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**THE GRAMARIAN
SHEIKH ABDUL SALAM AFANDI FAMOUS WITH (AL-
SHAWAF)
(1900 AD – 1318 AH)
(HIS LIFE AND HIS SCIENTIFIC EFFECTS)**

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Summary:

The research dealt with one of Iraq's prominent scholars in the nineteenth century AD, Sheikh AbdAl-Salam Affandi (d.: 1318 AH), who was famous as the teacher of the Qadiriyyah school, and one of the commentators of the book "EdhharAl-Asrar fi Al-Nahu" by Sheikh Beer bin Ali Al-Barkawi (d. 980 AH) in his explanation marked with (EstidhharAl-SigharalaEdhharAl-Asrar), which I, along with a colleague of mine, investigated in two comprehensive theses.

The research is a serious attempt to uncover a grammarian in the nineteenth century, despite the description of some scholars of him that his knowledge was not limited to Arabic sciences only, but was encyclopedic, so his knowledge included other sciences such as religious sciences, philosophy, logic and others. However, we preferred to stand on his grammatical efforts preceded by a study on his life.

Perhaps the choice to study the grammatical aspect of Sheikh Al-Shawaf comes from the fact that the science of grammar is one of the greatest sciences, and the most beneficial of them, as through it the tongue is straightened, and one is elevated in

eloquence, and with this knowledge the Book of God is preserved, and the Sunnah of His Prophet (peace and blessings of God be upon him and his family) is preserved from distortion, this is on the one hand and on the other hand none of the researchers shed light on this scientific aspect of Sheikh Al-Shawaf.

Introduction:

Praise be to God who revealed the book in a clear Arabic tongue, to the most eloquent of the Arabs and the best of all successors, our master Muhammad, may God's prayers and peace be upon him, his good family, his faithful companions, and those who follow them in goodness until the Day of Judgment. But after:

We do not go far in saying that the Arabs used to speak at their own pace in the pre- and post-Islamic era, then the error and weakness leaked into their language, but the wise among them realized that in order to preserve the purity and integrity of the language, they must maintain knowledge of the laws of grammar, morphology, and rhetoric and be aware of them. They rushed to set rules that control the sound outputs and preserve the spirit of literature. Famous Arabic scholars have changed the course of the Arabic language through the ages; They focused on studying the Arabic language in terms of its nature and origin, a number of scholars excelled in the systems of Arabic grammar and put them in special molds that attract hearts and move minds, including: Abu Al-Aswad Al-Du'ali (d.: 69 AH), Al-Khalil bin Ahmed Al-Farahidi (d.: 170 AH), Al-Mubarrad (d. 286 AH), and Ismail bin Hammad Al-Jawhari (d. 393 AH), and from non-Arabs: Sibawayh (died: 180 AH), Ibn Jinni: (d. 392 AH), IbnManzur (d. 711 AH) and many others.

And God Almighty has prepared for this Arabic tongue sincere men of Hadith, like Sheikh AbdAl-Salam Al-Shawaf, who exerted every precious and valuable thing for its service. Speech and corruption of expression. The tongue in which the Noble Qur'an was revealed, the Almighty said, "in a clear Arabic tongue" (Surat Al-Nahl): "We have sent down the Remembrance, and we will preserve it." (Surat Al-Hujurat)

Hence, the need was urgent to talk about the biography of Sheikh AbdAl-Salam Al-Shawaf and shed the light on his biography and scientific effects in an independent scientific research entitled (Al-AlimAl-NahwiAl-Sheikh AbdAl-Salam Affandi, famous for Al-Shawaf "T: 1318 AH" - his life and scientific effects).

Since the life of Sheikh AbdAl-Salam Al-Shawaf did not receive early attention, and then years have passed since his death without recording anything from translating his life, but close of period which he lived in, some of his students, some of his students' caring for transporting some of his history, and the renew of caring of scholars in Iraq has preserved for us important information about the life of Sheikh Al-Shawaf. But it didn't talk about the grammatical aspect of Sheikh Al-Shawaf. (Lub Al-Albab, 36)(Al-Baghdadion Akhbarahum wa Majalisahum, 57)(Al-Dur Al-Muntathir, 74)

But today the researcher can also depends on a group of resources that had been translated for Al-Sheikh Al-Shawaf and interested in his news.

The research included two demands preceded by an introduction. The first topic dealt with (the life of Sheikh AbdAl-Salam Al-Shawaf) according to the following points: First: his name and lineage, second: his birth and upbringing: Third: his sheikhs and disciples: Fourth: his death.

The second requirement was entitled (his scientific effects and scientists praise him) and included two points: a- his scientific effects, b- scientists praise him.

Misk concluded with a conclusion that included evidence of the most important findings of the research. Then prove the sources and references.

At the conclusion of this research, I ask God Almighty to be successful in what I have done, and to make this work purely for the sake of His Noble Face, If I am right, it is by the grace and praise of God, and if I err, that is my shortcoming and the extent of my knowledge, and God is the conciliator to what is right, and He is the best Lord and the best helper.

The first requirement:

The life of Sheikh AbdAl-Salam Al-Shawaf

First: His name and lineage:

He is Al-Sheikh AbdAl-Salam IbnAl-Hajj Muhammad Saeed (Minimizing the utterance (Sayyid)) Ibn Yusuf Ibn Mustafa Affandi (Maajam Al-Mustalahat Al-Uthmania Al-Tarekhia, 34) (Baath Al-Alqab Al-Uthmania, 246-247) Al-Najdi (Al-Baghdadion Akhbarahum wa Majalisahum, 114) Al-Baghdadi (Al-Misk Al-Althfar, 1\323) (Als), the famous Shawafzadeh Ibn Saeed Al-Kubaisi (Al-Misk Al-Althfar, 1\323). ; His father came to Baghdad for selling and trade and he found it a good market with a good benefit so he bought himself a house and took a better neighbour; and since the days of good news came to him and trade brought him the reins of wealth and he got a great abundance and great money, he saw the duty of double, so he searched for someone who suits him from the houses of Baghdad. And God has decreed for him to marry the people of the House, which is well known for its knowledge and grace, and that is the House of Shawaf (Lub Al-Albab, 1\100).

His father married the lady Fatima bint Muhammad Al-Shawaf (sister of Sheikh Abdul Razzaq bin Muhammad Al-Shawaf) (Tarekh Al-Usar Al-Elmya fi Baghdad, 245), the father of Sheikh Taha Al-Shawaf.

Hence, Sheikh AbdAl-Salam joined this ratio to the Al-Shawaf family, who are his uncles (Al-Dur Al-Muntathir, 106) (Al-Misk Al-Althfar, 1\323). He was born to Hajj Muhammad Saeed, among whom were several distinguished children of scholars, among whom was Sheikh AbdAl-Salam, who was dark skin with flaming eyes, a white gray, pure and bright hair, with a broad face, tall, broad-shouldered, and strong in body (Lub Al-Albab, 1\101).

Second: His birth and upbringing:

Sheikh AbdAl-Salam Al-Shawaf was born in Karkh in the year one thousand two hundred and thirty-four of the Prophet's migration, two years after Dawod Basha assumed the governorship of Baghdad (Lub Al-Albab, 1\101) (Al-Dur Al-Muntathir, 107) (Tarekh Al-Usar Al-Elmya fi Baghdad, 258) (Al-Misk Al-Althfar, 1\323), and his upbringing was in the Mashhadeh district to the left of the descendant of the cemetery of Sheikh Maaruf Al-Karkhi (may God have mercy on him), where his father lived, then he moved to the Sheikh Sanndal locality, according to the desire of his family (Al-Misk Al-Althfar, 323).

Third: His sheikhs and disciples:

A- His Sheikhs:

Sheikh AbdAl-Salam Al-Shawaf set out to seek knowledge from the scholars of his time, and he kept with some of them, the sources I referred to did not help me except with a few of those eminent scholars, namely:

1- Abu Al-Thana' Al-Sayyid Mahmud ShihabAl-Din, famous for Al-Alusi (1270 AH), the famous interpreter and the smart detective, Sheikh Al-Shawaf read most of the rational and textual sciences to him, and he followed him completely until his death(Al-Misk Al-Athfar, 325)(Al-Dur Al-Muntathir, 107).

2- Issa SafaaAl-Din Affandi, famous for Al-BandanijiAl-Naqshabandi, the virtuous scholar, and perfect witty. Sheikh Al-Shawaf accompanied him after his travels to the lofty Astana, So he got down on him and kept with him.

Until he got Al-Ejazza from him with all what he knew and attainable, the sign of the city of peace and the rest of its famous scholars(Tarekh Al-Adab Al-Arabi fi Al-Iraq, 2\201)(Tarekh Al-Usar Al-Elmya fi Baghdad, 259).

He has a number of scholarly works (SharhNudhum Al-Sirajiah by Sheikh Al-Rahbi) and a book on (Mashahid Baghdad waNawahiha) and he has (Al-AjwebaAl-BandanijiahalaAl-AsilaAl-Hindiah)(Al-Dur Al-Muntathir, 107)(Elma Al-Fikr Al-Islami, 334)(Lub Al-Albab, 113).

Sheikh Al-Shawaf used to narrate the Noble Hadith of the Prophet in the sets of the lesson and authorize his students with the chains of his sheikhs Al-Alusi and Al-Bandaniji(Nemat Al-Mannan, 15).

b- His students:

Among the remnants of the scholar that remain after his departure from the world are his students and his writings. In the past, the student's relationship with his sheikh was greater than it is today. The effect of the Sheikh on the student's achievement was deeper, and despite the fact that most of Baghdad's scholars graduated from Sheikh AbdAl-Salam Al-Shawaf- if I did not say all of them(Tarekh Al-Usar Al-Elmya fi Baghdad, 262).

And in addition to granting him a large number of his students the scientific license, which undoubtedly requires attendance at the lesson and follow-up sessions long; As the scientific license, previously at the rank of a scientific degree granted by universities today, indicates that the holder is aware of the knowledge he has specialized in, and his eligibility to address his teaching or authorship in it, and granting this license was not as easy as some researchers imagine, Rather, the scholars and Sheikh Al-Shawaf among them were strict in this matter, which indicates their eagerness to and respect for knowledge.

I say inspite of all that, the sources that translated to him did not help me to mention the students of Sheikh Al-Shawaf, and I did not find any of the researchers who were able to collect them in a research or article or to stand on them in a specific source, and the sources that I referred to did not refer to the students of Sheikh Al-Shawaf except For two of them mentioned in sequence No. (1, 2), as for the rest of the students, I was able to reach them by searching and following up on the sources and translations, and they are:

1- Sheikh Dawood Al-Tikriti, he is Dawood bin Salman, his nickname is Abu Al-Fadhl, and he belongs to a well-known clan in Tikrit, whose lineage goes back to Imam Zain Al-Abidin bin Al-Hassan bin Ali (may God be pleased with them), he died in the year (1360 AH), taking the absolute scientific license from The scholar of Baghdad, Sheikh Abd Al-Salam Al-Shawwaf, who was in the year 1317 AH, and one of his most famous works is (SharhMandhumatAl-Ajurumiya , LubButhourSharhMatnAl-Shudhur).

2- Sayyid Abbas Affandi, known as Al-Qassab, Secretary of Fatwa in Baghdad, he died in (1335 AH.). His father, Abdullah Bek Al-Qassab, who attained the position of

the Ministry of Interior twice, learned from his father and from Sheikh AbdAl-Salam Al-Shawaf. He was one of the best scholars of his time, and he acquired knowledge from the great scholars of his time, such as Sheikh Abd Al-Salam Affandi Al-Shawaf, ShaykhAbd Al-RahmanAffandi Al-QarrahTaghee and Sheikh GhulamRasulAl-Hindi and he obtained the public license according to what is reasonable and transmitted from the hand of Sheikh al-Shawaf in 1315 AH (1)(Al-Samarai 1966 AD).

3- The scholar Sheikh AbdAl-RazzaqAl-Adhami, he is one of the most prominent Salafi men in Baghdad. He was born in the year 1281 AH. He took knowledge from AbdAl-Salam Affandi, SayyidNumanAl-Alusi, and GhulamRasulAl-Hindi. He was a humble and witty scholar, claiming ijthihad, and among his disciples:

Sheikh Hamdi Al-Adhami and Nu'man Al-Adhami, and he had religious influence over the Najdis, and he traveled many times to Najd and Hijaz. He died in the year (1328 AH) at the age of 47 years(may God Almighty have mercy on him)(from the book of Alam Al-Fikr Al-Islami fi Al-Asr Al-Hadeeth, 337).

4- The scholar Sheikh Abdul Karim bin Abbas Al-Azji Al-Sheikhli, nicknamed the Thunderbolt – according to a newspaper he issued that was associated with him and was associated with it, so that he was known by it (Abu Al-Sa'iq), and the first issue of it was in (8/5/1911 AD), he loved the sciences of Hadith and Impact since his childhood. At the beginning of his life, he joined to the council of AllamahNouman Al-Alusi, and he authorized him with the sciences of hadith, and after his death he studied under Sheikh Shaker Al-Alusi, FouadAl-Alusi, AbdAl-Salam Al-Shawaf, AbdAl-Salam Al-Najdi, BadrAl-Din, and TaqiAl-Din Al-Hilali in Jami' Al-Dahan. He studied with Sheikh Al-ShawafSahihiAl-Bukhari and Muslim, and was a teacher in the Qadiriya School.

5- Professor Al-Hajj Ali AlaaAl-Din Al-Alusi, who is the son of the great reformer, Al-AllamahNomanIbn Mahmoud AbiAl-ThanaaAl-AlusiAl-Kabeer, was born in (1277 AH) in Baghdad, and he was also taken from Sheikh Al-Shawaf.

Among his writings is Al-Durr Al-Muntather fi Rijal of the Twelfth and Thirteenth Century, achieved by: Jamal Al-Din Al-Alusi and Abdullah Al-Jubouri - published in Baghdad 1967, printed by the Ministry of Endowments[31]. He held the position of the judiciary until he contracted hemorrhoids in the year 1338 AH, and God Almighty passed him away on the eighth of Jumada Al-Ula in the year 1340 AH, and he was buried in the Marjan School (Al-Samarrai, 513).

6- Sheikh AbdAl-Wahhab Effendi, and he is Sheikh AbdAl-WahhabibnAbdAl-Qadir Al-Ubaidi, and he was the most beloved of his students to him(Lub Al-Albab, 102). Called vicar; Because Sultan Abdul Hamid II chose him as a representative of the Sublime Porte, and he is considered one of the scholars of Baghdad, and he worked as a teacher in the MunawraKhatun School, and he died in the year (1345 AH) and was buried in the Al-Fadhl Mosque in Baghdad(Tarekh Al-Usar Al-Elmya fi Baghdad, 398)(Al-Baghdadion Akhbarahum wa Majalisahum, 55).

7- SayyidAbd Al-Wahhab Al Al-Khateeb, and he is Abd Al-Wahhabibn Ahmad Al-Habibibn Abdullah ibn Suleiman Al-MashhadaniAl-Shafi'i in Baghdad, he studied in Baghdad and took his knowledge from its scholars, including: his uncle DawodAl-NaqshabandiAl-Khalidi, Sheikh Ismail AffandiAl-Mawsili, a teacher of the Goldsmiths' Mosque in Baghdad, and Sheikh AbdAl-Salam AffandiAl-Shawaf, and Sheikh Muhammad FaydhiAl-Zahawi, and took the position of fatwa in the city of Karbala, commissioned by the Othmani Empire during the reign of the Othmani Caliph (Abdul Hamid II),He was a mufti and preacher until 1929 AD; That is why he was called The Preacher.

8- The poet Fahmy bin Abdul Rahman bin Salim Al-Khazraji, famous as the teacher: He was born in Baghdad, (1872 AD - 1944 AD), and was educated by a number of Baghdad scholars, including: Ismail Al-Mawsili, Baha Al-Haq Al-Hindi, Abdul Salam Al-Shawaf, Abdul Rahman Al-QaraDaghi and NumanKhair Al-Din Al-Alusi, then took the arts of literature and Arabic calligraphy from Mahmoud Shukri Al-Alusi, and his books include: The book (HikmatAl-TashreeAl-Islami) and (TareekhAl-AdabAl-Arabi)(Ma'ajam Al-Mualifin Al-Iraqeen fi Al-Qarneen Al-Tasi wal Al-Alishreen)(Al-Adhami).

9- The scholar Sheikh Qassim bin Ahmad Al-Fardhi Al-Qaisi, born in 1293 AH in Baghdad, studied Arabic and Islamic sciences under the scholar Abdul-Wahhab Al-Naeb, And he was authorized by his sheikh, Abdul WahhabAl-Naeb, with a special license in adith and general, as well as the license of Sheikh Abdul Salam Al-Shawaf, after that he became the Mufti of Baghdad, the preacher of the Qadiriyyah and the head of the Islamic Guidance Association, he died on (27 Muharram 1375 AH) and was buried in the Qadiriyyah(The same source).

10- Sheikh Muhammad Saeed bin Musa Affandi Al-Tikriti, teacher of Ramadi, born in 1851 AD, he read the Holy Quran in his youth, as he read all sciences at the hands of his father until he became a great deal of science and knowledge, and he was a student of Sheikh Abdul SalamAffandi Al-Shawaf and took an absolute scientific license from him. In the year 1315 AH, he was appointed Mufti of Baghdad in 1890 AD, and he died in 1921 AD(Mutawalia Jami Al-Sheikh Abdul-Qadir Al-Qaylani wa Al-Awqaf Al-Qaderia).

11- Sheikh Yusuf AffandiAtaa, Mufti of Baghdad, Sayyid Yusuf Affandi bin Muhammad Najib bin Ahmed bin Khalil bin Al-Sayed Ata Rabbo. This family was famous for the Ataa

se of Ataa. He was born in the year 1286 AH. He studied science among scholars, including Sheikh AbdAl-Salam AffandiAl-Shawaf and Sheikh AbdAl-WahhabAl-Naeb, the representative and the allama. GhulamRasulAl-Hindi, was appointed as a preacher and preacher in the mosque of Sheikh Abdul QadirAl-Qailani from 1310 AH / 1892 AD until his death in the year (1370 AH)(The same source n.d.).

Fourth: His death:

The translator for Sheikh AbdAl-Salam Al-Shawaf, may God Almighty have mercy on him, stated that God Almighty died in the year 1318 A.H. / year nine hundred and a thousand CE, as a result of an urgent illness, and was buried in the soil of AalAl-Shawaf next to the wall of the Sheikh Ma`rufAl-Karkhi mosque - west of the lighthouse. Baghdad came down for his death, and the nation held his funeral in a solemn ceremony, which only happened to Mr. Abdul LatifAffandiAl-Rawi, as it is told, and prayers were offered for him and seals were read for him, and mourning boards were held for him, and the day of his death was a difficult day. The scholars and virtuous men mentioned him at length in some of their books(Sheikh Mohammad Saeed Al-Rawi)(Tarekh Al-Usar Al-Elmya fi Baghdad, 260). Some scholars and virtues mentioned his good qualities in verses, including:

He improved his creed, so his words were improved... with a controversial speech on indecency

The lamp of the religion of truth is the lantern of guidance.... his news is linked to a cure.

It is raised as much as the frequency of his bounty..... among the people in the sequence of children.

With his speech cut off in his belief.... dilemmas of affliction arise from him.
The Night Scout of Problems for His Knowledge..... (with descending milestones)
and revelation.

The second requirement:

His scientific effects and the praise of scientists for him

After Sheikh AbdAl-Salam grew up in the bosom of his parents and grew up, he deposited the reciter and recited the Holy Qur'an to him and behaved according to his manners, the presence of writing and the necessary elementary principles of education, until he became an obstacle to the achievement of perfection and did not prevent him from penetrating into morals, so he persevered in the one who was famous in his time for obtaining The Lesser Avenue until he became drenched in it, so he narrated and recited and then began to hear hadiths from distinguished sheikhs and concerned with morals, so he reached it and progressed until he became in writing and composition like IbnHazm; It has a prose that tells Al-Durar and a wonderful rhyme that surpasses the unique Al-Gharar, easy, abstaining, and sweet listener (Lub Al-Albab, 1\101).

Later, Sheikh AbdAl-Salam Al-Shawaf became one of the imams of knowledge, clergymen, notables of the country, and masters of Muslims. He is the imam, the scholar, the eminent jurist, the modernist, the interpreter, the speaker, the teacher of the Qadiriyyah. Dar Al-Salaam knew him as an imam explainer if he decided in the sciences of the Qur'an and interpretation represented in front of you Sahib Al-Kashaf or Al-FakhrAl-Razi. And that he narrated the traces of the Master of the Messengers, I imagined him to be trustworthy of Islam, Al-Hafiz IbnHajar Al-Asqalani.

And if you want to get deeper in Al-Fiqh and narrations then you should get back to him, I imagined him to be the trust of Islam, the Hafiz IbnHajar Al-Asqalani. Because in his jurisprudence, which he studied as the (scientist) of Quraysh and its imam Muhammad bin IdrisAl-Shafi'i, and in the origins, he is the owner of the curriculum(Al-Beilhawi T: 685 AH) for what God Almighty has singled out for him in knowledge, strength in belief, firmness in faith, brightness in argument and statement in proof with chastity, integrity, asceticism and fear of God. He is the seaTalk about him and there is nothing wrong with him, and for all of this he was the reference of the people of knowledge and the Kaaba of those who intended his students and the refuge of Muslims from grievances, as the kings feared him and feared his tyranny, princes and ministers; Because God Almighty glorified him with him of awe and dignity, and for what he adorned with him of knowledge and forbearance. He studied the sciences, their rationale, their transmission, their branches and their origins for forty years in the Qadiriyyah, and many people benefited from him and graduated in his school men who are referred to as eminent(Al-Baghdadion Akhbarahum wa Majalisahum, 114)(Tarekh Al-Adab Al-Arabi fi Al-Iraq, 201-202).

He was on a great side of knowledge, work, religion, gentleness of character, good conduct, purity of conscience, purity of conscience and lofty determination. He was pious, ascetic and righteous. He was a fastidious person who did not stop reciting the Qur'an for a moment, as long as he was not occupied by a statement or prevented from benefiting from it. He has a prominent position and a well-known standing among Iraqis in particular and Muslims in general. One of his noble qualities is that he was not concerned with the physical and did not simplify his adornment, he was soft-sided, patient in adversities, he had complete contentment, and general compassion,

he was angry with God and he loved, and the blame of those who blamed his Lord did not take him(Lub Al-Albab, 1\101-102)(Al-Misk Al-Althfar, 324).

And out of his humility, he was riding a white mule on his way and back, and his good servant (Adwell) was behind him while he recited the Holy Qur'an on its back, and this mule was walking slowly; Perhaps she was feeling that on her back was an old man, one of the most pious of God's servants, who should not be shaken and should not be comforted(Lub Al-Albab, 1\101-102)(Al-Baghdadion Akhbarahum wa Majalisahum, 114).

He was able to perform the Hajj in 1292 AH and met the scholars of the Two Holy Mosques, and he had great debates and investigations with them, and he was among them in a place of reverence and respect, Thus, he remained useful, a teacher, a guide, a reformer, a good creed, a safeguarded speech, except for honesty, exalted status, and sanctity until the end of his life(Lub Al-Albab, 1\102).

First: His scientific effects:

It is the writings of scholars and their traces that preserve their memory and immortalize their memory during their lives and after their death, and whoever became famous among the scholars and did not leave books or scientific traces, or perhaps he left such ones, but they were lost or did not reach the hands of researchers to see the light, that fame may go over the years and ages, and may reach the point of oblivion in most cases.

And Sheikh Al-Shawaf gained great fame in his time and was mentioned in private and public councils and was witnessed by his sheikhs and scholars and scholars of his time and his students with knowledge and fatwas, what increased his fame and prestige was his leaving many books, and useful compositions despite being few in number, many with abundant research in their arts, arranged in the best style, in terms that comfort the hearts, containing benefits and strangeness, and containing valuables and wonders, including(Al-Misk Al-Althfar, 324)(Al-Dur Al-Muntathir, 107):

1- (Sharh Al-Idhhar), called Al-Istidhhar, and it is a great book, which has no analogue in its chapter, and it is the one we are about to study and verify, and Professor Abbas Al-Azzawi mentioned it by saying: (The professor has not printed his explanation yet, and in it there is a superior investigation and correct scrutiny that has reached an acceptable level..... and in this group there is a large amount of grammar)(Tarekh Al-Adab Al-Arabi fi Al-Iraq, 2\201).

2- (HasheiahalaIstiaarat Abdul Malik bin Essam).

3- (Sharh Hadith Gibriel)(Al-Dur Al-Muntathir, 107).

4- (SharhalaAl-Wiqaiia), which is an explanation on the book "WiqaiatAl-Rewaia fi MasaaelAl-Rewaia", from which he completed the section on worship only, authored by Mahmoud Bin Obaid Allah Al-Mahboubi, Burhan Al-Sharia (T.: 616 AH).

5- (Kitab fi Al-Moawa'iz) includes a group of sermons arranged according to the councils, and it is still in manuscript, a copy of it - the author's draft - is in the Qadiriyyah Library in Baghdad (No. 756).

6- (KitabmajalisAl-Waadh fi Shahr Ramadan) he used to give it in the Qaylani presence, in a way that cracks hearts, and the tyrants bow to him and melt(Al-Misk Al-Althfar, 324).

7- (MukhtasarHadiqatAl-Wurud fi MadaehAbiAl-Thana ShihabAl-Din Mahmoud), which is an abbreviation of the author of his brother, the scholar Sheikh Abdul Fattah, famous for Al-Shawaf (T.: 1262 AH)(Al-Baghdadion Akhbarahum wa Majalisahum,

1\5), from which it was copied in the treasury of lawyer Abbas Al-Azzawi and others(D. Imad, 248)(Al-Misk Al-Althfar, 324).

8- He has great footnotes and commentaries that, if collected and published, would have been the best book to benefit from, but all of them went according to what our Sheikh, the eminent Grand Mufti of Baghdad - at that time – Al-Sayyid Yusuf AfandiAl-Ataa(Lub Al-Albab, 1\102).

In addition to the above, Sheikh Al-Shawaf left a library full of books and translations of scholars and literature, which, after his death, became in the hands of his grandsons, Professors Mahmoud Ezzat and Mustafa Ezzat(Al-Baghdadion Akhbarahum wa Majalisahum, 1\5)(Tarekh Al-Usar Al-Elmya fi Baghdad, 260).

Secondly, the scholars praised him:

Some scholars have addressed Sheikh AbdAl-Salam Al-Shawaf in their books by praising his knowledge, describing his good qualities and praising him, and we mention among them:

1- Sheikh the scholar Abu Al-Thana' Al-Alusi, who praised his student Sheikh Al-Shawaf and praised him, mentioned his good qualities and testified to him for his good prose and preamble, and he is about to respond to a letter sent by his student Al-Shawaf to him, so what was said in it: I didn't think that there were words that justify generosity, peace does not compete with the breezes of dawn in the City of Peace, until the Book of Miracles came to me, its first attribute, and metaphor to the landmarks of the truth is one of its ways. And my limited love for the safety of his tent in the tent of my long-term love, AbdAl-Salam Afandi, the most luxurious, God Almighty filled his scars with safety, and happiness continues to dictate to me according to my hope in his book, In God Almighty, a lifetimeA boy, he was righteous with me and my Lord when he was about to go with my liver, except that I complained about his complaints about what I was complaining about, as I was staying in his abode with matters that he included in his book, and he took them as a step to explain what is in him)(Gharaib Al-Eghterab wa Nuzhat Al-Albab, 263-264). He also adds by saying: (You, my son, are like Abdullah for me, who harms me a lot, the least harms you, and he inherits me a great concern, the most despicable thing that affects you, except that you are in what your book feels, you have no awareness of that, and so I thought that I thought that you had what would benefit you in my company in what you walked from The paths, no, by God, my fathers were not stingy about your company, nor did it cross my mind that you are not worthy of the grace of my companions, but I knew that the path was rugged, and it was God's peace and comfort in your chest, and I was talking about travel, and it was neither beneficial nor harmful, and ignorant of what would happen to the world regarding the landmarks you wanted to go to, so I was afraid that what it hurt you with would come to you, and it would not affect you from riding the mounts of travel other than its distress(The same source, 264).

2- The author of the book, "LubAl-Albab" which he mentioned while he was in the process of translating it, as he said: "The Imam in every art of art that eyes have not seen, and he is the only sign and the most glorious Imam,.....he has a prose that speaks of pearls, and a wonderful rhyme that surpasses the unique benefits, easy, abstaining, sweet listener.(Lub Al-Albab, 1\101)

3- His disciple Sheikh Ali Ala Al-Din Al-Alusi, when he said in his praise of his Sheikh Al-Shawaf: ((He the great sea of knowledge, the rich and abundant sea of grace, the bright moon of grace on the horizon of feats, and the knowledge of the

apparent knowledge is the appearance of the fire of villages at night. And the mayor of the auditors, my sheikh, who chose the stages of collection in his hands and relied - after God Almighty - in acquiring knowledge on him for my knowledge of his famous virtue and the abundance of his famous knowledge, and that today he is the eminence of the people and one of the great who was held at his mention of the narrators and the correct collector is free to precede and weight, the series of perfection is not cut off. And benevolently favoring the beneficiaries is not prohibited (Al-Dur Al-Muntathir, 106).

Then he adds by saying: ((If the Khalil saw him, he would have taken him as the best of the lovers, or if Sibawayh saw him, he would leave his book and come to it, kiss between his eyes and make him a judge in the question between him and his two companions, or his glimpse of it.

Al-Akhfash acknowledged seeing him behold and refreshed, or Al-Farra to return from his prestige to the desert and said all the hunting is in the middle of Al-Farra, or IbnDaqiqAl-Eid would count the day of his meeting on the day of Eid, or Al-Taj Al-Sabki for pleasure, laughing and crying. The point of saying about him is that in this age there are few similarities, as he is the mediator of the contract of virtues and the embodiment of good virtues in this idle time, Sibawayh of his time.” (Al-Dur Al-Muntathir, 106\107)

4- Among those who also mentioned and translated for him and his brother AbdAl-Fattah Al-Shawwaf, by saying: (Professor AbdAl-Salam Al-Shawwaf was one of the men of science and literature) (Tarekh Al-Adab Al-Arabi fi Al-Iraq, 1\197).

5- Sheikh Hashem Al-Adhami mentioned him by saying: (The scholar of scholars has the orbit of fatwas, and among the righteous servants of God, the Blessed and Exalted. The lightness of the face, the kindness to people and the screen of the meeting, was the object of people's veneration, respect, appreciation and trust, if he walked on the road, the pedestrians would stop in homage to him while they whispered, “This is the scholar of his time.”(Tarekh Jami Al-Sheikh Abdul Qadir Al-Qailany wa Madrasatuh Al-Elmya, 124)

Thus, Sheikh AbdAl-Salam Al-Shawaf ended his life between worship and education, and a bright page of his pages was folded, crowned with glory, dignity and love, after he had spent eighty-four Hajjs filled with what would benefit him in this world and the hereafter.

Conclusion:

After the end of our journey with Sheikh Al-Shawaf, the research reached some important results, which we include in the following points:

- The life of Sheikh AbdAl-Salam Al-Shawaf did not receive early attention from scholars until after his death not a few years, not to mention his lack of attention to the grammatical aspect.
- Sheikh AbdAl-Salam joined the family of Al-Shawaf, who are his uncles.
- Sheikh AbdAl-Salam Al-Shawaf was born in Karkh in the year one thousand two hundred and thirty-four of the Prophet's migration, two years after DawudBasha assumed the mandate of Baghdad. And God, the Most High, passed him away in the year one thousand three hundred and eighteen AH / nine hundred and one thousand AD, as a result of an urgent illness.

- Sheikh AbdAl-Salam Al-Shawaf set out to seek knowledge from the scholars of his time, and some of them were necessary, and the sources I referred to did not help me except with a few of those eminent scholars.
- Although most of Baghdad's scholars have graduated at the hands of Sheikh Al-Shawaf - if I do not say all of them - the sources that translated him did not help me to mention his students, and I did not find any of the researchers who dealt with them in a research or article or to stand on them in a specific source.
- Sheikh Al-Shawaf has become one of the imams of knowledge, men of religion, notables of the country, and masters of Muslims. He is the imam, the scholar, the scholar, the jurist, the modernist, the interpreter, the speaker, the teacher of the Qadiriya.
- He taught the sciences, their rationale, their transmission, their branches and their origins for forty years in the Qadiriya, and many people benefited from him, and he graduated in his school by men referred to as eminent.
- Sheikh Al-Shawaf gained great fame in his time and was mentioned in private and public councils and was witnessed by his sheikhs, scholars and students of his time with knowledge and fatwas, what increased his fame and prestige was his leaving many compilations, and useful authorships despite being few in number, with many researches and prolific arts.
- Sheikh Al-Shawaf has a great book entitled (IstidharAl-SigharalaIdhharAl-Asrar), which has no analogue in its chapter. It includes a wealth of grammar material, which I completed with the participation of a colleague of mine.
- Some scholars dealt with Sheikh Al-Shawaf in their books by praising his knowledge, describing his good qualities and praising him.

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