بسم الله الرحمن الرحيم

EPILOGUE

Now after introducing the detailed elements of this work, I present it briefly, hoping to have fulfilled what I have promised in the preface, and that is to make clear the forms of quotation by "Al-Raddi" from the Holy Koran, through a search plan of a preface and five chapters.

Through the preface the study revealed "Al-Raddi" concerning his name, Cognomen, the era that he survived, his vague biography. Also, concerning his books and his religious creed.

Through the previously mentioned, a lot was revealed about his name and biography, also about the characteristics of his age being so stormy with political and doctrinal conflicts.

This study also substantiated the fact of "Al-Raddi" being a Shiite through his quotation from prophetic tradition, the Holy Koran, then by speeches ascribed to Immam Aly. In the book titled "Nahg oul Balagha", his being mentioned in the books of distinguished shiites, then his attitude towards recurrences in the Holy Koran.

This study also put an end to the confusion about the date and place where "Al-Raddi" accomplished his annotations on Al Kaffia by Ibn Al-Haggeb by scrutinizing the significance of the word "Al-Gharawi for the shiites.

Also, through the preface the confusion about the books ascribed to "Al-Raddi" was revealed to be only due to

similarities in name and religious creed between "Al-Raddi" with whom we are concerned here and a name sake shiite called Muhammed Ibn El-Hassan El-Houssainy Al-Astrabazi who was the auther of annotonations on the comment on "Freeing of Faith" "Tahrir El-Aquaed" and the annotations on the comment on "The explanations by "Al Galal Al-Dawani".

The previously mentioned books were falsly ascribed to our "Al-Raddi" knowing now that the date of "Al-Raddi"'s death is cognet in prooving the flase ascribtion these books to him.

This study also revealed the strong relationships between the shiites and the Motazala and this relation had its profound effect on the grammatical quotation on one hand and the common attitudes towards different recitations of the Holy Koran on the other hand.

That was for the preface, as for the five chapters they revealed several note worthy points which are given below.

1) "Al-Raddi" had a special approach in which he persisted in his annotations in the more prevailing cases, and that approach was not to regard the interpretation of the text and never tending to discretion and apocopation from the text unless attributable to rhetorical reason.

Concerning this part from his approach many grammarians share "Al-Raddi"'s opinion, but what this study substantiated was that, by balancing and applying "Al-Raddi"'s annotations to the other's "Al-Raddi" was found to be more distinguished in his persistence to that part of his approach.

2) Implication, or not saying that a letter is augmented when ever possible by means of implying a meaning to the verb that makes the letter an original and not augmented.

3) The study also revealed that "Al-Raddi" regarded the quotations from the Holy Koran as the base of his work. "Al-Raddi" presented in the first chapter nine and three hundred grammatical problems, when their only grammatical proof quotations from the Holy Koran, more than that there was one quotation for each grammatical problem, it was not the number of problems or the number of Koranic quotations that made "Al-Raddi" distinguished but it was due to his use of Koranic quotations where others tented to use poetry.

4) This study emphasize the previous meaning through its, second chapter and added to that how "Al-Raddi" regarded his Koranic quotation, where he quoted for one hundred and fifty one grammatical problems, using for each more than one Koranic quotation ranging from two quotations to seven for each problem.

Thus "Al-Raddi" prooved how rich in quotation he was on one hand and demonstrated the application of the rule on the other. So, the Koranic quotation have two aspects, the first of which is giving proof to the rule or deducing the rule from the Koranic quotation.

The second is application by means of setting a lot of examples resembling and adding more magnitude to the rules that he deduced. By putting forth these quotations "Al-Raddi" gave

attributed to his religious creed, despite that "Al-Raddi" the grammarian distinguished between the religious attitude rejecting recurrences and grammatical attitude which favours the application of different recitations.

So "Al-Raddi" rejected the recitations only twice while he used them a far lot more than that, the two rejected recitations were :-

a) Ibn Amers recitation for verse 137 in Al Anaam.

b) Hamza's recitation for the first verse of Al Messaa.

This attitude is common between "Al-Raddi" and most grammarians before and after him.

7) The study also revealed that the main creditor for the circulation of "Al-Raddi"'s annotations after being long neglected is Al-Dammaminy through his annotations on "the perfect" Alwafi" followed by "Al-Seoutti" and "Al-Baghdady; Abd El Kader" in his book named "Literature Safe" "Khazanato El Adab" which exclusively included explanations for "Al-Raddi" poetic quotations.

8) On balancing the different forms of quotation used by "Al-Raddi" the study revealed that the prophetic tradition had the priority in "Al-Raddi"'s quotation even on the Holy Koran, regarding the influence of his creed and his being characterized by that, but as a matter of fact.

The prophetic tradition accompanying the Koranic quotations have not exceeded five prophetic traditions in four grammatical problems concerning prophetic tradition "Al-Raddi" accorded

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with "Ibn Halik" in originating quotations using prophetic tradition through from a different angle.

"Al-Raddi" regards the prophetic tradition as a grammatical quotation on itself before the Holy Koran, whereas "Ibn Malik" regards it in the same status as it is regarded in the religious and that is it comes after the Holy Koran.

9) As for opinions discussed in "Al-Raddi's" annotations where Koranic quotations were used the study revealed a number of errors and warned about their usage.

a) Correcting what "Al-Raddi" ascribed to "Al Mobarad" contradicting "Sibawaih" and the truth is that there is no contradiction as in page (350).

b) Correcting an opinion made wide spread by "Al-Raddi"'s annotations about "Al Moubarad" this opinions also appeared in other two books. (Hamae El Hawamea) (Moghni Al Labib) as in pages. 353, 358.

c) Corrected what has been told of "Sibawaih"'s opinions by "Al-Raddi" where he mentioned one opinion and the truth is that there are two opinions in that grammatical problem page. (332).

10) In the concept of quotation function through "Al-Raddi Annotations" this study have revealed the variation of this function and its use whether being grammatical, linguistic, rhetoric, explanatory or concerning eloquence.

But the grammatical use is the one that held all the other meanings together, or in other words the linguistic, rhetoric, eloquence functions used in some quotations were employed by

"Al-Raddi" to demonstrate the grammatical rule, thus emphasizing the features of annotations in his work.

11) In the domain comparing "Al-Raddi" to other grammarians in quoting from the Holy Koran this study revealed that he was much better than those who preceeded him and he had a prolonged effect on those who worked in that field afterwards.

This study also revealed that "Al-Raddi" had only one aproach in accepting or rejecting other grammarians as in all other matters he agreed or conflicted only regarding and applying his own approach not regarding wether the grammarians he is rejecting came before or after him in age or position.

This study also revealed how "Al-Raddi" used the Holy Koran as an evidence to win his arguments against other grammarians as in pages (353,361).

SUGGESTIONS

There is no doubt that the Holy Koran is the main argument when it comes to quoting as it is God's Speech. So this aspect must be an applied one and not only an academic argument.

Many others have preceeded me in discussing grammarians Koranic quotation, they also have over suggested so my addition to their suggestions will be :
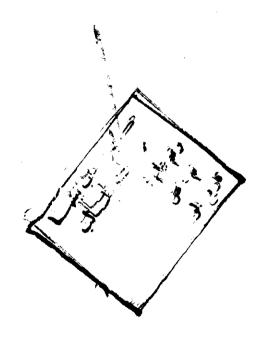
* The Koranic text should be the main argument and reference in deducing the grammatical rules.

* The obvious and clear meaning of the text should be the only meaning used for quotation, the user must not apply

interpretation or tend to discretion or apocopation and other grammatical dilemmas just to fulfill a grammatical rule previously constructed regardless of the Koranic Text.

* The Koranic text chosen for purpose of study must be a field of practical application of grammatical rule as it is the origin of these rules and meanwhile it is the most suitable domain of practical application. So the Koranic text will help studying religion, language, and literature all together.

* The selection of Koranic text for purpose of study must be chosen with due care to fit all the aims of study considering the age of the student.

Here, I did my best hoping to have added something of value. So if that is true so God is to be praised otherwise it is God's knowledge that I did my best and a man have to do his best if he gains success then he is twice rewarded and if otherwise he is rewarded only once.