

Tafra

(Nazzamî'den)

Kemal İslâh  
Nazzamî ve Düşünceleri  
S. 111

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Nazzamî Poşetinde

Tafra  (Kelâmî)

A. Bedevî, Merzâhîbul-İslâmîyyîn, I, 260-263.

Filālī ruling house (ca. 1050/1640); and the ruinous site of Siǧilmāsa, whose *kašba* was finally destroyed by the Ayt Atta in 1818.

**Bibliography:** See those to 'ALAWĪS and SIǦILMĀSA, and also P. Ricard, revised Ch. Bacquet, *Guide Bleu. Maroc*, 8th ed. Paris 1954, 424-31 and map at p. 416.  
(E. LÉVI-PROVENÇAL\*)

**TAFKHĪM** (A.), the verbal noun from *fakhhama* meaning "to make thick, to emphasise or to make grand". In Arabic, it is a phonetic phenomenon involving the pronunciation of the emphatic consonants, *mufakhhama* (sing. *mufakhham*), /ت, ط, د, ض, س, ظ/ and also includes the marginal emphatics /ر, ل/. Qur'anic orthoepists used the term *tafkhīm* to describe certain variants of /r/ when it occurs next to low and back vowels; however, they designated the term *taḡhīz*, thickening, which they used synonymously with *tafkhīm*, for the description of certain variants of /l/. The /l/, as an emphatic variant, has a limited environment and is primarily used with the word *Allāh* when not preceded by /i, ī/.

The earliest occurrence of the term *tafkhīm* was when Sībawayhi used it to describe what he called *alif al-tafkhīm* and he considered it as a variant, not a phoneme. According to him, *alif al-tafkhīm* is found in a limited number of words such as *ṣalāt*, prayers; *zakāt*, the giving of alms to the poor; and *hayāt*, life, especially in the dialect of Ḥiǧjāz (*al-Kitāb*, iv, 432). The four primary emphatic consonants /س, د, ت, ظ/ are not referred to by Sībawayhi as *mufakhhama* but as *muṭbaqa* (sing. *muṭbaq*), a tradition followed by Arab grammarians and Qur'anic orthoepists. The verbal noun *uṭbaq* "act of covering or putting on a lid", is used to describe the position of the tongue in the pronunciation of the *muṭbaqa*. The *muṭbaqa*, along with the velar/uvular group /خ, ح, ځ, ق, ځ, ځ/, are referred to by the generic term *musta'liya*, high or raised. The *musta'liya* consonants are described as preventing the occurrence of *imāla* [q.v.], "inclination" of /a/ towards /i/.

Contemporary Arabists and linguists use the term *tafkhīm* to describe the emphatic consonants, *mufakhhama*, /ت, د, س, ظ/ and the marginal emphatics /ر and ل/. *Tafkhīm* is often characterised by pharyngealisation or velarisation, but the *mufakhhama* consonants are best characterised by the phonetic feature of retraction which involves moving the tongue up and further back toward the velum and upper pharynx. *Tafkhīm* is not restricted to the environment of the emphatics, but rather spreads to any adjacent vowel or consonant making it emphatic. It is this feature of retraction that makes this group of consonants opaque [see ṢAWTIYYA].

**Bibliography:** For related articles on *tafkhīm* in *EP*<sup>2</sup>, see IMĀLA, MAKHĀRIDJ AL-ḤURŪF and ṢAWTIYYA. Also Salman H. Al-Ani, and Mohamed S. El-Dalee, *Tafkhīm in Arabic. The acoustic and physiological parameter*, in M.P.R. Van den Broecke and A. Cohen (eds.), *Proceedings of the Xth International Congress of Phonetic Sciences*, Utrecht 1984, 385-9; Ibn Dīnnī, *Sirr sinā'at al-i'rāb*, Damascus 1985, i, 45-67; Ibn al-Djazarī, *al-Naṣṣir fī 'l-kirā'at al-ashr*, Cairo n.d., i, 210-4, ii, 90-119. R. Jakobson, *Mufaxxama. The "emphatic" phonemes in Arabic*, in *Studies presented to Joshua Whatmough*, ed. E. Pulgram, The Hague 1957, 105-15; Sībawayhi, *al-Kitāb*, ed. 'Abd al-Salām Muḥammad Hārūn, Beirut 1975, iv.

(SALMAN H. AL-ANI)

**TAFRA** (A.), lit., "leap or impulsive movement", from *tafara* "to jump, leap", a term of Islamic philosophy, which became an important part of anti-atomistic theories brought into play during the

controversies of the Baṣra Mu'tazilī cosmology, and which is attributed in particular to Ibrāhīm b. Sayyār al-Nazzām (and also to Hishām b. al-Hakam). Al-Nazzām [q.v.] is taken to have argued that it is possible to move over a distance without going through all the parts of the distance, by leaping over those parts. Although this theory came in for a lot of criticism by those sympathetic to atomism, al-Nazzām was successful in pointing to difficulties in the minimal parts discrete geometry of the atomists. This is a version of the paradoxes which Zeno first discussed in connection with the existence of indivisible magnitudes. The paradox of the flying arrow is that every thing which is moving is really resting at each stage of the movement. The movement itself is hidden in the substance and only appears when the substance itself is moving. Hishām al-Fuwaṭī (*fl.* early 3rd/9th century) is said to have abandoned the theory of leaps once he realised that, if it is valid, then a creature which had dipped its legs in ink would produce a discontinuous rather than a continuous track when it covered a particular distance (see Ibn Mattawayh, 169). This sort of example played a large part in contemporary disputes over the plausibility of atomism and its alternatives as a theory of the nature of physical reality.

**Bibliography:** Ash'arī, *Maḳālāt al-Islāmiyyīn*, Istanbul 1929-30, 61, 321; Baghdādī, *Farq*, 113; Shahrastānī, 38-39; Ibn Ḥazm, *Fiṣal*, Cairo 1899, 64, 92; Isfarā'inī, *Tabṣīr*, Cairo 1955, 68; H. Daiber, *Das theologisch-philosophische System des Mu'ammār ibn 'Abbād as-Sulamī*, Beirut 1975, 300-2; Ibn Mattawayh, *Tadhkira fī aḥkām al-djāwāhīr wa 'l-a'rād*, ed. S. Lutf and F. 'Awn, Cairo 1975; H. Wolfson, *The philosophy of the Kalam*, Cambridge, Mass. 1976, 514-7; J. van Ess, *Theologie und Gesellschaft im 2. und 3. Jahrhundert Hidschra*, Berlin and New York 1991-7, iii, 310-24, and index s.v. *t-f-r* at iv, 1001; A. Dhanani, *The physical theory of kalām. Atoms, space and void in Basrian Mu'tazilī cosmology*, Leiden 1994, 176-81.  
(O.N.H. LEAMAN)

**TAFSĪR** (A.), pl. *tafāsīr* "interpretation" (as a process and a literary genre), generally, but not always, of the Qur'an. The word is used for commentaries on Greek scientific and philosophical works, being equivalent to *sharḥ* [q.v.]; the term is applied to the Greek and Arabic commentaries on the works of Aristotle, for example. Jews and Christians writing in Arabic also use the word in the context of translations and commentaries on the Bible, as some of the works of Saadia Gaon demonstrate. The most significant usage of the word, however, and the focus of this article, is its reference to the branch of Islamic learning concerned with the Qur'an. An essential part of *madrasa* training, the study of *tafāsīr* of the Qur'an stands alongside the study of *hadīth* and *fiqh* as elements of the traditional curriculum.

The emergence of the word *tafāsīr* as a technical term is unclear. It is used once in the Qur'an at XXV, 33, "They [the unbelievers] bring not to thee [Muḥammad] any similitude [*mathal*] but that We bring thee the truth and the best *tafāsīr*". This follows on a verse which states, "The unbelievers say, 'Why has the Qur'an not been sent down all at once?' Even so, that We may strengthen thy heart thereby, and We have chanted it very distinctly". The idea would appear to be that God has provided an explanation, *tafāsīr*, of why the Qur'an is being revealed piece-by-piece. Of course, other technical terms in Muslim religious thinking frequently have no special status within the Qur'an, so the lack of a firm reference point for the



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سلسلة الموسوعات الإسلامية المتخصصة

(١٠)

موسوعة

# العقيدة الإسلامية

إشراف وتقديم

الأستاذ الدكتور / محمود حمدي زقزوق

وزير الأوقاف

القاهرة

١٤٣١هـ - ٢٠١٠م

## الطفرة

١. د. محمد عبد الستار نصار

يمس أشياء و لم يكن حاذى ما قبلها<sup>(٣)</sup>.  
وفكرة الطفرة هذه، إنما نشأت لدى  
النظام نتيجة مناظرة بينه وبين أبى الهذيل  
العلاف فى مسألة الجزء الذى لا يتجزأ،  
ومن المعروف أن النظام يذهب إلى عدم  
تناهى الأجسام من حيث الكمية<sup>(٤)</sup>.

ولما رأى أن ذلك يؤدى إلى القول بقدم  
المادة، وبالضرورة يقدم العالم. وأن فى  
هذا مخالفة لما عليه جمهور المتكلمين من  
جميع الفرق، ذهب هذا المذهب وقرر أن  
الإمكان العقلى لا يمنع من تصور أجسام  
لا تنتهى<sup>(٥)</sup>.

وقد ذكرت الروايات أن أبى الهذيل  
عندما أعجز النظام فى هذه المسألة وقف  
متحيراً، فقال له أبو الهذيل: هذا شأن من  
ناطح الكباش. فقال له النظام: لقيت  
جتتك بالقاطع. وقال: إن الجسم المتحرك  
يقطع بعض أجسام ما يتحرك عليه إما  
بالترتيب وإما بالطفرة. وهى "الوثب" التى  
أشرنا إليها فى التعريف اللغوى.

والفكرة فى أساسها تتصل بالعلم  
الطبيعى فى مسألة الحركة، وهذا  
التوجه قد أبلى فيه النظام بلاءً كبيراً،  
وكان الهدف منه هو مواجهة التصورات  
المادية للإله والكون، التى حملتها  
أفكار خصوم الإسلام متذرعة بالعلوم  
الطبيعية، من ثم نرى ما لهذه العلوم من  
أثر إيجابى فى منهج النظام وجدله مع  
الخصوم.

معناها اللغوى: قال صاحب القاموس  
المحيط: "الطفرة" "الوثب" فى ارتفاع  
كالطفور، من اللبن كالطثرة، وقد  
طفر تطفيراً، والطفور طوثير.. وأطفر  
إطفاراً<sup>(١)</sup> كافتعل افتعلاً.

وإذا دققنا النظر فيما قاله  
"الفيروزآبادى" فسلاحظ أن أقرب دلالات  
هذا المصطلح، إنما هو "الوثب" فى  
ارتفاع، وهذا يعنى أن الحركة من  
الأسفل إلى أعلى تقطع أجساماً لا مرئية  
من الهواء أو غيره بطريقة لا تستوجب  
جميع أجزاء الشئ الذى يتجاوزها الجسم  
المتحرك من أسفل إلى أعلى.

وقد شرح النظام فكرته هذه - وهو  
أول القائلين بها من مفكرى الإسلام -  
بقوله: إن المار على سطح الجسم يسير من  
مكان إلى مكان بينهما أماكن لم  
يقطعها هذا الجسم المار، ولا مر عليها ولا  
حاذها ولا حل فيها<sup>(٢)</sup>.

التعريف الاصطلاحي:

فى شرح المعنى اللغوى لهذا المصطلح  
ليصل إلى المعنى الاصطلاحي يقول  
الأشعرى فى بيانها: "زعم النظام أنه قد  
يجوز أن يكون الجسم الواحد فى  
مكان. ثم يصير إلى المكان الثالث ولم  
يمر على المكان الثانى على جهة الطفرة،  
واعتل فى ذلك بأشياء منها: الدوامة.  
يتحرك أعلاها أكثر من أسفلها  
وقطبها، وإنما كان ذلك لأن أعلاها