

Classical Tafsir Series

Mafatih al-Ghayb

Keys to the Unseen: The Tafsir of Imam al-Razi

مفاتيح الغيب

Also known as al-Tafsir al-Kabir (The Great Commentary)

التفسير الكبير

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Surah Al-Fatihah 1:1 to 1:7 (Part 1)

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All concerns will be reviewed respectfully and in good faith.

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Preface

* * *

All praise belongs to Allah, Rabb of all the universes, and peace and blessings be upon His final Messenger Muhammad ﷺ, his noble family, his Companions, and all the pious believers of Deen e Islam.

Alhamdulillah, all praise belongs to Allah ﷻ alone, by whose boundless grace and mercy the complete English translation of all thirty two original Arabic volumes of Imam Fakhruddin al-Razi's tafseer, Mafatih al-Ghayb (meaning Keys to the Unseen), also known as al-Tafsir al-Kabir (meaning The Great Commentary), has been brought to fruition after a long period of effort and is now presented in eighty-three accessible English volumes. We thank Allah ﷻ for granting the means, the time, and the tawfiq to complete this undertaking, and we ask Him to accept this effort, forgive any shortcomings, and make it a source of benefit for the Ummah, inshaa'Allah.

Imam Fakhruddin Muhammad ibn Umar al-Razi (d. 606 AH / 1210 CE) was one of the most influential Islamic theologians, jurists, muhaqqaq, and Quranic commentators of the post-classical period. He was born in 544 AH (1149 CE) in Rayy, in what is today northern Iran, and received his earliest training from his father, the scholar Diya' al-Din Umar al-Razi, before going on to study under other prominent teachers of his time. Over the course of his life he authored more than a hundred works spanning tafseer, theology (kalam), jurisprudence (fiqh), logic, philosophy, and the natural sciences, of which Mafatih al-Ghayb has remained one of the most widely studied.

A note on the authorship of the later volumes: Imam Fakhruddin al-Razi (d. 606 AH) did not himself complete the tafseer on every surah of the Quran. Scholarly tradition records that the latter portion of the work was completed after his death by two of his successors, Qadi Shihab al-Din al-Khawli (d. 639 AH) and Najm al-Din Ahmad ibn Muhammad al-Qamuli (d. 777 AH). The arguments, terminology, and methodology of these completing scholars closely follow those of Imam al-Razi, and the work

has been received and printed as a single unified tafseer in all major scholarly editions. This translation has therefore been produced as one continuous English work, while readers should be aware of this background.

A note on this English edition's volume structure: Imam al-Razi's tafseer is traditionally bound in thirty two volumes in its Arabic printings. For this English edition, however, the work has been published in eighty-three smaller bound volumes. This decision was driven by practical print and binding considerations: a single English volume aligned to one of the original Arabic volumes would have produced a book of roughly 1,400 pages, which exceeds the page limits and handling comfort of modern print on demand publishing. Each printed volume in this edition is clearly numbered from Volume 1 to Volume 83 and is labelled on its title page with the corresponding source volume and part, so that readers may easily locate any passage relative to the original Arabic division.

The purpose of this project is not simply to provide a translation for casual reading. Rather, it is mainly intended for students, researchers, and muhaqqiqeen who wish to study and understand the meanings of the Quran according to recognised principles of tafseer. The Quran cannot be understood correctly through isolated translations, personal assumptions, or detached readings of individual ayat. Its meanings are understood through established principles, linguistic analysis, context, interconnected ayat, and careful reflection upon the speech of Allah.

For this reason, the reader is strongly advised to first study the foundational Usool e Tafseer before deeply engaging in Quranic research. Among the principles discussed throughout this work are Muhkam [المحكم], Dalalat al Nass [دلالة النص], Ahwan [أهون], Mutlaq and Muqayyad [المطلق], Aqdah fi al Nass [عقدة في النص], Haraj [الحرج], Isharat al Nass [إشارات النص], Mutashabih [المتشابه], Siyaq wa Sibaq [السياق والسباق], Muhaimin [مهيمن], Shir'atan wa Minhajā [شريعة ومنهاج], Illat wa Hikmah [العلة والحكمة], Masani [المثاني], Irja al Mushtarak min al Hadith ila al Muhkam min al Quran [إرجاع المشترك من الحديث إلى المحكم من القرآن], Mutlaq yadullu ala

al Kamil [المطابق يدل على الكامل], Mantooq and Mafhoom or Masqoot [المنطوق], Zanni [الظني], Ijtihadi [الاجتهادي], Risalat [الرسالة], and the Quranic method of explaining truths through parables and real-life examples [الأمثال القرآنية].

These principles are important tools for anyone seeking to research the Quran seriously and understand its meanings correctly. Without grounding oneself in these principles, a person may unintentionally reach interpretations disconnected from the intended meaning of revelation.

This translation aims to make the insights of this classical Quranic commentary accessible to non-Arabic readers, enabling wider participation in the study of the Quran through the established principles of Tafseer (Usool e Tafseer).

A note on terminology: some Islamic terms do not correspond precisely to their common English equivalents. For example, shaytaan (Iblis, shaytaan, satan) is described in the Quran as being from among the jinn, not a fallen angel. Readers should therefore understand such terms according to their Quranic usage and context.

A heartfelt acknowledgement goes to Mufti Kamran Shahzad, under whose guidance the depths of Tafseer e Quran were studied for more than a year. The art and application of Usool e Tafseer, including the principles outlined above, were learned in his company. To sit and learn with prestigious muhaqqaq researchers of his calibre is itself a tremendous blessing, and what is carried away from such years is something far more lasting than mere information: a love of Quranic research, and a working command of the very principles by which the Quran is properly understood. Imam Fakhruddin al-Razi was himself one of the greatest muhaqqaq researchers of his time, and the true depth of his arguments cannot be fully appreciated without some grounding in these principles. May Allah ﷻ protect all muhaqqaq researchers of our time, and may He grant abundant barakah to the truly inspiring research work they continue to undertake for the benefit of the Ummah, inshaa'Allah.

It feels fitting to share here, in Imam al-Razi's own words from elsewhere within this tafseer, his reflection on what researchers (muhaqqiqeen) perceive in the Quran. Commenting on Surah al-Baqarah 2:148, he writes:

'The sincere researchers in Quran studies [العارفون المحققون], those who deeply study the Quran and live by its principles, have discovered within these verses profound meanings and subtle secrets that the understanding of most people can rarely reach.' It is the sincere hope of this translation that every reader will, over time, develop a love for studying under such inspiring muhaqqaq researchers to continue the legacy forward, and that Allah ﷻ will protect this noble tradition of Quranic research for the generations to come, inshaa'Allah.

During the translation process, certain editorial additions were also made for the benefit of the modern reader. Since the original work was written several centuries ago, some hadith reference numbers in the author's manuscript follow a printing edition different from the editions used by today's canonical online hadith libraries. To bridge this for the reader, a Hadith References index has been added at the end of every volume, listing each hadith citation with its page number and a canonical online source (sunnah.com, dorar.net, islamweb.net, etc.) wherever the corresponding modern reference could be verified. In a small number of cases the canonical online edition uses a different number than the author's printing. Those entries are shown in the index with both numbers (the author's original number, followed by 'updated:.. ' for transparency). For the very few citations where no canonical online equivalent could be matched, the index attributes the source to Imam Fakhr al-Din al-Razi himself, preserving the citation exactly as he recorded it. Likewise, in many places Quranic verse (/ayat) numbers were added in brackets to make references easier for readers to locate and verify.

In addition, the tone and style of the English translation has been deliberately updated and simplified for modern readers. The English language itself has transformed greatly over the centuries, and classical Islamic prose can feel distant or inaccessible to today's audience. The aim throughout was to convey the meaning of the original Arabic in clear, natural English that a young student or non-specialist can follow, without compromising the substance of the author's arguments or the integrity of

the references. Where a choice had to be made between literal academic phrasing and modern readability, readability was generally preferred.

Despite our best efforts, however, some shortcomings in tone, phrasing, precision, or interpretation may remain across such a vast corpus. We ask Allah ﷻ to forgive any such shortcomings on our part, and we kindly request our readers to pardon any errors. If the reader notices any correction or issue, they are warmly invited to write to us through QuranOfficial.com so that future editions may be corrected and improved, inshaa'Allah.

This English translation and arrangement has been undertaken by Sikander Sultan, FCA, as part of a wider initiative carried out with a small team. The aim of this wider initiative is to translate Quranic works and resources into more than 650 major world languages, and to make them freely accessible online through platforms such as Quran.com and QuranOfficial.com, so that the wider Ummah may benefit from these works without financial barriers. We humbly ask every reader to remember this initiative in their duas, that Allah ﷻ may grant it tawfiq, sincerity, and completion. Those who wish to contribute, assist, or participate in this wider initiative are warmly welcome to contact us through QuranOfficial.com or LinkedIn.com, inshaa'Allah.

We humbly request the readers to remember us in their duas, along with all those involved in these efforts. In a world increasingly filled with fasad, oppression, injustice, and suffering, we pray that Allah ﷻ grants relief, protection, and ease to all innocent people who are suffering across the world. May Allah ﷻ remove hardship, fear, corruption, and zulm [ظلم] from humanity, and may He send His divine help, mercy, guidance, and tranquillity upon the oppressed and vulnerable.

Finally, we ask Allah ﷻ to accept this effort, grant sincerity, protection, and completion to our future Quranic projects and research, and make these works a means of spreading beneficial knowledge and a deeper understanding of His Book among humanity, Ameen.

Original Arabic work authored by Imam Fakhr al-Din al-Razi (d. 606 AH /
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Part One (Source Volume 1)

[الجزء الأول]

* * *

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ الَّذِي وَفَّقَنَا لِأَدَاءِ أَفْضَلِ الطَّاعَاتِ، وَوَفَّقَنَا عَلَى كَيْفِيَّةِ
اِكْتِسَابِ أَكْمَلِ السَّعَادَاتِ، وَهَدَانَا إِلَى قَوْلِنَا: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ كُلِّ
الْمَعَاصِي وَالْمُنْكَرَاتِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ نَشْرَعُ فِي أَدَاءِ كُلِّ الْخَيْرَاتِ وَالْمَأْمُورَاتِ الْحَمْدُ لِلَّهِ
الَّذِي لَهُ مَا فِي السَّمَوَاتِ رَبِّ الْعَالَمِينَ بِحَسَبِ كُلِّ الذَّوَاتِ وَالصِّفَاتِ الرَّحْمَنِ الرَّحِيمِ عَلَى
أَصْحَابِ الْحَاجَاتِ وَأَرْبَابِ الضَّرُورَاتِ مَالِكِ يَوْمِ الدِّينِ فِي إِصْبَالِ الْأَبْرَارِ إِلَى الدَّرَجَاتِ،
وَادْخَالِ الْفُجَّارِ فِي الدَّرَكَاتِ إِلَيْكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ فِي الْقِيَامِ أَدَاءِ جُمْلَةِ التَّكْلِيفَاتِ، أَهْدِنَا
الصِّرَاطَ الْمُسْتَقِيمَ بِحَسَبِ كُلِّ أَنْوَاعِ الْهِدَايَاتِ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ فِي كُلِّ الْخَالَاتِ
وَالْمَقَامَاتِ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ مِنْ أَهْلِ الْجَهْلَاتِ وَالضَّلَالَاتِ.

All praises and thanks belong to Allah, who has enabled us to perform the finest acts of worship and shown us how to attain the highest forms of happiness [i.e. Allah's pleasure to attain Jannah]. He guided us to say: "I seek refuge in Allah from shaytaan, the accursed [Jinn]" [أعوذ بالله من الشيطان]

المعاصي [seeking protection from every kind of sin and evil deed [الرجيم والمنكرات].

"In the name of Allah, the Most Gracious [towards all of His creations], the Most Merciful [especially kind towards His faithful believers] [بسم الله]

[الرحمن الرحيم],

[We say Bismillah before] we begin any of the good deeds and [before we start to do] anything [which Allah has] commanded us to do [الخيرات]

[والأمورات]. All praises and thanks belong to Allah [الحمد لله], who owns

everything in the skies and the planets, the Lord [رَبِّ] of all the universes [رب العالمين], in every way those things [how His marvelous creations] exist and every quality they have [الذوات والصفات].

[Indeed, Allah is] The Most Kind [towards all of His creations], the Most Merciful [especially towards all of His faithful believers] [الرحمن الرحيم] those who seek His help and those in desperate situations [who call upon Allah for help] [أصحاب الحاجات وأرباب الضرورات].

[Allah alone is] The Master of the Day of Judgement [مالك يوم الدين], who raises good people to the high ranks [الدرجات] [in Jannah] and sends bad people to the lowest depths [الدركات] [in the Hellfire].

[O Allah] We worship only You and ask only You for help [إياك نعبد وإياك] [جملة التكليفات] in carrying out all the obligations placed upon us [نستعين].

"Guide us [in doing the good actions] to [stay on] the straight path [towards Jannah]" [اهدنا الصراط المستقيم]

[Guide us] through every kind of guidance [أنواع الهدايات].

[Guide us to] the path of those whom You have blessed [صراط الذين أنعمت] [reaching to Jannah], in every situation and stage of life [الحالات والمقامات] [عليهم]

[Protect us and do] not [let us go towards] the path of those whom You are angry with or those who have gone astray [غير المغضوب عليهم ولا الضالين] from among the people of ignorance and misguidance [أهل الجهالات والضلالات].

Surah 1: al-Fatiha

* * *

Part One (Source Volume 1)

Ayahs 1-7

وَالصَّلَاةُ عَلَى مُحَمَّدٍ الْمُؤَيَّدِ بِأَفْضَلِ الْمُعْجَزَاتِ وَالْآيَاتِ، وَعَلَى آلِهِ وَصَحْبِهِ بِحَسَبِ تَعَاقُبِ الْآيَاتِ
وَسَلَامٍ تَسْلِيمًا. أَمَّا بَعْدُ: فَهَذَا كِتَابٌ مُشْتَمِلٌ عَلَى شَرْحِ بَعْضِ مَا رَزَقَنَا اللَّهُ تَعَالَى مِنْ عُلُومِ سُورَةِ
الْفَاتِحَةِ، وَنَسْأَلُ اللَّهَ الْعَظِيمَ أَنْ يُوَفِّقَنَا لِإِتْمَامِهِ، وَأَنْ يَجْعَلَنَا فِي الدَّارَيْنِ أَهْلًا لِإِكْرَامِهِ وَإِنْعَامِهِ،
إِنَّهُ خَيْرُ مُوَفِّقٍ وَمُعِينٍ، وَيُاسِعَافِ الطَّالِبِينَ قَبْلُ، وَهَذَا الْكِتَابُ مَرْتَبٌ عَلَى مُقَدِّمَةٍ وَكِتَبَ.
[سورة الفاتحة ﴿١﴾: الآيات ١ الى ٧] بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾ الْحَمْدُ
لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾ الرَّحْمَنِ الرَّحِيمِ ﴿٣﴾ مَالِكِ يَوْمِ الدِّينِ ﴿٤﴾ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ
﴿٥﴾ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا
الضَّالِّينَ ﴿٧﴾ مُقَدِّمَةٌ وَفِيهَا فُصُولٌ:

And blessings be upon Muhammad ﷺ, who was supported by the best miracles and signs [المؤيد بأفضل المعجزات والآيات], and upon his family and companions as days and nights follow each other, and may He (Allah) grant them perfect peace. To continue [أما بعد]: This is a book that explains some of the knowledge Allah the Exalted has given us about Surah Al-Fatihah [سورة الفاتحة]. We ask Allah the Almighty to help us finish it and to make us worthy of His honour and blessings in this life and the next. Indeed, He is the best helper and supporter, and He is most able to grant the requests of those who seek Him. This book is arranged with an introduction [مقدمة] and several sections. Surah Al-Fatihah (1): Verses 1 to 7 In the name of Allah, the Most Gracious, the Most Merciful [بسم الله]

الحمد [(1) All praise belongs to Allah, Lord (رَبِّ) of the Worlds [الرحمن الرحيم
 (2) The Most Gracious, the Most Merciful [(3) الله رب العالمين
 Master of the Day of Judgement [(4) مالك يوم الدين
 and You alone we ask for help [(5) إياك نعبد وإياك نستعين
 straight path [(6) الهدى الصراط المستقيم
 not of those who have earned Your anger, nor of those who went astray
 [صراط الذين أنعمت عليهم غير المغضوب عليهم ولا الضالين]. Introduction [مقدمة] and
 it contains chapters [فصول]:

الفصل الأول في التنبيه على علوم هذه السورة على سبيل الإجمال علوم الفاتحة أعلم أنه مرَّ
 على لساني في بعض الأوقات أن هذه السورة الكريمة يمكن أن يستنبط من فوائدها ونفائسها
 عشرة آلاف مسألة، فاستبعد هذا بعض الحساد، وقوم من أهل الجهل والغى والعناد، وحملوا
 ذلك على ما ألفوه من أنفسهم من التعلقات الفارغة عن المعاني، والكلمات الخالية عن تحقيق
 المعاني والمباني، فلما شرعت في تصنيف هذا الكتاب، قدّمت هذه المقدمة لتبصير كالتنبيه
 على أن ما ذكرناه أمرٌ ممكن الحصول، قريب الوصول، فنقول وبالله التوفيق:

The First Chapter: An Overview of the Knowledge in this Surah [الفصل

The Knowledge in Al- [الاول في التنبيه على علوم هذه السورة على سبيل الاجمال

Fatihah [علوم الفاتحة] You should know that I have said sometimes that it is
 possible to get ten thousand points from the benefits and valuable ideas in
 this important Surah. Some jealous people, and a group of ignorant,
 misguided, and stubborn people, thought this was impossible. They judged
 it based on their own habits of making empty connections that had no real
 meaning, and using words that did not fully explain their main ideas and
 structures [تحقيق المعاني والمباني]. So, when I started writing this book, I
 included this introduction to show that what I said is in fact possible to
 achieve and easy to understand. And so we say, with Allah's help, success is
 found:

Commentary on Seeking Refuge (al-Isti'adha)

[تفسير الاستعاذة]

* * *

[تفسير الاستعاذة] إِنْ قَوْلَنَا: (أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ) لَا شَكَّ أَنَّ الْمُرَادَ مِنْهُ
الِاسْتِعَاذَةُ بِاللَّهِ مِنْ جَمِيعِ الْمَنْهَيَّاتِ وَالْمَحْظُورَاتِ، وَلَا شَكَّ أَنَّ الْمَنْهَيَّاتِ إِمَّا أَنْ تَكُونَ مِنْ
بَابِ/ الإِعْتِقَادَاتِ، أَوْ مِنْ بَابِ أَعْمَالِ الْجَوَارِحِ، أَمَّا الإِعْتِقَادَاتُ فَقَدْ جَاءَ فِي الْخَبَرِ الْمَشْهُورِ
قَوْلُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «سَتَفْتَرِقُ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً: كُلُّهُمْ فِي النَّارِ إِلَّا فِرْقَةً
وَاحِدَةً» وَهَذَا يَدُلُّ عَلَى أَنَّ الْإِثْنَيْنِ وَالسَّبْعِينَ مَوْصُوفُونَ بِالْعَقَائِدِ الْفَاسِدَةِ، وَالْمَذَاهِبِ الْبَاطِلَةِ،
ثُمَّ إِنَّ ضَلَالَ كُلِّ وَاحِدَةٍ مِنْ أُولَئِكَ الْفِرَقِ غَيْرُ مُخْتَصٍّ بِمَسْأَلَةٍ وَاحِدَةٍ، بَلْ هُوَ حَاصِلٌ فِي
مَسَائِلَ كَثِيرَةٍ مِنَ الْمُبَاحِثِ الْمُتَعَلِّقَةِ بِذَاتِ اللَّهِ تَعَالَى، وَبِصِفَاتِهِ، وَبِأَحْكَامِهِ، وَبِأَفْعَالِهِ،
وَبِأَسْمَائِهِ، وَبِمَسَائِلِ الْجَبْرِ، وَالْقَدَرِ، وَالتَّعْدِيلِ، وَالتَّجْوِيزِ، وَالثَّوَابِ، وَالْمَعَادِ، وَالْوَعْدِ، وَالْوَعْدِ،
وَالْأَسْمَاءِ، وَالْأَحْكَامِ، وَالْإِمَامَةِ، فَإِذَا وَزَعْنَا عِدَدَ الْفِرَقِ الضَّالَّةِ وَهُوَ الْإِثْنَانِ وَالسَّبْعُونَ عَلَى
هَذِهِ الْمَسَائِلِ الْكَثِيرَةِ بَلَغَ الْعَدَدُ الْحَاصِلُ مَبْلَغًا عَظِيمًا، وَكُلُّ ذَلِكَ أَنْوَاعُ الضَّلَالَاتِ الْحَاصِلَةِ
فِي فِرْقِ الْأُمَّةِ، وَأَيْضًا فَمِنْ الْمَشْهُورِ أَنَّ فِرْقَ الضَّلَالَاتِ مِنَ الْخَارِجِينَ عَنْ هَذِهِ الْأُمَّةِ يَقْرَبُونَ
مِنْ سَعِيمَاتِهِ، فَإِذَا ضُمَّتْ أَنْوَاعُ ضَلَالَاتِهِمْ إِلَى أَنْوَاعِ الضَّلَالَاتِ الْمَوْجُودَةِ فِي فِرْقِ الْأُمَّةِ فِي
جَمِيعِ الْمَسَائِلِ الْعَقْلِيَّةِ الْمُتَعَلِّقَةِ بِالْإِلْهِيَّاتِ، وَالْمُتَعَلِّقَةِ بِأَحْكَامِ الذَّوَاتِ وَالصِّفَاتِ بَلَغَ الْمَجْمُوعُ
مَبْلَغًا عَظِيمًا فِي الْعَدَدِ، وَلَا شَكَّ أَنَّ قَوْلَنَا (أَعُوذُ بِاللَّهِ) يَتَنَاوَلُ الْإِسْتِعَاذَةَ مِنْ جَمِيعِ تِلْكَ
الْأَنْوَاعِ، وَالِاسْتِعَاذَةُ مِنَ الشَّيْءِ لَا تُمْكِنُ إِلَّا بَعْدَ مَعْرِفَةِ الْمُسْتَعَاذِ مِنْهُ، وَإِلَّا بَعْدَ مَعْرِفَةٍ كَوْنِ
ذَلِكَ الشَّيْءِ بَاطِلًا وَقَبِيحًا، فَظَهَرَ بِهَذَا الطَّرِيقِ أَنَّ قَوْلَنَا: (أَعُوذُ بِاللَّهِ) مُشْتَمِلٌ عَلَى الْأُلُوفِ مِنْ
الْمَسَائِلِ الْحَقِيقِيَّةِ الْيَقِينِيَّةِ، وَأَمَّا الْأَعْمَالُ الْبَاطِلَةُ فَفِي عِبَارَةٍ عَنْ كُلِّ مَا وَرَدَ النَّبِيُّ عَنْهُ إِمَّا فِي
الْقُرْآنِ، أَوْ فِي الْأَخْبَارِ الْمُتَوَاتِرَةِ، أَوْ فِي أَخْبَارِ الْآحَادِ، أَوْ فِي إِجْمَاعِ الْأُمَّةِ، أَوْ فِي الْقِيَاسَاتِ
الصَّحِيحَةِ، وَلَا شَكَّ أَنَّ تِلْكَ الْمَنْهَيَّاتِ تَزِيدُ عَلَى الْأُلُوفِ، وَقَوْلَنَا (أَعُوذُ بِاللَّهِ) مُتَنَاوَلٌ لِجَمِيعِهَا

وَجُمَلَتَهَا، فَتَبَّتْ بِهَذَا الطَّرِيقِ أَنَّ قَوْلَنَا (أَعُوذُ بِاللَّهِ) مُشْتَمِلٌ عَلَى عَشْرَةِ آلَافٍ مَسْأَلَةٍ أَوْ أَزِيدَ أَوْ
أَقَلَّ مِنَ الْمَسَائِلِ الْمَهْمَةِ الْمَعْتَبَرَةِ.

Our saying, “I seek refuge in Allah from the accursed shaytaan” [أعوذ بالله] , there is no doubt that what is intended by it is seeking refuge in Allah from all prohibited and forbidden things [المنهيات والمحظورات]. And there is no doubt that the prohibited things [المنهيات] are either of the category of beliefs [الاعتقادات] or of the category of the deeds of the limbs [أعمال الجوارح]. As for beliefs, it has come in the famous report [الخبير المشهور], the saying of the Prophet ﷺ: “My Ummah will split into seventy-three sects: all of them in the Fire except one sect” [ستفترق أمتي على ثلاث وسبعين] . This shows that the seventy-two groups [فرقة: كلهم في النار إلا فرقة واحدة] all hold wrong beliefs [العقائد الفاسدة] and false ideas [المذاهب الباطلة]. What is more, each of these groups [فرقة] is not just wrong about one thing, they go astray on many different topics. These topics include who Allah is, what he is like, what He decides, what He does, and what he is called. They also get things wrong about whether everything is already decided for us [التعديل], whether Allah is fair or can do whatever He wants [الجبر والقدر], what happens when we are rewarded [الثواب], what happens after we die [المعاد], His promises and warnings [الوعد والوعيد], the names and rules He gives [الاسماء والاحكام], and who should lead the Muslims [الامامة]. If you take the seventy-two misguided groups [فرقة] and spread them out over all these different issues, the number of wrong ideas you ultimately have is huge. All of these are the kinds of mistakes that the groups [فرقة] in the Muslim community [الامة] have made. On top of that, everyone knows that the groups [فرقة] outside of the Muslim community [الامة] who've gone astray number nearly seven hundred. If you add up all the wrong ideas

from those groups with all the wrong ideas from the groups inside the Muslim community [الامة], covering all the big questions about Allah, His nature, and His rules, the total number of mistakes becomes massive. There is no question that when we say, I seek refuge in Allah, [أعوذ بالله], we are asking for protection from all of those wrong ideas. But you cannot meaningfully ask for protection from something unless you first know what it is you are trying to avoid. [Hadith references: Sunan Abi Dawud 4597]; [Sunan al-Tirmidhi 2640]

We seek protection from the one we seek refuge from [المستعاذ منه] only after we know that something is wrong and disgusting. This shows that when we say "I seek refuge in Allah" [أعوذ بالله], we are in fact covering thousands of true and certain facts. False actions are anything that has been forbidden, whether in the Quran, in well-known reports [الأخبار المتواترة], in single reports [أخبار الآحاد], in the agreement of the Muslim community [إجماع الأمة], or through proper legal reasoning [القياسات الصحيحة]. There is no question that these forbidden things [المنهيات] number in the thousands, and saying "I seek refuge in Allah" [أعوذ بالله] includes all of them. So, this proves that when we say "I seek refuge in Allah" [أعوذ بالله], we are discussing at least ten thousand important issues, or maybe even more or fewer.

[سورة الفاتحة]

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[سورة الفاتحة ﴿١﴾: الآيات ١ إلى ٧]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾

الرَّحْمَنِ الرَّحِيمِ ﴿٣﴾

مَالِكِ يَوْمِ الدِّينِ ﴿٤﴾

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾

Surah Al-Fatihah [سورة الفاتحة] is the opening chapter of the Quran. It is the first surah [سورة] you read in every prayer, and it is made up of seven verses. Muslims believe it is a summary of the whole Quran's message. The surah [سورة] starts with praising Allah [الله], the Lord [رَبِّ] of all worlds, and ends with asking for guidance on the straight path. It is called "Al-Fatihah" [الفاتحة] because it opens the Quran and opens the door to understanding it. Without it, your prayer is not valid.

Commentary on the Bismillah

[تفسير البسملة]

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[تفسير البسملة]: وَأَمَّا قَوْلُهُ جَلَّ جَلَالُهُ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَفِيهِ نَوَعَانِ مِنَ الْبَحْثِ: النَّوعُ الْأَوَّلُ: قَدْ اشْتَهَرَ عِنْدَ الْعُلَمَاءِ أَنَّ لِلَّهِ تَعَالَى أَلْفًا وَوَاحِدًا مِنَ الْأَسْمَاءِ الْمُقَدَّسَةِ الْمُطَهَّرَةِ، وَهِيَ مَوْجُودَةٌ فِي الْكِتَابِ وَالسُّنَّةِ وَلَا شَكَّ أَنَّ الْبَحْثَ عَنْ كُلِّ وَاحِدٍ مِنْ تِلْكَ الْأَسْمَاءِ مَسْأَلَةٌ شَرِيفَةٌ عَالِيَةٌ، وَأَيْضًا فَالْعِلْمُ بِالْإِسْمِ لَا يَحْصُلُ إِلَّا إِذَا كَانَ مَسْبُوقًا بِالْعِلْمِ بِالمُسَمَّى، وَفِي الْبَحْثِ عَنْ ثُبُوتِ تِلْكَ الْمُسَمَّيَاتِ، وَعَنِ الدَّلَائِلِ الدَّالَّةِ عَلَى ثُبُوتِهَا، وَعَنْ أَجْوِبَةِ الشُّبُهَاتِ الَّتِي تُذَكِّرُنِي نَفِيهَا مَسَائِلُ كَثِيرَةٌ، وَمَجْمُوعُهَا يَزِيدُ عَلَى الْأُلُوفِ،

First: Scholars agree that Allah has 1,001 special names [الاسم], all found in the Quran and the teachings of the Prophet ﷺ. Studying each of these names [الاسم] is important and meaningful. But you cannot fully understand a name [الاسم] unless you first understand the thing it refers to named [المسمى]. When you dig into what these things [المسمى] in fact are, the evidence that proves they exist, and how to answer doubts [الشبهات] people raise to deny them, you ultimately have thousands of questions.

النَّوعُ الثَّانِي: مِنْ مَبَاحِثِ هَذِهِ الْآيَةِ: أَنَّ الْبَاءَ فِي قَوْلِهِ بِسْمِ اللَّهِ بَاءُ الْإِلْصَاقِ، وَهِيَ مُتَعَلِّقَةٌ بِفِعْلِي، وَالتَّقْدِيرُ: بِاسْمِ اللَّهِ أَشْرَعُ فِي آدَاءِ الطَّاعَاتِ، وَهَذَا الْمَعْنَى لَا يَصِيرُ مُلَحَّصًا مَعْلُومًا إِلَّا بَعْدَ الْوُقُوفِ عَلَى أَقْسَامِ الطَّاعَاتِ، وَهِيَ الْعَقَائِدُ الْحَقَّةُ وَالْأَعْمَالُ الصَّافِيَةُ مَعَ الدَّلَائِلِ وَالْبَيِّنَاتِ، وَمَعَ الْأَجْوِبَةِ عَنِ الشُّبُهَاتِ، وَهَذَا الْمَجْمُوعُ رُبَّمَا زَادَ عَلَى عَشْرَةِ آلَافٍ مَسْأَلَةٍ.

The Second Type [النوع الثاني] from the discussions of this verse [الآية]: The Ba in His statement, "Bismillah" [بِسْمِ اللَّهِ], is the Ba of attachment [باء]

الْإِلْصَاقِ], and it is connected to a verb. The implicit meaning is: "In the name of Allah, I commence the performance of acts of worship [أَدَاءُ] الطَّاعَاتِ." This meaning does not become summarised and understood except after grasping the categories of acts of worship, which are the true beliefs [الْعَقَائِدُ الْحَقَّةُ] and pure deeds [الْأَعْمَالُ الصَّافِيَةُ], together with the proofs and clear evidences [الدَّلَائِلُ وَالْبَيِّنَاتِ], and together with the answers to objections [الْأَجْوِبَةُ عَنِ الشُّبُهَاتِ]. And this total may exceed ten thousand issues [عَشْرَةَ آلَافٍ مَسْأَلَةٍ].

وَمِنَ اللَّطَائِفِ أَنَّ قَوْلَهُ (أَعُوذُ بِاللَّهِ) إِشَارَةٌ إِلَى نَفْيِ مَا لَا يَنْبَغِي مِنَ الْعَقَائِدِ وَالْأَعْمَالِ، وَقَوْلُهُ بِسْمِ اللَّهِ إِشَارَةٌ إِلَى مَا يَنْبَغِي مِنَ الْإِعْتِقَادَاتِ وَالْعَمَلِيَّاتِ، فَقَوْلُهُ بِسْمِ اللَّهِ لَا يَصِيرُ مَعْلُومًا إِلَّا بَعْدَ الْوُقُوفِ عَلَى جَمِيعِ الْعَقَائِدِ الْحَقَّةِ، وَالْأَعْمَالِ الصَّافِيَةِ، وَهَذَا هُوَ التَّرْتِيبُ الَّذِي يَشْهَدُ بِصِحَّتِهِ الْعَقْلُ الصَّحِيحُ، وَالْحَقُّ الصَّرِيحُ. [نعم الله تعالى التي لا تحصى]: أَمَّا قَوْلُهُ جَلَّ جَلَالُهُ الْحَمْدُ لِلَّهِ فَاعْلَمْ أَنَّ الْحَمْدَ إِنَّمَا يَكُونُ حَمْدًا عَلَى النِّعْمَةِ، وَالْحَمْدُ عَلَى النِّعْمَةِ لَا يُمْكِنُ إِلَّا بَعْدَ مَعْرِفَةِ تِلْكَ النِّعْمَةِ، لَكِنَّ أَقْسَامَ نِعَمِ اللَّهِ خَارِجَةٌ عَنِ التَّحْدِيدِ وَالْإِحْصَاءِ، كَمَا قَالَ تَعَالَى: وَإِنْ تَدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا [إِبْرَاهِيمَ: ٣٤]

One of the interesting points [اللطائف] is that saying "I seek refuge in Allah" [أَعُوذُ بِاللَّهِ] means rejecting wrong beliefs and actions. And saying "In the name of Allah" [بِسْمِ اللَّهِ] means accepting the right beliefs and actions. So, "In the name of Allah" [بِسْمِ اللَّهِ] can only be properly understood after you know all the correct beliefs and pure actions. This order is confirmed by sound reasoning [العقل الصحيح] and clear truth [الحق الصريح]. Regarding the countless blessings of Allah the Almighty [نعم الله تعالى التي لا تحصى]: As for His statement, "All praise is for Allah" [الحمد لله], you should know that praise is only given for a blessing. And you cannot praise someone for a blessing unless you first know what that blessing is. However, the types of

Allah's blessings are impossible to define or count, as He said: "And if you were to count the blessings of Allah, you could not enumerate them"

[Surah Ibrahim (14:34)] [وإن تعدوا نعمة الله لا تحصوها]

وَلَنَتَكَلَّمُ فِي مِثَالٍ وَاحِدٍ، وَهُوَ أَنَّ الْعَاقِلَ يَجِبُ أَنْ يَعْتَبِرَ ذَاتَهُ، وَذَلِكَ لِأَنَّهُ مُؤَلَّفٌ مِنْ نَفْسٍ وَبَدَنِ، وَلَا شَكَّ أَنَّ أَدَوْنَ الْجُزْئَيْنِ وَأَقْلَهُمَا فَضِيلَةً وَمَنْفَعَةً هُوَ الْبَدَنُ، ثُمَّ إِنَّ أَصْحَابَ التَّشْرِيحِ وَجَدُوا قَرِيبًا مِنْ خَمْسَةِ آلَافٍ نَوْعٍ مِنَ الْمَنَافِعِ وَالْمَصَالِحِ الَّتِي دَبَّرَهَا اللَّهُ عَزَّ وَجَلَّ بِحِكْمَتِهِ فِي تَخْلِيقِ بَدَنِ الْإِنْسَانِ، ثُمَّ إِنَّ مَنْ وَقَفَ عَلَى هَذِهِ الْأَصْنَافِ الْمَذْكُورَةِ فِي «كُتُبِ التَّشْرِيحِ» عَرَفَ أَنَّ نِسْبَةَ هَذَا الْقَدْرِ الْمَعْلُومِ الْمَذْكُورِ إِلَى مَا لَمْ يَعْلَمْ وَمَا لَمْ يُدْرِكْ كَالْقَطْرَةِ فِي الْبَحْرِ الْمُحِيطِ، وَعِنْدَ هَذَا يَظْهَرُ أَنَّ مَعْرِفَةَ أَقْسَامِ حِكْمَةِ الرَّحْمَنِ فِي خَلْقِ الْإِنْسَانِ تَشْتَمِلُ عَلَى عَشْرَةِ آلَافٍ مَسْأَلَةٍ أَوْ أَكْثَرَ، ثُمَّ إِذَا ضُمَّتْ إِلَى هَذِهِ الْجُمْلَةِ آثَارُ حِكْمِ اللَّهِ تَعَالَى فِي تَخْلِيقِ الْعَرْشِ وَالْكُرْسِيِّ وَأَطْبَاقِ السَّمَوَاتِ، وَأَجْرَامِ النُّجُومِ مِنَ الثَّوَابِتِ وَالسَّيَّارَاتِ، وَتَخْصِصِ كُلِّ وَاحِدٍ مِنْهَا بِقَدْرِ مَخْصُوصٍ وَلَوْ أَنَّ مَخْصُوصٍ وَغَيْرِ مَخْصُوصٍ، ثُمَّ يَضُمُّ إِلَيْهَا آثَارُ حِكْمِ اللَّهِ تَعَالَى فِي تَخْلِيقِ الْأُمَمَاتِ وَالْمَوْلِدَاتِ مِنَ الْجَمَادَاتِ وَالنَّبَاتَاتِ وَالْحَيَوَانَاتِ وَأَصْنَافِ أَقْسَامِهَا وَأَحْوَالِهَا عِلْمٌ أَنَّ هَذَا الْمَجْمُوعَ مُشْتَمِلٌ عَلَى أَلْفِ أَلْفٍ مَسْأَلَةٍ أَوْ أَكْثَرَ أَوْ أَقَلَّ، ثُمَّ إِنَّهُ تَعَالَى نَبَهُ عَلَى أَنَّ أَكْثَرَهَا مَخْلُوقٌ لِمَنْفَعَةِ الْإِنْسَانِ، كَمَا قَالَ تَعَالَى: وَخَرَّ لَكُمْ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ [الْجَانِيَةِ: ١٣] وَحِينَئِذٍ يَظْهَرُ أَنَّ قَوْلَهُ جَلَّ جَلَالُهُ: الْحَمْدُ لِلَّهِ مُشْتَمِلٌ عَلَى أَلْفِ أَلْفِ مَسْأَلَةٍ، أَوْ أَكْثَرَ أَوْ أَقَلَّ.

let us look at one example: a smart person should think about themselves. This is because a person is made up of a soul and a body, and there is no doubt that the body is the less important of the two parts, with the least good and benefit. Also, experts in anatomy [اصحاب التشريح] have found almost five thousand kinds of benefits and good things that Allah Almighty and Majestic, wisely planned when He created the human body. Anyone who looks at these categories mentioned in the "Books of Anatomy" [كتب التشريح] will understand that the amount we know and have written down is like a single drop in a huge ocean compared to what

we do not know and have not mentioned. At this point, it becomes clear that understanding the different parts of the Most Gracious's [حكمة الرحمن] wisdom in creating humans covers ten thousand topics or more. Then, if you add to this the signs of Allah the Exalted's wisdom in creating the Throne [العرش], the Kursi [الكرسی], the layers of the heavens [أطباق السماوات], and the huge bright objects like the fixed stars [الثوابت] and the planets [السيارات], and how He gave each of them a specific size and a specific or non-specific colour, and then you add the signs of Allah the Exalted's wisdom in creating the primary elements [الامهات]..and the created things [المولدات] from minerals, plants, and animals, along with their different types and states, it is known that this whole collection includes a million topics, or maybe more or less. Then, Allah, the Exalted, pointed out that most of these were created for the benefit of humans, as He, the Exalted, said: "And He has subjected to you whatever is in the heavens and whatever is on the earth" [وسخر لكم ما في السماوات وما في الارض] Surah Al-Jathiyah (45:13). At this point, it becomes clear that His statement, may His glory be magnified: "All praise belongs to Allah" [الحمد لله] covers a million topics, or maybe more or less.

Types of the Universe and the Possibility of Other Worlds Existing

[أنواع العالم وإمكان وجود عوالم أخرى]

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وَأَمَّا قَوْلُهُ جَلَّ جَلَالُهُ: رَبِّ الْعَالَمِينَ فَاعْلَمْ أَنَّ قَوْلَهُ: رَبِّ مُضَافٌ وَقَوْلُهُ: الْعَالَمِينَ مُضَافٌ إِلَيْهِ، وَاضْطَافَةُ الشَّيْءِ إِلَى الشَّيْءِ تَمْتَنِعُ مَعْرِفَتُهَا إِلَّا بَعْدَ حُصُولِ الْعِلْمِ بِالْمُتَضَافِينَ، فَمِنْ الْمَحَالِ حُصُولُ الْعِلْمِ بِكَوْنِهِ تَعَالَى رَبًّا لِلْعَالَمِينَ إِلَّا بَعْدَ مَعْرِفَةِ رَبِّهِ وَالْعَالَمِينَ، ثُمَّ إِنَّ الْعَالَمِينَ عِبَارَةٌ عَنْ كُلِّ مَوْجُودٍ سِوَى اللَّهِ تَعَالَى، وَهِيَ عَلَى ثَلَاثَةِ أَقْسَامٍ: الْمُتَحِيزَاتُ، وَالْمُفَارِقَاتُ، وَالصِّفَاتُ. وَأَمَّا الْمُتَحِيزَاتُ فَهِيَ إِمَّا بِسَائِطٍ أَوْ مَرَكَبَاتٍ، أَوْ الْبَسَائِطُ فَهِيَ الْأَفْلَاقُ وَالْكَوَاكِبُ وَالْأَمْهَاتُ، وَأَمَّا الْمَرَكَبَاتُ فَهِيَ الْمَوَالِيدُ الثَّلَاثَةُ، وَاعْلَمْ أَنَّهُ لَمْ يَقُمْ دَلِيلٌ عَلَى أَنَّهُ لَا جِسْمٌ إِلَّا هَذِهِ الْأَقْسَامُ الثَّلَاثَةُ، وَذَلِكَ لِأَنَّهُ ثَبَتَ بِالِدَّلِيلِ أَنَّهُ حَصَلَ خَارِجَ الْعَالَمِ خَلَاءً لَا نِهَايَةَ لَهُ، وَثَبَتَ بِالِدَّلِيلِ أَنَّهُ تَعَالَى قَادِرٌ عَلَى جَمِيعِ الْمُمْكِنَاتِ، فَهُوَ تَعَالَى قَادِرٌ عَلَى أَنْ يَخْلُقَ أَلْفَ أَلْفِ عَالَمٍ خَارِجَ الْعَالَمِ، / بِحَيْثُ يَكُونُ كُلُّ وَاحِدٍ مِنْ تِلْكَ الْعَوَالِمِ أَعْظَمَ وَأَجْسَمَ مِنْ هَذَا الْعَالَمِ، وَيَحْصُلُ فِي كُلِّ وَاحِدٍ مِنْهَا مِثْلُ مَا حَصَلَ فِي هَذَا الْعَالَمِ مِنَ الْعَرْشِ وَالْكَرْسِيِّ وَالسَّمَوَاتِ وَالْأَرْضِينَ وَالشَّمْسِ وَالْقَمَرِ، وَدَلَائِلُ الْفَلَاسِفَةِ فِي إِثْبَاتِ أَنَّ الْعَالَمَ وَاحِدٌ دَلَائِلُ ضَعِيفَةٌ رَكِيكَةٌ مَبْنِيَّةٌ عَلَى مُقَدِّمَاتٍ وَاهِيَةٍ، قَالَ أَبُو الْعَلَاءِ الْمَعْرِيّ: -

As for His statement, may His glory be magnified, “Lord of the Worlds”

[رب العالمين]: know that His word “Lord” [رب] is the possessed term

[مضاف] and His word “the Worlds” [العالمين] is the term it is annexed to

[مضاف إليه]. The annexation of one thing to another cannot be known

except after knowledge of the two correlatives [المتضايين] is attained; so it is

impossible to attain knowledge of His being, the Exalted, Lord of the

Worlds except after knowing “Lord” and “the Worlds.” Now, “the

Worlds” [العالمين] denotes every existent besides Allah the Exalted, and they

are of three categories: things occupying space [المتحيزات], immaterial entities [المفارقات], and attributes [الصفات]. Things that take up space [المتحيزات] are either simple [بساط] or made of many parts [مركبات]. The simple ones are the celestial spheres [الافلاك], the planets [الكواكب], and the basic elements [الامهات]. The ones made of many parts are the three natural kingdoms [المواليد الثلاثة] (minerals, plants, and animals). You should know that there is no proof that these three types are the only physical bodies that exist. This is because there is proof that an endless empty space exists outside of our world. And there is also proof that Allah, the Most High, can do anything possible. So, Allah, the Most High, can create a million worlds outside of this world, with each of those worlds being bigger and more massive than this one. Each of them would contain the same things as this world, like the Throne [العرش], the Kursi [الكرسي], the heavens, the earths, the sun, and the moon. The philosophers' arguments that there is only one universe are weak and flimsy, built on shaky ideas. Abu al-Ala al-Ma'arri said:

يَا أَيُّهَا النَّاسُ كَرَّمِ لِلَّهِ مِنْ فَلَكٍ ... تَجْرِي النُّجُومُ بِهِ وَالشَّمْسُ وَالْقَمَرُ هَيْنَ عَلَى اللَّهِ مَاضِينَ
وَعَاثِرِينَ ... فَمَا لَنَا فِي نَوَاحِي غَيْرِهِ خَطَرٌ

O people, how many [types of] skies [فلك] belong to Allah... In which [only Allah knows best how many] stars, sun, and the moon all move. Allah has complete control over our past and our future... And we hold no importance before anyone besides Him (our sole Creator).

فَإِنْ قُلْتَ: فَمَا الْفَرْقُ بَيْنَ الْعِلْمِ وَالْفَهْمِ؟ قُلْنَا: الْعِلْمُ هُوَ إِدْرَاكُ الشَّيْءِ عَلَى مَا هُوَ بِهِ، وَالْفَهْمُ هُوَ إِدْرَاكُ غَرَضِ الْمُتَكَلِّمِ مِنْ كَلَامِهِ. وَقِيلَ: الْفَهْمُ هُوَ الْعِلْمُ بِمَا غَابَ عَنْكَ، وَالْعِلْمُ هُوَ الْعِلْمُ بِمَا شَاهَدْتَهُ. وَقِيلَ: الْفَهْمُ هُوَ الْعِلْمُ بِدَقَائِقِ الْأُمُورِ، وَالْعِلْمُ هُوَ الْعِلْمُ بِجَلَالِهَا. وَقِيلَ: الْفَهْمُ هُوَ الْعِلْمُ بِالْأَشْيَاءِ الْمُجَرَّدَةِ، وَالْعِلْمُ هُوَ الْعِلْمُ بِالْأَشْيَاءِ الْمَحْسُوسَةِ. وَالْفَهْمُ أَعَمُّ مِنَ الْعِلْمِ، وَذَلِكَ أَنَّ كُلَّ فَهْمٍ عِلْمٌ، وَلَيْسَ كُلُّ عِلْمٍ فَهْمًا. أَلَا تَرَى أَنَّكَ تَعْلَمُ أَنَّ الْعَالَمَ حَادِثٌ، وَلَا تَفْهَمُ

كَيْفَ حَدَّثَ؟ وَتَعَلَّمَ أَنَّ اللَّهَ مَوْجُودٌ، وَلَا تَفْهَمُ كَيْفَ وَجُودُهُ؟ وَتَعَلَّمَ أَنَّ الْقِيَامَةَ حَقٌّ، وَلَا تَفْهَمُ كَيْفَ تَقُومُ؟ فَالْفَهْمُ هُوَ الْعِلْمُ بِالْكَيفِيَّةِ، وَالْعِلْمُ هُوَ الْعِلْمُ بِالْوُجُودِ.

If you ask: What is the difference between knowledge [العلم] and understanding [الفهم]? We say: knowledge [العلم] is grasping something exactly as it is, while understanding [الفهم] is grasping the speaker's intention from their words. It has also been said: understanding [الفهم] is knowing what is hidden from you, and knowledge [العلم] is knowing what you have witnessed. And it has been said: understanding [الفهم] is knowing the subtle details of matters, and knowledge [العلم] is knowing their major aspects. And it has been said: understanding [الفهم] is knowing abstract things, and knowledge [العلم] is knowing tangible things. And understanding [الفهم] is more general than knowledge [العلم], because every understanding [فهم] is knowledge [علم], but not every knowledge [علم] is understanding [فهم]. Do you not see that you know that the world came into existence, but you do not understand how it came into existence? And you know that Allah exists, but you do not understand how He exists? And you know that the Day of Judgement is true, but you do not understand how it will happen? So, understanding [الفهم] is knowing the "how," and knowledge [العلم] is knowing the "existence."

وَمَعْلُومٌ أَنَّ الْبَحْثَ عَنْ هَذِهِ الْأَقْسَامِ الَّتِي ذَكَرْنَاهَا لِلْمُتَحَيِّزَاتِ مُشْتَمِلٌ عَلَى أُلُوفٍ أُلُوفٍ مِنَ الْمَسْأَلِ، بَلَى الْإِنْسَانُ لَوْ تَرَكَ الْكُلَّ وَارَادَ أَنْ يُحِيطَ عَلَيْهِ بِعَجَائِبِ الْمَعَادِنِ الْمُتَوَلِّدَةِ فِي أَرْحَامِ الْجِبَالِ مِنَ الْفِلِزَّاتِ وَالْأَجَارِ الصَّافِيَةِ وَأَنْوَاعِ الْكِبَارِيَةِ وَالزَّرَائِيخِ وَالْأَمْلَاحِ، وَأَنْ يَعْرِفَ عَجَائِبَ أَحْوَالِ النَّبَاتِ مَعَ مَا فِيهَا مِنَ الْأَزْهَارِ وَالْأَنْوَارِ وَالثَّمَارِ، وَعَجَائِبَ أَقْسَامِ الْحَيَوَانَاتِ مِنَ الْبَهَائِمِ وَالْوُحُوشِ وَالطُّيُورِ وَالْحَشَرَاتِ لَنَفَدَ عُمُرُهُ فِي أَقَلِّ الْقَلِيلِ مِنْ هَذِهِ الْمَطَالِبِ، وَلَا يَنْتَهِي

إِلَى غَوْرِهَا كَمَا قَالَ تَعَالَى: وَلَوْ أَنَّ فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمْدُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ [لُقْمَانَ: ٢٧]

It is well known that studying these categories of things that take up space [المتحيزات] that we mentioned involves thousands upon thousands of issues. In fact, if a person were to ignore everything else and try to fully understand the amazing things about minerals that form inside mountains, like metals [الفلزات], clear gemstones, and different kinds of sulphurs, arsenics, and salts; and if they tried to understand the amazing things about plants, including their flowers, blossoms, and fruits; and the amazing types of animals, like farm animals, wild animals, birds, and insects, their life would end while they were still working on just a tiny fraction of these topics. They would never get to the bottom of them, just as Allah the Exalted said: "And if whatever trees upon the earth were pens and the sea [replenished] it, with seven more seas besides it, the words of Allah would not be exhausted" [ولو انما في الارض من شجرة اقلام والبحر يمده من بعده سبعة ابحر] (Surah Luqman 31:27). ما نفدت كلمات الله

وَهِيَ بِأَسْرَهَا وَأَجْمَعَهَا دَاخِلَةٌ تَحْتَ قَوْلِهِ رَبِّ الْعَالَمِينَ. [رحمة الله تعالى بعباده لا تنحصر أنواعها]: وَأَمَّا قَوْلُهُ تَعَالَى: الرَّحْمَنُ الرَّحِيمُ فَاعْلَمْ أَنَّ الرَّحْمَةَ عِبَارَةٌ عَنِ التَّخْلِصِ مِنْ أَنْوَاعِ الْأَفَاتِ، وَعَنْ إِيصَالِ الْخَيْرَاتِ إِلَى أَصْحَابِ الْحَاجَاتِ، أَمَّا التَّخْلِصُ عَنْ أَقْسَامِ الْأَفَاتِ فَلَا يُمْكِنُ مَعْرِفَتُهُ إِلَّا بَعْدَ مَعْرِفَةِ أَقْسَامِ الْأَفَاتِ، وَهِيَ كَثِيرَةٌ لَا يَعْلَمُهَا إِلَّا اللَّهُ تَعَالَى، وَمَنْ شَاءَ أَنْ يَقِفَ عَلَى قَلِيلٍ مِنْهَا فَلْيَطْلُعْ «كُتِبَ الطِّبُّ» حَتَّى يَقِفَ عَقْلُهُ عَلَى أَقْسَامِ الْأَسْقَامِ الَّتِي يُمْكِنُ تَوَلُّدُهَا فِي كُلِّ وَاحِدٍ مِنَ الْأَعْضَاءِ وَالْأَجْزَاءِ، ثُمَّ يَتَأَمَّلْ فِي أَنَّهُ تَعَالَى كَيْفَ هَدَى عَقْلًا لَخَلْقِ إِلَى مَعْرِفَةِ أَقْسَامِ الْأَغْذِيَةِ وَالْأَدْوِيَةِ مِنَ الْمَعَادِنِ وَالنَّبَاتِ وَالْحَيَوَانِ، فَإِنَّهُ إِذَا خَاضَ فِي هَذَا الْبَابِ وَجَدَهُ بَحْرًا لَا سَاحِلَ لَهُ. وَقَدْ حَكَى جَالِينُوسُ أَنَّهُ لَمَّا صَنَّفَ كِتَابَهُ فِي مَنَافِعِ أَعْضَاءِ الْعَيْنِ قَالَ: بَخَلْتُ عَلَى النَّاسِ بِذِكْرِ حِكْمَةِ اللَّهِ تَعَالَى فِي تَخْلِيقِ الْعَصَبَيْنِ الْمُجَوِّفَيْنِ مُتَقَبِّينِ عَلَى

مَوْضِعٍ وَاحِدٍ، فَرَأَيْتُ فِي النَّوْمِ كَأَنَّ مَلَكًا نَزَلَ مِنَ السَّمَاءِ وَقَالَ يَا جَالِينُوسُ، إِنَّ إِلَهَكَ يَقُولُ:
لَمْ يَخْلُتْ عَلَى عِبَادِي بِذِكْرِ حِكْمَتِي؟

And all of these, completely and entirely, are included in His words: "Lord [رَبِّ] of the Worlds" [رب العالمين]. [The types of Allah the Exalted's mercy towards His servants are limitless] [رحمة الله تعالى بعباده لا تنحصر أنواعها]: As for His statement, the Exalted: "The Most Compassionate, the Most Merciful" [الرحمن الرحيم], know that mercy [الرحمة] means freeing people from different kinds of troubles [الآفات] and bringing good things to those who need them. When it comes to freeing someone from various types of troubles, it is impossible to understand this without first knowing what those types of troubles are. There are many of them, and only Allah the Exalted knows them all. Anyone who wants to understand even a little bit of them should read "medical books" [كتب الطب] until their mind grasps the different kinds of illnesses [أقسام الأسقام] that can develop in every single organ and part of the body. Then, they should think about how the Exalted guided the minds of people to know the different kinds of foods and medicines that come from minerals, plants, and animals. If someone explores this topic, they will find it is like a sea with no end. Galen [جالينوس] recounted that when he wrote his book about how the parts of the eye work, he said: "I held back from telling people about Allah's wisdom in creating the two hollow nerves [العصبين المجوفين] that meet at one spot." Then, he dreamed that an angel came down from the sky and said: "O Galen [جالينوس], your Lord says: 'Why did you keep My wisdom a secret from My servants?'"

قَالَ: فَانْتَبَهْتُ فَصَنَفْتُ فِيهِ كِتَابًا، وَقَالَ أَيُّضًا: إِنَّ طِحَالِي قَدْ غَلِظَ فَعَالَجْتُهُ بِكُلِّ مَا عَرَفْتُ فَلَمْ يَنْفَعْ، فَرَأَيْتُ فِي الْهِيكَلِ كَأَنَّ مَلَكًا نَزَلَ مِنَ السَّمَاءِ وَأَمَرَنِي بِفَصْدِ الْعِرْقِ الَّذِي بَيْنَ الْخِنْصِرِ وَالْبَنْصِرِ، وَأَكْثَرُ عِلَامَاتِ الطَّبِّ فِي أَوَائِلِهَا تَنْتَبِي إِلَى أَمْثَالِ هَذِهِ التَّنْبِيَّاتِ / وَالْإِلَهَامَاتِ، فَإِذَا

وَقَفَّ الْإِنْسَانُ عَلَى أَمْثَالِ هَذِهِ الْمَبَاحِثِ عَرَفَ أَنَّ أَقْسَامَ رَحْمَةِ اللَّهِ تَعَالَى عَلَى عِبَادِهِ خَارِجَةٌ
عَنِ الضَّبْطِ وَالْإِحْصَاءِ.

He said: "I suddenly realised what to do, so I wrote a book about it." He also said: "My spleen had swollen, so I tried every treatment I knew, but nothing worked. Then, in the temple [الهيكل], I had a vision of an angel coming down from the sky. The angel told me to let blood from the vein between my little finger and ring finger." Most early medical discoveries started with moments like these, sudden insights [التنبیہات] and divine inspirations [الالهامات]. When someone looks into these kinds of ideas, they will see that the ways Allah shows mercy to His people [رحمة الله تعالى على] cannot be counted or put into a fixed list.

Conditions of the Afterlife: Their Division into Rational and Revealed

[أحوال الآخرة وتقسيمها إلى عقلية وسمعية]

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وَأَمَّا قَوْلُهُ تَعَالَى: مَالِكِ يَوْمِ الدِّينِ فَاعْلَمْ أَنَّ الْإِنْسَانَ كَالْمَسَافِرِ فِي هَذِهِ الدُّنْيَا، وَسُنُوهُ كَالْفَرَاسِخِ، وَشُهُورُهُ كَالْأَمْيَالِ، وَأَنْفَاسُهُ كَالْخُطُوطِ، وَمَقْصِدُهُ الْوُصُولُ إِلَى عَالَمٍ أُخْرَاهُ، لِأَنَّ هُنَاكَ يَحْصُلُ الْفَوْزُ بِالْبَاقِيَّاتِ الصَّالِحَاتِ، فَإِذَا شَاهَدَ فِي الطَّرِيقِ أَنْوَاعَ هَذِهِ الْعَجَائِبِ فِي مَلَكُوتِ الْأَرْضِ وَالسَّمَاوَاتِ فَلْيَنْظُرْ أَنَّهُ كَيْفَ يَكُونُ عَجَائِبُ حَالِ عَالَمِ الْآخِرَةِ فِي الْغِيْطَةِ وَالْبَهْجَةِ وَالسَّعَادَةِ، إِذَا عَرَفْتَ هَذِهِ فَتَقُولُ: قَوْلُهُ: مَالِكِ يَوْمِ الدِّينِ إِشَارَةٌ إِلَى مَسَائِلِ الْمَعَادِ وَالْحَشْرِ وَالنَّشْرِ، وَهِيَ قِسْمَانِ: بَعْضُهَا عَقْلِيَّةٌ مُحَضَّةٌ، وَبَعْضُهَا سَمْعِيَّةٌ:

[The states of the Hereafter and their division into rational and traditional matters] As for Allah's statement: "Master of the Day of Judgement" [مالك

يوم الدين], know that a human being in this world is like a traveller. Their years are like long distances, their months are like miles, and their breaths are like steps. Their goal is to reach their next world [عالم اخراه], because that is where they will succeed with good deeds that last forever [الباقيات

الصالحات]. So, if they see all sorts of amazing things on their journey in the kingdom [ملكوت] of the earth and the heavens, they should think about how amazing the world of the Hereafter will be in terms of joy, delight, and happiness. Once you understand this, we say: Allah's statement "Master of the Day of Judgement" [مالك يوم الدين] refers to the matters of the Return [المعاد], the Gathering [الحشر], and the Resurrection [النشر]. These are divided into two types: some are purely based on reason [عقلية محضة], and others are based on what has been heard or revealed [سمعية].

أَمَّا الْعَقْلِيَّةُ الْمُحْضَةُ فَكَقُولُنَا: هَذَا الْعَالَمُ يُمَكِّنُ تَحْرِيبَهُ وَإِعْدَامَهُ، ثُمَّ يُمَكِّنُ إِعَادَتَهُ مَرَّةً أُخْرَى، وَإِنَّ هَذَا الْإِنْسَانَ بَعْدَ مَوْتِهِ يُمَكِّنُ إِعَادَتَهُ، وَهَذَا الْبَابُ لَا يَتِمُّ إِلَّا بِالْبَحْثِ عَنْ حَقِيقَةِ جَوْهَرِ النَّفْسِ، وَكَيْفِيَّةِ أَحْوَالِهَا وَصِفَاتِهَا، وَكَيْفِيَّةِ بَقَائِهَا بَعْدَ الْبَدَنِ، وَكَيْفِيَّةِ سَعَادَتِهَا وَشَقَاوَتِهَا، وَبَيَانِ قُدْرَةِ اللَّهِ عَزَّ وَجَلَّ عَلَى إِعَادَتِهَا، وَهَذِهِ الْمُبَاحِثُ لَا تَتِمُّ إِلَّا بِمَا يَقْرُبُ مِنْ خَمْسِمِائَةِ مَسْأَلَةٍ مِنَ الْمُبَاحِثِ الدَّقِيقَةِ الْعَقْلِيَّةِ. وَأَمَّا السَّمْعِيَّاتُ فَفِيهَا عَلَى ثَلَاثَةِ أَقْسَامٍ: أَحَدُهَا: الْأَحْوَالُ الَّتِي تَوْجَدُ عِنْدَ قِيَامِ الْقِيَامَةِ، وَتِلْكَ الْعَلَامَاتُ مِنْهَا صَغِيرَةٌ، وَمِنْهَا كَبِيرَةٌ وَهِيَ الْعَلَامَاتُ الْعَشْرَةُ الَّتِي سَنَدُكُّهَا وَنَذْكُرُ أَحْوَالَهَا.

Purely logical [العقلية المحضة] topics are like when we say: this world can be destroyed and wiped out, and then it can be brought back again. Similarly, a person can be brought back to life after death. This topic can only be fully understood by looking into the true nature of the soul's [جَوْهَرِ النَّفْسِ] core, how it behaves and what its qualities are, how it continues to exist after the body dies, what makes it happy or miserable, and explaining Allah Almighty's power to bring it back. These discussions require nearly five hundred detailed logical [العقلية] questions to be fully explored. As for the matters known through revelation [السمعيات], they fall into three types: The first type is about the events [الأحوال] that happen before the Day of Judgement [قيام القيامة]. These include both minor and major signs [علامات], specifically the ten signs [العلامات العشرة] that we will describe along with their details.

وَتَانِيَا: الْأَحْوَالُ الَّتِي تُوجَدُ عِنْدَ قِيَامِ الْقِيَامَةِ، وَهِيَ كَيْفِيَّةُ النَّفْخِ فِي الصُّورِ، وَمَوْتِ الْخَلَائِقِ، وَتَحْرِيبِ السَّمَوَاتِ وَالْكَوَاكِبِ، وَمَوْتِ الرُّوحَانِيِّينَ وَالْجِسْمَانِيِّينَ.

The second category is about the situations [الأحوال] that happen when the Day of Judgement [قيام القيامة] arrives. These include how the Trumpet [النفخ في الصور] is blown, how all creatures [الخلائق] die, how the heavens

[السموات] and planets [الكواكب] are destroyed, and how both spiritual beings [الروحانيين] and physical beings [الجسمانيين] die.

وَالْأَحْوَالُ الَّتِي تُوْجَدُ بَعْدَ قِيَامِ الْقِيَامَةِ وَشَرَحَ أَحْوَالِ أَهْلِ الْمَوْقِفِ، وَهِيَ كَثِيرَةٌ يَدْخُلُ فِيهَا كَيْفِيَّةُ وَقُوفِ الْخَلْقِ، وَكَيْفِيَّةُ الْأَحْوَالِ الَّتِي يُشَاهِدُونَهَا، وَكَيْفِيَّةُ حُضُورِ الْمَلَائِكَةِ وَالْأَنْبِيَاءِ عَلَيْهِمُ السَّلَامُ، وَكَيْفِيَّةُ الْحِسَابِ، وَكَيْفِيَّةُ وَزْنِ الْأَعْمَالِ، وَذَهَابِ فَرِيقٍ إِلَى الْجَنَّةِ وَفَرِيقٍ إِلَى النَّارِ، وَكَيْفِيَّةُ صِفَةِ أَهْلِ الْجَنَّةِ وَصِفَةِ أَهْلِ النَّارِ، وَمِنْ هَذَا الْبَابِ شَرَحَ أَحْوَالِ أَهْلِ الْجَنَّةِ وَأَهْلِ النَّارِ بَعْدَ وَصُولِهِمْ إِلَيْهَا، وَشَرَحَ الْكَلِمَاتِ الَّتِي يَذْكُرُونَهَا وَالْأَعْمَالِ الَّتِي يُبَايِرُونَهَا، وَلَعَلَّ مَجْمُوعَ هَذِهِ الْمَسَائِلِ الْعَقْلِيَّةِ وَالنَّقْلِيَّةِ يَبْلُغُ الْأُلُوفَ مِنَ الْمَسَائِلِ، وَهِيَ بِأَسْرَافٍ دَاخِلَةٌ تَحْتَ قَوْلِهِ مَالِكٍ يَوْمَ الدِّينِ.

The third category covers the situations that happen after the Resurrection [القيامة] and the establishment of the Day of Judgement [الموقف]. These are many and include how creation will stand, the nature of the events they will see, how the angels and Prophets (peace be upon them) will be present, how the accountability [الحساب] for the good and bad deeds will happen on the Day of Judgement, and how deeds will be weighed. It also includes one group going to Paradise and another, to the Fire, and descriptions of the people of Paradise and the people of the Fire. This section also explains the conditions of the people of Paradise and the people of the Fire after they arrive there, the words they will say, and the actions they will do. Perhaps the total of these [rational and transmitted issues] [المسائل العقلية والنقلية] reaches thousands of topics, and all of them are covered by His words: "Master of the Day of Judgement" [مالك يوم الدين].

وَأَمَّا قَوْلُهُ تَعَالَى إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ فَأَعْلَمُ أَنَّ الْعِبَادَةَ عِبَادَةٌ عَنِ الْإِتْيَانِ بِالْفِعْلِ الْمَأْمُورِ بِهِ عَلَى سَبِيلِ التَّعْظِيمِ لِلْأَمْرِ فَمَا لَمْ يَثْبُتْ بِالْدَّلِيلِ أَنَّ لِهَذَا الْعَالَمِ إِلَهًا وَاحِدًا.

Regarding Allah's saying, "You alone we worship and You alone we ask for help" [إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ], you should know that worship [الْعِبَادَة] means doing what you have been told to do out of respect for the one who gave the command. So, unless there is proof that this world [العالم] has only one Allah [إِلَهُهَا وَاحِدًا], worship cannot meaningfully happen.

قَادِرًا عَلَى مَقْدُورَاتٍ لَا نِهَايَةَ لَهَا، عَالِمًا بِمَعْلُومَاتٍ لَا نِهَايَةَ لَهَا، غَنِيًّا عَنْ كُلِّ الْحَاجَاتِ، فَإِنَّهُ أَمَرَ عِبَادَهُ بِبَعْضِ الْأَشْيَاءِ، وَنَهَاهُمْ عَنْ بَعْضِهَا، وَانَّهُ يَجِبُ عَلَى الْخَلَائِقِ طَاعَتُهُ وَالْإِنْفِادُ لِتَكَالِيفِهِ فَإِنَّهُ/ لَا يُمْكِنُ الْقِيَامُ بِلَوَائِمِ قَوْلِهِ تَعَالَى: إِيَّاكَ نَعْبُدُ ثُمَّ إِنَّ بَعْدَ الْفَرَاغِ مِنَ الْمَقَامِ الْمَذْكُورِ لَا بُدَّ مِنْ تَفْصِيلِ أَقْسَامِ تِلْكَ التَّكَالِيفِ، وَبَيَانِ أَنْوَاعِ تِلْكَ الْأَوَامِرِ وَالنَّوَاهِي، وَجَمِيعِ مَا صُنِفَ فِي الدِّينِ مِنْ «كُتُبِ الْفَقْهِ» يَدْخُلُ فِيهِ تَكَالِيفُ اللَّهِ، ثُمَّ كَمَا يَدْخُلُ فِيهِ تَكَالِيفُ اللَّهِ تَعَالَى بِحَسَبِ هَذِهِ الشَّرِيعَةِ فَكَذَلِكَ يَدْخُلُ فِيهِ تَكَالِيفُ اللَّهِ تَعَالَى بِحَسَبِ الشَّرَائِعِ الَّتِي قَدْ كَانَ أَنْزَلَهَا اللَّهُ تَعَالَى عَلَى الْأَنْبِيَاءِ الْمُتَقَدِّمِينَ، وَأَيْضًا يَدْخُلُ فِيهِ الشَّرَائِعُ الَّتِي كَلَّفَ اللَّهُ بِهَا مَلَائِكَتَهُ فِي السَّمَوَاتِ مِنْذُ خَلَقَ الْمَلَائِكَةَ وَأَمَرَهُمْ بِالِاشْتِغَالِ بِالْعِبَادَاتِ وَالطَّاعَاتِ، وَأَيْضًا «فُكْتُبُ الْفَقْهِ» مُشْتَمِلَةٌ عَلَى شَرْحِ التَّكَالِيفِ الْمُتَوَجَّهَةِ فِي أَعْمَالِ الْجَوَارِحِ، أَمَّا أَقْسَامُ التَّكَالِيفِ الْمَوْجُودَةِ فِي أَعْمَالِ الْقُلُوبِ فَهِيَ أَكْبَرُ وَأَعْظَمُ وَأَجَلُّ، وَهِيَ الَّتِي تَشْتَمِلُ عَلَيْهَا «كُتُبُ الْأَخْلَاقِ»، وَ «كُتُبُ السِّيَاسَاتِ»،

He is powerful over endless possibilities, all-knowing of endless information, and needs nothing. He commanded His servants to do some things and forbade them from others. All created beings must obey Him and follow His religious duties [تكاليفه]. Without this, it is impossible to fulfil the demands of His saying, "You alone we worship." After finishing that point, we must explain the different types of those religious duties [التكاليف] and describe the various commands and prohibitions. All the "books of Islamic law" [كتب الفقه] written about religion include Allah's religious duties [تكاليف]. Just as these books cover Allah's religious duties

according to this Islamic law [هذه الشريعة], they also include Allah's religious duties from the laws He sent down to earlier Prophets. They also include the laws Allah commanded His angels in the heavens to follow from the moment He created them, ordering them to engage in worship [العبادات] and obedience. Furthermore, the "books of Islamic law" [كتب الفقه] explain the duties related to physical actions [اعمال الجوارح]. However, the types of duties found in the actions of the heart [اعمال القلوب] are much bigger, more important, and more noble. These are what the "books of ethics" [كتب الاخلاق] and "books of governance" [كتب السياسات] cover.

يَحْسَبِ الْمَلِئُ الْمُخْتَلي فَهَ وَالْأُمَمِ الْمُتَبَايِنَةِ، وَإِذَا عَتَبَرَّ الْإِنْسَانُ مَجْمُوعَ هَذِهِ الْمَبَاحِثِ وَعَلِمَ أَنَّهَا بِأَسْرَهَا دَاخِلَةٌ تَحْتَ قَوْلِهِ تَعَالَى: إِيَّاكَ نَعْبُدُ عِلْمٌ حِينَئِذٍ أَنَّ الْمَسَائِلَ الَّتِي اشْتَمَلَتْ هَذِهِ الْآيَةُ عَلَيْهَا كَالْبَحْرِ الْمُحِيطِ الَّذِي لَا تَصِلُ الْعُقُولُ وَالْأَفْكَارُ إِلَّا إِلَى الْقَلِيلِ مِنْهَا.

Different religions [الامم المتباينة] and nations [الملل المختلفة] all have their own ways. When someone looks at all these different areas of study and sees that they all fit under what Allah says: "You alone we worship" [إياك نعبد], they realise something huge. The things this verse [آية] covers are like a massive ocean [البحر المحيط], our minds can only understand a small drop of it.

أَمَّا قَوْلُهُ جَلَّ جَلَالُهُ: اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ فَأَعْلَمَ أَنَّهُ عِبَارَةٌ عَنْ طَلَبِ الْهُدَايَةِ، وَلِتَحْصِيلِ الْهُدَايَةِ طَرِيقَانِ: أَحَدُهُمَا: طَلَبُ الْمَعْرِفَةِ بِالذَّلِيلِ وَالْحُجَّةِ، وَالثَّانِي: بِنَصْفِيَةِ الْبَاطِنِ وَالرِّيَاضَةِ، أَمَّا طُرُقُ الْإِسْتِدْلَالِ فَإِنَّهَا غَيْرُ مَتَنَاهِيَةٍ لِأَنَّهَا لَا ذَرَّةَ مِنْ ذَرَاتِ الْعَالَمِ الْأَعْلَى وَالْأَسْفَلِ إِلَّا وَتِلْكَ الذَّرَّةُ شَاهِدَةٌ بِكَمَالِ إِلَهِيَّتِهِ، وَبِعِزَّةِ عِزَّتِهِ، وَبِجَلَالِ صَمَدِيَّتِهِ، كَمَا قِيلَ: وَفِي كُلِّ شَيْءٍ لَهُ آيَةٌ.. تَدُلُّ عَلَى أَنَّهُ وَاحِدٌ

Regarding Allah's words, "Guide us to the straight path" [اهدنا الصراط

المستقيم], you should know that this is a request for guidance. There are two ways to get guidance: the first is by seeking knowledge through proof and evidence [الدليل والحجة], and the second is by purifying your inner self [تصفية الباطن] and practicing spiritual discipline [الرياضة]. The ways of using logical reasoning are endless because there is not a single atom in the higher or lower worlds that does not show the perfection of His Godhood, the strength of His power, and the greatness of His eternal independence. As the saying goes: "And in everything there is a sign for Him. That shows He is One."

وَتَقْرِيره: أَنَّ أَجْسَامَ الْعَالَمِ مُتَسَاوِيَةً فِي مَاهِيَةِ الْجِسْمِيَّةِ، وَخَتَلَفَةً فِي الصِّفَاتِ، وَهِيَ الْأَلْوَانُ وَالْأَمَكِنَةُ وَالْأَحْوَالُ، وَلَسْتَحِيلُ أَنْ يَكُونَ اخْتِصَاصُ كُلِّ جِسْمٍ بِصِفَتِهِ الْمَعِينَةِ لِأَجْلِ الْجِسْمِيَّةِ أَوْ لَوَازِمِ الْجِسْمِيَّةِ، وَإِلَّا لَزِمَ حُصُولُ الْإِسْتَوَاءِ، فَجَبَّ أَنْ يَكُونَ ذَلِكَ لِتَخْصِصِ مُخْصَصٍ وَتَدْيِيرِ مُدِيرٍ، وَذَلِكَ الْمُخْصَصُ إِنْ كَانَ جِسْمًا عَادَ الْكَلَامُ فِيهِ، وَإِنْ لَمْ يَكُنْ جِسْمًا فَهُوَ الْمَطْلُوبُ، ثُمَّ ذَلِكَ الْمَوْجُودُ إِنْ لَمْ يَكُنْ حَيًّا عَالِمًا قَادِرًا، بَلْ كَانَ تَأْثِيرُهُ بِالْقَيْضِ وَالطَّبْعِ عَادَ الْإِلْزَامُ فِي وَجُوبِ الْإِسْتَوَاءِ، وَإِنْ كَانَ حَيًّا عَالِمًا قَادِرًا فَهُوَ الْمَطْلُوبُ، إِذَا عَرَفْتَ هَذَا فَقَدْ ظَهَرَ أَنَّ كُلَّ وَاحِدٍ مِنَ ذَرَاتِ السَّمَوَاتِ وَالْأَرْضِ شَاهِدٌ صَادِقٌ، وَخَيْرٌ نَاطِقٌ، بِوُجُودِ إِلَهِ الْقَادِرِ الْحَكِيمِ الْعَلِيمِ،

The explanation for this is that all the physical bodies [أجسام] in the world are the same in their basic nature of being physical [الجسمية], but they are different in their qualities [الصِّفَاتِ], like colours, locations, and conditions. It is impossible for each body to have its specific quality just because it is a physical body [الجسمية] or because of what comes with being a physical body. If that were the case, everything would have to be exactly the same. So, it must be that something specific made them different, and a Manager [مُدِير] arranged them. If that Specifier [مُخْصَص] were itself a physical body, we would have the same problem again. But if it is not a physical body,

then that is what we are looking for. Then, if that Being was not alive, all-knowing, and powerful, but instead its effect was just a natural outflow or a natural process, the argument that everything should be the same would come back. But if it is alive, all-knowing, and powerful, then that is what we are looking for. Once you understand this, it becomes clear that every single particle [ذرات] in the heavens and the earth is a true witness and a clear speaker about the existence of the powerful, wise, and all-knowing Allah.

وَكَانَ الشَّيْخُ الْإِمَامُ الْوَالِدُ ضِيَاءُ الدِّينِ عُمَرُ رَحِمَهُ اللَّهُ يَقُولُ: إِنَّ اللَّهَ تَعَالَى فِي كُلِّ جَوْهَرٍ فَرْدٌ أَنْوَاعًا غَيْرَ مُتَنَاهِيَةٍ مِنَ الدَّلَائِلِ الدَّالَّةِ عَلَى الْقُدْرَةِ وَالْحِكْمَةِ وَالرَّحْمَةِ، وَذَلِكَ لِأَنَّ كُلَّ جَوْهَرٍ فَرْدٌ فَإِنَّهُ يُمْكِنُ وَقُوعُهُ فِي أَحْيَازٍ غَيْرَ مُتَنَاهِيَةٍ عَلَى الْبَدَلِ، وَيُمْكِنُ أَيْضًا اتِّصَافُهُ بِصِفَاتٍ غَيْرَ مُتَنَاهِيَةٍ عَلَى الْبَدَلِ، وَكُلُّ وَاحِدٍ مِنْ تِلْكَ الْأَحْوَالِ الْمُقَدَّرَةِ فَإِنَّهُ يَتَّقَدَّرُ الْوُقُوعُ يَدُلُّ عَلَى الْإِفْتِقَارِ إِلَى وُجُودِ الصَّانِعِ الْحَكِيمِ الرَّحِيمِ، فَتَبَيَّنَ بِمَا ذَكَرْنَا أَنَّ هَذَا النَّوعَ مِنَ الْمُبَاحِثِ غَيْرُ مُتَنَاهٍ.

My father, the Shaykh and Imam, Diya al-Din Umar [ضياء الدين عمر], may Allah have mercy on him, used to say: "Indeed, in every single tiny particle [جوهَر فرد], Allah the Exalted has countless kinds of proof that show His power, wisdom, and mercy. This is because every tiny particle [جوهَر فرد] could potentially exist in countless different places [أَحْيَاز], and it could also have countless different qualities [صِفَات]. And each one of these possible situations [الأحوال المقدرة], just by the fact that it could happen, shows that it completely relies [الافتقار] on the existence of the Wise and Merciful Creator [الصانع الحكيم الرحيم]. So, what we have said proves that this type of discussion is endless."

وَأَمَّا تَحْصِيلُ الْهُدَايَةِ بِطَرِيقِ الرِّيَاضَةِ وَالتَّصَنُّفِ فَذَلِكَ بَحْرٌ لَا سَاحِلَ لَهُ، وَلِكُلِّ وَاحِدٍ مِنَ السَّائِرِينَ إِلَى اللَّهِ تَعَالَى مَنَهِجٌ خَاصٌّ، وَمَشْرَبٌ مُعَيَّنٌ، كَمَا قَالَ: لِكُلِّ وَجْهَةٍ هُوَ مُوَلِّيْهَا [البقرة: ١٤٨] وَلَا وَفُوفٌ لِلْعُقُولِ عَلَى تِلْكَ الْأَسْرَارِ، وَلَا خَبَرٌ عِنْدَ الْأَفْهَامِ مِنْ مَبَادِي مَيَادِينِ تِلْكَ

الأنوار، والعارفون المحققون لخطوا فيها مباحث عميقة، وأسراراً دقيقة، قلما ترقى إليها أفهام
الأكثرين.

Trying to find guidance through spiritual training [الرياضة] and inner
cleansing [التصفية] is like diving into an endless ocean. There is no edge to
it, no clear ending. Every person walking the path towards Allah has their
own way of doing things [منهج خاص] and their own special way of
connecting [مشرب معين], just like Allah says in the Quran: "Everyone has
their own direction they turn to" [لكل وجهة هو موليها] [Surah Al-Baqarah
2:148]. Our minds cannot fully comprehend these deep truths, and most of
us cannot even begin to understand the first glimpses of those divine lights
[الأنوار], the real meanings behind the Quran's verses. The sincere
researchers in Quran studies [العارفون المحققون], those who deeply study the
Quran and live by its principles, have discovered within these verses
profound meanings and subtle secrets that the understanding of most
people can rarely reach.

On Establishing Another Approach Which Demonstrates That Many Issues Can Be Derived from a Few Words

الفصل الثاني في تقرير مشرع آخر يدل على أنه يمكن استنباط المسائل الكثيرة من الألفاظ
[القليلة]

The Second Section [الفصل الثاني]: About setting up another method that shows it is possible to determine many rulings [استنباط المسائل] from very few words [from Allah's verses].

* * *

وَأَمَّا قَوْلُهُ جَلَّ جَلَالُهُ: صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ فَمَا أَجَلَ
هَذِهِ الْمَقَامَاتِ، وَأَعْظَمَ مَرَاتِبِ هَذِهِ الدَّرَجَاتِ! وَمَنْ وَقَفَ عَلَى مَا ذَكَرْنَاهُ مِنَ الْبَيِّنَاتِ
أَمْكَنَهُ أَنْ يَطَّلِعَ عَلَى مَبَادِيِ هَذِهِ الْحَالَاتِ، فَقَدْ ظَهَرَ بِالْبَيِّنِ الَّذِي سَبَقَ أَنَّ هَذِهِ السُّورَةَ
مُشْتَمِلَةٌ عَلَى مَبَاحِثَ لَا نِهَايَةَ لَهَا، وَأَسْرَارٍ لَا غَايَةَ لَهَا، وَأَنَّ قَوْلَ مَنْ يَقُولُ هَذِهِ السُّورَةُ مُشْتَمِلَةٌ
عَلَى عَشْرَةِ آلَافِ مَسْأَلَةٍ، كَلَامٌ نَخْرُجُ عَلَى مَا يَلِيْقُ بِأَفْهَامِ السَّامِعِينَ.

As for the words of Him [Allah swt], glorified be His majesty: "The path of those upon whom You have bestowed favour, not of those who have evoked [Your] anger or of those who are astray" [صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ]. How magnificent are these spiritual stations [المقامات], and how great are the ranks of these degrees! Whoever reflects on the explanations we have mentioned will be able to gain insight into the beginnings of these spiritual states [الحالات]. It has become clear from the preceding explanation that this Surah contains endless points of study and limitless secrets. The statement of those who say this Surah contains ten thousand matters [عشرة الاف مسألة] is speech delivered in a way that suits the understanding of the listeners. The Second Chapter [الفصل الثاني]:

Regarding the establishment of another approach which demonstrates that it is possible to derive many rulings [استنباط المسائل] from very few words

[from Allah's ayats].

وَلَتَكَلَّمَنَّ فِي قَوْلِنَا: أَعُوذُ بِاللَّهِ فَنَقُولُ: أَعُوذُ نَوْعٌ مِنْ أَنْوَاعِ الْفِعْلِ الْمُضَارِعِ، وَالْفِعْلُ الْمُضَارِعُ نَوْعٌ مِنْ أَنْوَاعِ الْفِعْلِ، وَأَمَّا الْبَاءُ فِي قَوْلِهِ «بِاللَّهِ» فَهِيَ بَاءُ الْإِلصَاقِ، وَهِيَ نَوْعٌ مِنْ أَنْوَاعِ حُرُوفِ الْجَرِّ، وَحُرُوفُ الْجَرِّ نَوْعٌ مِنْ أَنْوَاعِ الْحُرُوفِ.

let us discuss our phrase: "I seek refuge in Allah" [أَعُوذُ بِاللَّهِ]. We say: "I seek refuge" [أَعُوذُ] is a type of present tense verb [الفعل المضارع], and a present tense verb is a type of verb [الفعل]. As for the letter 'Ba' [الباء] in "in Allah" [بِاللَّهِ], it is the 'Ba' of attachment [بِاء الإلصاق]. It is a type of preposition [الحروف], and prepositions are a type of particle [حروف الجر].

وَأَمَّا قَوْلُنَا «اللَّهُ» فَهُوَ اسْمٌ مُعَيَّنٌ: إِمَّا مِنْ أَسْمَاءِ الْأَعْلَامِ، أَوْ مِنْ الْأَسْمَاءِ الْمُشْتَقَّةِ، عَلَى اخْتِلَافِ الْقَوْلَيْنِ فِيهِ، وَالِاسْمُ الْعِلْمُ وَالِاسْمُ الْمُشْتَقُّ كُلُّ وَاحِدٍ مِنْهُمَا نَوْعٌ مِنْ أَنْوَاعِ مُطَاقِ الْإِسْمِ، وَقَدْ ثَبَتَ فِي الْعُلُومِ الْعَقْلِيَّةِ، أَنَّ مَعْرِفَةَ النَّوْعِ مُتَمَنِّعٌ حُصُولُهَا إِلَّا بَعْدَ مَعْرِفَةِ الْجِنْسِ، لِأَنَّ الْجِنْسَ جُزْءٌ مِنْ مَا هِيَ النَّوْعُ، وَالْعِلْمُ بِالْبَسِيطِ مُقَدَّمٌ عَلَى الْعِلْمِ بِالْمُرَكَّبِ لَا حَالَةَ: فَقَوْلُنَا: أَعُوذُ بِاللَّهِ لَا يُمْكِنُ تَحْصِيلُ الْعِلْمِ بِهِ كَمَا يَنْبَغِي إِلَّا بَعْدَ مَعْرِفَةِ الْإِسْمِ وَالْفِعْلِ وَالْحَرْفِ أَوَّلًا، وَهَذِهِ الْمَعْرِفَةُ لَا تَحْصُلُ إِلَّا بَعْدَ ذِكْرِ حُدُودِهَا وَخَوَاصِهَا، ثُمَّ بَعْدَ الْفَرَاغِ مِنْهُ لَا بَدَّ مِنْ تَقْسِيمِ الْإِسْمِ إِلَى الْإِسْمِ الْعِلْمِ، وَإِلَى الْإِسْمِ الْمُشْتَقِّ، وَإِلَى اسْمِ الْجِنْسِ، وَتَعْرِيفُ كُلِّ وَاحِدٍ مِنْ هَذِهِ الْأَقْسَامِ بِحَدِّهِ وَرَسْمِهِ وَخَوَاصِهِ، ثُمَّ بَعْدَ الْفَرَاغِ مِنْهُ يَجِبُ الْكَلَامُ فِي أَنَّ لَفْظَةَ اللَّهِ اسْمٌ عِلْمٌ، أَوْ اسْمٌ مُشْتَقٌّ، وَيَتَقَدَّرُ أَنْ يَكُونَ مُشْتَقًّا فَهُوَ مُشْتَقٌّ مِنْ مَآذَا؟

As for our saying "Allah" [الله], it is a specific noun: either a proper noun [اسم علم] or a derived noun [اسم مشتق], based on the differing views regarding it. Both the proper noun and the derived noun are types of the

general noun [مطلق الاسم]. It has been established in the rational sciences [العلوم العقلية] that it is impossible to know a species [النوع] without first knowing the species category [الجنس], because the classification type [genus] is a part of the essence of the species; knowledge of the simple component [البسيط] necessarily precedes knowledge of the complex [المركب]. Therefore, it is impossible to properly acquire knowledge of our saying "I seek refuge in Allah" [اعوذ بالله] except by first knowing the noun [الاسم], the verb [الفعل], and the particle [الحرف]. This knowledge cannot be achieved until their definitions [حدودها] and properties [خواصها] are mentioned. Then, after completing that, the noun must be divided into the proper noun [الاسم العلم], the derived noun [الاسم المشتق], and the generic noun [اسم الجنس], defining each of these categories by its formal definition [حده], description [رسمه], and properties. Finally, once that is done, one must discuss whether the word "Allah" [الله] is a proper noun or a derived noun, and if it is assumed to be derived, then what is it derived from?

وَيَذْكُرُ فِيهِ الْوُجُوهَ الْكَثِيرَةَ الَّتِي قِيلَ بِكُلِّ وَاحِدٍ مِنْهَا، وَأَيْضًا يَجِبُ الْبَحْثُ/ عَنْ حَقِيقَةِ الْفِعْلِ الْمَطْلُوقِ، ثُمَّ يَذْكُرُ بَعْدَهُ أَقْسَامُ الْفِعْلِ، وَمِنْ جُمْلَتِهَا الْفِعْلُ الْمَضَارِعُ، وَيَذْكُرُ حُدُودَهُ وَخَوَاصَّهُ وَأَقْسَامَهُ، ثُمَّ يَذْكُرُ بَعْدَهُ الْمَبَاحِثُ الْمُتَعَلِّقَةُ بِقَوْلِنَا «أَعُوذُ» عَلَى التَّخْصِصِ، وَأَيْضًا يَجِبُ الْبَحْثُ عَنْ حَقِيقَةِ الْحَرْفِ الْمَطْلُوقِ، ثُمَّ يَذْكُرُ بَعْدَهُ حَرْفُ الْجَرِّ وَحُدُودَهُ وَخَوَاصَّهُ وَأَحْكَامَهُ ثُمَّ يَذْكُرُ بَعْدَهُ بَاءُ الْإِلْصَاقِ وَحُدُودَهُ وَخَوَاصَّهُ، وَعِنْدَ الْوُقُوفِ عَلَى تَمَامِ هَذِهِ الْمَبَاحِثِ يَحْصُلُ الْوُقُوفُ عَلَى تَمَامِ الْمَبَاحِثِ اللَّفْظِيَّةِ الْمُتَعَلِّقَةِ بِقَوْلِهِ: أَعُوذُ بِاللَّهِ وَمِنَ الْمَعْلُومِ أَنَّ الْمَبَاحِثَ الَّتِي أَشْرْنَا إِلَى مَعَاقِدِهَا كَثِيرَةٌ جِدًّا.

It also mentions the many different views that have been suggested for each of these points. We also need to explore what an absolute verb [الفعل المطلق] is in essence. After that, the different types of verbs are listed,

including the present tense verb [الفعل المضارع], along with its definition [احده], characteristics [خواصه], and categories. Then, the discussions specifically about our phrase "I seek refuge" [اعوذ] are brought up. Additionally, we need to investigate what an absolute particle [الحرف المطلق] is in essence. After that, the preposition [حرف الجر] is discussed, including its definition, characteristics, and rules. Then, the "Ba" of attachment [باء] is mentioned, with its definition and characteristics. Once these topics are fully understood, you will have a complete understanding of the linguistic discussions related to His statement: "I seek refuge in Allah" [اعوذ بالله]. It is well known that the subjects whose main points we have highlighted are very numerous.

ثُمَّ نَقُولُ: وَالْمَرْتَبَةُ الرَّابِعَةُ: مِنَ الْمَرَاتِبِ أَنْ نَقُولَ: الْأِسْمُ وَالْفِعْلُ وَالْحَرْفُ أَنْوَاعٌ ثَلَاثَةٌ دَاخِلَةٌ تَحْتَ جِنْسِ الْكَلِمَةِ، فَيَجِبُ الْبَحْثُ أَيْضًا عَنْ مَاهِيَةِ الْكَلِمَةِ وَحَدِّهَا وَخَوَاصِهَا، وَأَيْضًا فَهْمُهَا أَلْفَاظٌ أُخْرَى شَبِيهَةٌ بِالْكَلِمَةِ، وَهِيَ: الْكَلَامُ، وَالْقَوْلُ، وَاللَّفْظُ، وَاللُّغَةُ، وَالْعِبَارَةُ، فَيَجِبُ الْبَحْثُ عَنْ كُلِّ وَاحِدٍ مِنْهَا، ثُمَّ يَجِبُ الْبَحْثُ عَنْ كَوْنِهَا مِنَ الْأَلْفَاظِ الْمُتَرَادِفَةِ، أَوْ مِنَ الْأَلْفَاظِ الْمُتَبَايِنَةِ، وَبِتَقْدِيرِ أَنْ تَكُونَ الْفَاظَا مُتَبَايِنَةً فَإِنَّهُ يَجِبُ ذِكْرُ تِلْكَ الْفُرُوقِ عَلَى التَّفْصِيلِ وَالتَّحْصِيلِ.

Then we say: The fourth step [المرتبة الرابعة] is to say that the noun [الاسم], the verb [الفعل], and the particle [الحرف] are three kinds that fit under the general category of "word" [الكلمة]. So, we also need to study what a word [الكلمة] is in essence, its definition [حدها], and its special features [خواصها]. Also, there are other terms here that are similar to "word" [الكلمة], which are: speech [الكلام], saying [القول], sound utterance [اللفظ], language [اللغة], and phrase expression [العبارة]. We need to study each one of these. Then,

we need to study whether they are terms that mean the same thing [الالفاظ] or terms that mean different things [الالفاظ المتباينة]. If we assume they are terms that mean different things, then those differences must be explained in detail and clearly.

ثُمَّ نَقُولُ: وَالْمَرْتَبَةُ الْخَامِسَةُ: مِنَ الْبَحْثِ أَنْ نَقُولَ: لَا شَكَّ أَنَّ هَذِهِ الْكَلِمَاتِ إِنَّمَا تَحْصُلُ مِنَ الْأَصْوَاتِ وَالْحُرُوفِ، فَعِنْدَ ذَلِكَ يَجِبُ الْبَحْثُ عَنْ حَقِيقَةِ الصَّوْتِ، وَعَنْ أَسْبَابِ وُجُودِهِ وَلَا شَكَّ أَنَّ حَدُوثَ الصَّوْتِ فِي الْحَيَوَانِ إِنَّمَا كَانَ بِسَبَبِ خُرُوجِ النَّفْسِ مِنَ الصَّدْرِ، فَعِنْدَهَا يَجِبُ الْبَحْثُ عَنْ حَقِيقَةِ النَّفْسِ، وَانَّهُ مَا الْحِكْمَةُ فِي كَوْنِ الْإِنْسَانِ مُتَنَفِّسًا عَلَى سَبِيلِ الضَّرُورَةِ وَأَنَّ هَذَا الصَّوْتَ يَحْصُلُ بِسَبَبِ اسْتِدْخَالِ النَّفْسِ أَوْ بِسَبَبِ إِخْرَاجِهِ، وَعِنْدَ هَذَا نَحْتَاجُ هَذِهِ الْمُبَاحِثَ إِلَى مَعْرِفَةِ أَحْوَالِ الْقَلْبِ وَالرِّئَةِ، وَمَعْرِفَةِ الْحِجَابِ الَّذِي هُوَ الْمَبْدَأُ الْأَوَّلُ لِحَرَكَةِ الصَّوْتِ وَمَعْرِفَةِ سَائِرِ الْعَضَلَاتِ الْمُحَرِّكَةِ لِلْبَطْنِ وَالْخَنَجَرَةِ وَاللِّسَانِ وَالشَّفَتَيْنِ، وَأَمَّا الْحَرْفُ فَيَجِبُ الْبَحْثُ أَنَّهُ هَلْ هُوَ نَفْسُ الصَّوْتِ، أَوْ هَيْئَةٌ مُوجُودَةٌ فِي الصَّوْتِ مُغَايِرَةٌ لَهُ؟

Then we say: The fifth stage [المرتبة الخامسة] of our discussion is to state that there is no doubt that these words [الكلمات] are only made up of sounds [الأصوات] and letters [الحروف]. Therefore, we must investigate what sound [الصوت] is in essence and what causes it to exist. There is no doubt that animals make sounds only because breath comes out of their chests. So, we must investigate what breath [النفس] is in essence. What is the reason that humans must breathe? Does this sound happen when we breathe in or when we breathe out? At this point, these investigations need us to understand how the heart and lungs work, and to understand the diaphragm [الحجاب], which is the main starting point for sound movement. It also requires understanding all the other muscles that move the stomach, throat, tongue, and lips. As for a letter particle [الحرف], we need to investigate if it is the sound itself, or a different shape or form that exists within the sound.

وَأَيْضًا لَا شَكَّ أَنَّ هَذِهِ الْحُرُوفَ إِنَّمَا تَوَلَّدَ عِنْدَ تَقْطِيعِ الصَّوْتِ، وَهِيَ مَخَارِجُ مَخْصُوصَةٌ فِي الْخَلْقِ وَاللِّسَانِ وَالْأَسْنَانِ وَالشَّفَتَيْنِ، فَيَجِبُ الْبَحْثُ عَنْ أَحْوَالِ تِلْكَ الْمَحَاسِنِ، وَيَجِبُ أَيْضًا الْبَحْثُ عَنْ أَحْوَالِ الْعَضَلَاتِ الَّتِي بِاعْتِبَارِهَا تَتِمُّنُ الْحَيَوَانَاتُ مِنْ إِدْخَالِ الْأَنْوَاعِ الْكَثِيرَةِ مِنَ الْجِنْسِ فِي الْوُجُودِ وَهَذِهِ الْمَبَاحِثُ لَا تَتِمُّ دَلَالَتُهَا إِلَّا عِنْدَ الْوُقُوفِ عَلَى عِلْمِ التَّشْرِيحِ.

there is also no question that these sounds we call [الحروف] only happen when we modulate the sound we make. They come from special spots in your throat, tongue, teeth, and lips, called [مخارج مخصوصة]. So we must look closely at how those spots work, those places where the sound gets blocked or shaped, the closing points [المحابس]. And we cannot stop there, we must check out the muscles too, because it is those muscles that let animals make all kinds of different things within the same big group [الجنس], like different types [الانواع] of animals or sounds. But none of this makes full sense unless you in fact know how the body is put together, which is what the science of anatomy [علم التشريح] is all about.

ثُمَّ نَقُولُ: وَالْمَرْتَبَةُ السَّادِسَةُ: مِنَ الْبَحْثِ هِيَ أَنَّ الْحَرْفَ وَالصَّوْتَ كَيْفِيَّاتٌ مُحَسَّسَةٌ بِحَاسَّةِ السَّمْعِ، وَأَمَّا الْأَلْوَانُ وَالْأَضْوَاءُ فَهِيَ كَيْفِيَّاتٌ مُحَسَّسَةٌ بِحَاسَّةِ الْبَصَرِ، وَالطُّعُومُ كَيْفِيَّاتٌ مُحَسَّسَةٌ بِحَاسَّةِ الذَّوْقِ، وَكَذَا الْقَوْلُ فِي سَائِرِ الْكَيْفِيَّاتِ الْمُحَسَّسَةِ، فَهَلْ يَصِحُّ أَنْ يُقَالَ: هَذِهِ الْكَيْفِيَّاتُ/ أَنْوَاعٌ دَاخِلَةٌ تَحْتَ جِنْسٍ وَاحِدٍ وَهِيَ مُتَبَايِنَةٌ بِتَمَامِ الْمَاهِيَّةِ، وَأَنَّهُ لَا مُشَارَكَةَ بَيْنَهُمَا إِلَّا بِاللَّوْازِمِ الْخَارِجَةِ أَمْ لَا؟.

Then we say: the sixth point [المرتبة السادسة] in our discussion is that letters and sounds are qualities that we sense with our hearing. As for colours and lights, they are qualities we sense with our sight, and tastes are qualities we sense with our taste; the same goes for all other qualities that we can sense [الكيفيات المحسوسة]. So, is it correct to say that these qualities are different kinds [انواع] that all fit into one main group [جنس واحد], but they are

completely different in what they essentially are [الماهية], and they only share things that are external and necessary [اللوازم الخارجية]? Or is that not true?

ثُمَّ نَقُولُ: وَالْمَرْتَبَةُ السَّابِعَةُ: مِنَ الْبَحْثِ أَنَّ الْكَيْفِيَّاتِ الْمَحْسُوسَةَ نَوْعٌ وَاحِدٌ مِنْ أَنْوَاعِ جِنْسِ الْكَيْفِ فِي الْمَشْهُورِ، فَيَجِبُ الْبَحْثُ عَنْ تَعْرِيفِ مَقُولَةِ الْكَيْفِ، ثُمَّ يَجِبُ الْبَحْثُ أَنَّ وَقُوعَهُ عَلَى مَا تَحْتَهُ هَلْ هُوَ قَوْلُ الْجِنْسِ عَلَى الْأَنْوَاعِ أَمْ لَا؟. ثُمَّ نَقُولُ: وَالْمَرْتَبَةُ الثَّامِنَةُ: أَنَّ مَقُولَةَ الْكَيْفِ، وَمَقُولَةَ الْكَمِّ، وَمَقُولَةَ النِّسْبَةِ عَرَضٌ، فَيَجِبُ الْبَحْثُ عَنْ مَقُولَةِ الْعَرَضِ وَأَقْسَامِهِ، وَعَنْ أَحْكَامِهِ وَلَوَازِمِهِ وَتَوَابِعِهِ.

Then we say: the seventh stage [المرتبة السابعة] of our discussion is that observable qualities [الكيفيات المحسوسة] are considered one kind among the kinds of the general category of quality [جنس الكيف], according to the common understanding. So, we need to investigate the definition of the category of quality [مقولة الكيف]. After that, we need to investigate whether this category applies to the things under it in the same way a general category applies to its specific types [الأنواع], or not. Then we say: the eighth stage [المرتبة الثامنة] is that the category of quality, the category of quantity [مقولة الكم], and the category of relation [مقولة النسبة] are all qualities [مقولة]. Therefore, we must investigate the category of quality [العرض], its different kinds, its rules, its necessary features [لوازمه], and its related aspects.

ثُمَّ نَقُولُ: وَالْمَرْتَبَةُ التَّاسِعَةُ: أَنَّ الْعَرَضَ وَالْجَوَاهِرَ يَشْتَرِكَانِ فِي الدُّخُولِ تَحْتَ الْمُمْكِنِ وَالْوَاجِبِ مُشْتَرِكَانِ فِي الدُّخُولِ تَحْتَ الْمَوْجُودِ، فَيَجِبُ الْبَحْثُ عَنْ لَوَاحِقِ الْوُجُودِ وَالْعَدَمِ، وَهِيَ كَيْفِيَّةُ وَقُوعِ الْمَوْجُودِ عَلَى الْوَاجِبِ وَالْمُمْكِنِ أَنَّهُ هَلْ هُوَ قَوْلُ الْجِنْسِ عَلَى أَنْوَاعِهِ أَوْ هُوَ قَوْلُ الْوَازِمِ عَلَى مَوْصُوفَاتِهَا وَسَائِرِ الْمُبَاحِثِ الْمُتَعَلِّقَةِ بِهَذَا الْبَابِ. ثُمَّ نَقُولُ: وَالْمَرْتَبَةُ الْعَاشِرَةُ: أَنَّ نَقُولُ: لَا

شَكَّ أَنَّ الْمَعْلُومَ وَالْمَذْكُورَ وَالْمُخْبَرَ عَنْهُ يَدْخُلُ فِيهَا الْمَوْجُودُ وَالْمَعْدُومُ، فَكَيْفَ يُعْقَلُ حُصُولُ
أَمْرِ أَعَمٍّ مِنَ الْمَوْجُودِ؟

Then we say: The ninth stage [المرتبة التاسعة] is that qualities [العرض] and things [الجواهر] both fall under the category of what is possible [الممكن]. Also, what is possible and what is necessary [الواجب] both fall under the category of what exists [الموجود]. So, we must study the things connected to existence and non-existence [الواحق الوجود والعدم]. This means looking at how the term "existent" applies to what is necessary and what is possible. Is it like a general type [الجنس] applying to its specific kinds, or like essential features [اللوازم] applying to the things they describe? This also includes all other discussions related to this topic. Then we say: The tenth stage [المرتبة العاشرة] is that there is no doubt that "what is known" [المعلوم] "What is mentioned" [المذكور], and "what is spoken about" [المخبر عنه] include both what exists and what does not exist [الموجود والمعدوم]. So, how can we even imagine something that is more general than what exists [الموجود]?

وَمَنْ النَّاسِ مَنْ يَقُولُ الْمُظَنُّونَ أَعَمُّ مِنَ الْمَعْلُومِ، وَإِذَا فَهَبَ أَنْ أَعَمَّ الْإِعْتِبَارَاتِ هُوَ الْمَعْلُومُ، وَلَا شَكَّ أَنَّ الْمَعْلُومَ مُقَابِلَهُ غَيْرُ الْمَعْلُومِ، لَكِنَّ الشَّيْءَ مَا لَمْ تَعْلَمْ حَقِيقَتَهُ امْتِنَاعًا لِحُكْمٍ عَلَيْهِ بِكَوْنِهِ مُقَابِلًا لِغَيْرِهِ، فَلَمَّا حَكَمْنَا عَلَى غَيْرِ الْمَعْلُومِ بِكَوْنِهِ مُقَابِلًا لِلْمَعْلُومِ، وَجَبَ أَنْ يَكُونَ غَيْرُ الْمَعْلُومِ مَعْلُومًا، فَحِينَئِذٍ يَكُونُ الْمُقَابِلُ لِلْمَعْلُومِ مَعْلُومًا، وَذَلِكَ مُحَالٌ. وَاعْلَمْ أَنَّ مَنْ اعْتَبَرَ هَذِهِ الْمَرَاتِبَ الْعَشْرَةَ فِي كُلِّ جُزْءٍ مِنْ جُزْئِيَّاتِ الْمَوْجُودَاتِ فَقَدْ انْفَتَحَتْ عَلَيْهِ أَبْوَابُ مَبَاحَثَ لَا نِهَايَةَ لَهَا، وَلَا يُحِيطُ عَقْلُهُ بِأَقْلَى الْقَلِيلِ مِنْهَا، فَظَهَرَ بِهَذَا كَيْفِيَّةُ الْإِسْتِنْبَاطِ لِلْعُلُومِ الْكَثِيرَةِ مِنَ الْأَلْفَاظِ الْقَلِيلَةِ

Some people say that the "thought of" [المظنون] is more general than the "known" [المعلوم]. Furthermore, let us assume that the most general of considerations [اعم الاعتبارات] is the "known" [المعلوم]. There is no doubt that the opposite of the known is the "unknown" [غير المعلوم]; however, so long as the reality of a thing remains unknown, it is impossible to judge it as being the opposite of something else. Thus, when we judge the unknown to be the opposite of the known, it becomes necessary for the unknown to be "known" [معلوما]. In that case, the opposite of the known would itself be known, and that is impossible [محال]. Know that whoever considers these ten levels [المراتب العشرة] in every single part of existing things, the doors of endless investigations will be opened for him, and his mind will not be able to encompass even the smallest bit of them. Thus, through this, the method of deducing vast amounts of knowledge from a few words has become clear.

On Establishing Another Approach to Substantiate What We Mentioned About Deriving Many Issues from This Surah

الفصل الثالث في تقرير مشرع آخر لتصحيح ما ذكرناه من استنباط المسائل الكثيرة من هذه
[السورة]

Chapter Three: On establishing another approach [اتقرير مشرع اخر] to
validate what we have mentioned regarding the deduction of numerous
issues [استنباط المسائل الكثيرة] from this Surah.

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اعلم أَنَّا إِذَا ذَكَرْنَا مَسْأَلَةً وَاحِدَةً فِي هَذَا الْكِتَابِ وَدَلَّلْنَا عَلَى صِحَّتِهَا بِوُجُوهِ عَشْرَةٍ فَكُلُّ وَاحِدٍ
مِنْ تِلْكَ الْوُجُوهِ وَالِدَّلَائِلِ مَسْأَلَةٌ بِنَفْسِهَا، ثُمَّ إِذَا حَكَيْنَا فِيهَا مِثْلًا شُبُهَاتٍ خَمْسَةٍ فَكُلُّ وَاحِدٍ
مِنْهَا أَيْضًا مَسْأَلَةٌ مُسْتَقِلَّةٌ بِنَفْسِهَا، ثُمَّ إِذَا أَجَبْنَا عَنْ كُلِّ وَاحِدٍ مِنْهَا بِجَوَابَيْنِ أَوْ ثَلَاثَةٍ فَلِكُلِّ
الْأَجَوِبَةِ/ الثَّلَاثَةِ أَيْضًا مَسَائِلٌ ثَلَاثَةٌ، وَإِذَا قُلْنَا مِثْلًا: الْأَلْفَاظُ الْوَارِدَةُ فِي كَلَامِ الْعَرَبِ جَاءَتْ
عَلَى سِتِّينَ وَجْهًا، وَفَصَّلْنَا تِلْكَ الْوُجُوهِ، فَهَذَا الْكَلَامُ فِي الْحَقِيقَةِ سِتُّونَ مَسْأَلَةً، وَذَلِكَ لِأَنَّ
الْمَسْأَلَةَ لَا مَعْنَى لَهَا إِلَّا مَوْضِعُ السُّؤَالِ وَالتَّقْرِيرُ، فَلَمَّا كَانَ كُلُّ وَاحِدٍ مِنْ هَذِهِ الْوُجُوهِ كَذَلِكَ
كَانَ كُلُّ وَاحِدٍ مِنْهَا مَسْأَلَةً عَلَى حِدَةٍ، وَإِذَا وَقَفْتَ عَلَى هَذِهِ الدَّقِيقَةِ فنَقُولُ: إِنَّا لَوِ اعْتَبَرْنَا
الْمُبَاحِثَ الْمُتَعَلِّقَةَ بِالْأَسْمِ وَالْفِعْلِ، ثُمَّ نَزَلُ مِنْهَا إِلَى الْمُبَاحِثِ الْمُتَعَلِّقَةِ بِتَقْسِيمِ الْأَفْعَالِ بِالْمَعْلُومِ
وَالْمَذْكُورِ، وَالْمُبَاحِثِ الْمُتَعَلِّقَةِ بِالْمَوْجُودِ وَالْمَعْدُومِ، وَالْمُبَاحِثِ الْمُتَعَلِّقَةِ بِالْوَاجِبِ وَالْمُمْكِنِ،
وَالْمُبَاحِثِ الْمُتَعَلِّقَةِ بِالْجَوْهَرِ وَالْعَرَضِ،

You should know that if we raise one topic [مسألة] in this book and prove it
is correct using ten different points of view [وجوه عشرة], then each of those
points of view and proofs is a topic on its own. Also, if we mention, for
example, five doubts [شبهات] about it, each of those is also a separate topic.
Then, if we answer each doubt with two or three replies, those three

replies are also three separate topics. If we say, for instance, that the words [الألفاظ] used in Arabic speech appear in sixty ways, and we explain those ways in detail, then this discussion is in fact sixty topics. This is because a "topic" [المسألة] simply means something that is questioned and formally stated [موضع السؤال والتقرير]; since each of these points of view fits that description, each one is a separate topic. Once you understand this fine detail, we can say: if we consider the discussions [المباحث] about "nouns" [الاسم] and "verbs" [الفعل], and then move on to the discussions about dividing verbs into "known" [المعلوم] and "mentioned" [المذكور], and the discussions about what "exists" [الموجود] and what "does not exist" [المعدوم], and the discussions about what is "necessary" [الواجب] and what is "possible" [الممكن], and the discussions about "essence" [الجوهر] and "qualities" [العرض],

وَالْمَبَاحِثِ الْمُتَعَلِّقَةِ بِمَقُولَةِ الْكَفِّ وَكَيْفِيَّةِ انْقِسَامِهِ إِلَى الْكَيْفِيَّةِ الْمَحْسُوسَةِ وَغَيْرِ الْمَحْسُوسَةِ،
وَالْمَبَاحِثِ الْمُتَعَلِّقَةِ بِالصَّوْتِ وَكَيْفِيَّةِ حُدُوثِهِ وَكَيْفِيَّةِ الْعَضَلَاتِ الْمُحْدِثَةِ لِلْأَصْوَاتِ وَالْحُرُوفِ
عَظُمِ انْخِطَابِ، وَأَسْعَ الْبَابِ، وَلَكَّا نَبْدًا فِي هَذَا الْكِتَابِ بِالْمَبَاحِثِ الْمُتَعَلِّقَةِ بِالْكَلِمَةِ وَالْكَلَامِ
وَالْقَوْلِ وَاللَّفْظِ وَالْعِبَارَةِ، ثُمَّ نَزَلُ مِنْهَا إِلَى الْمَبَاحِثِ الْمُتَعَلِّقَةِ بِالْإِسْمِ وَالْفِعْلِ وَالْحَرْفِ، ثُمَّ نَزَلُ
مِنْهَا إِلَى الْمَبَاحِثِ الْمُتَعَلِّقَةِ بِتَقْسِيمَاتِ الْأَسْمَاءِ وَالْأَفْعَالِ وَالْحُرُوفِ حَتَّى تَنْتَهِيَ إِلَى الْأَنْوَاعِ
الثَّلَاثَةِ الْمَوْجُودَةِ فِي قَوْلِهِ: أَعُوذُ بِاللَّهِ وَنَرْجُو مِنْ فَضْلِ اللَّهِ الْعَمِيمِ أَنْ يُوفِّقَنَا لِلْوُصُولِ إِلَى هَذَا
الْمَطْلُوبِ الْكَرِيمِ.

If we were to discuss topics related to the idea of "quality" [الكيف] and how it divides into things you can sense [المحسوسة] and things you cannot sense [غير المحسوسة], as well as topics [المباحث] about sound, how it happens, and how the muscles create sounds and letters, the subject would become huge and the scope would be massive. However, in this book, we will start

with topics related to the "word" [الكلمة] "Speech" [الكلام] "Statement" [القول] "Utterance" [اللفظ], and "phrase" [العبارة]. Then, we will move from those to topics about the "noun" [الاسم], the "verb" [الفعل], and the "particle" [الحرف]. After that, we will go on to topics about how nouns, verbs, and particles are categorised, until we get to the three types found in the phrase: "I seek refuge in Allah" [اعوذ بالله]. We hope that by Allah's great favour, He will help us achieve this important goal.

الْكِتَابُ الْأَوَّلُ فِي الْعُلُومِ الْمُسْتَنْبَطَةِ مِنْ قَوْلِهِ: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ اعْلَمْ أَنَّ الْعُلُومَ الْمُسْتَنْبَطَةَ مِنْ هَذِهِ الْكَلِمَةِ نَوَعَانِ: أَحَدُهُمَا: الْمَبَاحِثُ الْمُتَعَلِّقَةُ بِاللُّغَةِ وَالْإِعْرَابِ وَالثَّانِي: الْمَبَاحِثُ الْمُتَعَلِّقَةُ بِعِلْمِ الْأَصُولِ وَالْفُرُوعِ. الْقِسْمُ الْأَوَّلُ مِنْ هَذَا الْكِتَابِ فِي الْمَبَاحِثِ الْأَدَبِيَّةِ الْمُتَعَلِّقَةِ بِهَذِهِ الْكَلِمَةِ، وَفِيهِ أَبْوَابُ. الْبَابُ الْأَوَّلُ فِي الْمَبَاحِثِ الْمُتَعَلِّقَةِ بِالْكَلِمَةِ، وَمَا يَجْرِي مَجْرَاهَا، وَفِيهِ مَسَائِلُ الْمَسْأَلَةُ الْأُولَى: اعْلَمْ أَنَّ أَكْلَ الطَّرِيقِ فِي تَعْرِيفِ مَدْلُولَاتِ الْأَلْفَاظِ هُوَ طَرِيقَةُ الْإِشْتِقَاقِ، ثُمَّ إِنَّ الْإِشْتِقَاقَ عَلَى نَوْعَيْنِ: الْإِشْتِقَاقُ الْأَصْغَرُ، وَالْإِشْتِقَاقُ الْأَكْبَرُ، أَمَّا الْإِشْتِقَاقُ الْأَصْغَرُ فَمِنْ أَشْتِقَاقِ صِبْغَةِ الْمَاضِيوَالْمُسْتَقْبَلِ مِنَ الْمَصْدَرِ، وَمِنْ أَشْتِقَاقِ اسْمِ الْفَاعِلِ وَاسْمِ الْمَفْعُولِ وَغَيْرِ هُمَا مِنْهُ، وَأَمَّا الْإِشْتِقَاقُ الْأَكْبَرُ فَهُوَ أَنَّ الْكَلِمَةَ إِذَا كَانَتْ مُرَكَّبَةً مِنَ الْحُرُوفِ كَانَتْ قَابِلَةً لِلْإِنْقِلَابَاتِ لَا مُحَالَةً، فَنَقُولُ: أَوَّلُ مَرَاتِبِ هَذَا التَّرْكِيبِ أَنْ تَكُونَ الْكَلِمَةُ مُرَكَّبَةً مِنْ حَرْفَيْنِ وَمِثْلُ هَذِهِ الْكَلِمَةِ لَا تَقْبَلُ إِلَّا نَوْعَيْنِ مِنَ التَّقْلِيلِ، كَقَوْلِنَا: «مَنْ» وَ«نَحْمُ» وَبَعْدَ هَذِهِ الْمُرْتَبَةِ أَنْ تَكُونَ الْكَلِمَةُ مُرَكَّبَةً مِنْ ثَلَاثَةِ أَحْرَفٍ كَقَوْلِنَا: «حَمْدٌ» وَهَذِهِ الْكَلِمَةُ تَقْبَلُ سِتَّةَ أَنْوَاعٍ مِنَ التَّقْلِيلَاتِ، وَذَلِكَ لِأَنَّهُ يُمْكِنُ جَعْلُ كُلِّ وَاحِدٍ مِنْ تِلْكَ الْحُرُوفِ الثَّلَاثَةِ ابْتِدَاءً لَتِلْكَ الْكَلِمَةِ، وَعَلَى كُلِّ وَاحِدٍ مِنَ التَّقْدِيرَاتِ الثَّلَاثِ فَإِنَّهُ يُمْكِنُ وَقُوعُ الْحَرْفَيْنِ الْبَاقِيَيْنِ عَلَى وَجْهَيْنِ لَكِنَّ ضَرْبَ الثَّلَاثَةِ فِي اثْنَيْنِ بِسِتَّةِ فَهَذِهِ التَّقْلِيلَاتُ الْوَاقِعَةُ فِي الْكَلِمَاتِ الثَّلَاثِيَّاتِ يُمْكِنُ وَقُوعُهَا عَلَى سِتَّةِ أَوْجُهٍ، ثُمَّ بَعْدَ هَذِهِ الْمُرْتَبَةِ أَنْ تَكُونَ الْكَلِمَةُ رُبَاعِيَّةً كَقَوْلِنَا:

Book One: On the sciences derived from his saying: "I seek refuge in Allah from the accursed shaytaan" [اعوذ بالله من الشيطان الرجيم]. Know that the

sciences derived from this statement are of two types: the first consists of investigations related to language and grammar [اللغة والاعراب], and the second consists of investigations related to the science of principles and branches [علم الاصول والفروع]. The first section [القسم الاول] of this book concerns the literary investigations [المباحث الادبية] related to this statement, and it contains several chapters. The first chapter [الباب الاول] covers investigations related to the "word" [الكلمة] and what functions in its place, and it contains several issues. The first issue [المسألة الاولى]: Know that the most perfect of methods in defining the meanings of words is the method of derivation [الاشتقاق]. Furthermore, derivation is of two types: the minor derivation [الاشتقاق الاصغر] and the major derivation [الاشتقاق الاكبر]. As for the minor derivation, it is like the derivation of the past tense [صيغة الماضي] form,

The first part [القسم الأول] of this book deals with the literary discussions [المباحث الأدبية] related to this phrase, and it has several chapters. Chapter One [الباب الأول] covers discussions related to the "word" [الكلمة] and similar concepts, and it contains several topics. Topic One [المسألة الأولى]: Understand that the best way to define what words mean is through the method of derivation [الاشتقاق]. Furthermore, derivation is of two types: minor derivation [الاشتقاق الأصغر] and major derivation [الاشتقاق الأكبر]. Minor derivation is like deriving the past tense [صيغة الماضي] form,

and the future tense [المستقبل] from the root word verbal noun [المصدر], and like how the active participle [اسم الفاعل], the passive participle [اسم المفعول], and other forms are derived from it. As for the major derivation [الاشتقاق الاكبر], it means that if a word is made up of letters, it can definitely be rearranged [الانقلابات]. We can say that the first level of this arrangement is

when a word has two letters. This type of word can only be rearranged [التقليب] in two ways, like our example "min" [من] and its reverse "nam" [نم]. The next level is when a word has three letters, like our example "hamd" [حمد]. This word can be rearranged [التقليبات] in six ways. This is because any of the three letters can be the first letter of the word. For each of these three starting letters, the remaining two letters can be arranged in two ways. So, three multiplied by two equals six. These rearrangements that happen with three-letter words can occur in six different ways. Then, after this level, a word can have four letters [رباعية], as we say:

«عَقْرَبٌ، وَثَعْلَبٌ» وَهِيَ تَقْبَلُ أَرْبَعَةً وَعِشْرِينَ وَجْهًا مِنَ التَّقْلِيْبَاتِ، وَذَلِكَ لِأَنَّهُ يُمْكِنُ جَعْلُ كُلِّ وَاحِدٍ مِنْ تِلْكَ الْحُرُوفِ أِبْتَدَاءً لِتِلْكَ الْكَلِمَةِ، وَعَلَى كُلِّ وَاحِدٍ مِنْ تِلْكَ التَّقْدِيرَاتِ الْأَرْبَعَةِ فَإِنَّهُ يُمْكِنُ وَقُوعُ الْحُرُوفِ الثَّلَاثَةِ الْبَاقِيَةِ عَلَى سِتَّةِ أَنْوَاعٍ مِنَ التَّقْلِيْبَاتِ، وَضَرَبُ أَرْبَعَةٍ فِي سِتَّةٍ يَفِيدُ أَرْبَعَةً وَعِشْرِينَ وَجْهًا، ثُمَّ بَعْدَ هَذِهِ الْمُرْتَبَةِ أَنْ تَكُونَ الْكَلِمَةُ خَمَاسِيَّةً كَقَوْلِنَا: «سَفَرَجَلٌ» وَهِيَ تَقْبَلُ مِائَةً وَعِشْرِينَ نَوْعًا مِنَ التَّقْلِيْبَاتِ، وَذَلِكَ لِأَنَّهُ يُمْكِنُ جَعْلُ كُلِّ وَاحِدٍ مِنْ تِلْكَ الْحُرُوفِ الْخَمْسَةِ أِبْتَدَاءً لِتِلْكَ الْكَلِمَةِ وَعَلَى كُلِّ وَاحِدٍ مِنْ هَذِهِ التَّقْدِيرَاتِ فَإِنَّهُ يُمْكِنُ وَقُوعُ الْحُرُوفِ الْأَرْبَعَةِ الْبَاقِيَةِ عَلَى أَرْبَعَةٍ وَعِشْرِينَ وَجْهًا عَلَى مَا سَبَقَ تَقْرِيرُهُ، وَضَرَبُ خَمْسَةِ فِي أَرْبَعَةٍ وَعِشْرِينَ مِائَةً وَعِشْرِينَ وَالضَّابِطُ فِي الْبَابِ أَنَّكَ إِذَا عَرَفْتَ التَّقَالِيْبَ الْمُمَكِنَةَ فِي الْعَدَدِ الْأَقْلَى ثُمَّ أَرَدْتَ أَنْ تَعْرِفَ عَدَدَ التَّقَالِيْبِ الْمُمَكِنَةِ فِي الْعَدَدِ الَّذِي فَوْقَهُ فَاضْرِبِ الْعَدَدَ الْفَوْقَانِيَّ فِي الْعَدَدِ الْحَاصِلِ مِنَ التَّقَالِيْبِ الْمُمَكِنَةِ فِي الْعَدَدِ الْفَوْقَانِيَّ، وَاللَّهُ أَعْلَمُ.

For example, the words [عقرب] (scorpion) and [ثعلب] (fox) can be rearranged in twenty-four different ways. This is because any of the four letters can be the first letter of the word. For each of these four choices, the remaining three letters can be arranged in six different ways. So, four multiplied by six gives twenty-four possible arrangements. Next, consider a five-letter [خماسية] like [سفرجل] (quince). This word can be rearranged in one hundred and twenty different ways. This is because any of the five letters can be the first letter. For each of these five choices, the remaining

four letters can be arranged in twenty-four different ways, as we explained before. So, five multiplied by twenty-four equals one hundred and twenty. The general rule [الضابط] here is that if you know how many ways you can rearrange a smaller number of letters, and you want to find out how many ways you can rearrange one more letter, you just multiply that new, higher number of letters by the number of arrangements you found for the smaller group. And Allah knows best [والله اعلم].

المَسْأَلَةُ الثَّانِيَّةُ: اعْلَمْ أَنَّ اعْتِبَارَ حَالِ الْإِشْتِقَاقِ الْأَصْغَرِ سَهْلٌ مُعْتَادٌ مَأْلُوفٌ، أَمَّا الْإِشْتِقَاقُ الْأَكْبَرُ فِرِعَايَتُهُ صَعْبَةٌ، وَكَأَنَّهُ لَا يُمْكِنُ رِعَايَتُهُ إِلَّا فِي الْكَلِمَاتِ الثَّلَاثِيَّةِ لِأَنَّ تَقَالِيهَا لَا تَزِيدُ عَلَى السَّتَةِ، أَمَّا الرُّبَاعِيَّاتُ وَالْخَمْسِيَّاتُ فَإِنَّهَا كَثِيرَةٌ جِدًّا، وَأَكْثَرُ تِلْكَ التَّرَكِيبَاتِ تَكُونُ مُهْمَلَةً فَلَا يُمْكِنُ رِعَايَةُ هَذَا النُّوعِ مِنَ الْإِشْتِقَاقِ فِيهَا إِلَّا عَلَى سَبِيلِ النَّدْرَةِ. وَأَيْضًا الْكَلِمَاتُ الثَّلَاثِيَّةُ قَلَمًا يُوجَدُ فِيهَا مَا يَكُونُ جَمِيعَ تَقَالِيهَا الْمُمْكِنَةِ مُعْتَبَرَةً. بَلْ يَكُونُ فِي الْأَكْثَرِ بَعْضُهَا مُسْتَعْمَلًا وَبَعْضُهَا مُهْمَلًا، وَمَعَ ذَلِكَ فَإِنَّ الْقَدْرَ الْمُمْكِنَ مِنْهُ هُوَ الْغَايَةُ الْقُصْوَى فِي تَحْقِيقِ الْكَلَامِ فِي الْمُبَاحِثِ اللُّغَوِيَّةِ.

The Second Issue [المسألة الثانية]: Know that considering the state of minor derivation [الاشتقاق الأصغر] is easy, standard, and familiar. However, observing major derivation [الاشتقاق الأكبر] is difficult; it seems it can only be truly observed in three-letter words because their transpositions do not exceed six. As for four-letter and five-letter words, they are very numerous, and most of those combinations are unused [مهملة], so this type of derivation can only be observed in them as a rare exception. Furthermore, even in three-letter words, it is rare to find one where all its possible transpositions are meaningful. Rather, in most cases, some are used [مستعمل] and some are unused [مهمل]. Nevertheless, the degree to which it is possible is the ultimate goal in the verification of speech within linguistic studies [المباحث اللغوية].

المَسْأَلَةُ الثَّالِثَةُ: فِي تَفْسِيرِ الْكَلِمَةِ: اعْلَمْ أَنَّ تَرْكِيبَ الْكَافِ وَاللَّامِ وَالْمِيمِ بِحَسَبِ تَقَالِيِبِهَا الْمُمَكِّنَةِ
الْبَسْتَةَ تُفِيدُ الْقُوَّةَ وَالشَّدَّةَ، خَمْسَةَ مِنْهَا مَعْتَبَرَةٌ، وَوَاحِدَةٌ ضَائِعٌ، فَلِأَوَّلِ: «ك ل م» فُتْنَةُ
الْكَلَامِ، لِأَنَّهُ يَقْرَعُ السَّمْعَ وَيُؤَثِّرُ فِيهِ، وَأَيْضًا يُؤَثِّرُ فِي الذَّهْنِ بِوَاسِطَةِ إِفَادَةِ الْمَعْنَى، وَمِنْهُ/ الْكَلِمُ
لِلْجَرَجِ، وَفِيهِ شِدَّةٌ، وَالْكَلَامُ مَا غُلِظَ مِنَ الْأَرْضِ، وَذَلِكَ لِشِدَّتِهِ، الثَّانِي: «ك م ل» لِأَنَّ
الْكَامِلَ أَقْوَى مِنَ النَّاقِصِ، وَالثَّالِثُ: «ل ك م» وَمَعْنَى الشَّدَّةِ فِي اللَّكْمِ ظَاهِرٌ، وَالرَّابِعُ: «م ك
ل» وَمِنْهُ «بُرْ مَكُولٌ» إِذَا قَلَّ مَائُهَا، وَإِذَا كَانَ كَذَلِكَ كَانَ وَرُودُهَا مَكْرُوهًا فَيَحْصُلُ نَوْعُ
شِدَّةٍ عِنْدَ وَرُودِهَا، الْخَامِسُ: «م ل ك» يُقَالُ «مَلَكْتَ الْعَجِينَ» إِذَا أَمَعْتَ بَجَنَّهُ فَاشْتَدَّ
وَقَوِيَ، وَمِنْهُ «مَلَكَ الْإِنْسَانُ» لِأَنَّهُ نَوْعُ قُدْرَةٍ، وَ «أَمَلَكْتَ الْجَارِيَةَ» لِأَنَّ بَعْلَهَا يَقْدِرُ عَلَيْهَا.

The Third Topic [في تفسير الكلمة]: Explaining the word [المسألة الثالثة]: You should know that the combination of the letters Kaf, Lam, and Mim [ك ل م], in all six possible arrangements [تقاليبها الممكنة], conveys the idea of strength and intensity. Five of these arrangements are in fact used [معتبرة], and one is not [ضائع]. The first arrangement is "K-L-M" [ك ل م]. From this comes "al-kalam" [الكلام] (speech), because it hits the ear and has an impact on it; it also affects the mind by giving it meaning. Also from this comes "al-kalm" [الكم] for a wound, which involves intensity, and "al-kulam" [الكلام] for hard, rough ground, because of its toughness. The second arrangement is "K-M-L" [ك م ل], because something that is complete [الكامل] is stronger than something that is incomplete. The third arrangement is "L-K-M" [ل ك م], and the meaning of intensity in "al-lakm" [اللکم] (punching) is clear. The fourth arrangement is "M-K-L" [م ك ل]. From this comes "bi'run makul" [بیر مکول], which describes a well with little water. When a well is like this, people do not like to go to it, so there is a type of difficulty or intensity when you approach it. The fifth arrangement is "M-L-K" [م ل ك]. The phrase "malakta al-'ajin" [ملکت

[العجين] is used when dough has been kneaded thoroughly until it becomes firm and strong. From this comes "malaka al-insan" [ملك الانسان] (a person's control), because it is a type of power, and "umliyat al-jariyah" [املكت الجارية] (a woman was given in marriage) because her husband gained authority over her.

المَسْأَلَةُ الرَّابِعَةُ: لَفْظُ الْكَلِمَةِ قَدْ يُسْتَعْمَلُ فِي اللَّفْظَةِ الْوَاحِدَةِ وَيُرَادُ بِهَا الْكَلَامُ الْكَثِيرُ الَّذِي قَدْ ارْتَبَطَ بَعْضُهُ بِبَعْضٍ كَتَسْمِيَتِهِمُ الْقَصِيدَةَ بِأَسْرِهَا «كَلِمَةً»، وَمِنْهَا يُقَالُ: «كَلِمَةُ الشَّهَادَةِ»، وَيُقَالُ: «الْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ»، وَلَمَّا كَانَ الْمَجَازُ أَوْلَى مِنَ الْإِشْتِرَاكِ عَلَيْنَا أَنْ إِطْلَاقَ لَفْظِ الْكَلِمَةِ عَلَى الْمُرَكَّبِ مَجَازٌ،

The fourth topic is about how the expression "the word" [لفظ الكلمة] can be used. Sometimes it means just one single word, but other times it means a whole lot of words that are connected together. For example, people call an entire poem a "word" [كلمة]. Another example is when we say "the word of testimony" [كلمة الشهادة], or when we say, "A good word is charity" [الكلمة الطيبة صدقة] (Sahih al-Bukhari 2989). Since using a word figuratively [المجاز] is better than saying it has more than one real meaning [الاشتراك], we know that calling a whole phrase or sentence a "word" [الكلمة] is just a figure of speech, not its actual meaning.

وَذَلِكَ لِوَجْهَيْنِ، الْأَوَّلُ: أَنَّ الْمُرَكَّبَ إِنَّمَا يَتَرَكَّبُ مِنَ الْمُفْرَدَاتِ، فَإِطْلَاقَ لَفْظِ الْكَلِمَةِ عَلَى الْكَلَامِ الْمُرَكَّبِ يَكُونُ إِطْلَاقًا لِاسْمِ الْجُزْءِ عَلَى الْكُلِّ، وَالثَّانِي: أَنَّ الْكَلَامَ الْكَثِيرَ إِذَا ارْتَبَطَ بَعْضُهُ بِبَعْضٍ حَصَلَتْ لَهُ وَحْدَةٌ فَصَارَ شَبِيهَاً بِالْمُفْرَدِ فِي تِلْكَ الْوُجُوهِ، وَالْمُشَابَهَةُ سَبَبٌ مِنْ أَسْبَابِ حُسْنِ الْمَجَازِ، فَأُطْلِقَ لَفْظُ الْكَلِمَةِ عَلَى الْكَلَامِ الطَّوِيلِ لِهَذَا السَّبَبِ.

This is for two reasons.

First, a complex thing is only made up of individual parts [المفردات]. So, using the word "word" [الكلمة] to describe a complex sentence [الكلام] is like using the name of a part to refer to the whole thing.

Second, when much speech is connected, it becomes a single unit, making it similar to a singular [المفرد] in those ways. This similarity is one of the things that makes a figure of speech [المجاز] work well. That is why the word "word" [الكلمة] was used for long speech.

المَسْأَلَةُ الْخَامِسَةُ: لَفْظُ الْكَلِمَةِ جَاءَ فِي الْقُرْآنِ لِمَفْهُومَيْنِ آخَرَيْنِ: أَحَدُهُمَا: يُقَالُ لِعَيْسَى كَلِمَةُ اللَّهِ، إِمَّا لِأَنَّهُ حَدَّثَ بِقَوْلِهِ: «كُنْ» أَوْ لِأَنَّهُ حَدَّثَ فِي زَمَانٍ قَلِيلٍ كَمَا تَحْدُثُ الْكَلِمَةُ كَذَلِكَ، وَالثَّانِي: أَنَّهُ تَعَالَى سَمَّى أَعْمَالَهُ كَلِمَاتٍ، كَمَا قَالَ تَعَالَى فِي آيَةِ الْكَرِيمَةِ: قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفَدَ الْبَحْرُ قَبْلَ أَنْ تَنفَدَ كَلِمَاتُ رَبِّي: [الكهف: ١٠٩] وَالسَّبَبُ فِيهِ الْوَجْهَانِ الْمَذْكُورَانِ فِيمَا تَقَدَّمَ وَاللَّهُ أَعْلَمُ.

The fifth point [المسألة الخامسة]: The expression "the word" [لفظ الكلمة] appears in the Quran with two other meanings.

First, Jesus [عليه السلام] is called the "Word of Allah" [كلمة الله], either because he came into existence when Allah said, "Be" [كن], or because he was created in a very short time, just like a word is spoken quickly.

Second, Allah, the Most High, called His actions "words" [كلمات], as He, the Most High, said in the noble verse [آية]: "Say, 'If the sea were ink for the words of my Lord [رَبِّ], the sea would run out before the words of my Lord [رَبِّ] ran out'" (Surah Al-Kahf 18:109). The reason for this is the two points mentioned earlier, and Allah knows best.

المَسْأَلَةُ السَّادِسَةُ: فِي الْقَوْلِ: هَذَا التَّرْكِيْبُ بِحَسَبِ تَقَالِيهِ السَّيِّدِ يَدُلُّ عَلَى الْحَرَكَةِ وَالْخِفَّةِ، فَالْأَوَّلُ: «قَوْلٌ» فَيُنْفَذُ الْقَوْلُ، لِأَنَّ ذَلِكَ أَمْرٌ سَهْلٌ عَلَى اللِّسَانِ، الثَّانِي: «قَوْلٌ» وَمِنْهُ الْقَوْلُ

وَهُوَ حِمَارُ الْوَحْشِ، وَذَلِكَ لِنِحْفَتِهِ فِي الْحَرَكَةِ وَمِنْهُ «قَلَوْتُ الْبَرَّ وَالسَّوِيقَ» فَهُمَا مَقْلَوَانِ، لِأَنَّ الشَّيْءَ إِذَا قُلِيَ جَفَّ وَخَفَّ فَكَانَ أَسْرَعَ إِلَى الْحَرَكَةِ، وَمِنْهُ الْقَلُولُ، وَهُوَ الْخَفِيفُ الطَّائِشُ، والثالث: «وق ل» الْقَوْلُ الْوَعْلُ، وَذَلِكَ لِحَرَكَتِهِ، وَيُقَالُ «تَوَقَّلَ فِي الْجَبَلِ» إِذَا صَعَدَ فِيهِ، والرابع: «ول ق» يُقَالُ: وَلَقَ يَلْقُ إِذَا أَسْرَعَ، وَقُرِئَ إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ [النور: ١٥] أَي: تَخْفُونَ وَتَسْرِعُونَ، والخامس: «ل وق» كَمَا جَاءَ فِي الْحَدِيثِ «لَا أَكُلُ الطَّعَامَ إِلَّا مَا لَوْقَ لِي»

The sixth topic is about the word "to say" [القول]. This root, when you rearrange its three letters in all six possible ways, always points to movement and lightness. Here is how:

First, the original order: Q-W-L [ق ول]. This gives us the word for "speech" [القول], because talking is easy and light on the tongue.

Second, Q-L-W [ق ل و]. This gives us the word wild young donkey [القلو], because these animals are quick and light on their feet. It also gives us the phrase "I parched the wheat and barley-mush" [قَلَوْتُ الْبَرَّ وَالسَّوِيقَ], making them "parched" [مَقْلَوَانِ]. When you parch or fry something, it dries out and becomes lighter, so it moves more easily. This same root also gives us the word for someone who's restless or flighty [القلولي], meaning someone who's light and cannot sit still.

Third, W-Q-L [وق ل]. This gives us the word mountain goat [الوقل], because these animals are always moving. You might also hear someone say "he climbed the mountain" [تَوَقَّلَ فِي الْجَبَلِ] when they mean he went up into it.

Fourth, W-L-Q [ول ق]. This gives us the phrase "he hurried" [وَلَقَ يَلْقُ], meaning someone moved quickly. This is also the root behind the Quranic verse: "When you were passing it along with your tongues" [إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ] [Surah An-Nur 24:15], which means you were saying it lightly and quickly.

Fifth, L-W-Q [ل وق]. This appears in the Hadith: "I do not eat food unless it is refined for me" [لا أكل الطعام إلا ما لوق لي] [Musnad Ahmad 23963].

أَيُّ: أَعْمَلَتِ الْيَدُ فِي تَحْرِيكِهِ وَتَلْيِينِهِ حَتَّى يَصْلُحَ، وَمِنْهُ اللَّوْقَةُ وَهِيَ الزُّبْدَةُ قِيلَ لَهَا ذَلِكَ لِخِفَّتِهَا
وَأَسْرَاعِ حَرَكَتِهَا لِأَنَّهُ لَيْسَ بِهَا مَسْكَةُ الْجَبَنِ وَالْمَصْلِ، وَالسَّادُسُ: «ل ق و» وَمِنْهُ اللَّقْوَةُ وَهِيَ
الْعُقَابُ، قِيلَ لَهَا ذَلِكَ لِخِفَّتِهَا وَسُرْعَةِ طَيْرَانِهَا، وَمِنْهُ اللَّقْوَةُ فِي الْوَجْهِ لِأَنَّ الْوَجْهَ اضْطَرَبَ شَكْلَهُ
فَكَانَتْ خِفَّةً فِيهِ وَطَيْشٌ، وَاللَّقْوَةُ النَّافَةُ السَّرِيعَةُ اللَّقَاحِ الْمَسْأَلَةُ السَّابِعَةُ: قَالَ ابْنُ جَنِّي رَحِمَهُ اللَّهُ
تَعَالَى: اللَّغَةُ فُعْلَةٌ مِنْ لَغَوْتُ أَيُّ: تَلَكَّمْتُ، وَأَصْلُهَا لَغَوَةٌ كَكْرَةٍ وَقَلَةٍ فَإِنَّ لَامَاتِهَا كُلَّهَا وَأَوَاتٌ،
بِدَلِيلِ قَوْلِهِمْ كَرَوْتُ بِالْكَرَةِ وَقَلَوْتُ بِالْقَلَةِ، وَقِيلَ فِيهِ لَغَى يَلْغَى إِذَا هَذَا، وَمِنْهُ قَوْلُهُ تَعَالَى: وَإِذَا
مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا: [الْفُرْقَانِ: ٧٢]

Meaning: the hand was used to stir and soften it until it was ready. From this comes "the morsel of butter" [اللوقة], which is called that because of its lightness and the speed of its movement, as it lacks the thickness of cheese or whey. The sixth: "L-Q-W" [ل ق و]. From this comes the word for an eagle [اللقوة]; it is called that because of its lightness and the speed of its flight. From this also comes the term for facial paralysis [اللقوة في الوجه], because the face's appearance becomes distorted as if there is a lightness or instability in it. Furthermore, [اللقوة] refers to a she-camel that conceives quickly. The Seventh Issue [المسألة السابعة]: Ibn Jinni, may Allah the Exalted have mercy on him, said: "Language" [اللغة] is a noun of the form "fu'lah" derived from "I spoke" [لغوت], and its root is "lughwah" [لغوة], similar to the words for "ball" [كرة] and "tip-cat" [قلة]. This is because their third radical letters are all "waws," evidenced by the phrases "I played with the ball" [كرويت بالكرة] and "I struck the tip-cat" [قلوت بالقلة]. It is also said that it is derived from "he talks nonsense" [لغى يلغى] when someone speaks pointlessly. From this is the statement of the Exalted: "And when they pass

by ill speech, they pass by with dignity" [واذا مروا باللغو مروا كراما] [Surah Al-Furqan 25:72].

قُلْتُ: إِنَّ ابْنَ جِنِّي قَدْ اعْتَبَرَ الْإِشْتِقَاقَ الْأَكْبَرَ فِي الْكَلِمَةِ وَالْقَوْلِ وَلَمْ يَعْتَبِرْهُ هَاهُنَا، وَهُوَ حَاصِلٌ فِيهِ، فَلِأَوَّلٍ: «ل غ و» وَمِنْهُ اللَّغَةُ وَمِنْهُ أَيْضًا الْكَلَامُ اللَّغَوُ، وَالْعَمَلُ اللَّغَوُ، وَالثَّانِي: «ل و غ» وَيُحْتَسَبُ عَنْهُ، وَالثَّلَاثُ: «غ ل و» وَمِنْهُ يُقَالُ: لِفُلَانٍ غُلُوٌّ فِي كَذَا، وَمِنْهُ الْغُلُوءُ، وَالرَّابِعُ: «غ و ل» وَمِنْهُ قَوْلُهُ تَعَالَى: لَا فِيهَا غَوْلٌ [الصافات: ٤٧] وَالْخَامِسُ: «و غ ل» وَمِنْهُ يُقَالُ: فُلَانٌ أَوْغَلَ فِي كَذَا وَالسَّادِسُ: «و ل غ» وَمِنْهُ يُقَالُ: وَلَغَ الْكَلْبُ فِي الْإِنَاءِ، وَيُشَبَّهُ أَنْ يَكُونَ الْقَدْرُ الْمَشْتَرَكُ بَيْنَ الْكُلِّ هُوَ الْإِمْعَانُ فِي الشَّيْءِ وَالْخَوْضُ التَّامُّ فِيهِ.

I say: Ibn Jinni used the "Major Derivation" [الاشتقاق الاكبر] for words and speech, but he did not use it here, even though it applies. The first combination is "L-GH-W" [ل غ و]. From this comes "language" [اللغة], and also "useless talk" [الكلام اللغو] and "pointless action" [العمل اللغو]. The second is "L-W-GH" [ل و غ], which needs more research. The third is "GH-L-W" [غ ل و]. From this, people say: "So-and-so has gone too far" or "is extreme" [غلو] in something, and it also refers to "a long distance" [العلوة]. The fourth is "GH-W-L" [غ و ل]. From this comes Allah's saying: "No headache will they have therefrom, nor will they be intoxicated" [Surah As-Saffat (37:47)]. The fifth is "W-GH-L" [و غ ل]. From this, people say: "So-and-so went deep" [اوغل] into something. The sixth is "W-L-GH" [و ل غ]. From this, people say: "The dog lapped" [ولغ] from the bowl. It seems the common idea connecting all these is "going deeply into something" or "being completely absorbed in it."

الْمَسْأَلَةُ الثَّامِنَةُ: فِي اللَّفْظِ: وَأَقُولُ: أَظُنُّ أَنَّ إِطْلَاقَ اللَّفْظِ عَلَى هَذِهِ الْأَصْوَاتِ وَالْحُرُوفِ عَلَى سَبِيلِ الْمَجَازِ، وَذَلِكَ لِأَنَّهَا إِنَّمَا تَحْدُثُ عَنْهُ إِخْرَاجُ النَّفْسِ مِنْ دَاخِلِ الصَّدْرِ إِلَى الْخَارِجِ فَلِلْإِنْسَانِ عِنْدَ إِخْرَاجِ النَّفْسِ مِنْ دَاخِلِ الصَّدْرِ إِلَى الْخَارِجِ يَجِبُ فِي الْمَحَاسِنِ الْمَعِينَةِ، ثُمَّ

يُزِيلُ ذَلِكَ الْحَبْسَ، فَتَوَلَّدَ تِلْكَ الْحُرُوفُ فِي آخِرِ زَمَانِ حَبْسِ النَّفْسِ وَأَوَّلِ زَمَانِ إِطْلَاقِهِ،
وَالْحَاصِلُ أَنَّ اللَّفْظَ هُوَ الرَّمْيُ، وَهَذَا الْمَعْنَى حَاصِلٌ فِي هَذِهِ الْأَصْوَاتِ

The Eighth Topic: About the word "utterance" [اللفظ]. I say: I think that calling these sounds and letters an utterance [اللفظ] is a figure of speech [على سبيل المجاز]. This is because they are only made when breath is pushed out from inside the chest. When a person pushes breath out from inside their chest, they hold it back in certain places [المحابس المعينة], and then they let go of that hold. These letters are then created right at the end of the breath being held and the very beginning of it being released. The main point is that the term utterance [اللفظ] means "to throw" or "to cast" [الرمي], and this idea is found in these sounds.

وَالْحُرُوفُ مِنْ وَجْهَيْنِ: الْأَوَّلُ: أَنَّ الْإِنْسَانَ يَرْمِي ذَلِكَ النَّفْسَ مِنْ دَاخِلِ الصَّدْرِ إِلَى خَارِجِهِ وَيَلْفِظُهُ، وَذَلِكَ هُوَ الْإِخْرَاجُ، وَاللَّفْظُ سَبَبٌ لِحُدُوثِ هَذِهِ الْكَلِمَاتِ، فَأُطْلِقَ اسْمُ اللَّفْظِ عَلَى هَذِهِ الْكَلِمَاتِ لِهَذَا السَّبَبِ، وَالثَّانِي: أَنَّ تَوَلَّدَ الْحُرُوفِ لَمَّا كَانَ بِسَبَبِ لَفْظِ ذَلِكَ الْهَوَاءِ مِنَ الدَّاخِلِ إِلَى الْخَارِجِ صَارَ ذَلِكَ شَبِيهَاً بِمَا أَنَّ الْإِنْسَانَ يَلْفِظُ تِلْكَ الْحُرُوفَ وَرَمِيَهَا مِنَ الدَّاخِلِ إِلَى الْخَارِجِ، وَالْمُشَابَهَةُ إِحْدَى أَسْبَابِ الْمَجَازِ.

and letters in two ways: The first: that a person casts that breath from inside the chest to the outside and utters it [ويلفظه], and that is the act of expulsion [الايخراج]. Since the act of uttering [اللفظ] is the cause for these words to occur, the name "utterance" [اللفظ] was applied to these words for this reason. The second: that since the generation of letters was caused by the casting [لفظ] of that air from the inside to the outside, it became similar to a person casting those letters and throwing them from the inside to the outside; and similarity [المشابهة] is one of the causes for metaphorical usage [المجاز]. The Ninth Issue [المسألة التاسعة], The Expression [العبارة]: Its root is

composed of the letters 'ain, ba, and ra [ع ب ر], and in its six possible permutations, it conveys the meaning of crossing [العبر] and transition [الانتقال]. The first is:

المسألة التاسعة، العبارة: وَتَرْكِيبُهَا مِنْ «ع ب ر» وَهِيَ فِي تَقَالِبِهَا السِّتَةُ تُفِيدُ الْعُبُورَ وَالْإِنْتِقَالَ، فَالْأَوَّلُ:

The Ninth Point [المسألة التاسعة], The Term [العبارة]: Its root is made of the letters 'ayn, ba, and ra [ع ب ر]. In all its six possible arrangements, it means crossing over [العبر] and moving from one place to another [الانتقال]. The first is:

«ع ب ر» وَمِنْهُ الْعِبَارَةُ لِأَنَّ الْإِنْسَانَ لَا يُمَكِّنُهُ أَنْ يَتَكَلَّمَ بِهَا إِلَّا إِذَا انْتَقَلَ مِنْ حَرْفٍ إِلَى حَرْفٍ آخَرَ، وَأَيْضًا كَأَنَّهُ بِسَبَبِ تِلْكَ الْعِبَارَةِ يَنْتَقِلُ الْمَعْنَى مِنْ ذِهْنٍ نَفْسِهِ إِلَى ذِهْنِ السَّامِعِ، وَمِنْهُ الْعَبْرَةُ لِأَنَّ تِلْكَ الدَّمْعَةَ تَنْتَقِلُ مِنْ دَاخِلِ الْعَيْنِ إِلَى الْخَارِجِ، وَمِنْهُ الْعَبْرُ لِأَنَّ الْإِنْسَانَ يَنْتَقِلُ فِيهَا مِنَ الشَّاهِدِ إِلَى الْغَائِبِ. وَمِنْهُ الْمَعْبَرُ لِأَنَّ الْإِنْسَانَ يَنْتَقِلُ بِوَاسِطَتِهِ مِنْ أَحَدِ طَرَفِي الْبَحْرِ إِلَى الثَّانِي، وَمِنْهُ التَّعْبِيرُ لِأَنَّهُ يَنْتَقِلُ مِمَّا يَرَاهُ فِي النَّوْمِ إِلَى الْمَعَانِي الْغَائِبَةِ، وَالثَّانِي:

The root 'Ain, Ba, Ra [ع ب ر] gives us the word "expression" [العبارة] because a person can only say it by moving from one letter to another. Also, it is as if, through that expression, the meaning moves [ينتقل] from their own mind to the listener's mind. From this root also comes the word for "tear" [العبرة], because the tear moves from inside the eye to the outside. And from it comes "lessons" or "warnings" [العبر], because through them a person moves from what they see to what is unseen. From this root also comes "a crossing" [المعبر], because a person uses it to move from one side of the water to the other. And from it comes "dream interpretation" [التعبير], because it involves moving from what someone sees in a dream to hidden meanings. The second point is:

«ع ر ب» وَمِنْهُ تَسْمِيَةُ الْعَرَبِ بِالْعَرَبِ لِكَثْرَةِ انْتِقَالَاتِهِمْ بِسَبَبِ رِحْلَةِ الشَّتَاءِ وَالصَّيْفِ / وَمِنْهُ «فُلَانٌ أَعْرَبَ فِي كَلَامِهِ» لِأَنَّ اللَّفْظَ قَبْلَ الْإِعْرَابِ يَكُونُ مُجْهُولًا فَإِذَا دَخَلَهُ الْإِعْرَابُ انْتَقَلَ إِلَى الْمَعْرِفَةِ وَالْبَيَانِ، وَالثَّالِثُ: «ب ر ع» وَمِنْهُ «فُلَانٌ بَرَعَ فِي كَذَا» إِذَا تَكَمَّلَ وَتَزَايَدَ، الرَّابِعُ: «ب ع ر» وَمِنْهُ الْبَعْرُ لِكَوْنِهِ مُنْتَقِلًا مِنَ الدَّخْلِ إِلَى الْخَارِجِ، الْخَامِسُ: «ر ع ب» وَمِنْهُ يُقَالُ لِلْخَوْفِ رُعْبٌ لِأَنَّ الْإِنْسَانَ يَنْتَقِلُ عِنْدَ حَدُوثِهِ مِنْ حَالٍ إِلَى حَالٍ أُخْرَى، وَالسَّادِسُ: «ر ب ع» وَمِنْهُ الرَّبْعُ لِأَنَّ النَّاسَ يَنْتَقِلُونَ مِنْهَا وَإِلَيْهَا. الْفَرْقُ بَيْنَ الْكَلِمَةِ وَالْكَلَامِ:

'Ain, Ra, Ba [ع ر ب]: From this comes the naming of the Arabs [العرب] as such due to their frequent movements and transitions [انتقالاتهم] during their winter and summer journeys. From it also comes the phrase, "So-and-so was clear in his speech" [اعرب في كلامه], because a word is unknown before its grammatical analysis [الاعراب], but once it is analysed [دخله] [الاعراب], it moves into a state of clarity and understanding. Thirdly: Ba, Ra, 'Ain [ب ر ع]: From this comes the phrase, "So-and-so excelled [برع] in such-and-such," when they have become complete and improved. Fourthly: Ba, 'Ain, Ra [ر ب ع]: From this comes the word for "droppings" [البرع], as they move from the inside of the body to the outside. Fifthly: Ra, 'Ain, Ba [ر ب ع]: From this, fear is called "terror" [رعب], because when it occurs, a person transitions from one state to another. Sixthly: Ra, Ba, 'Ain [ر ب ع]: From this comes the "dwelling place" [الربع], because people move to and from it. The difference between a word [الكلمة] and speech [الكلام]: The Tenth Issue [المسألة العاشرة]: [The difference between words and speech] [الفرق بين الكلمة والكلام]

المسألة العاشرة: [الفرق بين الكلمة والكلام] قال أكثر النحويون: الْكَلِمَةُ غَيْرُ الْكَلَامِ، فَالْكَلِمَةُ هِيَ اللَّفْظَةُ الْمَفْرَدَةُ، وَالْكَلَامُ هُوَ الْجُمْلَةُ الْمُفِيدَةُ، وَقَالَ أَكْثَرُ الْأَصُولِيِّينَ أَنَّهُ لَا فَرْقَ بَيْنَهُمَا، فَكُلُّ وَاحِدٍ مِنْهُمَا يَتَنَاوَلُ الْمَفْرَدَ وَالْمُرَكَّبَ، وَابْنُ جَنِّي وَآخِلُ النَّحْوِيِّينَ وَاسْتَبَعَدَ قَوْلَ الْمُتَكَلِّمِينَ، وَمَا

رَأَيْتُ فِي كَلَامِهِ حُجَّةً قَوِيَّةً فِي الْفَرْقِ سِوَى أَنَّهُ نَقَلَ عَنْ سِبْيَوِيهِ كَلَامًا مُشْعِرًا بِأَنَّ لَفْظَ الْكَلَامِ مُخْتَصٌّ بِالْجُمْلَةِ الْمُفِيدَةِ، وَذَكَرَ كَلِمَاتٍ أُخْرَى إِلَّا أَنَّهَا فِي غَايَةِ الضَّعْفِ، أَمَّا الْأُصُولِيُّونَ فَقَدْ احْتَجُّوا عَلَى صِحَّةِ قَوْلِهِمْ بِوُجُوهِ، الْأَوَّلُ: أَنَّ الْعُقَلَاءَ قَدْ اتَّفَقُوا عَلَى أَنَّ الْكَلَامَ مَا يُضَادُّ الْخَرَسَ وَالسُّكُوتَ، وَالتَّكَلُّمُ بِالْكَلِمَةِ الْوَاحِدَةِ يُضَادُّ الْخَرَسَ وَالسُّكُوتَ، فَكَانَ كَلَامًا، الثَّانِي: أَنَّ اشْتِقَاقَ الْكَلِمَةِ مِنَ الْكَلِمِ، وَهُوَ الْجَرْحُ وَالتَّأْثِيرُ، وَمَعْلُومٌ أَنَّ مَنْ سَمِعَ كَلِمَةً وَاحِدَةً فَإِنَّهُ يَفْهَمُ مَعْنَاهَا، فَهَهُنَا قَدْ حَصَلَ مَعْنَى التَّأْثِيرِ، فَوَجَبَ أَنْ يَكُونَ كَلَامًا، وَالثَّلَاثُ: يَصِحُّ أَنْ يَقَالَ: إِنَّ فَلَانًا تَكَلَّمَ بِهَذِهِ الْكَلِمَةِ الْوَاحِدَةِ، وَيَصِحُّ أَنْ يَقَالَ أَيُّضًا: إِنَّهُ مَا تَكَلَّمَ إِلَّا بِهَذِهِ الْكَلِمَةِ الْوَاحِدَةِ، وَكُلُّ ذَلِكَ يَدُلُّ عَلَى أَنَّ الْكَلِمَةَ الْوَاحِدَةَ كَلَامٌ،

Most grammarians have said that a "word" [الكلمة] is different from "speech" [الكلام]. They say a "word" is a single sound or utterance, while "speech" is a complete sentence that makes sense. However, most scholars of Islamic legal theory [الاصوليين] said there is no difference between the two, because both terms can refer to a single word or a group of words. Ibn Jinni agreed with the grammarians and rejected the opinion of the theologians [المتكلمين]. But I have not seen any strong proof in his writings for this difference, other than his quote from Sibawayh [نقله عن سيبويه] which suggested that the term "speech" is only used for a complete, meaningful sentence. He mentioned other points, but they were very weak. As for the scholars of legal theory [الاصوليون], they gave several reasons to support their view. The first reason is that all sensible people agree that "speech" is the opposite of being mute or silent. And speaking even one word is the opposite of being mute or silent, so it counts as "speech." The second reason is that the word "word" [الكلمة] comes from speech [الكلم], which means a wound or an impact. It is clear that when someone hears a single word, they understand its meaning, so an impact has happened. Therefore, it must be considered "speech." The third reason is that it is correct to say: "So-and-so spoke [تكلم] this single word," and it is also

correct to say: "He only spoke [ما تكلم] this single word." All of this shows that a single word is "speech."

وَالْأَلَا لَمْ يَصِحَّ أَنْ يُقَالَ تَكَلَّمَ بِالْكَلِمَةِ الْوَاحِدَةِ، الرَّابِعُ: إِنَّهُ يَصِحُّ أَنْ يُقَالَ تَكَلَّمَ فَلَانٌ بِكَلَامٍ غَيْرِ تَامٍّ، وَذَلِكَ يَدُلُّ عَلَى أَنَّ حُصُولَ الْإِفَادَةِ التَّامَةِ غَيْرُ مَعْتَبَرٍ فِي اسْمِ الْكَلَامِ.

Otherwise, it would not be right to say he spoke a single word [بالكلمة الواحدة].

Fourth, it is correct to say that someone spoke with "incomplete speech" [الإفادة التامة], and this shows that giving a "complete message" [بكلام غير تام], is not a requirement for something to be called "speech" [اسم الكلام].

مسألة فقهية في الطلاق: المسألة الحادية عشرة [مسألة فقهية في الطلاق]: تَفَرَّعَ عَلَى الْإِخْتِلَافِ الْمَذْكُورِ مَسْأَلَةٌ فِقْهِيَّةٌ، وَهِيَ أَوَّلَى مَسَائِلِ أَيْمَانَ «الْجَامِعِ الْكَبِيرِ» لِحُمَيْدِ بْنِ الْحَسَنِ رَحِمَهُ اللَّهُ تَعَالَى، وَهِيَ أَنَّ الرَّجُلَ إِذَا قَالَ لِامْرَأَتِهِ الَّتِي لَمْ يَدْخُلْ بِهَا: إِنْ كَلِمَتُكَ فَأَنْتِ طَالِقٌ ثَلَاثَ مَرَّاتٍ، قَالُوا: إِنْ ذَكَرَ هَذَا الْكَلَامَ فِي الْمَرَّةِ الثَّانِيَةِ طَلَّقَتْ طَلَقَةً وَاحِدَةً، وَهَلْ تَعْقُدُ هَذِهِ الثَّانِيَةُ طَلَقَةً؟

A legal issue about divorce [مسألة فقهية في الطلاق]:

The eleventh issue [المسألة الحادية عشرة]: A legal issue [مسألة فقهية] comes from the disagreement mentioned earlier. This is the first of the issues about oaths [أيمان] in the book "Al-Jami' al-Kabir" [الجامع الكبير] by Muhammad ibn al-Hasan, may Allah the Exalted have mercy on him. The situation is this: if a man says to his wife, with whom he has not yet been intimate, "If I speak to you [إن كلمتك], then you are divorced [فأنت طالق] three times."

The scholars said that if he says this statement a second time, she is divorced once. The question is, does this second statement in fact count as a divorce?

قَالَ أَبُو حَنِيفَةَ وَصَاحِبَاهُ: تَعَقَّدُ، وَقَالَ زُفَرٌ: لَا تَعَقَّدُ، وَجَعَلَ زُفَرٌ أَنَّهُ لَمَّا قَالَ فِي الْمَرَّةِ الثَّانِيَةِ
 إِنَّ كَلِمَتَكَ فَعِنْدَ هَذَا الْقَدْرِ مِنَ الْكَلَامِ حَصَلَ الشَّرْطُ، لِأَنَّ اسْمَ الْكَلَامِ اسْمٌ لِكُلِّ مَا أَفَادَ
 شَيْئًا، سِوَاءَ أَفَادَ فَائِدَةً تَامَةً أَوْ لَمْ يَكُنْ كَذَلِكَ وَإِذَا حَصَلَ الشَّرْطُ حَصَلَ الْجُزْءُ، وَطَلَّقَتْ
 عِنْدَ قَوْلِهِ إِنَّ كَلِمَتَكَ، فَوَقَعَ تَمَامُ قَوْلِهِ: «أَنْتَ طَالِقٌ» خَارِجَ تَمَامِ مَلِكِ النِّكَاحِ، وَغَيْرِ مُضَافٍ
 إِلَيْهِ، فَوَجَبَ أَنْ لَا تَعَقَّدُ، وَجَعَلَ أَبِي حَنِيفَةَ أَنَّ الشَّرْطَ وَهُوَ قَوْلُهُ إِنَّ كَلِمَتَكَ غَيْرَ تَامٍ، وَالْكَلامُ
 اسْمٌ لِلْجُمْلَةِ التَّامَةِ، فَلَمْ يَقَعِ الطَّلَاقُ/ إِلَّا عِنْدَ تَمَامِ قَوْلِهِ إِنَّ كَلِمَتَكَ فَانْتِ طَالِقٌ، وَحَاصِلُ
 الْكَلَامِ أَنَّا إِنْ قُلْنَا إِنَّ اسْمَ الْكَلَامِ يَتَنَاوَلُ الْكَلِمَةَ الْوَاحِدَةَ كَانَ الْقَوْلُ قَوْلَ زُفَرٍ، وَإِنْ قُلْنَا إِنَّهُ لَا
 يَتَنَاوَلُ إِلَّا أَجْمَلَةً فَالْقَوْلُ قَوْلُ أَبِي حَنِيفَةَ وَمِمَّا يَقْوِي قَوْلَ زُفَرٍ أَنَّهُ لَوْ قَالَ فِي الْمَرَّةِ الثَّانِيَةِ «إِنَّ
 كَلِمَتَكَ» وَسَكَتَ عَلَيْهِ وَلَمْ يَذْكُرْ بَعْدَهُ قَوْلَهُ:

Abu Hanifa and his two students said: "It becomes valid." Zufar said: "It does not become valid." Zufar's argument is that when the man said for the second time, "If I speak to you" [إن كلمتك], the condition [الشرط] was met at that exact point in his speech. This is because the word "speech" [اسم الكلام] refers to anything that conveys some meaning, whether it makes a complete point or not. Once the condition is met, the consequence [الجزء] happens. So, she was divorced the moment he said, "If I speak to you." This means that the rest of his statement "You are divorced" [انت طالق], happened after the marriage [ملك النكاح] was already over and was not connected to it. Therefore, it should not be valid. Abu Hanifa's argument is that the condition, which is his saying, "If I speak to you," is not complete [غير تام], and "speech" [الكلام] refers to a complete sentence [الجملة التامة]. So, the divorce only happens when his full statement, "If I speak to you, then you are divorced" [إن كلمتك فانت طالق], is finished. The main point of the discussion is that if we say the word "speech" [اسم الكلام] includes a single word [الكلمة الواحدة], then Zufar's opinion is correct. But if we say it only refers to a complete sentence [الجملة], then Abu Hanifa's

opinion is correct. What supports Zufar's view is that if the man had said for the second time, "If I speak to you" [إن كلمتك], and then stopped and did not say anything after it:

«فَأَنْتِ طَالِقٌ» طَلَقْتُ، لَوْلَا أَنَّ هَذَا الْقَدْرَ كَلَامٌ وَإِلَّا لَمَّا طُلِّقْتُ، وَمِمَّا يَقْوِي قَوْلَ أَبِي حَنِيفَةَ أَنَّهُ لَوْ قَالَ: «كُلَّمَا كَلَّمْتُكَ فَأَنْتِ طَالِقٌ» ثُمَّ ذَكَرَ هَذِهِ الْكَلِمَةَ فِي الْمَرَّةِ الثَّانِيَةِ فَكَلِمَةٌ «كُلَّمَا» تُوجِبُ التَّكَرَّرَ فَلَوْ كَانَ التَّكَلُّمُ بِالْكَلِمَةِ الْوَاحِدَةِ كَلَامًا لَوَجِبَ أَنْ يَفْعَ عَلَيْهِ الطَّلَاقُ الثَّلَاثُ عِنْدَ قَوْلِهِ فِي الْمَرَّةِ الثَّانِيَةِ: «كُلَّمَا كَلَّمْتُكَ» وَسَكَتَ عَلَيْهِ وَلَمْ يَذْكُرْ بَعْدَهُ قَوْلَهُ: «فَأَنْتِ طَالِقٌ» لِأَنَّ هَذَا الْمَجْمُوعَ مُشْتَمِلٌ عَلَى ذِكْرِ الْكَلِمَاتِ الْكَثِيرَةِ، وَكُلُّ وَاحِدٍ مِنْهَا يُوجِبُ وَقُوعَ الطَّلَاقِ وَأَقُولُ: لَعَلَّ زُفَرَ يَلْتَزِمُ ذَلِكَ.

"Then you are divorced" [فانت طالق], she would be divorced; were it not for the fact that this amount of speech constitutes "speech" [كلام], she would not have been divorced. What strengthens Abu Hanifa's view is that if he had said: "Whenever I speak to you [كلما كلمتك], then you are divorced," and then mentioned this phrase a second time, the word "whenever" [كلما] necessitates repetition. Therefore, if speaking a single word were considered "speech" [كلاما], it would be necessary for all three divorces to take effect when he says for the second time, "Whenever I speak to you" [كلما كلمتك], even if he remained silent and did not mention after it his saying: "then you are divorced" [فانت طالق]. This is because this entire expression contains the mention of many words, each of which would necessitate the occurrence of divorce. I say: perhaps Zufar would accept that conclusion.

الْمَسْأَلَةُ الثَّانِيَّةُ عَشْرَةَ: مَحَلُّ انْخِلَافٍ الْمَذْكُورِ بَيْنَ أَبِي حَنِيفَةَ وَزُفَرَ يَنْبَغِي أَنْ يَكُونَ مَخْصُوصًا بِمَا إِذَا قَالَ: «إِنْ كَلَّمْتُكَ فَأَنْتِ طَالِقٌ» أَمَّا لَوْ قَالَ: «إِنْ تَكَلَّمْتُ بِكَلِمَةٍ فَأَنْتِ طَالِقٌ» أَوْ قَالَ: «إِنْ

نَطَقْتُ» أَوْ قَالَ: «إِنْ تَلَفَّظْتُ بِلَفْظَةٍ» أَوْ قَالَ: «إِنْ قُلْتُ قَوْلًا فَأَنْتَ طَالِقٌ» وَجَبَ أَنْ يَكُونَ الْحَقُّ فِي جَمِيعِ هَذِهِ الْمَسَائِلِ قَوْلُ زُفَرٍ قَوْلًا وَاحِدًا، وَاللَّهُ أَعْلَمُ. هل يطلق الكلام على المهمل:

The Twelfth Issue [المسألة الثانية عشرة]: The disagreement between Abu Hanifa and Zufar that we have talked about should only apply when someone says: "If I speak to you, then you are divorced." However, if he said: "If I utter a word, then you are divorced," or if he said: "If I pronounce," or if he said: "If I utter a single utterance," or if he said: "If I say a saying, then you are divorced," then it is incumbent that the truth in all of these matters is the position of Zufar, unequivocally. And Allah knows best.

المسألة الثالثة عشرة [هل يطلق الكلام على المهمل]: لَفْظُ الْكَلِمَةِ وَالْكَلامِ هَلْ يَتَنَاوَلُ الْمُهِمْلَ أَمْ لَا؟

The Thirteenth Issue [Does the term "utterance" apply to the meaningless?]: Does the term "word" [كلمة] and "utterance" [كلام] encompass that which is meaningless, or not?

مِنْهُمْ مَنْ قَالَ يَتَنَاوَلُهُ لِأَنَّهُ يَصِحُّ أَنْ يُقَالَ الْكَلَامُ مِنْهُ مُهِمْلٌ وَمِنْهُ مُسْتَعْمَلٌ، وَلِأَنَّهُ يَصِحُّ أَنْ يُقَالَ تَكَلَّمَ بِكَلَامٍ غَيْرِ مَفْهُومٍ، وَلِأَنَّ الْمُهِمْلَ يُؤَثِّرُ فِي السَّمْعِ فَيَكُونُ مَعْنَى التَّأْثِيرِ وَالْكَلامِ حَاصِلًا فِيهِ، وَمِنْهُمْ مَنْ قَالَ الْكَلِمَةُ وَالْكَلامُ مُحْتَصَانِ بِالْمُفِيدِ، إِذْ لَوْ لَمْ يُعْتَبَرْ هَذَا الْقَيْدُ لَزِمَ تَجْوِيزُ تَسْمِيَةِ أَصْوَاتِ الطُّيُورِ بِالْكَلِمَةِ وَالْكَلامِ. هل الأصوات الطبيعية تسمى كلاما:

Some of them argue that it does include it, because it is correct to say that "speech [الكلام] is partly nonsensical [مهمل] and partly used [مستعمل]," and

because it is valid to say, "he spoke with incomprehensible speech."

Furthermore, nonsensical sounds affect the sense of hearing, so the essence of "impact" [تأثير] and "speech" [كلام] is present in them. Others argue that the "word" [الكلمة] and "speech" [الكلام] are exclusive to that which conveys a meaning [المفيد]; for if this condition were not considered,

it would necessarily follow that the sounds of birds could be called "words" or "speech."

المسألة الرابعة عشرة [هل الأصوات الطبيعية تسمى كلاماً]: إِذَا حَصَلَتْ أَصَوَاتٌ مُتَرَكِّبَةٌ تَرْكِيبًا يَدُلُّ عَلَى الْمَعْنَى إِلَّا أَنَّ ذَلِكَ التَّرْكِيبَ كَانَ تَرْكِيبًا طَبِيعِيًّا لَا وَضْعِيًّا فَهَلْ يُسَمَّى مِثْلُ تِلْكَ الْأَصَوَاتِ كَلِمَةً وَكَلَامًا؟

Fourteenth Issue: Are natural sounds called speech [هل الاصوات الطبيعية] If sounds are produced in a composite way that indicates specific meanings, but that composition is natural rather than linguistic [تسمى كلاما] are such sounds called a "word" [كلمة] or "speech" [كلام]

مِثْلُ أَنَّ الْإِنْسَانَ عِنْدَ الرَّاحَةِ أَوْ الْوَجَعِ قَدْ يَقُولُ أَخْ، وَعِنْدَ السُّعَالِ قَدْ يَقُولُ أَخْ أَحْ، فَهَذِهِ أَصَوَاتٌ مُرَكَّبَةٌ، وَحُرُوفٌ مُؤَلَّفَةٌ، وَهِيَ دَالَّةٌ عَلَى مَعَانٍ مَخْصُوصَةٍ، لَكِنْ دَلَالَتُهَا عَلَى مَدُلِّاتِهَا بِالطَّبِيعِ لَا بِالْوَضْعِ، فَهَلْ تُسَمَّى أَمْثَالُهَا كَلِمَاتٍ؟ وَكَذَلِكَ صَوْتُ الْقَطَا يُشَبِّهُ كَأَنَّهُ يَقُولُ قَطَا، وَصَوْتُ اللَّقْلَقِ يُشَبِّهُ كَأَنَّهُ يَقُولُ لَقْ لَقْ، فَاِمْتِثَالُ هَذِهِ الْأَصَوَاتِ هَلْ تُسَمَّى كَلِمَاتٍ؟ اخْتَلَفُوا فِيهِ، وَمَا رَأَيْتُ فِي الْجَانِبَيْنِ حُجَّةً مُعْتَبَرَةً، وَفَائِدَةً هَذَا الْبَحْثُ تَظْهَرُ فِيْمَا إِذَا قَالَ: إِنْ سَمِعْتُ كَلِمَةً فَعَبْدِي حُرٌّ، فَهَلْ يَتَرْتَّبُ الْحِنْثُ وَالْبُرُّ عَلَى سَمَاعِ هَذِهِ الْأَلْفَافِ أَمْ لَا؟

For example, a person might say "akh" [أخ] when resting or in pain, or "ah ah" [أح أح] when coughing. These are sounds made up of letters, and they communicate specific meanings. However, they communicate naturally [بالطبع], not because people agreed on their meaning [بالوضع]. So, should sounds like these be called "words" [كلمات]? Similarly, the sound sandgrouse [القطا] bird sounds like it is saying "qata," and the sound stork [اللقاق] sounds like it is saying "laq laq." Should sounds like these be called "words" [كلمات]? Scholars disagreed on this, and I have not seen any strong arguments [حجة معتبرة] on either side. The point of this discussion

becomes clear in a situation where someone says, "If I hear a word [كلمة], then my servant is free." Would hearing these sounds count as breaking or fulfilling [الحث والبر] that promise, or not?

المَسْأَلَةُ الْخَامِسَةُ عَشْرَةَ: قَالَ ابْنُ جَنِّي: لَفْظُ الْقَوْلِ يَقَعُ عَلَى الْكَلَامِ التَّامِّ، وَعَلَى الْكَلِمَةِ الْوَاحِدَةِ، عَلَى سَبِيلِ الْحَقِيقَةِ، أَمَّا لَفْظُ الْكَلَامِ فَخُتِصَ بِالْجُمْلَةِ التَّامَّةِ، وَلَفْظُ الْكَلِمَةِ خُتِصَ بِالْمُفْرَدِ وَحَاصِلُ كَلَامِهِ فِي الْفَرْقِ بَيْنَ الْبَابَيْنِ أَنَّا إِذَا بَيَّنَّا أَنَّ تَرْكِيبَ الْقَوْلِ يَدُلُّ عَلَى الْخَفَةِ وَالسُّهُولَةِ وَجَبَ أَنْ يَتَنَاوَلَ الْكَلِمَةَ الْوَاحِدَةَ، أَمَّا تَرْكِيبُ الْكَلَامِ فَيَفِيدُ التَّأْثِيرَ، وَذَلِكَ لَا يَحْصُلُ إِلَّا مِنْ الْجُمْلَةِ التَّامَّةِ، إِلَّا أَنَّ هَذَا يُشْكَلُ بِلَفْظِ الْكَلِمَةِ، وَمِمَّا يَقْوِي ذَلِكَ قَوْلُ الشَّاعِرِ: قُلْتُ لَهَا قِفِي فَقَالَتْ قَافٌ سَمِي نَطَقَهَا بِمَجْرَدِ الْقَافِ قَوْلًا.

The Fifteenth Issue: Ibn Jinni said that the term "saying" [القول] applies to both a full statement and a single word. However, the term "speech" [الكلام] only refers to a complete sentence, and the term "word" [الكلمة] only refers to a single item. The main point of his argument about the difference between these two is that if we show that the structure of the term "saying" [القول] suggests something light and easy, then it must include a single word. But the structure of the term "speech" [الكلام] means it has an "impact" [التأثير], and this only happens with a complete sentence. However, this idea becomes tricky when we consider the term "word" [الكلمة]. What supports this view is the poet's line: I said to her, "Stop," and she said, "Qaf" [قاف] He called her simply saying the letter "Qaf" a saying [قولا].

المَسْأَلَةُ السَّادِسَةُ عَشْرَةَ: قَالَ أَيُّضًا إِنَّ لَفْظَ الْقَوْلِ يَصِحُّ جَعْلُهُ مَجَازًا عَنِ الْإِعْتِقَادَاتِ وَالْأَرَءِ، كَقَوْلِكَ: فَلَانُ يَقُولُ بِقَوْلِ أَبِي حَنِيفَةَ، وَيَذْهَبُ إِلَى قَوْلِ مَالِكٍ، أَيْ: يَعْتَقِدُ مَا كَانَا يَرِيَانِهِ وَيَقُولَانِ بِهِ، أَلَا تَرَى أَنَّكَ لَوْ سَأَلْتَ رَجُلًا عَنْ صِحَّةِ رُؤْيَا اللَّهِ تَعَالَى فَقَالَ: لَا تَجُوزُ رُؤْيَايَهُ، فَتَقُولُ: هَذَا قَوْلُ الْمُعْتَزِلَةِ، وَلَا تَقُولُ هَذَا كَلَامُ الْمُعْتَزِلَةِ إِلَّا عَلَى سَبِيلِ التَّعَسُّفِ، وَذَكَرَ أَنَّ

السَّبَبِ فِي حُسْنِ هَذَا الْمَجَازِ أَنَّ الْإِعْتِقَادَ لَا يُفْهَمُ إِلَّا بِغَيْرِهِ، فَلَبَّأَ حَصَلَتِ الْمُشَابَهَةُ مِنْ هَذَا
الْوَجْهِ لَا جَرَمَ حَصَلَ سَبَبُ جَعْلِهِ مَجَازًا عَنْهُ. الْمَسْأَلَةُ السَّابِعَةُ عَشْرَةَ [يُسْتَعْمَلُ الْقَوْلُ فِي غَيْرِ
النُّطْقِ]:

The Sixteenth Issue: He also said that the term "saying" [القول] can correctly be used to mean beliefs and opinions. For example, you might say, "So-and-so follows the view [قول] of Abu Hanifa," or "He goes with the view [قول] of Malik." This means he believes what those two scholars thought and said. Do you not see that if you asked someone if it is possible to see Allah the Exalted, and he said "It is not possible to see Him," you would say, "This is the view [قول] of the Mu'tazilah [المعتزلة]"? You would not say, "This is the speech [كلام] (speech) of the Mu'tazilah," unless you were trying to be difficult. He explained that this comparison works well because a belief can only be understood through something else. Since there is a similarity in this way, it naturally became a reason to use the word as a comparison for it. The Seventeenth Issue [المسألة السابعة عشرة] يُسْتَعْمَلُ [القول] في غير النطق: The word "said" [قال] can be used for things that are not actual speaking. Abu al-Najm said:

لَفْظُ قَالَ قَدْ يُسْتَعْمَلُ فِي غَيْرِ النُّطْقِ، قَالَ أَبُو النَّجْمِ: قَالَتْ لَهُ الطَّيْرُ تَقْدَمُ رَاشِدًا... إِنَّكَ لَا
تَرْجِعُ إِلَّا حَامِدًا

The birds said to him: Proceed, rightly guided,

For you will not return except praised.

- وَقَالَ آخَرُ

وَقَالَتْ لَهُ الْعَيْنَانِ سَمْعًا وَطَاعَةً... وَحَدَرَتَا كَالدَّرِ لَمَّا يُثَقَّبِ

Another said:

And the eyes said to him: Hearing and obedience,

And they shed tears like unpierced pearls.

وَقَالَ -

امْتَلَأَ الْخَوْضُ وَقَالَ: قَطْنِي... مَهْلًا رُوِيْدًا قَدْ مَلَأْتُ بَطْنِي

And he said:

The basin filled and said: Enough for me!

Gently, gently, I have filled my belly.

وَيُقَالُ فِي الْمَثَلِ: قَالَ الْجِدَارُ لِلْوَدِّ لَمْ تَشُقْنِي، قَالَ: سَلْ مَنْ يَدُقُّنِي، فَإِنَّ الَّذِي وَرَائِي مَا خَلَانِي وَرَائِي، وَمِنْهُ قَوْلُهُ تَعَالَى: إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ: [النحل: ٤٠]

And it is said in the proverb: The wall said to the peg, "Why do you split me?" It replied, "Ask the one who drives me. For what is behind me does not leave me to my own opinion." And from this is His saying, Exalted is He: Our word to a thing when We intend it is only that We say to it, "Be," and it is: [An-Nahl: 40].

وَقَوْلُهُ تَعَالَى: فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ: [فَصَلَتْ: ١١]

And His saying, the Exalted: Then He said to it and to the earth: Come willingly or unwillingly. They said: We have come willingly [فَقَالَ لَهَا وَلِلْأَرْضِ] [Surah Fussilat 41:11].

الْمَسْأَلَةُ الثَّامِنَةُ عَشْرَةَ: الَّذِينَ يَنْكُرُونَ كَلَامَ النَّفْسِ اتَّفَقُوا عَلَى أَنَّ الْكَلَامَ وَالْقَوْلَ اسْمٌ لِهَذِهِ الْأَلْفَافِ وَالْكَلِمَاتِ، أَمَّا مُثَبِّتُ كَلَامِ النَّفْسِ فَقَدْ اتَّفَقُوا عَلَى أَنَّ ذَلِكَ الْمَعْنَى النَّفْسَانِي يُسَمَّى بِالْكَلَامِ وَالْقَوْلِ، وَاحْتَجُّوا عَلَيْهِ بِالْقُرْآنِ وَالْأَثَرِ وَالشَّعْرِ: أَمَّا الْقُرْآنُ فَقَوْلُهُ تَعَالَى: وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ: [الْمُنَافِقُونَ: ١]

The Eighteenth Issue [المسألة الثامنة عشرة]: Those who deny inner speech

[كلام النفس] agree that "speech" [الكلام] and "saying" [القول] are just names for spoken words and phrases. However, those who believe in inner

speech agree that this inner, mental meaning is also called "speech" and "saying". They support their view with evidence from the Quran, traditional reports [الأثر], and poetry. From the Quran, they cite Allah Almighty's statement: "And Allah bears witness that the hypocrites are surely liars" (Surah Al-Munafiqun 63:1).

وَوَظَّاهِرُهُمْ مَا كَانُوا كَاذِبِينَ فِي اللَّفْظِ لِأَنَّهُمْ أَخْبَرُوا أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَكَانُوا صَادِقِينَ فِيهِ، فَوَجَبَ أَنْ يُقَالَ إِنَّهُمْ كَانُوا كَاذِبِينَ فِي كَلَامٍ آخَرَ سِوَى اللَّفْظِ وَمَا هُوَ إِلَّا كَلَامُ النَّفْسِ، وَلِقَائِلُ أَنْ يَقُولَ: لَا نُسَلِّمُ أَنَّهُمْ مَا كَانُوا كَاذِبِينَ فِي الْقَوْلِ اللَّسَانِيِّ، قَوْلُهُ: «أَخْبَرُوا أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ» قُلْنَا: لَا نُسَلِّمُ بَلْ أَخْبَرُوا عَنْ كَوْنِهِمْ شَاهِدِينَ بِأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، لِأَنَّهُمْ كَانُوا قَالُوا: نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ: [المنافقون: ١] وَالشَّهَادَةُ لَا تَحْصُلُ إِلَّا مَعَ الْعِلْمِ، وَهُمْ مَا كَانُوا عَالِمِينَ بِهِ، فَتَبَّتْ أَنَّهُمْ كَانُوا كَاذِبِينَ، فِيمَا أَخْبَرُوا عَنْهُ بِالْقَوْلِ اللَّسَانِيِّ،

It is clear that they were not lying in their spoken words [اللفظ] because they said that Muhammad ﷺ is the Messenger of Allah, and that part was true. So, it must be that they were lying in another type of speech, not just the spoken words, and that would be their inner thoughts [كلام النفس]. But someone might argue: "We do not agree that they were not lying in their spoken statement [القول اللساني]." As for the idea that "they said that Muhammad ﷺ is the Messenger of Allah," we reply: "We do not agree with that." Instead, they were saying that they themselves were testifying that Muhammad ﷺ is the Messenger of Allah, because they said: "We bear witness that you are indeed the Messenger of Allah ﷺ [نشهد أنك لرسول الله]" (Surah Al-Munafiqun 63:1). Giving testimony [الشهادة] is only possible if you in fact know something, and they did not know it. So, it is proven that they were lying in what they claimed with their spoken statement [القول اللساني].

وَأَمَّا الْأَثَرُ فَمَا نُقِلَ أَنَّ عُمَرَ قَالَ يَوْمَ السَّقِيفَةِ: كُنْتُ قَدْ زَوَرْتُ فِي نَفْسِي كَلَامًا فَسَبَقَنِي إِلَيْهِ أَبُو بَكْرٍ، وَأَمَّا الشَّاعِرُ فَقَوْلُ الْأَخْطَلِيِّ: إِنَّ الْكَلَامَ لَفِي الْفُؤَادِ وَإِنَّمَا جَعَلَ اللِّسَانُ عَلَى الْفُؤَادِ دَلِيلًا وَأَمَّا الَّذِينَ أَنْكَرُوا كَوْنَ الْمَعْنَى الْقَائِمِ بِالنَّفْسِ يُسَمَّى بِالْكَلَامِ فَقَدْ احْتَجُّوا عَلَيْهِ بِأَنَّ مَنْ لَمْ يَنْطِقْ وَلَمْ يَتَلَفَّظْ بِالْحُرُوفِ يُقَالُ إِنَّهُ لَمْ يَتَكَلَّمْ، وَأَيْضًا الْحِنْثُ وَالْبَرُّ يَتَعَلَّقُ بِهِذِهِ الْأَلْفَاظُ، وَمِنْ أَصْحَابِنَا مَنْ قَالَ: اسْمُ الْقَوْلِ وَالْكَلَامِ مُشْتَرَكٌ بَيْنَ الْمَعْنَى النَّفْسَانِيَّ وَبَيْنَ اللَّفْظِ اللَّسَانِيِّ.

As for the narrated report [الأثر], it is what has been transmitted that 'Umar (رضي الله عنه) said on the day of al-Saqifah: "I had prepared [زورت] a speech in my mind [في نفسي], but Abu Bakr (رضي الله عنه) preceded me to it" (Sahih al-Bukhari 3667). As for the evidence from poetry, it is the saying of al-Akhtal: "Indeed, speech is in the heart [الفؤاد], and the tongue was only made as a guide to what is in the heart." As for those who denied that the meaning existing within the soul [المعنى القائم بالنفس] is called "speech" [بالكلام], they argued that whoever does not speak or utter letters is said to have "not spoken." Furthermore, the breaking or keeping of oaths [الحنث] is tied to these outward utterances [الالفاظ]. Some of our companions have said: the names "saying" [القول] and "speech" [الكلام] are homonyms shared between the internal meaning [المعنى النفساني] and the spoken utterance [اللفظ اللساني].

المَسْأَلَةُ التَّاسِعَةُ عَشْرَةَ: هَذِهِ الْكَلِمَاتُ وَالْعِبَارَاتُ قَدْ تُسَمَّى أَحَادِيثَ، قَالَ اللَّهُ تَعَالَى: فَلْيَأْتُوا بِحَدِيثٍ مِثْلِهِ [الطور: ٣٤]

The Nineteenth Issue [المسألة التاسعة عشرة] is about this: these words and phrases we use can also be called "hadiths" [أحاديث]. Allah Himself said in the Quran: "So let them devise a statement [بحدِيث] just like it" [Surah At-Tur 52:34].

وَالسَّبَبُ فِي هَذِهِ التَّسْمِيَةِ أَنَّ هَذِهِ الْكَلِمَاتِ إِنَّمَا تَتَرَكَّبُ مِنَ الْحُرُوفِ الْمُتَعَاقِبَةِ الْمُتَوَالِيَةِ فَكُلُّ وَاحِدٍ مِنْ تِلْكَ الْحُرُوفِ يَحْدُثُ عَقِيبَ صَاحِبِهِ، فَلِهَذَا السَّبَبُ سَمِيَتْ بِالْحَدِيثِ وَيُمْكِنُ أَيْضًا أَنْ يَكُونَ السَّبَبُ فِي هَذِهِ التَّسْمِيَةِ أَنَّ سَمَاعَهَا يَحْدُثُ فِي الْقُلُوبِ الْعُلُومَ وَالْمَعَانِي، وَاللَّهُ أَعْلَمُ.

The reason for this naming is that these words are composed of successive and consecutive letters; each one of these letters arises [يحدث] immediately after the one before it. For this reason, it is called, hadith, [الحديث means something newly occurring]. It is also possible that the reason for this naming is that hearing these words brings about [يحدث] knowledge and meanings within the heart, and Allah knows best. The Twentieth Issue [المسألة العشرون]: There are many terms here. The first is the word [الكلمة], the second is speech [الكلام], the third is the saying [القول], the fourth is the utterance [اللفظ], the fifth is the expression [العبارة], and the sixth is the hadith [الحديث], all of which we have already explained. The seventh is articulation [النطق], and it is necessary to investigate how the term originated [اشتقاقه], whether it means the same thing as some of the previously mentioned terms or differs from them, and if it differs, then what that difference is.

المسألة العشرون: هاهنا ألفاظ كثيرة، فأحدها: الكلمة، وثانيتها: الكلام، وثالثها: القول، ورابعها: اللفظ، وخامسها: العبارة، وسادسها: الحديث، وقد شرحناها بأسرها، وسابعها: النطق ويجب البحث عن كيفية اشتقاقه، وأنه هل هو مرادف لبعض تلك الألفاظ المذكورة أو مبين لها، ويتقدير حصول المبينة فما الفرق.

The Twentieth Issue [المسألة العشرون]: Here are many terms, the first is "the word" [الكلمة], the second is "speech" [الكلام], the third is "saying" [القول], the fourth is "the utterance" [اللفظ], the fifth is "expression" [العبارة], and the sixth is "the statement" [الحديث], all of which we have already explained

in full. The seventh is "articulation" [النُّطْق], and we must investigate its derivation, whether it is synonymous with some of the mentioned terms or distinct from them. And on the assumption that there is a distinction, what is the difference?

المَسْأَلَةُ الْحَادِيَةُ وَالْعِشْرُونَ: فِي حَدِّ الْكَلِمَةِ، قَالَ الرَّخْشَرِيُّ فِي أَوَّلِ «الْمُفَصَّلِ»: «الْكَلِمَةُ هِيَ اللَّفْظَةُ الدَّالَّةُ عَلَى مَعْنَى مُفْرَدٍ بِالْوَضْعِ. وَهَذَا التَّعْرِيفُ لَيْسَ بِجَيِّدٍ، لِأَنَّ صِيغَةَ الْمَاضِيِّ كَلِمَةٌ مَعَ أَنَّهَا لَا تَدُلُّ عَلَى مَعْنَى مُفْرَدٍ بِالْوَضْعِ، فَهَذَا التَّعْرِيفُ غَلَطٌ، لِأَنَّهَا دَالَّةٌ عَلَى أَمْرَيْنِ: حَدَثٍ وَزَمَانٍ وَكَذَا الْقَوْلُ فِي أَسْمَاءِ الْأَفْعَالِ، كَقَوْلِنَا: مَهْ، وَصَهْ، وَسَبَّ الْغَلَطِ أَنَّهُ كَانَ يَجِبُ عَلَيْهِ جَعْلُ الْمُفْرَدِ صِفَةً لِلْفَظِ، فَغَلَطَ وَجَعَلَهُ صِفَةً لِلْمَعْنَى. اللَّفْظُ مَهْمَلٌ وَمُسْتَعْمَلٌ وَأَقْسَامُهُ:

The Twenty-First Issue: On the definition of the word [في حد الكلمة]. Al-Zamakhshari said at the beginning of "al-Mufasssal" [المفصل]: "The Arabic word kalimah [الكلمة] is an utterance [اللفظة] that indicates a single meaning by linguistic convention [بالوضع]." This definition is not good, because the past tense form is a word, yet it does not indicate a single meaning by linguistic convention. Therefore, this definition is an error, because it indicates two things: an action [حدث] and a time [زمان]. The same applies to verbal nouns [اسماء الافعال], such as our saying: "Mah" [مه] (stop) and "Sah" [صه] (be quiet). The cause of the error is that he should have made "single" [المفرد] a description of the utterance [اللفظ], but he mistakenly made it a description of the meaning [للمعنى].

المَسْأَلَةُ الثَّانِيَةُ وَالْعِشْرُونَ [اللفظ مهمل ومستمعل وأقسامه]: اللَّفْظُ إِمَّا أَنْ يَكُونَ مُهْمَلًا، وَهُوَ مَعْلُومٌ، أَوْ مُسْتَعْمَلًا وَهُوَ عَلَى ثَلَاثَةِ أَقْسَامٍ:

The utterance is either neglected or used, and its categories [اللفظ مهمل]: The Twenty-Second Issue: [The utterance is either neglected or used, and its categories] [المسألة الثانية والعشرون: اللفظ مهمل]

وإقسامه [المستعمل]: An utterance [اللفظ] is either neglected [مهملا], which is well known, or used [مستعملا], and this is divided into three categories:

أحدها: أَنْ لَا يَدُلَّ شَيْءٌ مِنْ أَجْزَائِهِ عَلَى شَيْءٍ مِنَ الْمَعْنَى الْبَتَّةَ، وَهَذَا/ هُوَ اللَّفْظُ الْمَفْرَدُ كَقَوْلِنَا فَرَسٌ وَجَمَلٌ، وَثَانِيهَا: أَنْ لَا يَدُلَّ شَيْءٌ مِنْ أَجْزَائِهِ عَلَى شَيْءٍ أَصْلًا حِينَ هُوَ جُزْءٌ أَمَّا بِاعْتِبَارِ آخَرٍ فَإِنَّهُ يَحْصُلُ لِأَجْزَائِهِ دَلَالَةٌ عَلَى الْمَعْنَى، كَقَوْلِنَا: «عَبْدُ اللَّهِ» فَإِنَّا إِذَا اعْتَبَرْنَا هَذَا الْمَجْمُوعَ اسْمَ عِلْمٍ لَمْ يَحْصُلْ لِشَيْءٍ مِنْ أَجْزَائِهِ دَلَالَةٌ عَلَى شَيْءٍ أَصْلًا، أَمَّا إِذَا جَعَلْنَاهُ مَضَافًا وَمَضَافًا إِلَيْهِ فَإِنَّهُ يَحْصُلُ لِكُلِّ وَاحِدٍ مِنْ جُزْأِيهِ دَلَالَةٌ عَلَى شَيْءٍ آخَرَ، وَهَذَا الْقِسْمُ نُسَمِّيهِ بِالْمُرَكَّبِ، وَثَالِثُهَا: أَنْ يَحْصُلَ لِكُلِّ وَاحِدٍ مِنْ جُزْأِيهِ دَلَالَةٌ عَلَى مَذْلُولٍ آخَرَ عَلَى جَمِيعِ الْإِعْتِبَارَاتِ، وَهُوَ كَقَوْلِنَا: «الْعَالَمُ حَادِثٌ، وَالسَّمَاءُ كَرَّةٌ، وَزَيْدٌ مَنْطِقٌ» وَهَذَا نُسَمِّيهِ بِالْمَوْلُوفِ.

The first [أحدها] is that none of its parts indicates any of the meanings whatsoever, and this is the singular expression [اللفظ المفرد], such as our saying: "horse" [فرس] and "camel" [جمل]. The second [وثانيها] is that none of its parts indicates anything at all when it is functioning as its part; however, from another perspective, its parts do possess an indication of meanings. This is like our saying: "Abdullah" [عبد الله]; for if we consider this whole as a proper noun [اسم علم], none of its parts indicates anything at all. But if we treat it as a genitive construction of a possessor and the possessed [مضافا ومضافا إليه], then each of its two parts indicates something else, and we call this category the compound [المركب]. The third [وثالثها] is that each of its two parts indicates another denoted meaning in all considerations. This is like our saying: "The world is created" [العالم حادث], "The sky is a sphere" [السما كرة], and "Zayd is departing" [زيد منطلق], and we call this the composed [المولف].

المسموع المقيد وأقسامه: المسألة الثالثة والعشرون [المسموع المقيد وأقسامه]: المسموعُ المُفِيدُ يُنْقَسِمُ إِلَى أَرْبَعَةِ أَقْسَامٍ: لِأَنَّهُ إِمَّا أَنْ يَكُونَ اللَّفْظُ مُؤَلِّفًا وَالْمَعْنَى مُؤَلِّفًا كَقَوْلِنَا: «الْإِنْسَانُ حَيَوَانٌ، وَغَلَامٌ زَيْدٌ» وَإِمَّا أَنْ يَكُونَ الْمَسْمُوعُ مُفْرَدًا وَالْمَعْنَى مُفْرَدًا، وَهُوَ كَقَوْلِنَا: «الْوَحْدَةُ» وَ«النَّقْطَةُ» بَلْ قَوْلِنَا: «اللَّهُ» سُبْحَانَهُ وَتَعَالَى، وَإِمَّا أَنْ يَكُونَ اللَّفْظُ مُفْرَدًا وَالْمَعْنَى مُؤَلِّفًا وَهُوَ كَقَوْلِنَا: «إِنْسَانٌ» فَإِنَّ لِلْفَرْدِ مُفْرَدَ الْمَعْنَى مَاهِيَةً مُرَكَّبَةً مِنْ أُمُورٍ كَثِيرَةٍ، وَإِمَّا أَنْ يَكُونَ اللَّفْظُ مُرَكَّبًا وَالْمَعْنَى مُفْرَدًا، وَهُوَ مُحَالٌ.

Specific Speech and its Types [المسموع المقيد وأقسامه]: The Twenty-Third Topic [المسألة الثالثة والعشرون]: Useful speech [المسموع المفيد] is split into four types. This is because:

First, that the utterance [اللفظ] is composite and the meaning [المعنى] is composite, like when we say: 'Man is an animal [الإنسان حيوان]' and 'Zayd's servant [غلام زيد].'

Second, the speech [المسموع] can be a single word and the meaning can also be a single idea, like when we say: "Unity" [الوحدة] and "Point" [النقطة], or even when we say "Allah" [الله], may He be glorified and exalted.

Third, the word utterance [اللفظ] can be a single word and the meaning can be made of multiple parts, like when you say: "Human" [إنسان]. In this case, the word utterance [اللفظ] is single, but its meaning is an essence [ماهية] made up of many things.

The fourth [الرابع]: for the utterance [اللفظ] to be composite [مركب] while the meaning [المعنى] is single [مفرد], and that's impossible [محال].

المَسْأَلَةُ الرَّابِعَةُ وَالْعِشْرُونَ: الْكَلِمَةُ هِيَ اللَّفْظَةُ الْمَفْرَدَةُ الدَّالَّةُ بِالْإِصْطِلَاحِ عَلَى مَعْنَى، وَهَذَا التَّعْرِيفُ مُرَكَّبٌ مِنْ قِيُودٍ أَرْبَعَةٍ: فَالْقَيْدُ الْأَوَّلُ كَوْنُهُ لَفْظًا، وَالثَّانِي كَوْنُهُ مُفْرَدًا، وَقَدْ

عَرَفْتُهُمَا، وَالثَّالِثُ كَوْنُهُ دَالًّا وَهُوَ احْتِرَازٌ عَنِ الْمُهِمَلَاتِ، وَالرَّابِعُ كَوْنُهُ دَالًّا بِالِاصْطِلَاحِ
وَسَنَقِمْ الدَّلَالَهَ عَلَى أَنَّ دَلَالَاتِ الْأَلْفَاظِ وَضْعِيَّةٌ لَا ذَاتِيَّةٌ.

The Twenty-Fourth Topic: A word [الكلمة] is a single sound [اللفظة المفردة] that refers to a meaning because people have agreed on it [بالاصطلاح]. This definition has four parts: The first part is that it is a sound verbally [لفظا]. The second is that it is a singular [مفردا], and you already know what these mean. The third is that it refers to something [دال], which means it is not just random noises [المهملات]. The fourth is that it refers to something because of an agreement [بالاصطلاح]. We will show that the meanings of words come from human agreement [وضعية], not from their own nature [ذاتية].

المَسْأَلَةُ الْخَامِسَةُ وَالْعِشْرُونَ: قِيلَ: الْكَلِمَةُ صَوْتُ مُفْرَدٌ دَالٌّ عَلَى مَعْنَى بِالْوَضْعِ: قَالَ أَبُو عَلِيٍّ بْنُ
سِينَا فِي كِتَابِ «الْأَوْسَطِ»: «وَهَذَا غَيْرُ جَائِزٍ لِأَنَّ الصَّوْتَ مَادَّةٌ وَاللَّفْظَ جِنْسٌ، وَذِكْرُ الْجِنْسِ
أَوَّلَى مِنْ ذِكْرِ الْمَادَّةِ، وَلَهُ كَلِمَاتٌ دَقِيقَةٌ فِي الْفَرْقِ بَيْنَ الْمَادَّةِ وَالْجِنْسِ، وَمَعَ دِقَّتِهَا فِيهِ
ضَعِيفَةٌ قَدْ يَبِينُ وَجْهَ ضَعْفِهَا فِي الْعَقْلِيَّاتِ،

The Twenty-Fifth Issue: It has been said that a word [الكلمة] is a single sound [صوت مفرد] that points to a meaning because it was set up that way [بالوضع]. Abu Ali Ibn Sina said in the book "Al-Awsat": "This is not allowed, because sound is a basic component [مادة], while an utterance [اللفظ] is a type [جنس] of thing. It is better to mention the type than the basic component." He has very detailed explanations about the difference between a basic component [المادة] and a type [الجنس], but even though they are detailed, they are weak. We have already explained why they are weak in our discussions on logic and reason [العقليات].

وَأَقُولُ: السَّبَبُ عِنْدِي فِي أَنَّهُ لَا يَجُوزُ ذِكْرُ الصَّوْتِ أَنَّ الصَّوْتَ يَنْقَسِمُ إِلَى صَوْتِ الْحَيَوَانِ وَإِلَى غَيْرِهِ، وَصَوْتُ الْإِنْسَانِ يَنْقَسِمُ إِلَى مَا يَحْدُثُ مِنْ حَلْقِهِ وَإِلَى غَيْرِهِ، وَالصَّوْتُ الْخَادِثُ مِنَ الْخَلْقِ يَنْقَسِمُ إِلَى مَا يَكُونُ حَدُوثُهُ مَخْصُوصًا بِأَحْوَالٍ مَخْصُوصَةٍ مِثْلَ هَذِهِ الْحُرُوفِ، وَإِلَى مَا لَا يَكُونُ كَذَلِكَ مِثْلَ الْأَصْوَاتِ الْخَادِثَةِ عِنْدَ الْأَوْجَاعِ وَالرَّاحَاتِ وَالسُّعَالِ وَغَيْرِهَا، فَالصَّوْتُ جِنْسٌ بَعِيدٌ، وَاللَّفْظُ جِنْسٌ قَرِيبٌ، وَإِذَا دُخِلَ الْجِنْسُ الْقَرِيبُ أَوَّلَى مِنَ الْجِنْسِ الْبَعِيدِ.

And I say: the reason, in my view, why it is not permissible to mention sound [الصوت] is that the sound is divided into the sound of an animal and [various] other sounds. The human voice is further divided into that which arises from the throat and that which does not. Furthermore, the sound arising from the throat is divided into that which occurs specifically in certain forms, such as these letters [الحروف], and that which does not, such as sounds produced during pain, comfort, coughing, and similar states. Thus, sound has a distant broader category [جنس بعيد, genus], while the utterance [اللفظ] is a proximate, more specific category [جنس قريب]; and referring to the more specific category is more appropriate than referring to the broader one.

المَسْأَلَةُ السَّادِسَةُ وَالْعِشْرُونَ: قَالَتِ الْمُعْتَزَلَةُ: الشَّرْطُ فِي كَوْنِ الْكَلِمَةِ مُفِيدَةً أَنْ تَكُونَ مُرَكَّبَةً مِنْ حَرْفَيْنِ فَصَاعِدًا، فَقَضَوْهُ بِقَوْلِهِمْ: «ق» و «ع» وَأُجِيبَ عَنْهُ بِأَنَّهُ مُرَكَّبٌ فِي التَّقْدِيرِ/ فَإِنَّ الْأَصْلَ أَنْ يُقَالَ: «قِي» و «عِي» بِدَلِيلِ أَنْ عِنْدَ التَّنْبِيَةِ يُقَالُ: «قِيَا» و «عِيَا» وَأُجِيبَ عَنْ هَذَا الْجَوَابَ بِأَنْ ذَلِكَ مُقَدَّرٌ، أَمَّا الْوَاقِعُ فَحَرْفٌ وَاحِدٌ، وَأَيْضًا نَقَضُوهُ بِلَامِ التَّعْرِيفِ وَبُنُوْنِ التَّنْوِينِ وَإِلِإِضَافَةٍ فَإِنَّهَا بِأَسْرَها حُرُوفٌ مُفِيدَةٌ، وَالْحَرْفُ نَوْعٌ دَاخِلٌ تَحْتَ جِنْسِ الْكَلِمَةِ، وَمَتَى صَدَقَ النَّوْعُ فَقَدْ صَدَقَ الْجِنْسُ، فَهَذِهِ الْحُرُوفُ كَلِمَاتٌ مَعَ أَنَّهَا غَيْرُ مُرَكَّبَةٍ.

The Twenty-Sixth Issue [المسألة السادسة والعشرون]: The Mu'tazilites [المعتزلة] said that, for a word [الكلمة] to give meaning [مفيدة], it must be made up of at least two letters. This was challenged by the examples of the single-letter

commands, Q, [ق] and, 'I, [ع]. The response to this objection was that these are understood as originally having two letters [مركب في التقدير], since the original forms are considered to be, Qi, [قِي] and, 'Ii, [عِي]. This is shown by the fact that, in the dual form, one says, Qiya, [قِيَا] and, 'Iya, [عِيَا]. This response was then itself challenged by arguing that this is only assumed [مقدر], whereas in actual usage [الواقع] it is only a single letter. They also challenged the Mu'tazilite condition through the definite article [لام] [نون التنوين], and the particles of possession [الإضافة], since all of these are meaningful letters [حروف مفيدة]. The, letter, [الحرف] is a specific category [نوع] that comes under the broader category [جنس] of, word, [الكلمة]. Whenever the specific category is present, the broader category is also present. Therefore, these letters are considered words, even though they are not made up of multiple letters.

المَسْأَلَةُ السَّابِعَةُ وَالْعِشْرُونَ: الْأَوَّلَى أَنْ يُقَالَ: كُلُّ مَنْطُوقٍ بِهِ أَفَادٌ شَيْئًا بِالْوَضْعِ فَهُوَ كَلِمَةٌ وَعَلَى هَذَا التَّقْدِيرِ يَدْخُلُ فِيهِ الْمَفْرَدُ وَالْمُرَكَّبُ، وَبَقَوْلِنَا: مَنْطُوقٌ بِهِ، يَقَعُ الْاِحْتِرَازُ عَنِ الْخَطِّ وَالْإِشَارَةِ.

The Twenty-Seventh Issue: It is better to say that any spoken thing [منطوق] is a [أفاد شيئاً بالوضع] that gives a meaning because of how it is set up [كلمة]. With this understanding [التقدير], both single words [المفرد] and combined phrases [المركب] are included. Also, by saying "spoken thing" [الاشارة], we specifically leave out writing [الخط] and gestures [منطوق به].

دلالة اللفظ على معناه غير ذاتية المسألة الثامنة والعشرون: دلالة الألفاظ على مدلولاتها ليست ذاتية حقيقية، خلافاً لعباد لنا أنها تتغير باختلاف الأمكنة والأزمنة، والذاتيات لا تكون كذلك، حجة عباد أنه لو لم تحصل مناسبات مخصوصة بين الألفاظ المعينة والمعاني المعينة

وَالَّا لَزِمَ أَنْ يَكُونَ تَخْصِيصُ كُلِّ وَاحِدٍ مِنْهَا بِمُسَمَّاهُ تَرْجِيحًا لِلْمُمْكِنِ مِنْ غَيْرِ مُرَجِّحٍ، وَهُوَ مُحَالٌ، وَجَوَابُنَا أَنَّهُ يَنْتَقِضُ بِاخْتِصَاصِ حَدُوثِ الْعَالَمِ بِوَقْتٍ مُعَيَّنٍ دُونَ مَا قَبْلَهُ وَمَا بَعْدَهُ، وَالَّا لَمْ يَرُوحْ، وَلِشَكْلِ أَيْضًا بِاخْتِصَاصِ كُلِّ إِنْسَانٍ بِاسْمٍ عَلَيْهِ الْمُعَيَّنِ.

The twenty-eighth point [المسألة الثامنة والعشرون] is that the way words [دلالة] ليست ذاتية] point to their meanings is not a true, built-in quality [الألفاظ], which goes against what Abbad believed. Our argument is that meanings change depending on the place and time, and things that are built-in essential qualities [الذاتيات] do not do that. Abbad's argument is that if there were not specific connections between certain words and certain meanings, then choosing a specific word for its specific meaning would be like picking one option over another without any good reason [ترجيحاً], which is impossible. Our answer is that this is disproven by how the world's creation [حدوث العالم] happened at a specific time, not before or after it; otherwise, there would be no reason for that specific time. It is also challenged by how each person has their own unique proper name [باسم علمه المعين].

المَسْأَلَةُ التَّاسِعَةُ وَالْعِشْرُونَ: وَقَدْ يَتَّفِقُ فِي بَعْضِ الْأَلْفَافِ كَوْنُهُ مُنَاسِبًا لِمَعْنَاهُ مِثْلَ تَسْمِيَةِ الْقَطَا بِهَذَا الْإِسْمِ، لِأَنَّ هَذَا اللَّفْظَ يُشَبِّهُ صَوْتَهُ، وَكَذَا الْقَوْلُ فِي اللَّقَاقِ، وَأَيْضًا وَضَعُوا لَفْظَ «الْخَضَمِ» لِأَكْلِ الرُّطْبِ نَحْوِ الْبُطِيخِ وَالْقَنَاءِ، وَلَفْظَ «الْقَضَمِ» لِأَكْلِ الْيَاسِ نَحْوِ قَضَمَتِ الدَّابَّةُ شَعِيرَهَا، لِأَنَّ حَرْفَ الْخَاءِ يُشَبِّهُ صَوْتَ أَكْلِ الشَّيْءِ الرُّطْبِ وَحَرْفَ الْقَافِ يُشَبِّهُ صَوْتَ أَكْلِ الشَّيْءِ الْيَاسِ، وَلِهَذَا الْبَابِ أَمَثَلَةٌ كَثِيرَةٌ ذَكَرَهَا ابْنُ جَنِّي فِي «الْخَصَائصِ».

The Twenty-Ninth Issue [المسألة التاسعة والعشرون]: Sometimes, certain words naturally fit their meanings. For example, Arabs named the al-Qata [القطا] bird this way because the word sounds like its call. The same is true for the word al-Laqlaq [اللقاق], which is also named after the sound the bird makes.

They also used the word al-Khadm [الخصم] for eating soft, moist foods like watermelon and cucumber, and the word al-Qadm [القضم] for eating dry foods, such as when an animal chews its barley. This is because the letter Kha [الخاء] sounds like eating something moist, and the letter Qaf [القاف] sounds like eating something dry. Ibn Jinni mentioned many examples of this in his book, Al-Khasais [الخصائص].

اللغة إلهام المسألة الثلاثون [اللغة إلهام]: لَا يُمَكِّنُنَا الْقَطْعُ بِأَنَّ دَلَالََةَ الْأَلْفَاظِ تَوْقِيفِيَّةٌ، وَمِنْهُمْ مَنْ قَطَعَ بِهِ، وَاحْتَجَّ فِيهِ بِالْعَقْلِ وَالنَّقْلِ: أَمَّا الْعَقْلُ فَهُوَ أَنَّ وَضْعَ الْأَلْفَاظِ الْمَخْصُوصَةِ لِلْمَعَانِي الْمَخْصُوصَةِ لَا يُمْكِنُ إِلَّا بِالْقَوْلِ، فَلَوْ كَانَ ذَلِكَ الْقَوْلُ بِوَضْعِ آخَرَ مِنْ جَانِبِهِمْ لَزِمَ أَنْ يَكُونَ كُلُّ وَضْعٍ مُسَبُّوقًا بِوَضْعٍ آخَرَ لَا إِلَى نِهَائِهِ، وَهُوَ مُحَالٌ، فَوَجَبَ الْإِنْتِهَاءُ إِلَى مَا حَصَلَ بِتَوْقِيفِ اللَّهِ تَعَالَى، وَأَمَّا النَّقْلُ فَقَوْلُهُ تَعَالَى: وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا [البقرة: ٣١] وَأُجِيبَ عَنِ الْأَوَّلِ بِأَنَّهُ لَمْ لَا يَجُوزُ أَنْ يَكُونَ وَضْعُ الْأَلْفَاظِ لِلْمَعَانِي يَحْصُلُ بِالْإِشَارَةِ؟ وَعَنِ الثَّانِي لَمْ لَا يَجُوزُ أَنْ يَكُونَ الْمُرَادُ مِنَ التَّعْلِيمِ الْإِلْهَامُ؟

Language is Divine Inspiration [اللغة إلهام]

The Thirtieth Issue [المسألة الثلاثون]: We cannot be absolutely sure that words got their meanings only through direct instruction from Allah [توقيفية].

However, some scholars were certain of this and argued for it using both logic [العقل] and religious texts [النقل]. Regarding logic [العقل], they said that giving specific words to specific meanings can only happen through speaking. But if that speaking itself relied on another human-made way of assigning meanings, then every system would need another system before it, creating an endless chain, which is impossible. So, it must ultimately come down to what Allah the Almighty directly taught [توقيف الله تعالى]. As for religious texts [النقل], they quoted Allah the Almighty: "And He taught Adam [عليه السلام] all the names," Surah Al-Baqarah (2:31). The answer to the first argument is: why could not words have been

linked to meanings through gestures [بالإشارة]? And the answer to the second is: why could not "teaching" here mean divine inspiration [الإلهام]?

وَأَيْضًا لَعَلَّ هَذِهِ اللُّغَاتِ وَضَعَهَا أَقْوَامٌ كَانُوا قَبْلَ آدَمَ عَلَيْهِ السَّلَامُ، ثُمَّ إِنَّهُ تَعَالَى عَلَّمَهَا لِآدَمَ عَلَيْهِ السَّلَامُ. الْمَسْأَلَةُ الْحَادِيَةُ وَالثَّلَاثُونَ: لَا يُمْكِنُ الْقَطْعُ بِأَنَّهَا حَصَلَتْ بِالْإِصْطِلَاحِ، خِلَافًا لِلْمُعْتَزِلَةِ، وَاحْتِجُّوا بِأَنَّ الْعِلْمَ بِالصِّفَةِ إِذَا كَانَ ضَرُورِيًّا كَانَ الْعِلْمُ بِالْمَوْصُوفِ أَيْضًا ضَرُورِيًّا، فَلَوْ خَلَقَ اللَّهُ تَعَالَى الْعِلْمَ فِي قَلْبِ الْعَاقِلِ بِأَنَّهُ وَضَعَ هَذَا اللَّفْظَ لِهَذَا الْمَعْنَى لَزِمَ أَنْ يَكُونَ الْعِلْمُ بِاللَّهِ ضَرُورِيًّا وَذَلِكَ يَقْدَحُ فِي صِحَّةِ التَّكْلِيفِ، وَأُجِيبَ عَنْهُ بِأَنَّهُ لَمْ لَا يَحُوزُ أَنْ يُقَالَ: إِنَّهُ تَعَالَى يَخْلُقُ عِلْمًا ضَرُورِيًّا فِي الْقَلْبِ بِأَنَّهُ وَضَعَ هَذَا اللَّفْظَ لِهَذَا الْمَعْنَى مِنْ غَيْرِ أَنْ يَخْلُقَ الْعِلْمَ بِأَنَّ ذَلِكَ الْوَاضِعَ هُوَ اللَّهُ تَعَالَى؟ وَعَلَى هَذَا التَّقْدِيرِ فَيَزُولُ الْإِشْكَالُ.

Moreover, it is possible that these languages were established by peoples who existed before Adam [عليه السلام], and then Allah Almighty taught them to Adam [عليه السلام]. The Thirty-First Issue [المسألة الحادية والثلاثون]: It is not possible to say with certainty that language came about through human agreement [بالإصطلاح], contrary to the view of the Mu'tazilites [المعتزلة]. They argued that if knowledge of a quality [الصِّفَةِ] is necessary and unavoidable [ضروريًا], then knowledge of the thing possessing that quality [المَوْصُوفِ] must also be necessary. Therefore, if Allah the Almighty created in a person's heart the necessary knowledge that a certain word was assigned to a certain meaning, this would mean that knowledge of Allah would also become necessary and unavoidable. However, this would weaken the validity of religious responsibility [التكليف]. The response to this is: why can it not be said that Allah the Almighty creates necessary knowledge [علمًا ضروريًا] in the heart that someone assigned this word to this meaning, without creating the knowledge that the one who assigned it is in fact Allah the Almighty? Based on this premise, the problem is resolved.

المسألة الثانية والثلاثون: لما ضعفت هذه الدلائل جَوَزْنَا أَنْ تَكُونَ كُلُّ اللُّغَاتِ تَوْقِيفِيَّةً وَأَنْ تَكُونَ كُلُّهَا اصْطِلَاحِيَّةً، وَأَنْ يَكُونَ بَعْضُهَا تَوْقِيفِيًّا وَبَعْضُهَا اصْطِلَاحِيًّا. المسألة الثالثة والثلاثون: اللَّفْظُ الْمَفْرَدُ لَا يُفِيدُ الْبَتَّةَ مَسْمَاهُ لِأَنَّهُ مَا لَمْ يَعْلَمْ كَوْنُ تِلْكَ اللَّفْظَةِ مَوْضُوعَةً لِذَلِكَ الْمَعْنَى لَمْ يُفِدْ شَيْئًا، لَكِنَّ الْعِلْمَ بِكَوْنِهَا مَوْضُوعَةً لِذَلِكَ الْمَعْنَى عِلْمٌ بِنِسْبَةِ مَخْصُوصَةٍ بَيْنَ ذَلِكَ اللَّفْظِ وَذَلِكَ الْمَعْنَى، وَالْعِلْمُ بِالنِّسْبَةِ الْمَخْصُوصَةِ بَيْنَ أَمْرَيْنِ مَسْبُوقٌ بِكُلِّ وَاحِدٍ مِنْهُمَا فَلَوْ كَانَ الْعِلْمُ بِذَلِكَ الْمَعْنَى مُسْتَفَادًا مِنْ ذَلِكَ اللَّفْظِ لَزِمَ الدَّوْرُ.

The Thirty-Second Issue [المسألة الثانية والثلاثون]: Since these arguments are weak, we say that it is possible that all languages were directly taught by Allah [توقيفية], or that they all came about through human agreement [اصطلاحية], or that some were directly taught by Allah while others came about through human agreement. The Thirty-Third Issue [المسألة الثالثة والثلاثون]: A single word [اللفظ المفرد] by itself does not automatically make its meaning understood. This is because, unless it is already known that this word was assigned to that meaning, the word does not give any meaning at all. However, knowing that the word was assigned to that meaning means knowing that there is a specific connection [بنسبة مخصوصة] between the word and the meaning. But knowledge of a connection between two things can only come after knowing each of those two things separately first. Therefore, if the meaning itself were learned only from the word, it would lead to circular reasoning [الدور].

وَهُوَ مُحَالٌ، وَأُجِيبَ عَنْهُ بِأَنَّهُ يَحْتَمِلُ أَنَّهُ إِذَا اسْتَقَرَّ فِي أُنْخِيَالٍ مُقَارَنَةً بَيْنَ اللَّفْظِ الْمَعْنَى وَالْمَعْنَى فَعِنْدَ حُصُولِ الشُّعُورِ بِاللَّفْظِ يَنْتَقِلُ أُنْخِيَالٌ إِلَى الْمَعْنَى، وَحِينَئِذٍ يَنْدَفِعُ الدَّوْرُ. المسألة الرابعة والثلاثون: وَالْإِشْكَالُ الْمَذْكُورُ فِي الْمَفْرَدِ غَيْرِ حَاصِلٍ فِي الْمُرَكَّبِ، لِأَنَّ إِفَادَةَ الْأَلْفَافِ الْمَفْرَدَةِ لِمَعْنِيهَا إِفَادَةٌ وَضَعِيَّةٌ، أَمَّا التَّرَكِيبَاتُ فَعَقْلِيَّةٌ، فَلَا جَرَمَ عِنْدَ سَمَاعِ تِلْكَ الْمَفْرَدَاتِ يَعْتَبَرُ الْعَقْلُ تَرْكِيبَاتِهَا ثُمَّ يَتَوَصَّلُ بِتِلْكَ التَّرَكِيبَاتِ الْعَقْلِيَّةِ إِلَى الْعِلْمِ بِتِلْكَ الْمُرَكَّبَاتِ، فَظَهَرَ الْفَرْقُ.

And that is impossible. It was answered by saying that it is possible that once a connection between a specific word and a specific meaning is established in the imagination, then as soon as there is an awareness of the word, the imagination shifts to the meaning, and at that point, the circular argument [الدور] is avoided. The Thirty-Fourth Issue [المسألة الرابعة والثلاثون] The aforementioned problem regarding the single word [المفرد] does not occur in the compound [المركب]. This is because the way single words convey their meanings is based on linguistic convention [وضعية]. As for compounds [التراكيب], they are intellectual [عقلية]. Consequently, upon hearing those individual words, the intellect considers their combinations and then reaches knowledge of those compounds through those intellectual combinations. Thus, the difference is clear.

اللفظ يدل على المعنى الذهني لا الخارجيا لمسألة الخامسة والثلاثون [اللفظ يدل على المعنى الذهني لا الخارجى]: لِلأَلْفَافِ دَلَالَاتٌ عَلَى مَا فِي الْأَذْهَانِ لَا عَلَى مَا فِي الْأَعْيَانِ وَلِهَذَا السَّبَبُ يُقَالُ: الْأَلْفَافُ تَدُلُّ عَلَى الْمَعْنَى، لِأَنَّ الْمَعْنَى هِيَ الَّتِي عَنَاهَا الْعَالِي، وَهِيَ أُمُورٌ ذَهْنِيَّةٌ، وَالِدَّلِيلُ عَلَى مَا ذَكَرْنَاهُ مِنْ وَجْهَيْنِ: الْأَوَّلُ أَنَّا إِذَا رَأَيْنَا جِسْمًا مِنَ الْبَعْدِ وَظَنْنَاهُ صَخْرَةً قُلْنَا إِنَّهُ صَخْرَةٌ، فَإِذَا قَرَبْنَا مِنْهُ وَشَاهَدْنَا حَرَكَتَهُ وَظَنْنَاهُ طَيْرًا قُلْنَا إِنَّهُ طَيْرٌ، فَإِذَا أَزْدَادَ الْقُرْبُ عَلِمْنَا أَنَّهُ إِنْسَانٌ فَقُلْنَا إِنَّهُ إِنْسَانٌ، فَاخْتِلَافُ الْأَسْمَاءِ عِنْدَ اخْتِلَافِ التَّصَوُّرَاتِ الذَّهْنِيَّةِ يَدُلُّ عَلَى أَنَّ مَدْلُولَ الْأَلْفَافِ هُوَ الصُّورُ الذَّهْنِيَّةُ لَا الْأَعْيَانُ الْخَارِجَةُ، الثَّانِي أَنَّ اللَّفْظَ لَوْ دَلَّ عَلَى الْمَوْجُودِ الْخَارِجِيِّ لَكَانَ إِذَا قَالَ إِنْسَانُ الْعَالَمِ قَدِيمٌ وَقَالَ آخِرُ الْعَالَمِ حَدَثٌ لَزِمَ كَوْنُ الْعَالَمِ قَدِيمًا حَدَثًا

Thirty-Fifth Issue [المسألة الخامسة والثلاثون]: [اللفظ يدل على المعنى الذهني لا الخارجى] Words point to what is inside our thoughts, not to actual physical things in the outside world. For this very reason, people say: words point to meanings [المعاني], because meanings are simply the things that a person means [عناها العاني], and these are just ideas in the mind. There are two proofs for what we just said:

First, if we see an object from far away and think it is a rock, we say, "It is a rock." If we get closer and notice it moving and think it is a bird, we say, "It is a bird." Then, if we get even closer and find out it is in fact a human, we say, "It is a human." The way the names change every time our mental ideas [التصورات الذهنية] change proves that what words point to are just pictures in our minds, not real things outside [الأعيان الخارجة].

Second, if a word pointed directly to a real object in the outside world, then if one person said, "The universe has always existed," and another person said, "The universe had a beginning," the universe would have to both have always existed and had a beginning at the exact same time.

معاً، وهو محال، أما إذا قلنا إنها دالة على المعاني الذهنية كان هذان القولان دالين على حصول هذين/ الحكمين من هذين الإنسانين، وذلك لا يتناقض. المسألة السادسة والثلاثون لا يمكن أن تكون جميع الماهيات مسميات بالألفاظ، لأن الماهيات غير متناهية، وما لا نهاية له لا يكون مشعوراً به على التفصيل، وما لا يكون مشعوراً به امتنع وضع الاسم بإزائه.

simultaneously, which is impossible. However, if we say that words indicate mental meanings [المعاني الذهنية], then these two statements simply indicate that these two judgements [الحكمين] have occurred within these two individuals, and that is not a contradiction. The Thirty-Sixth Issue [المسألة 36] It is impossible for all essences [الماهيات] to be named with words, because essences are infinite. That which is infinite cannot be perceived in detail, and it is impossible to assign a name to something that is not perceived.

المسألة السابعة والثلاثون: كل معنى كانت الحاجة إلى التعبير عنه أهم، كان وضع اللفظ بإزائه أولى، مثل صيغ الأوامر والنواهي، والعموم والخصوص، والدليل عليه أن الحاجة إلى التعبير عنها ماسة فيكون الداعي إلى ذلك الوضع كاملاً، والمانع زائلاً، وإذا كان الداعي قوياً والمانع زائلاً، كان الفعل به واجب الحصول.

The Thirty-Seventh Issue [المسألة السابعة والثلاثون]: Every time it is more important to express a certain idea, it becomes more necessary to create a specific word [وضع اللفظ] for it. Examples of this include the way we phrase commands and prohibitions [صيغ الأوامر والنواهي], and general and specific words [العموم والخصوص]. The proof for this is that the need to express these ideas is urgent. Because of this, the motive [الداعي] to invent those words is fully there, and there is nothing stopping it [المانع]. Whenever the motive is strong and there is nothing stopping it, the action is bound to happen.

المَسْأَلَةُ الثَّامِنَةُ وَالثَّلَاثُونَ: الْمَعْنَى الَّتِي يَكُونُ خَفِيًّا عِنْدَ الْجُمْهُورِ يَمْتَنِعُ كَوْنُهُ مُسَمًّى بِاللَّفْظِ الْمَشْهُورِ، مِثَالُهُ لَفْظَةُ الْحَرَكَةِ لَفْظَةً مَشْهُورَةً وَكَوْنُ الْجِسْمِ مُنْتَقِلًا مِنْ جَانِبٍ إِلَى جَانِبٍ أَمْرٌ مَعْلُومٌ لِكُلِّ أَحَدٍ، أَمَّا الَّذِي يَقُولُ بِهِ بَعْضُ الْمُتَكَلِّمِينَ وَهُوَ الْمَعْنَى الَّتِي يُوجِبُ ذَلِكَ الْإِنْتِقَالَ فَهُوَ أَمْرٌ خَفِيٌّ لَا يَتَّصِرُ إِلَّا الْخَوَاصُّ مِنَ النَّاسِ، وَإِذَا كَانَ كَذَلِكَ وَجَبَ أَنْ يُقَالَ: الْحَرَكَةُ اسْمٌ لِنَفْسٍ هَذَا الْإِنْتِقَالِ لَا لِمَعْنَى الَّتِي يُوجِبُ الْإِنْتِقَالَ وَكَذَلِكَ يَجِبُ أَنْ يَكُونَ الْعِلْمُ اسْمًا لِنَفْسٍ عَالَمِيَّةٍ، وَالْقُدْرَةُ اسْمًا لِلْقَادِرِيَّةِ، لَا لِلْمَعْنَى الْمُوجِبِ لِلْعَالَمِيَّةِ وَالْقَادِرِيَّةِ. الْمَعْنَى اسْمٌ لِلصُّورَةِ الذَّهْنِيَّةِ [المعنى اسم للثلاثون والمسألة التاسعة والثلاثون] للصورة الذهنية

The Thirty-Eighth Issue [المسألة الثامنة والثلاثون]: A meaning that is hidden from the general public [الجمهور] cannot be the named referent of a well-known term [باللفظ المشهور]. An example of this is the word 'movement' [الحركة], which is a well-known term; the fact that a body moves from one side to another is something known to everyone. However, what some of the theologians [المتكلمين] claim, which is the underlying cause that necessitates that transition, is a hidden matter that only the elite [الخواص] among people can conceive. Since this is the case, it must be said:

'movement' is a name for this transition itself, not for the underlying cause that necessitates the transition. Likewise, 'knowledge' [العلم] must be a name

for the state of being knowing [العالمية] itself, and 'power' [القدرة] a name for the state of being powerful [القادرة], rather than for the underlying

meanings that necessitate being knowing or powerful. The meaning is a name for the mental image [المعنى اسم للصورة الذهنية]. The Thirty-Ninth Issue:

[مسألة التاسعة والثلاثون: المعنى اسم] [Meaning is a name for the mental image] [الصورة الذهنية].

The Thirty-Ninth Issue: Meaning is a Name for the Mental Image [الصورة الذهنية]

فِي الْمَعْنَى: الْمَعْنَى اسْمٌ لِلصُّورَةِ الذَّهْنِيَّةِ لَا لِلْمَوْجُودَاتِ الْخَارِجِيَّةِ لِأَنَّ الْمَعْنَى عِبَارَةٌ عَنِ الشَّيْءِ الَّذِي عَنْهُ الْعَانِي وَقَصْدُهُ الْقَاصِدُ، وَذَلِكَ بِأَلْذَاتِ هُوَ الْأُمُورُ الذَّهْنِيَّةُ، وَبِالْعَرَضِ الْأَشْيَاءُ الْخَارِجِيَّةُ، فَإِذَا قِيلَ: إِنَّ الْقَائِلَ أَرَادَ بِهَذَا اللَّفْظِ هَذَا الْمَعْنَى، فَالْمُرَادُ أَنَّهُ قَصَدَ بِذِكْرِ ذَلِكَ اللَّفْظِ تَعْرِيفَ ذَلِكَ الْأَمْرِ الْمَتَصَوِّرِ.

Regarding Meaning [في المعنى]: Meaning [المعنى] is a word used for the mental picture [للموجودات] [للصورة الذهنية], not for real things out there in the world [الخارجية]. This is because meaning is simply whatever the person talking aims at and intends to say. At its core, this involves things in the mind [الأشياء الخارجية], while real things outside the mind [الأشياء الخارجية] are only included by coincidence. So, when people say, "The speaker meant this meaning by using this word," they just mean that by saying that word, they wanted to explain that idea in their head [الأمر المتصور].

الْمَسْأَلَةُ الْأَرْبَعُونَ: قَدْ يُقَالُ فِي بَعْضِ الْمَعَانِي: إِنَّهُ لَا يُمْكِنُ تَعْرِيفُهَا بِالْأَلْفَاظِ، مِثْلُ أَنَا نَذْرُكَ بِالضَّرُورَةِ تَفْرِقَةً بَيْنَ الْخَلَاوَةِ الْمُدْرَكَةِ مِنَ النَّبَاتِ وَالْخَلَاوَةِ الْمُدْرَكَةِ مِنَ الطَّبَرَزْدِ، فَيُقَالُ: إِنَّهُ لَا سَبِيلَ إِلَى تَعْرِيفِ هَذِهِ التَّفْرِقَةِ بِحَسَبِ اللَّفْظِ، وَأَيْضًا رُبَّمَا اتَّفَقَ حُصُولُ أَحْوَالٍ فِي نَفْسٍ

بَعْضِ النَّاسِ وَلَا يُمْكِنُهُ تَعْرِيفُ تِلْكَ الْحَالَةِ بِحَسَبِ التَّعْرِيفَاتِ اللَّفْظِيَّةِ، إِذَا عَرَفْتَ هَذَا فَتَقُولُ:
أَمَّا

The Fortieth Issue [المسألة الأربعون]: It may be said regarding certain meanings that it is impossible to define them using words. For instance, we instinctively perceive a distinction between the sweetness sensed from a plant and the sweetness sensed from refined sugar [الطبرزد]; yet it is said that there is no way to define this distinction through language. Furthermore, it may happen that specific states [احوال] occur within a person's soul which they cannot define using verbal definitions. Once you have understood this, we say:

الْقِسْمُ الْأَوَّلُ فَالسَّبَبُ فِيهِ أَنَّ مَا بِهِ يَتَنَازُ حَلَاوَةُ النَّبَاتِ مِنْ حَلَاوَةِ الطَّبْرَزْدُ مَا وَضَعُوا لَهُ فِي
اللُّغَةِ لَفْظَةً مُعَيَّنَةً، بَلْ لَا يُمْكِنُ ذِكْرُهَا إِلَّا عَلَى سَبِيلِ الْإِضَافَةِ، مِثْلَ أَنْ يُقَالَ حَلَاوَةُ النَّبَاتِ
وَحَلَاوَةُ الطَّبْرَزْدِ، فَلَمَّا لَمْ تَوْضَعْ لَتِلْكَ التَّفَرُّقَةِ لَفْظَةً مَخْصُوصَةً لَا جَرَمَ لَا يُمْكِنُ تَعْرِيفُهَا بِاللَّفْظِ،
وَلَوْ أَنَّهُمْ وَضَعُوا لَهَا لَفْظَةً لَقَدْ كَانَ يُمْكِنُ تَعْرِيفُهَا بِاللَّفْظِ عَلَى ذَلِكَ التَّقْدِيرِ، / وَأَمَّا

as for the first category, the reason for it is that the specific quality that distinguishes the sweetness of the plant from the sweetness of refined sugar has not been assigned a specific word [لفظة معينة] in the language. Rather, it can only be mentioned through possessive construction [الإضافة], such as saying "the sweetness of the plant" and "the sweetness of refined sugar." Since no specific word was established for that distinction, it is inevitably impossible to define it through speech; had they established a word for it, defining it verbally would have been possible in that case.

الْقِسْمُ الثَّانِي وَهُوَ أَنَّ الْإِنْسَانَ إِذَا أَدْرَكَ مِنْ نَفْسِهِ حَالَةً مَخْصُوصَةً وَسَاءِلُ النَّاسِ مَا أَدْرَكُوا تِلْكَ
الْحَالَةَ الْمَخْصُوصَةَ اسْتَحَالَ لَهُذَا الْمُدْرِكُ وَضِعُ لَفْظٍ لِتَعْرِيفِهِ، لِأَنَّ السَّامِعَ مَا لَمْ يَعْرِفِ

المسمى أولاً لم يمكنه أن يفهم كون هذا اللفظ موضوعاً له، فلما لم يحصل تصور تلك المعاني عند السامعين امتنع منهم أن يتصوروا كون هذه الألفاظ موضوعاً لها، فلا جرم امتنع تعريفها، أما لو فرضنا أن جماعة تصوروا تلك المعاني ثم وضعوا لها الألفاظ مخصوصة فعلى هذا التقدير كاتمكن تعريف تلك الأحوال بالبيانات اللفظية - فهكذا يجب أن يتصور معنى ما يقال إن كثيراً من المعاني لا يمكن تعريفها بالألفاظ.

As for the second category, which is when a person perceives a specific state within themselves while the rest of the people have not perceived that specific state, it becomes impossible for this perceiver to establish a word to define it. This is because as long as the listener does not first know the named object [المسمى], they cannot understand...

that this word [اللفظ] has been assigned to it. So when the conception [تصور] of those meanings was not achieved among the listeners, it became impossible for them to conceive [يتصوروا] that these words [الألفاظ] are assigned to them. Therefore, their definition became impossible. However, if we assume that a group of people conceived [تصوروا] those meanings and then assigned specific words [ألفاظاً مخصوصة] to them, then based on this assumption [التقدير], it would be possible to define those states through verbal explanations. This is how we should understand the statement that many meanings cannot be defined by words.

الحكمة في وضع الألفاظ للمعاني المسألة الحادية والأربعون [الحكمة في وضع الألفاظ للمعاني]:
في الحكمة في وضع الألفاظ للمعاني: وهي أن الإنسان خلق بحيث لا يستقل بتحصيل جميع مہماتہ فاحتاج إلى أن يعرف غيره ما في ضميره ليتمكن التوصل به إلى الاستيعان بالغير، ولا بد لذلك التعريف من طريق، والطرق كثيرة مثل الكتابة والإشارة والتصنيف باليد والحركة بسائر الأعضاء، إلا أن أسهلها وأحسنها هو تعريف ما في القلوب والضمائر بهذه الألفاظ،
ويدل عليه وجوه

The Wisdom in Assigning Words to Meanings. The forty-first issue [المسألة] concerning the wisdom in assigning words to meanings [الحادية والأربعون]: It is that man was created in such a way that he cannot independently achieve all his important matters [مهماته]. Thus, he needed to inform others of what was in his conscience [ضميره] so that he could use it as a means to seek help from others. This informing [التعريف] must have a method [طريق], and the methods [الطرق] are many, such as writing [الكتابة], gesturing [الإشارة], clapping [التصفيق باليد], and moving other limbs [الحركة بسائر الأعضاء]. However, the easiest and best of them is to convey what is in the hearts [القلوب] and consciences [الضمائر] through these words [الألفاظ]. Several points indicate this:

أَحَدُهَا أَنَّ النَّفْسَ عِنْدَ الْإِخْرَاجِ سَبَبٌ لِحُدُوثِ الصَّوْتِ، وَالْأَصْوَاتُ عِنْدَ تَقْطِيعَاتِهَا أَسْبَابٌ لِحُدُوثِ الْحُرُوفِ الْمُخْتَلِفَةِ، وَهَذِهِ الْمَعَانِي تَحْصُلُ مِنْ غَيْرِ كُفَّةٍ وَمَعُونَةٍ بِخِلَافِ الْكِتَابَةِ وَالْإِشَارَةِ وَغَيْرِهِمَا، وَالثَّانِي أَنَّ هَذِهِ الْأَصْوَاتَ كَمَا تَوْجَدُ تَقْفَى عَقِيبُهُ فِي الْحَالِ، فَعِنْدَ الْإِحْتِيَاجِ إِلَيْهِ تَحْصُلُ وَعِنْدَ زَوَالِ الْحَاجَةِ تَقْفَى وَتَنْقُضِي، وَالثَّالِثُ أَنَّ الْأَصْوَاتَ بِحَسَبِ التَّقْطِيعَاتِ الْكَثِيرَةِ فِي مَخَارِجِ الْحُرُوفِ تَوَلَّدَ مِنْهَا الْحُرُوفُ الْكَثِيرَةُ، وَتِلْكَ الْحُرُوفُ الْكَثِيرَةُ بِحَسَبِ تَرْكِيبَاتِهَا الْكَثِيرَةِ تَوَلَّدَ مِنْهَا كَلِمَاتٌ تَكَادُ أَنْ تَصِيرَ غَيْرَ مُتَنَاهِيَةٍ، فَإِذَا جَعَلْنَا لِكُلِّ وَاحِدٍ مِنَ الْمَعَانِي وَاحِدًا مِنْ تِلْكَ الْكَلِمَاتِ تَوَزَّعَتِ الْأَلْفَاظُ عَلَى الْمَعَانِي مِنْ غَيْرِ التَّبَاسِ وَاشْتِبَاهِ، وَمِثْلُ هَذَا لَا يَوْجَدُ فِي الْإِشَارَةِ وَالتَّصْفِيقِ، فَلِهَذَا الْأَسْبَابِ الثَّلَاثَةِ قَضَتْ الْعُقُولُ السَّلِيمَةُ، بِأَنَّ أَحْسَنَ التَّعْرِيفَاتِ لِمَا فِي الْقُلُوبِ هُوَ الْأَلْفَاظُ.

The first point is that when breathing out, the breath [النفس] causes sound to happen, and when these sounds are broken up into parts, they cause all the different letters to happen. These words and ideas happen completely naturally without any hard work or help, unlike writing, gesturing, and other methods. The second point is that as soon as these sounds are made,

they vanish right away; they appear when you need them, and as soon as you do not need them anymore, they disappear and are gone. The third point is that because of the many different ways sounds are broken up at the parts of the mouth where letters are made [مخارج الحروف], many letters are produced. From those many letters, based on the endless ways you can mix and match them, words are created that are almost infinite. So, if we give one of those words to every single meaning, the words [الألفاظ] are shared out across the meanings without any confusion or mix-ups. You cannot do anything like this with gesturing or clapping. For these three reasons, sound minds [العقول السليمة] have decided that the absolute best way to explain what is inside people's hearts [ما في القلوب] is by using words [الألفاظ].

لذاته معرفة الحق المسألة الثانية والأربعون [لذاته معرفة الحق]: كَمَالُ الْإِنْسَانِ فِي أَنْ يَعْرِفَ الْحَقَّ لِذَاتِهِ، وَالتَّخَيَّرَ لِأَجْلِ الْعَمَلِ بِهِ، وَجَوْهَرُ النَّفْسِ فِي أَصْلِ الْخَلْقَةِ عَارٍ عَنْ هَذَيْنِ الْكَلَامَيْنِ، وَلَا يُمْكِنُهَا اكْتِسَابُ هَذِهِ الْكَلَامَاتِ إِلَّا بِوَاسِطَةِ هَذَا الْبَدَنِ، فَصَارَ تَخْلِيقُ هَذَا الْبَدَنِ مَطْلُوبًا لِهَذِهِ الْحِكْمَةِ، ثُمَّ إِنَّ مَصَالِحَ هَذَا الْبَدَنِ مَا كَانَتْ تَمُّ إِلَّا إِذَا كَانَ الْقَلْبُ يَنْبُوعًا لِلْحَرَارَةِ الْغَرِيزِيَّةِ، وَلَمَّا كَانَتْ هَذِهِ الْحَرَارَةُ قُوَّةً احْتَأَجَّتْ إِلَى التَّرْوِيجِ لِأَجْلِ التَّعْدِيلِ، فَدَبَّرَ الْخَالِقُ الرَّحِيمُ الْحَكِيمُ هَذَا الْمَقْصُودَ بِأَنْ جَعَلَ لِلْقَلْبِ قُوَّةً انْبِسَاطٍ بِهَا يَجْذِبُ الْهَوَاءَ الْبَارِدَ مِنْ خَارِجِ الْبَدَنِ إِلَى نَفْسِهِ، ثُمَّ إِذَا بَقِيَ ذَلِكَ الْهَوَاءُ فِي الْقَلْبِ لِحِظَةً/ تَسَخَّنَ وَاحْتَدَّ وَقَوِيَتْ حَرَارَتُهُ، فَاحْتَاجَ الْقَلْبُ إِلَى دَفْعِهِ مَرَّةً أُخْرَى، وَذَلِكَ هُوَ الْانْقِبَاضُ فَإِنَّ الْقَلْبَ إِذَا انْقَبَضَ انْعَصَرَ مَا فِيهِ مِنَ الْهَوَاءِ وَخَرَجَ إِلَى الْخَارِجِ، فَهَذَا هُوَ الْحِكْمَةُ فِي جَعْلِ الْحَيَوَانَ مُتَنَفِّسًا، وَالْمَقْصُودُ بِالْقَصْدِ الْأَوَّلِ هُوَ تَكْمِيلُ جَوْهَرِ النَّفْسِ بِالْعِلْمِ وَالْعَمَلِ، فَوَقَعَ تَخْلِيقُ الْبَدَنِ فِي الْمَرْتَبَةِ الثَّانِيَةِ مِنَ الْمَطْلُوبِيَّةِ، وَوَقَعَ تَخْلِيقُ الْقَلْبِ وَجَعْلُهُ مَنَبَعًا لِلْحَرَارَةِ الْغَرِيزِيَّةِ

Knowing the Truth for Its Own Sake [لذاته معرفة الحق] The Forty-Second Topic [المسألة الثانية والأربعون]: A human being becomes perfect by knowing the truth just for the sake of knowing it, and by

knowing what is good so they can act on it. But when the soul [جوهـر النفس] is first created, it does not have either of these two perfections, and it cannot gain them except by using this body. Therefore, this body had to be created for this wise purpose. Furthermore, the body could not stay healthy unless the heart was the starting point for natural body heat [للحرارة]. Because this heat is so strong, it needs to be cooled down [الترويح] to keep things balanced. So, the Merciful and Wise Creator [الخالق الرحيم الحكيم] arranged a way to do this by giving the heart the power to expand [انبساط]. By expanding, it pulls cold air from outside the body into itself. Then, once that air stays inside the heart for a moment, it gets hot, sharp, and its temperature rises, so the heart needs to push it out again. That action is contraction [الانقباض], because when the heart squeezes together, the air inside it is pressed out and goes into the outside world. This is the wise reason why living creatures are made to breathe. The main goal behind everything is to make the soul [جوهـر النفس] perfect through knowledge and action. Because of this, creating the body comes second in terms of importance, and creating the heart and making it the source of heat

رِزْيَةٍ فِي الْمَرْتَبَةِ الثَّالِثَةِ، وَوَقَعَ إِقْدَارُ الْقَلْبِ عَلَى الْإِنْسَاطِ الْمَوْجِبِ لِإِنْجَذَابِ هَوَاءِ الطَّيِّبِ مِنَ الْخَارِجِ لِأَجْلِ التَّرويحِ فِي الْمَرْتَبَةِ الرَّابِعَةِ، وَوَقَعَ إِقْدَارُ الْقَلْبِ عَلَى الْإِنْقِبَاضِ الْمَوْجِبِ خُرُوجِ ذَلِكَ الْهَوَاءِ الْمُحْتَرِقِ فِي الْمَرْتَبَةِ الْخَامِسَةِ، وَوَقَعَ صَرْفُ ذَلِكَ الْهَوَاءِ الْخَارِجِ عِنْدَ انْقِبَاضِ الْقَلْبِ إِلَى مَادَّةِ الصَّوْتِ فِي الْمَرْتَبَةِ السَّادِسَةِ، ثُمَّ إِنَّ الْمُقَدَّرَ الْحَكِيمَ وَالْمُدَبِّرَ الرَّحِيمَ جَعَلَ هَذَا الْأَمْرَ الْمَطْلُوبَ عَلَى سَبِيلِ الْغَرَضِ الْوَاقِعِ فِي الْمَرْتَبَةِ السَّابِعَةِ مَادَّةً لِلصَّوْتِ، وَخَلَقَ مَحَاسِنَ وَمَقَاطِعَ لِلصَّوْتِ فِي الْخَلْقِ وَاللِّسَانِ وَالْأَسْنَانِ وَالشَّفَتَيْنِ، وَجَيَّنَدَ يَحْدُثُ بِذَلِكَ السَّبَبِ هَذِهِ الْحُرُوفُ الْمُخْتَلِفَةُ، وَيَحْدُثُ مِنْ تَرْكِيبَاتِهَا الْكَلِمَاتُ الَّتِي لَا نِهَآيَةَ لَهَا، ثُمَّ أَوْدَعَ فِي هَذَا النُّطْقِ وَالْكَلَامِ حِكْمًا عَالِيَةً وَأَسْرَارًا بَاهِرَةً عَجَزَتْ عُقُولُ الْأَوَّلِينَ

natural body heat [غريزية] is in the third stage. Giving the heart the power to open up [الانبساط], which pulls in fresh air from the outside to cool things

down [الترويح], is in the fourth stage. Giving the heart the power to squeeze shut [الانقباض], which pushes out that hot, burnt air, is in the fifth stage. Turning that air coming out when the heart squeezes into the raw material for sound is in the sixth stage. After that, the Wise Creator [المقدر الحكيم] and Merciful Guide [المدير الرحيم] took this thing that was needed for the goal in the seventh stage and made it the raw material for sound. He made special stoppers and cutting points [محابس ومقاطع] for the sound in the throat, tongue, teeth, and lips. Because of this, all these different letters are made, and putting them together creates endless words. Then, He placed deep wisdom and amazing secrets inside this speech and language [هذا] that the smartest people of the past could never fully understand.

وَالْآخِرِينَ عَنِ الْإِحَاطَةِ بِقَطْرَةٍ مِنْ بَحْرِهَا وَشُعْلَةٍ مِنْ شَمْسِهَا، فَسُبْحَانَ الْخَالِقِ الْمُدِيرِ بِالْحِكْمَةِ الْبَاهِرَةِ وَالْقُدْرَةِ الْغَيْرِ مَتْنَاهِ.

And it stops later people from understanding even a single drop of its ocean or a spark from its sun. So, glory be to the Creator and the Arranger of everything [سبحان الخالق المدير] with His amazing wisdom and endless power.

الكلام اللساني المسألة الثالثة والأربعون [الكلام اللساني]: ظَهَرَ بِمَا قُلْنَا أَنَّهُ لَا مَعْنَى لِلْكَلامِ اللَّسَانِيِّ إِلَّا الْإِصْطِلَاحُ مِنَ النَّاسِ عَلَى جَعْلِ هَذِهِ الْأَصْوَاتِ الْمُقْطَعَةِ وَالْحُرُوفِ الْمُرَكَّبَةِ مُعْرِفَاتٍ لِمَا فِي الضَّمَائِرِ، وَلَوْ قَدَرْنَا أَنَّهُمْ كَانُوا قَدْ تَوَاضَعُوا عَلَى جَعْلِ أَشْيَاءَ غَيْرِهَا مُعْرِفَاتٍ لِمَا فِي الضَّمَائِرِ لَكَانَتْ تِلْكَ الْأَشْيَاءُ كَلَامًا أَيْضًا، وَإِذَا كَانَ كَذَلِكَ لَمْ يَكُنِ الْكَلَامُ صِفَةً حَقِيقَةً مِثْلَ الْعِلْمِ وَالْقُدْرَةِ وَالْإِرَادَةِ، بَلْ أَمْرًا وَضَعِيًّا اصْطِلَاحِيًّا، وَالتَّحْقِيقُ فِي هَذَا الْبَابِ: أَنَّ الْكَلَامَ عِبَارَةٌ عَنْ فِعْلٍ مَخْصُوصٍ يَفْعَلُهُ الْحَيُّ الْقَادِرُ لِأَجْلِ أَنْ يُعْرِفَ غَيْرَهُ مَا فِي صَمِيرِهِ مِنَ الْإِرَادَاتِ وَالْإِعْتِقَادَاتِ، وَعِنْدَ هَذَا يَظْهَرُ أَنَّ الْمُرَادَ مِنْ كَوْنِ الْإِنْسَانِ مُتَكَلِّمًا بِهَذِهِ الْحُرُوفِ

مُجَرَّدُ كَوْنِهِ فَاعِلًا لَهَا لِهَذَا الْغَرَضِ الْمَخْصُوصِ، وَأَمَّا الْكَلَامُ الَّذِي هُوَ صِفَةٌ قَائِمَةٌ بِالنَّفْسِ فَبِئْسَ
صِفَةٌ حَقِيقِيَّةٌ كَالْعُلُومِ وَالْقُدْرِ وَالْإِرَادَاتِ.

المسألة الثالثة [الكلام اللساني] The Forty-Third Topic [Spoken Language]: What we have already said shows that spoken language [الكلام اللساني] just means that people have agreed [الاصطلاح] among themselves to use these specific, separate sounds [الأصوات المقطعة] and combined letters [الحروف المركبة] as signs to show what is inside their minds [الضمائر]. If we imagine that they had agreed [تواضعوا] to use other things instead as signs to show what is inside their minds [الضمائر], then those other things would be counted as language too. Since that is how it works, language is not a real, built-in quality [صفة حقيقية] like knowledge [العلم], power [القدرة], or willpower [الإرادة]. Instead, it is just something made up and agreed upon [أمرًا وضعيًا اصطلاحيًا]. The deep truth [والتحقيق] on this topic is that language is in fact a specific action done by a living being who is capable of doing it, just to let someone else know about the wishes and beliefs inside their mind. Because of this, it is clear that when we say a human is speaking these letters, it just means they are the one making those sounds for that exact purpose. However, the type of language that is a quality existing inside the soul [صفة قائمة بالنفس] is a real, built-in quality [صفة حقيقية], just like knowledge, power, and willpower.

الكلام النفسي والذهني:

Internal and Mental Speech [الكلام النفسي والذهني]:

المسألة الرابعة والأربعون [الكلام النفسي والذهني]: لَمَّا ثَبَتَ أَنَّ الْأَلْفَاظَ دَلَائِلُ عَلَى مَا فِي
الضَّمَائِرِ وَالْقُلُوبِ، وَالْمَدْلُولُ عَلَيْهِ بِهَذِهِ الْأَلْفَاظِ هُوَ الْإِرَادَاتُ وَالْإِعْتِقَادَاتُ أَوْ نَوْعٌ آخَرُ،

قَالَتِ الْمُعْتَزِلَةُ: صِيغَةُ «افْعَلْ» لَفْظَةٌ مَوْضُوعَةٌ لِإِرَادَةِ الْفِعْلِ، وَصِيغَةُ الْخَبَرِ لَفْظَةٌ مَوْضُوعَةٌ لِتَعْرِيفِ أَنَّ ذَلِكَ الْقَائِلَ يَعْتَقِدُ أَنَّ الْأَمْرَ لِفُلَانِي كَذَا وَكَذَا، وَقَالَ أَصْحَابُنَا: الطَّلَبُ النَّفْسَانِيُّ مُغَايِرٌ لِلْإِرَادَةِ، وَالْحُكْمُ الذِّهْنِيُّ أَمْرٌ مُغَايِرٌ لِلْإِعْتِقَادِ، أَمَّا بَيَانُ أَنَّ الطَّلَبَ النَّفْسَانِيَّ مُغَايِرٌ لِلْإِرَادَةِ فَالدَّلِيلُ عَلَيْهِ أَنَّهُ تَعَالَى / أَمَرَ الْكَافِرَ بِالْإِيمَانِ، وَهَذَا مُتَّفَقٌ عَلَيْهِ، وَلَكِنْ لَمْ يَرِدْ مِنْهُ الْإِيمَانُ، وَلَوْ أَرَادَهُ لَوَقَعَ، وَيَدُلُّ عَلَيْهِ وَجْهَانِ: الْأَوَّلُ أَنَّ قُدْرَةَ الْكَافِرِ إِنْ كَانَتْ مُوجِبَةً لِلْكُفْرِ كَانَ خَالِقُ تِلْكَ الْقُدْرَةِ مُرِيدًا لِلْكُفْرِ، لِأَنَّ مُرِيدَ الْعِلَّةِ مُرِيدٌ لِلْمَعْلُولِ، وَإِنْ كَانَتْ صَالِحَةً لِلْكُفْرِ وَالْإِيمَانِ امْتَنَعَ رُحْنَانُ أَحَدِهِمَا عَلَى الْآخَرِ إِلَّا بِمُرَجِّحٍ، وَذَلِكَ الْمُرَجِّحُ إِنْ كَانَ مِنَ الْعَبْدِ عَادَ التَّقْسِيمُ الْأَوَّلُ فِيهِ، وَإِنْ كَانَ مِنَ اللَّهِ تَعَالَى فَحِينَئِذٍ يَكُونُ مُجْمُوعُ الْقُدْرَةِ مَعَ الدَّاعِيَةِ مُوجِبًا لِلْكُفْرِ، وَمُرِيدُ الْعِلَّةِ مُرِيدٌ لِلْمَعْلُولِ، فَتَبَيَّنَ أَنَّهُ تَعَالَى مُرِيدُ الْكُفْرِ مِنَ الْكَافِرِ، وَالثَّانِي أَنَّهُ تَعَالَى عَالِمٌ بِأَنَّ الْكَافِرَ يَكْفُرُ وَحُصُولُ هَذَا الْعِلْمِ ضِدُّ لِحُصُولِ الْإِيمَانِ، وَاجْتِمَاعُ بَيْنَ الضَّيْدَيْنِ مُحَالٌ، وَالْعَالِمُ يَكُونُ الشَّيْءُ مُمْتَنِعَ الْوُقُوعِ لَا يَكُونُ مُرِيدًا لَهُ، فَتَبَيَّنَ أَنَّهُ تَعَالَى أَمَرَ الْكَافِرَ بِالْإِيمَانِ، وَتَبَيَّنَ أَنَّهُ لَا يَرِيدُ مِنْهُ الْإِيمَانُ فَوَجِبَ أَنْ يَكُونَ مَدْلُولُ أَمْرِ اللَّهِ تَعَالَى فِعْلٌ شَيْءٍ آخَرَ سِوَى الْإِرَادَةِ، وَذَلِكَ هُوَ الْمَطْلُوبُ، وَأَمَّا بَيَانُ أَنَّ الْحُكْمَ الذِّهْنِيَّ مُغَايِرٌ لِلْإِعْتِقَادِ وَالْعِلْمُ فَالدَّلِيلُ عَلَيْهِ أَنَّ الْقَائِلَ إِذَا قَالَ: الْعَالَمُ قَدِيمٌ فَدَلُولُ هَذَا اللَّفْظِ هُوَ حُكْمٌ هَذَا الْقَائِلِ بِقَدَمِ الْعَالَمِ، وَقَدْ يَقُولُ الْقَائِلُ بِلِسَانِهِ هَذَا مَعَ أَنَّهُ يَعْتَقِدُ أَنَّ الْعَالَمَ لَيْسَ بِقَدِيمٍ، فَعَلَيْنَا أَنَّ الْحُكْمَ الذِّهْنِيَّ حَاصِلٌ، وَالْإِعْتِقَادُ غَيْرُ حَاصِلٍ،

ف

The Forty-Fourth Issue [المسألة الرابعة والاربعون] Regarding Internal and Mental Speech [الكلام النفسي والذهني]: Since it has been established that words are indicators of what is within one's conscience [الضمائر] and heart, and that which is indicated by these words is either will [الارادات], belief [الاعتقاد], or something else, the Mu'tazilah [المعتزلة] said: "The imperative form 'do' [افعل] is a term established to express the will [إرادة] to perform an action, and the informative form [صيغة الخبر] is a term established to communicate that the speaker believes a certain matter is such-and-such."

However, our companions (the Ash'aris) said: The internal demand [الطلب] is distinct from the will [الارادة], and the mental judgement [الحكم] is something distinct from belief [الاعتقاد]. As for the explanation that the internal demand is distinct from the will, the evidence for this is that Allah the Almighty commanded the disbeliever to have faith [الايان], and this is a point of consensus. Yet, He did not will [يرد] faith for him; for had He willed it, it would have occurred. This is proven by two points: The first is that if the disbeliever's capability [قدرة] was such that it necessitated disbelief, then the Creator of that capability would be the One willing the disbelief, because whoever wills the cause [العللة] also wills the effect [المعلول]. If the capability was suitable for both disbelief and faith, then one could not outweigh the other except by a preponderating factor [مرجح]. If that factor came from the servant, the first division of the argument would apply again. If it came from Allah the Almighty, then the combination of the capability and the driving impulse [الداعية] would necessitate disbelief. Since the one who wills the cause wills the effect, it is proven that He, Allah Almighty, is the One who wills the disbelief...

from the disbeliever. The second point is that He, Allah Almighty, knows that the disbeliever will disbelieve, and the occurrence of this knowledge [العلم] is the opposite of the occurrence of faith [الايان]; combining two opposites is impossible. One who knows that a thing is impossible to occur does not will [لا يكون مريدا] for it to happen. Thus, it is established that He, Allah Almighty, commanded the disbeliever to have faith, and it is established that He does not will faith from him. Therefore, the meaning of Allah's command must be the performance of something other than the will [الارادة], which is the point we sought to prove. As for the explanation that the mental judgement [الحكم] is distinct from belief [الاعتقاد] and

knowledge [العلم], the evidence for this is that if a speaker says, "The universe is eternal [العالم قديم]," the meaning of this utterance is this speaker's judgement that the universe is eternal. A person might say this with their tongue even though they believe that the universe is not eternal. Thus, we know that the mental judgement [الحكم الذهني] has occurred while the belief [الاعتقاد] has not; therefore, the mental judgement is distinct from belief.

الحكم الذهني مغاير للاعتقاد.

Mental judgment [الحكم الذهني] is different from belief [الاعتقاد].

مدلولات الألفاظ المسألة الخامسة والأربعون [مدلولات الألفاظ]: مَدْلُولَاتُ الْأَلْفَافِ قَدْ تَكُونُ أَشْيَاءَ مُغَايِرَةً لِلْأَلْفَافِ: كَلَفْظَةِ السَّمَاءِ وَالْأَرْضِ، وَقَدْ تَكُونُ مَدْلُولَاتِهَا أَيْضًا أَلْفَافًا كَقَوْلِنَا: اسْمٌ، وَفِعْلٌ، وَحَرْفٌ، وَعَامٌّ، وَخَاصٌّ، وَمَجْمَلٌ، وَمُبِينٌ، فَإِنَّ هَذِهِ الْأَلْفَافَ أَسْمَاءٌ وَمُسَمِّيَاتُهَا أَيْضًا أَلْفَافٌ.

The Meanings of Words [مدلولات الألفاظ]. The Forty-Fifth Issue [المسألة الخامسة والأربعون]: The meanings of words [مدلولات الألفاظ]: The meanings of words can sometimes be things that are completely different from words, like the words "sky" [السَّمَاءُ] and "earth" [الْأَرْضُ]. At other times, the meanings of words can in fact be other words themselves. This happens when we say words like: "noun" [اسم] "Verb" [فعل] "Particle" [حرف] "General" [عام] "Specific" [خاص] "Unclear" [مَجْمَلٌ], and "clear" [مُبِينٌ]. These words are names, and the actual things they stand for their designations [مُسَمِّيَاتُهَا] are also words.

طرق معرفة اللغة المسألة السادسة والأربعون [طرق معرفة اللغة]: طَرِيقُ مَعْرِفَةِ اللُّغَاتِ إِمَّا الْعَقْلُ وَحْدَهُ وَهُوَ مُحَالٌ، وَإِمَّا النَّقْلُ الْمُتَوَاتِرُ أَوْ الْآحَادُ وَهُوَ صَحِيحٌ، وَإِمَّا مَا يَتَرَكَّبُ عَنْهُمَا: كَمَا

إِذَا قِيلَ: ثَبَّتَ بِالنَّقْلِ جَوَازُ إِدْخَالِ الْإِسْتِثْنَاءِ عَلَى صِغَةِ مَنْ، وَثَبَّتَ بِالنَّقْلِ أَنَّ حُكْمَ
الْإِسْتِثْنَاءِ إِخْرَاجُ مَا لَوْلَاهُ لَدَخَلَ فِيهِ، فَيَلْزَمُ مِنْ مَجْمُوعِهِمَا بِحُكْمِ الْعَقْلِ كَوْنُ تِلْكَ الصِّغَةِ
مَوْضُوعَةً لِلْعُمُومِ، وَعَلَى هَذَا الطَّرِيقِ تَعْوِيلُ الْأَكْثَرِينَ فِي إِثْبَاتِ أَكْثَرِ اللُّغَاتِ، وَهُوَ ضَعِيفٌ،
لَأَنَّ هَذَا الْإِسْتِدْلَالَ إِنَّمَا يَصِحُّ لَوْ قُلْنَا إِنَّ وَاضِعَ تَبْيَاضِ الثَّيِّبِ الْمُقَدِّمَتَيْنِ وَجِبَ أَنْ يَكُونَ مُعْتَرِفًا
بِهَذِهِ الْمُلَازِمَةِ، وَإِلَّا لَزِمَ التَّنَاقُضُ، لَكِنَّ الْوَاضِعَ لِلُّغَاتِ لَوْ ثَبَّتَ أَنَّهُ هُوَ اللَّهُ تَعَالَى وَجِبَ
تَنْزِيهِهِ عَنِ الْمُنَاقَظَةِ، أَمَّا لَوْ كَانَ هُوَ النَّاسَ لَمْ يَجِبْ ذَلِكَ وَلَمَّا كَانَ هَذَا الْأَصْلُ مَشْكُوكًا
كَانَ ذَلِكَ الدَّلِيلُ مِثْلَهُ.

المسألة [طرق معرفة اللغة] Issue Forty-Six [طرق معرفة اللغة]
The way we learn and understand languages is either through human logic alone [العقل وحده], which is impossible; or through historical transmission [النقل], whether that is through massive chain reports [المتواتر] or single-channel reports [الآحاد], which is correct; or through a mix of both logic and transmission. An example of this mixed way is when it is said: it is proven by transmission that you can use an exception [الاستثناء] with the word "whoever" [من], and it is also proven by transmission that the whole point of an exception is to leave out something that would have normally been included. Therefore, putting these two facts together makes our logic [بحكم العقل] conclude that this specific word was originally made to cover everything generally [العموم]. Most scholars rely on this third way to prove how most parts of language work, but it is in fact weak. This is because this argument only works if we assume that whoever made up those two original ideas had to accept this logical connection, otherwise they would be contradicting themselves. But if it was proven that the maker of languages is Allah the Almighty, then He is definitely above making contradictions. On the other hand, if the makers of language were just ordinary people, they would not have to be perfectly consistent. Since this basic starting point is full of doubt, the argument based on it is just as doubtful.

من اللغة ما بلغنا بالتواتر المسألة السابعة والأربعون [من اللغة ما بلغنا بالتواتر]: اللغات المنقولة إلينا بعضها منقول بالتواتر، وبعضها منقول بالآحاد، وطعن بعضهم في كونها متواترة فقال: أشهر الألفاظ هو قولنا «الله»، وقد اختلفوا فيها ف قيل: إنها ليست عربية بل هي عبرية، وقيل: إنها اسم علم، وقيل: إنها من الأسماء المشتقة، وذكروا في اشتقاقها وجوهاً عشرة، وبقي الأمر في هذه الاختلافات موقوفاً إلى الآن أيضاً فللفظة الإيمان والكفر قد اختلفوا فيها اختلافاً شديداً، وكذا صيغ الأوامر والنواهي، والعموم والخصوص، مع أنها أشد الألفاظ شهرةً، وإذا كان الحال كذلك في الأظهر الأقوى فما ظنك بما سواها؟

Some parts of language have reached us through mass transmission [من اللغة ما بلغنا بالتواتر] [المسألة السابعة والأربعون]. Topic Forty-Seven. [اللغة ما بلغنا بالتواتر]. Some of the language passed down to us has come through mass transmission [بالتواتر], while other parts have come through individual reports [بالآحاد]. Some people have doubted that any language is mass-transmitted [متواترة]. They argued: "The most famous word of all is 'Allah' [الله], yet scholars have disagreed about it. Some said it is not even Arabic but Hebrew. Others said it is a proper name [اسم علم]. Others said it comes from another root word [الأسماء المشتقة], giving ten different views on where it comes from, and this disagreement is still not settled today. Also, people have argued fiercely about the words 'Faith' [الإيمان] and 'Disbelief' [الكفر]. They have done the same with the phrasing for commands [الأوامر], prohibitions [النواهي], general statements [العموم], and specific statements [الخصوص], even though these are the most famous words of all. If this is the case with the clearest and most well-known words, what do you think the situation is with all the other words?"