

**ISSAM AL-DIN AL-ISFARAINI (T.: 951 AH) GRAMMATICAL
OBJECTIONS TO JUDGE AL-BAIDAWI IN HIS FOOTNOTE TO HIS
INTERPRETATION OF ANWAR AL-TANZIL**

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Introduction

Praise be to God who adorned the hearts of his relatives with the lights of harmony, watered the secrets of his loved ones, a delicious drink, and compelled the hearts of the fearful, fearful and compassionate, so a person does not know in which bureaus he wrote or which of the two groups he is led, if he forgives, thanks to him, and if he is punished then justly, and there is no objection to the creative king. And after:

The importance of this research lies in the fact that it revolves around highlighting the efforts of Imam Issam al-Din al-Isfarayini (T.: 951 AH), in the grammatical issues with which he objected to Judge al-Baidawi, which is in his footnote i.e. The self-taught person in responding and objecting to him, just as the author was known for the capacity of his knowledge and memorization, the great effort, and the strength of his determination, in serving this religion, as his sciences varied and his sources varied. , and also took care of Islamic sciences of interpretation, jurisprudence, Sharia, history and others.

This research was divided into two sections and a conclusion:

As for the first topic: it was devoted to Al-Issam's objections to Al-Baydawi in the place of the sentences from the parsing.

As for the second topic: it was devoted to his objections to the oval in vocabulary.

As for the conclusion, it showed the results that were reached in this study.

In conclusion, I say that the research remains a human effort that suffers from deficiency and deficiency, and that the researcher, no matter how much he wrote and the days passed, returned to his research and found that what he wrote requires correction or adding something new, and as it was quoted from al-Muzni, the student of al-Shafi'i, may God have mercy on him, that he said: "I read the book (The Message) to the Imam Al-Shafi'i eighty times, and on one occasion he was wrong, and he said: Al-Shafi'i: Heh, that is, count you and stop, God refused to be a correct book(1) other than his book.

Essam El-Din El-Esfraini's objections to the oval in the place of the camel from the syntax.

Among his objections to al-Qadi al-Baidawi is what came in the Almighty's saying: (And when we delivered you from the Pharaohs) (2). And the conversation about the syntax of the sentence, as Al-Baidawi said: "A detail of what he beautified in saying: (Remember my grace which I have bestowed upon you) and sympathy for my grace" (3). Some of the blessings that he had on them, that is: "Remember my blessing in your deliverance from your enemy and placing the prophets in you (4), and Al-Razi said: "When he mentioned his blessings to the children of Israel as a whole, he explained after that the sections of those blessings by way of detail in order to be more eloquent in the reminder and greater in the argument. He said: Remember my grace, and remember as we save you."(5)

Al-Essam thinks otherwise, so he objected to Al-Baidawi's opinion and said: "The first thing is that he said: (I preferred you to the worlds) is the principle of detail, and his saying is: "And as "kindly to his saying: (and I preferred you)" (6)

Among his objections to al-Qadi al-Baidawi also is what came in the Almighty's saying: (So say, strike him) (7).

It differed in its place from the syntax, so Judge Al-Baidawi mentioned that it is: "a sympathy for your administrations, and what is between them is an objection" (8), and his saying this is in agreement with what Abu Hayyan and most of the grammarians said that the sentence of the Almighty's saying: You killed a person, then controlled it in it) (9), and the sentence from the Almighty's saying: (And God will bring forth what you were concealing) an objection between the one who is favored, which is his saying: "And between the one who is pardoned."

As for Al-Issam, he objected to Al-Baydawi, and he had another aspect as he estimated it as a current sentence, then he justified his objection to what Al-Baydawi said, and clarified the benefit of the objecting sentence, saying: The objectionable sentence must have a benefit other than repelling the illusion. You do not know that God is inevitably a way out, and He has entered into bashing and cursed the systems. "(10) This is what the Essam said, and that no one declared it, but I see it as probable, since in it God revealed what they themselves were.

Then Judge Al-Baidawi said after that in the same verse: "Conscience is for the soul and a reminder to interpret the person or the dead person" (11).

Al-Qadi al-Baidawi means the communicative pronoun, which is a distraction in his saying: (Strike him). The pronoun is masculine, and it refers to the term "soul", which is feminine in the verse before it, and that the reason for reminding is the interpretation of a person or a person,

which is stated by most of the commentators (12), and he said Abu Hayyan: “The distraction in beating him is related to the soul, to reminding the soul, since it includes femininity, which is the most famous, and reminding, or to the fact that the first is on the deletion of the genitive, that is, when you killed a soul, so delete the genitive and establish the genitive in its place. In his saying: So, do you care about it, and take into account the deleted one with the return of conscience to him, stating his saying: So we said, hit him, "or he will return to the dead, that is, we said: Hit the dead one together" (13).

Al-Essam objected to Baidawi and commented on that by saying: “It seems clear that the reminder is to remind the meaning, and if the word is masculine and the meaning is feminine or vice versa, then mentioning this pronoun with the pre-feminization of his pronoun is cleared or differentiated between this pronoun and the pronoun that comes after it as an explanation of what is meant” (14).

And what Al-Essam declared after his objection to al-Baydawi. The gesture is wonderful and the explanation is beautiful and very accurate, and it is victorious for him, It may be due to the reason for reminding the pronoun a difference or distinction between it and the pronoun that follows it, and what is meant by it is the saying: "by some" which is due to the cow.

Among the objections that Al-Issam came up with is what was mentioned in the Almighty’s saying: (Then a group of them will take charge while they are in opposition) (15).

And the hadeeth is about a sentence (and they are opposed), as it was different in several ways, so Al-Baidawi said: “The sentence is from a team” (16), and he explained that Because taking over is turning away from what Abu Hayyan, and some grammarians and commentators have said (17), “or a resuming sentence, he told about people who are still turning away from the truth and following it is their business and their custom” (18), and he contradicted this saying and responded with it to Jarallah Al-Zamakhshari, who estimated it with “in sentence” Interceptor (19), and it was said that it is an adjective for the team (20), and Sheikh Saad al-Din al-Taftazani responded to that, and explained it to the lack of waw in the adjective and the lack of usefulness of describing the team (21)as a symptom after assigning the symptoms to them.(22)

Al-Issam objected and responded to the assessment of Al-Baydawi’s view and said: “And it is not for you to make it a state from Al-Majrou, so that it is a description of turning away from everyone, because each of him has been given a share of knowledge that they do not turn away from, and that is why he said: (A group of them will take over)”(23), Al-Tibi agreed with him and said: “Whatever it is, it confirms the meaning of the foregoing, there is no condition as mentioned by the judge. Yes, it is a condition if it is not explained that they are a people whose habits are reluctance.” The issue is more broadly the chubby Aleppine (24).

Also among his objections is what was stated in the Almighty saying: (And how do they judge you, and with them the Torah is the rule of God) (25).

It is different in the syntax of the Almighty’s saying: (in it is the judgment of God) on faces, so Al-Baidawi said: “A state of the Torah if you raise it with an adverb” (26), and the continuation of his words: And if you make it a beginning, then it is its conscience that resides in it, that is, in the circumstance, and it is “with them.” "; Because the situation from the beginning is not correct according to Sebwayh, and this is what Shihab al-Khafaji and al-Tayybi said (27)And esteem:

How do they judge you and the Torah it takes place with them, in which the judgment of God is, and the ruler replied to them that their saying that its conscience resides in it is costly. The Torah speaks of God's judgment, or it has no place and it is a clear sentence, as it says: You have Zaid who advises you and points you in the right direction, so what do you do with something else? , And thi view was transmitted by Abu Al-Saud in his interpretation (28), and these two aspects that Al-Baidawi stated were stated by most of the grammarians and commentators . Beginning or adverbial adverb "(29).

Al-Suyuti narrated that Sheikh Saad al-Din said: “And he made (the Torah) raised by the adverb issued in the current waw, into consideration , and the point of view is that it makes it an independent sentence that is not approved, or that it does not associate with the Waw, which was said by Al-Naharir(30).

As for Al-Issam, his position on these aspects and estimates was contrary to that, as he weakened what Al-Qadi Al-Baydawi said and commented on it by saying after he mentioned the first aspect of Al-Baydawi, he said: “Weak, because the public requires reliance in its implementation, and it is better to make presenting the circumstance for limitation and taking the speech as a claim for them, and the ta in the Torah For femininity, because the feminine taa is not in the Ajami, and this is why he needed to say: Feminizing it because it is the equivalent of the feminine(31). Because it relied on the situation, as it was said by the fat, Aleppian, in the preserved Durr, and this keeps us from taking the opinion of the Issam.

It differed in the syntax of the Almighty saying: (To the first and the last), so Al-Baidawi mentioned that it is: “instead of us,” by returning the worker, meaning a feast for our earlier and late ones (32). ”, So the majority of Al-Basriyen went to the inadmissibility of a substitution from the present pronoun, whether it was speaking or addressing, for example: If you said: “I have risen up” means your soul, and “I have struck you with a lifetime,” it is not permissible. By himself, there is no benefit in the substitution from it, and Al-Kufuyin and Al-Khufakh permissible that absolutely. Al-Khufash inferred from the apparent meaning of this verse and by saying:I am the sword of the clan, so know me thankfully I have fallen into the hump He said "Hamida" instead of "Ya know me" (33).

The father of stay elaborated that and said: “As for (to the first and the last of us), if you give“ us ”news and a situation from the subject, it is” then it is an adjective for “Eid.” And if you put “us” an adjective for “Eid,” it was “for us” instead of the pronoun drawn by re The neighbor,"41), and accordingly Ibn Malik, may God have mercy on him, said in his millennium:

"And from the conscience of the present, it is apparent not change it except what encompasses Jala

Or require some or inclusion..... as if you are inclusive of your joy

That is: the apparent meaning of the present pronoun is not altered unless the substitution replaces each of each and requires briefing and comprehensiveness, or if it is a substitute for inclusion or instead of some of each.(34)

Al-Essam disagreed with what Judge Al-Baidawi said, saying: “It appears that we had a report, meaning: it was beneficial to us, and his saying: (Eid) is a second news, and we have a

description for it(35).” Grammarians, but we can say that he supports the words of the public of Al-Basri, and the transfer of the words of Al-Isam Al-Modhari in his interpretation (36).

Among his objections is what came in the Almighty’s saying: (And when God said, Essa Ibn Maryam, You said to the people, “Take me and my mother as gods without God”) (37).

He differed in the saying of the Most High (Beside God) in two ways, including what al-Qadi al-Baydawi mentioned and said: It is an attribute of two gods or a connection that they took me , and Abu al-Baqa’ permitted that and some grammarians agreed with him , and the second: that it is a case related to “they took me” i.e.: They exceeded the limit, and to it went the fat-man Al-Halabi, Ibn Ashur and some commentators (38). Al-Ragheb Al-Isfahani said in his commentary: (From below): “There are two possible ways:

One: He denies that you took them as worshipers, and they did not take him as an idol, and that is because when they worshiped them with him, their worship of him was not a transgressor; Because God Almighty does not accept to worship someone else with him, and the second: That (without) here is for the minor about the thing and they worshiped Christ and his mother while they came to worship God, just as the infidels worshiped idols where they said: (We do not worship them except to bring us closer to God, so he looked after him) (39) It was said: You said, “Take me as gods and connect us to God.(40).

Al-Suyuti reported on the authority of al-Tayybi that he said: “If I say his saying: (Take me and my mother as deities without God) does not require communion, but rather that they adopt two gods without him as an illusion to deny individuals. Beloved, it is permissible to deny his individuality by taking "(41).

Al-Issam objected to Judge Al-Baydawi’s assessment and said otherwise and commented on it, saying: “It appears: it is a case either from the doer, or from the effect, that is: they took me bypassing God in the decision not to take him as a god, and you are transgressing God by not sharing with you in divinity”(42),

He supports what Al-Issam Ibn Al-Tamjid said in his entourage, so he said: His saying: “The origin of which they took me” appears to be a nonsensical circumstance, and some of them carried on the meaning that what he meant is that the case of a doer took me, so it is established for him, and this is good, but it is contrary to the initiator , And the transfer of Al-Mazhiri in his interpretation of the words of Al-Issam and Jawza(43).

Issam El-Din El-Esfraini's objections to El-Baydawe in vocabulary:

Among that is what was stated in the Almighty saying: (That book is without any doubt as guidance for the righteous) (44).

The commentators and grammarians differed in the parsing of his saying: (guidance) in several ways. Al-Baidawi said: “And a guided state is a state of unconcerned conscience(45). It is a report of a beginner whose assessment is omitted, “It is guidance” . Abu Hayyan said after mentioning the sayings of the scholars: “The first is: to make each sentence separate, so (that book) is a sentence(46), and (undoubtedly) is a sentence, and (it is a guide for the righteous) as a whole. , And a conjunction is not needed, because some of them are taken by the neck of another (47).

Al-Isam thinks otherwise, so he objected to al-Qadi al-Baidawi, and declared: “The first is that it is a distinction from the ratio, meaning: there is no doubt in his guidance, which is a good meaning, but the conformity is to deny the suspicion that God has what He mentioned.” Then he added to that and made a beautiful comment According to al-Baidawi, which is: “The worker in him is an adverb of the actual circumstance of the exiled,” so he said: “There is no secret in that the worker in that conscience is not the circumstance, because what is done is not a part of the worker, this is not correct, except according to the doctrine of whom it is permissible to disagree with the worker in the case and its owner, and it was said: It is not good in terms of meaning, because between suspicion of it and its being a gift is an apparent contradiction, or because the negation is due to the restriction and corrupts the meaning ”(48).

Among his objections is also what was stated in the Almighty saying: (And when your Lord said to the angels, I will make a successor on the earth) (49).

He differed in (the factor of the accusative) in (then) in the verse in several ways, so Al-Baidawi said: “And he treated him in the verse they said, or mention the aforementioned interpretation” (50), and it is more likely that the person working in it “said” Abu Ubaidah agreed with that, as Ibn Qutaybah agreed. He said that “As” is one of the pluses and appreciation: “And your Lord said to the angels,” and he quotes Al-Aswad Bin Yafar:

So if that is what he will spur him to mention ... and eternity follows righteousness with corruption. That is, there is no indifference to his mention (51).

Abu Jaafar al-Tabari contradicted that in his interpretation , and on the matter of the fur and the majority: it is not extra, but rather it is suspended by an act estimated to be appreciated. Explanators of the Scout Sheikh Saad Eddin Al-Taftazani, who said(52): The estimate of “mention” is more likely; Because it is better for the sentence to be attached to something that is omitted, meaning: I thank the grace in creating the earth and the sky and remember. As for appreciating the monument with “they said,” it is an adverb, and the sentence including sympathy for what preceded it, the affection of the story to the story without paying attention to what it contains of the sentences. Or tell (53).

Al-Essam favored what Sheikh Saad Al-Taftazani said, saying: “And the other directive is likely to dispense with the cost of considering the sympathy of the story on the story, and there is no hidden reason for the fact that the constructive sentence in this sentence is said to say, and the news sentence by this does not depart from the validity of its sympathy for the previous news, yes no appropriate Between them in the predicate and the predicate, the aspect of sympathy for lack of proportionality does not appear except by making each of them a story that includes the blessings of the children of Adam.”(54).

Abu Hayyan said: It is an adverb of time for the past and it is not an object of it, nor a letter for explanation or surprise, nor an adverb of place, nor an extra, contrary to those who claim that .Al-Essam has another opinion and appreciation, so he said: "The first is to appreciate.". If he said, then it would be sympathetic to thank the previous blessings, or appreciation would be "Save and remember your nation" (55).

Among his objections are what was mentioned in the Almighty's saying: (And give orphans their money, and do not exchange the evil for the good, and do not devour their money as they are)(56).

In (the recurring pronoun) there was a difference of opinion in saying: (It was a great affliction) in several ways. Al-Qadi al-Baydawi mentioned that the pronoun in it is for eating, meaning it goes back to the Almighty's saying: In his interpretation, he said: His promises to eat are closer to him, and this is the choice and the more correct. And it was said: On the conceptual change of his saying: (Do not be exchanged), and it was said: It is permissible to go back to them, going by the doctrine of the name of the sign towards: (Awan between that), and from his saying: There are streaks of blackness and politeness ... as if in the skin of vitiligo .That is, it is as if (57).

Al-Issam permitted his return to all of what he mentioned, and for that he cited the story of the al-Ghutfani man, al-Mundhir ibn Rifaa, whom his nephew disputed with the Prophet, may God's prayers and peace be upon him . The evil one was replaced by perfume and the settlement between their money and their money, and the status of the name of the sign in that was revealed, and what was narrated in the man Al-Ghatfani supports that "(58).

Among his objections is what came in the course of his talk about (affirmation) in the Almighty saying: (It is an obligation from God, that God was All-Knowing, Wise) (59).

So he differed in his saying: (obligatory) in several ways, including what Al-Zamakhshari said, followed by Al-Qadi Al-Baydawi, and a section of the commentators: that (obligatory) is a definite source, that is, it is an obligation , and it is confirmed by the content of the previous sentence , and Al-Baydawi added: or a source that recommends you God , and this is the best and most correct, and a group of them Makki bin Abi Talib said: It is a confirmed case, not a source , and there is another aspect that Abu Al-stay said and Al-Zamakhshari mentioned in the example, which is: it is a source of an action whose judgment is omitted: "God imposed that is an obligation. (60).

Al-Issam thinks otherwise, so he objected to Al-Baydawi and others and justified this by saying: "It is not correct to make it a source that God commands you, meaning it is imposed on you, unless he differentiates between the verb being explicit in the meaning of the source or implying it, but the difference must be evidence and0 he did not find it, so meditate" (61).Among his objections to al-Baydawi is what was mentioned in his discussion of the "exception" in the Almighty's saying: "And it is not for a believer to kill a believer except by mistake."(62).He differed in (the type of exception) in saying: (except for a mistake) in this verse into different types: Al-Baidawi said: "It was said that what was denied in the meaning of the prohibition, and the exception was interrupted", that is, if he killed him by mistake, his reward is what he said, so his saying: The exception is interrupted is the doctrine of the majority (63),And it is not permissible for it to be connected, as the meaning becomes: "Except for a mistake, for him to kill him." And from it is the Almighty's saying: (They have no knowledge except to follow conjecture) (64).

Al-Isam mentioned in his book Sharh al-Farid the boundary of the interrupted exclusion, so he said: "The excluded that is interrupted, as Sheikh Al-Radhi said: It is to deny the delusion of the addressee of entering after" except "in the ruling before it, even though he is not within it. Meaning "but" as Al-Basri ruled it, not in the sense of "except" as Al-Kufi ruled it (65).

The exception is related, and the meaning is: "Except that he recognized him as an unbeliever and then killed him." I said: that it has an effect, i.e. what should kill him for a reason except for the mistake alone, and it may be a condition in the sense that it does not kill him in any case except in the case of error, and to be an attribute of the source except for accidental killing" (66), and it was said: to be Except "in the sense of" and not "and decree: It was not for a believer to kill a believer intentionally or by mistake. The fat man al-Halabi mentioned him and said: Abu Ubaidah narrated that Yunus said: I asked Reubah bin Al-Ajaj about this verse, and he said: It is not for him to kill him intentionally or by mistake, so he resided." Except "the maqam of the waw, and was represented by the poet's saying: Every brother separated by a brother ... to the age of your father, but Al-Farqdan(67)Fur and copper rejected this saying and they did not allow it (68).

We find Shihab Al-Khafaji has mentioned what Al-Baydawi and Al-Kashshaf said and refuted it in the most beautiful way, he said: Al-Nahrir said: "Some of them imagined that it was a discontinued exception because the communicator indicates the permissibility of killing is wrong and that the believers have that. It is decreed, and it is not necessary to kill a legitimate mistake, because it means that it is the duty of the believer that he does not kill except by mistake, and he said: i.e. Al-Khafaji: The one who called him to make him cut off if it was in the meaning is not legally valid, and this is not true according to Sharia, and then it is not correct to make it a delusion. Because it is circling with the meaning of what is true. Yes, the fact that the void exclusion is continuous and separate, they did not mention it, and it seems that it is always continuous, so you contemplate it."(69).

Al-Essam objected to what Al-Baidawi said and commented on that by saying: "The aspect is to make his statement: The exception is specific to both approaches to negation, not specific to what was said. Then Al-Isam weakened what Al-Taftazani said. Because its being connected requires the permissibility of killing by mistake, and then he responded to Al-Zamakhshari and said: "In what he also mentioned, the invalidity of the permissibility of killing is forbidden according to Shariah, Then he mentioned another aspect and said: "And he can make an exception from his saying: (to the believer) in a wrong sense, and it is not intended that the chosen one at that time is the preposition, because the recitation is the accusative, and because the chosen one with much separation between the excluded and the excluded from the accusative to the exception, the facilitation stated it and Al-Radi agreed with him (We notice something striking about this issue, which is that Al-Issam was not only objecting to Al-Qadi Al-Baidawi, but went beyond Sheikh Saad Al-Din Al-Taftazani and Al-Zamakhshari.(70)

Among the topics in which the Essam objected to al-Baidawi was mentioned in his talk about (the interrogation) in the Almighty's saying: (So how, if a person struck them, was afflicted by what was offered by their hands, and then they came to him to swear by us (71).

The name of the question (how) differed in two aspects, one of them: What al-Qadi al-Baidawi and some of the commentators said: It is in the position of accusation and appreciation: (So how would their condition be?) (72) The current (73), and it was said: he decreed by the act of his estimation: "How do you see them", and the saying to the glass (74), and the second: that it is in the place of raising the news of a canceled initiate, i.e.: How did they do it or how they were made (75).

Al-Essam objected to al-Qadi al-Baidawi's assessment and commented on it by saying: "The most correct of the composition is that the judgment is: (If they are afflicted by an affliction with what was offered by their hands) then they come to you.) After repelling them, an apparent echo is like visible or certain that they are, how are they capable of it, and they are not ashamed, and on this there is no need to estimate their condition, And after the assessment: Al-Azhar made (if a misfortune befalls them) a conditional sentence whose penalty they swear and makes the condition and penalty immediately who their condition is" (76), and with this saying Al-Asam added another opinion that enriches the text and expands its meanings, but Al-Mukhtar is what the public and Al-Baidawi said.

And among his objections was mentioned in the Almighty saying: (A person with justice from you shall be judged by a gift in the form of the Kaaba) (77).

And he also differed in the place of the parsing of the Almighty saying: (Hadiyyah) on faces, including what Judge Al-Baidawi mentioned is that it is a state of distraction or a reward, and Nun is for his specialization with the character (78). And the meaning: "He is judged by it, deciding to be guided." Al-Zajjaj said it, and Abu Hayyan(79) suggested it, and in what Al-Baidawi said, he responded to Al-Zamakhshari who said: "It is a case for a reward for whoever described it with a parable, because the adjective specifics it so it brings him closer to knowledge, or instead of a proverb for the one who named it. , or from his place in the one who dragged him" (80).Al-Issam transmitted what Sheikh Saad Al-Din Al-Taftazani mentioned in his footnote, where he said: They said: This is only consistent with the doctrine of Al-Akhfash in permitting the actions of the circumstance without dependence, otherwise it is a preliminary reward, and the omitted circumstance I mean by his experience in it considers the permissibility of considering the circumstance dependent on the subject, I mean before as if they were They built this on the fact that the reality is the place of the penalty if it was an adverb, and the nominative subject would not have a fa', as in the proven present, and the past without a predicate, except by the predicate of the subject, as in his saying: (God will take revenge on him) so the assessment here is a penalty on it, so it depends on the circumstance Deleted starter (81).Al-Qunawi responded to that by saying: "What some have reported from Al-Taftazani does not know a face" (82), and it was said: It is focused on the source, meaning: He gives him as a gift, or on discernment, and to these two aspects, the gold of Abu Al-stay and Al-Nahas and Makki Al-Qaisi, Al-Samin Al-Halabi responded to her and said: "In it there is a view in that the distinction only removes the opacity from the Essences and not from the Attributes, and this, as I saw, only lifted an ambiguity from an attribute, because guidance is an attribute in the meaning(83), since what is meant by it is guided." Case from his saying: (Like what he killed) , and Ibn Malik, may God have mercy on him, said in his millennium: And he was not denied most of the situation unless ... he was not late, appropriated, or clarified (84).

As for the author, he commented on that by saying: "The facets are that what is meant is a case of the pronoun the penalty of omitting the additive to the emergence of the case, or the penalty of the perpetrator of the assessed action, that is, he must be punished, because the adverb with the special factor is idle, and the action of the omitted is as decided in its place."(85).

Conclusions:

- 1- The strength of the self-styled Imam, which was evident through his objections to Imam al-Zamakhshari in al-Kashshaf, al-Qadi al-Baidawi in his interpretation of Anwar al-Tanjul and Asrar al-Tawil, and Sheikh Saad al-Din al-Taftazani in his entourage.
- 2- The boldness that Al-Essam possesses and the high confidence in his isolation in grammatical opinions, which no one mentioned before him is evidence of his unique style and mental inclination that he possesses, which led him to his self-pride.
- 3- - This study showed that the ungrateful Imam paid great attention to Qur’anic readings, regardless of them being frequent or anomalous.
- 4- The study also showed that Al-Issam had used some words and phrases when he wanted to object or be unique in his opinion, such as: (the most obvious, the most obvious, the closest, the most eloquent, I say, and we say).
- 5- The study also showed that Al-Issam had used some words and phrases when he wanted to object or be unique in his opinion, such as: (the most obvious, the most obvious, the closest, the most eloquent, I say, and we say).
- 6- This study also showed, and through what I referred to from the sources, that Al-Issam did not follow a specific grammatical school, as it was neither visual nor kufic.
- 7- Finally, the self-taught Imam is truly a comprehensive scientific encyclopedia and has a diverse scientific wealth. He is a jurist, a fundamentalist, a speaker, a grammar, a rhetoric, an interpreter, and so on.

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