like an abandoned, desolate house devoid of inhabitance and solace? And when it becomes negligent of Allah's remembrance, how do you see it afterwards, suspended and veiled, hardened and darker since departing from the light of reverence. The sign of the nominative case is three things: conformity, absence of contradiction, and persistence of longing. The sign of the accusative case is three things: reliance, truthfulness, and certainty. The sign of the genitive case is three things: amazement, showing off, and greed. The sign of the oblique case is three things: the loss of the sweetness of obedience, the absence of bitterness of sin, and the confusion between lawful

and unlawful knowledge[1]."

- Significance of Letters:

There is no specific significance attributed to individual letters; rather, their implications are inferred from their frequent usage in specific words and what those words signify[2]. Hassan Abbas stated: "The perception of the meanings of letters is achieved through intuition." An example of this is what al-Kafi' narrated regarding the Prophet Muhammad (peace be upon him and his progeny), that he said: "I am the one whom Allah created Adam and his progeny upon the letters of my name 'Muhammad,' with the head and face in the place of the letter 'Meem,' the two hands in the place of the letter 'Ha,' the abdomen in the place of the letter 'Meem,' and the two legs in the place of the letter 'Daal.' Hence, this name was chosen over all other names[3]." These statements vary in their implications, as letters do not have inherent meanings in linguistic studies; rather, their interpretation is subject to the reader's taste and their doctrinal and intellectual references.
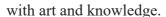
Conclusion:

- The phenomenon of diverse composition by Sheikh al-Kaf'ami represents an open space for researchers seeking knowledge in the fields of history, religion, exegesis, language, and poetry.

- The scholarly endeavors of Sheikh al-Kaf'ami during the tenth century AH mark a diligent scientific movement that enriched reality

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(1) M.N: 61.

(2) Khasais al-Huruf al-Arabiyyah wa Ma'aniha: 38.

(3) Al-Maqam al-Asna fi Tafsir Asma' Allah al-Husna: 52.

with art and knowledge.

- The emergence of the suggestive titling reflects a direct correlation with Quranic text, such as in his book "Ratq al-Futuq fi Ma'rifat al-Furuq," derived from the verse: ﴿أَنَّ السَّمَاوَاتِ وَالأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا﴾ "Indeed, the heavens and the earth were a joined entity, and We separated them" (Quran 21:30), and his book "al-Maqam al-Asna fi Sharh al-Asma al-Husna," derived from the verse:﴿وللّه الأسماء الحسنى﴾"And to Allah belong the best names" (Quran 7:180), and his book "Hayat al-Arwah fi Mishkat al-Misbah," derived from the verse:

﴿اللَّهُ نُورُ السَّمَاوَاتِ وَالأَرْضِ مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ﴾ " Allah is the Light of the heavens and the earth. The example of His light is like a niche within which is a lamp" (Quran 24:35), and his book "al-Balad al-Amin wa al-Dir' al-Hasin," derived from the verse:

﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ﴾."And [mention] when Abraham said, 'My Lord, make this city [Makkah] secure and provide its people with fruits" (Quran 2:126).

- The research has identified precise Quranic spaces in Sheikh al-Kaf'ami's research and studies, whether focusing on the beautiful names of Allah, finding semantic differences between words, interrogating the meanings of certain verses, or narrating the evidences of Quranic stories.

- The research has unveiled prominent areas of diverse linguistic issues in Sheikh al-Kaf'ami's works, such as linguistic variations, word connotations, epithets, and titles, leaving his analytical and comparative touches.

- A pattern of linguistic contexts emerges in Sheikh al-Kaf'ami's overall works through his comments, elaborations, and discussions, complementing the research and imbuing an allusion to the issues at hand.

- The linguistic trajectory in Sheikh al-Kaf'ami's opinions did not deviate from the Quranic, as the intertwining is a clear feature in most of his comments, manifested in linguistic differences, word explanations, epithets, and titles.

- The diversity of evidence in explaining the testimonies by Sheikh al-Kaf'ami ranges from the Quran, poetry, to narration, all coming within a context of proving the convincing authority for the reader.

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