

Al-Zanjani's (d. 655 AH) grammatical views on accusative nouns: a critical study

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Abstract

The research aims to shed light on the personality of the Zanjani grammarian, and to show the valuable scientific material organized by his book “Al-Kafi fi Sharh Al-Hadi”. Al-Zanjani's Syntax in Names of Names: A Critical Study.” They were followed by a conclusion that included the most important findings we reached.

Objectives: Shedding light on a prominent scholar of grammar in the seventh century AH, so the choice was made to study a section of the study entitled: “Al-Zanjani's Grammatical Opinions on Names: A Critical Study.”

Methodology: We decided to advance this research, which is part of a broader and larger study in the body, so we followed a descriptive, analytical, and critical approach while balancing Al-Zanjani's grammatical views on the accusative names between the opinions of ancient and modern grammarians in this part of Arabic grammar.

Results: The research reached a number of hopefully-for results, including that Al-Zanjani was not just a transmitter of opinions or an imitator of the grammarians who preceded him, but added a lot of clarification and detail to grammatical issues, in an easy and accessible way, far from difficulty, complexity, and stagnation. Despite his many directives to grammatical issues, he did not fulfill all the aspects that some issues bore, and we referred to them and corrected them accordingly.

Conclusion: The research concluded with a number of results, including that the Arabic grammar is a renewed approach within it, although outside it is surprising in explaining its stagnation.

Keywords: Al-Zanjani, explanation, grammatical opinions, accusative nouns.

introduction

Praise be to God for what He has bestowed, bestowed with goodness and generosity, and may blessings and peace be upon our master Muhammad and his family and companions and peace be upon him. Now then:

The Arabic language is vast and rich in arts, sciences, and literature. Ancient and modern scholars worked in it but did not reach its ultimate goal. They classified and composed books, collections, texts, commentaries, and abbreviations on its sciences. Abu Al-Ma'ali Izz Al-Din Abdul Wahhab bin Ibrahim Al-Zanjani (died 655 AH) is one of the scholars who wrote a summary. In the sciences of grammar and morphology, he called it “The Guide for Those with Understanding in the Science of Syntax,” then he explained it, and he excelled and was creative, and he compiled and sufficed, so he wrote his precious book, “Al-Kafi fi Sharh Al-Hadi.”

Due to the importance of explaining Al-Zanjani's grammatical views on accusative nouns included in this book, this research was divided into two sections: We labeled the first of them “Al-Zanjani and His Book: An Introductory Look,” while the second section we labeled “Al-Zanjani's Grammatical Opinions on Accusative Nouns: A Critical Study.” The conclusion of the research listed the most prominent results we reached.

The first section: Al-Zanjani and his book: an introductory overview

First: Zanjani's biography

1- His nickname, name and title:

He is “Abu Al-Ma'ali Abdul-Wahhab bin Ibrahim bin Abdul-Wahhab bin Abi Al-Ma'ali Al-Kharji Al-Zanjani” (Al-Zanjani - Study by Al-Muhaqqiq -, 2020 AD, 1/32) and this is what Al-Zanjani stated in his handwriting at the end of his book “Al-Kafi fi Sharh Al-Hadi” (Al-Zanjani - Study Al-Muhaqqiq -, 2020 AD, 1/33).

2- His birth, upbringing, and education:

The sources that translated Zanjani did not tell us the year of his birth, and all that was learned about his upbringing was that he was raised in a house of knowledge and virtue, as his father was a Shafi'i jurist and a linguist imam. And morphologically (Kahhala, D. T., 1/57), and that he practiced composition following the example of his father (Al-Zanjani - Study of Al-Muhaqqiq -, 2020 AD, 1/37), and the historian Ibn Al-Futi mentioned that Al-Zanjani was a scholar, a wise man, who knew what was transmitted and what was reasonable. He was a scholar of language, grammar, morphology,

Mohammed Hussein Abbas , Prof.Dr.Saadoun Ahmed Ali Al-Rubaie . (2023). *Al-Zanjani's (D. 655 AH) Grammatical Views On Accusative Nouns: A Critical Study* –. *Linguistica Antverpiensia, New Series: Themes In Translation Studies, Special Issue* (2023) Available Online semantics, rhetoric, rhymes, and prosody, and the science of interpretation, readings, and jurisprudence (Ibn al-Futi, 1416 AH, 1/247).

3- His death:

Al-Zanjani died in Baghdad in a year "655H"(Hajji Khalifa, 1941 AD, 2/1139).

Second: his book "Al-Kafi fi Sharh Al-Hadi"

Zanjani wrote his book "Al-Kafi fi Sharh Al-Hadi"- The subject of the research - when he settled in his last stop, Baghdad, and he finished it in Dhul-Hijjah in the year 654 AH (Hajji Khalifa, 1941 AD, 2/2027). It was originally two books, the first: His name."The guide for those who have understanding in the science of parsing"Which Al-Zanjani defined himself, saying: "This is a summary that guides those with understanding to the knowledge of grammatical analysis. I dictated it to some of my dearest loved ones, taking the path of clarification with brevity" (Al-Zanjani - Study by Al-Muhaqqiq -, 2020 AD, 1/26). Then he gave him an explanation "Al-Kafi fi Sharh Al-Hadi" In it, he says: "...but the abbreviation that I named "The guider" The scholars of the past, and the jurists of the era, were passionate about it. They wanted to memorize it due to its small size and abundance of knowledge, and the difficulty of understanding it and the difficulty of understanding it kept them away from it.

This difficulty in understanding his summary, "The Guide for Those with Understanding in the Science of Syntax," in addition to the difficulty of understanding it, is what prompted him to provide a detailed explanation of it, which he called "Al-Kafi fi Sharh Al-Hadi." To make it easier for learners to understand the rules of the Arabic language, he says in his introduction: "Then he asked me whose question could not be answered, so that I might bear the burden and endurance of what he asked, by dictating to him a brief explanation that would make it rusty among those with understanding, and open the closed door to the students, so I answered his question and helped him." With what he wanted, I dictated that my ulcers be exhausted and exhausted I narrated this book according to its intent, combining correct rulings, clear explanations, abundant evidence, and cherished issues" (Al-Zanjani - Study of the Editor -, 2020 AD, 1/30).

The second section: Al-Zanjani's grammatical opinions on accusative nouns: a critical study

First: parsing "Himself" In the Almighty's saying: "And whoever turns away from the religion of Abraham except one who fools himself" (Surah Al-Baqarah: 130).

Al-Zanjani mentioned that the word “himself” in the Almighty’s saying: **"And whoever turns away from the religion of Abraham except one who fools himself"**, For the Kufans there is a distinction, and for us what is meant is: "He fooled himself" So the neighbor was deleted for information on its location. It may be "His foolishness" Meaning included "ignorance" So he crossed; Because if the non-transitive verb includes the meaning of the transitive verb, it takes its course in transitivity” (Al-Zanjani, 2020 AD, 2/857). We note that Al-Zanjani mentioned three opinions of grammarians regarding the accusative case of the word "Himself" It can be stated as follows:

- 1- Zanjani attributed to the Kufans that the word "Himself" They have "discrimination". This is what we find in Al-Farra, who went on to say that "Himself" It is focused on discrimination, citing this noble verse and others like it as evidence for the permissibility of discrimination coming from knowledge, by saying: “And he said: **"Except he who fools himself"** (Surah Al-Baqarah: 130), Arabs expect "His foolishness" on "Himself" It is knowledge. And so is what he said: **"Her livelihood was disrupted"** (Surat Al-Qasas: 58), It is part of knowledge like the indefinite noun; Because it is interpreted, and the interpreted in most indefinite speech, such as your saying: "I'm fed up with him" And he said: **"If he pleases you about any of it,"** (Surah An-Nisa: 4) The verb is for the dhar` ; Because you say: I am fed up with it, and when you made the distress attributed to you and said: I am fed up, the fed up came with an explanation. Because the narrowness in it, as you say: it is the widest abode among you. She entered the house to indicate that the capacity is in her, not in the man, and so is their saying: "Your stomach hurts", And "Document your opinion" ... (Al-Farra', D.T., 1/79).

However, this opinion of Al-Farra is contrary to the doctrine of the Basrans, (Sibawayh, 1988 AD, 1/205; Al-Mubarrad, D.T., 3/32; Al-Zajjaj, 1988 AD, 1/210; Ibn al-Sarraj, 1988 AD, 1/223; copper, 1421 AH/79) Concerning the impermissibility of discrimination coming from knowledge, Sibawayh stated this, saying: “The face was straightened when you said: (He has a better face than him), It is only indefinite" (Sibawayh, 1988 AD, 1/205).

Although this opinion of Al-Farra is contrary to the opinion of the Basrans, to whom Al-Zanjani attributes himself - by saying: "Our friends" Speaking about directing the parsing of a word "Himself" In the noble verse - Al-Zanjani did not respond to him and remained silent about him.

- 2- straighten up "Himself" On dropping the preposition- That is, to remove the depressor -, And appreciation: "He fooled himself", film! If the

preposition is omitted, what comes after it is placed in the accusative. And corresponding to that God Almighty says: "**And do not resolve the marriage contract**" (sourat elbakara:235), That is: on the marriage contract. As they say: "Abdullah was beaten in the back and stomach" Meaning: on the back and stomach. And as they said: "I entered the house" But it is: I entered the house (Al-Akhfash, 1990 AD, 1/157; Al-Zajjaj, 1988 AD, 1/210; Al-Nahhas, 1421 AH, 1/263).

- 3- anHimself" object, But on inclusion verb "His foolishness" The meaning of the verb to exceed! Yes, Lost! See him Abu Ubaida Meaning: He destroyed himself (Abu Ubaida, 1381 AH, 1/56), And may be! Oh, the zigzag! Aj meaning: He ignorant of himself, any: He did not untie it! shelf YsameH (the glass, 1988 AD, 1/211). Among the hadith scholars is Abbas Hassan, who followed them in this regard, when he said: It is permissible to include the transitive intransitive, such as: "He fooled himself", it includes "Your family" (Hassan, D.T., 2/565).

Second: The parsing of “father” in the Arabs’ saying: “You have no father.”

Zanjani mentioned! Three opinions of grammarians in guiding the parsing of a word "Abba" In their saying: "You have no father" It can be summarized as follows:

The first opinion: Al-Zanjani says: "Their saying: You have no father, if it is in the language of the one who said: "This is your father", And "I saw your father", And "I passed by your father" So the noun is based on the fathāh, except that the alif is not fathāh" (Al-Zanjani, 2020 AD, 1/584). According to this opinion, the parsing is: "Abba" name "no" Denying sex is based on an opening destined for an alif, and "for you": Related to the omitted news (Ibn Hisham, D.T., 2/7), i.e.: Indeed "Abba" Not added, and that is a letter "A thousand" In which it is not "one thousand" Parsing is an alif limited to the language of the one who uses the six nouns "A thousand" He expresses it with vowels in the nominative, accusative, and genitive. Although Al-Zanjani did not attribute this opinion to anyone, some sources attributed this opinion to Abu Ali Al-Farsi and Ibn Al-Tarawa (Abu Hayyan, 1998 AD, 3/1302; Al-Suyuti, d.d., 1/522). He chose Al-Suyuti This opinion; Because it contains a salvation from interpretation, addition, and separation between the genitive and the genitive (Al-Suyuti, D.T., 1/522).

The second opinion: Al-Zanjani says: "It was said: The fatha was lengthened and the 'alif' was created from it. It is weak, because satisfaction is one of the provisions of necessities." (Al-Zanjani, 2020 AD, 1/585). This opinion, which Al-Zanjani weakened, is one of the opinions of Abu Al-Baqa Al-Akbari (Al-

Akbari, 1995 AD, 1/241), which he mentioned in directing the parsing of this issue.

As for the third opinion: Al-Zanjani says: “And if it is in the eloquent language, which is: ‘This is your father’, and ‘I saw your father,’ and ‘I passed by your father,’ then it is his right to say: You have no father... and also: He does not owe him evil. And there are no helpers for him.”(Al-Zanjani, 2020 AD, 1/584). Then he adds, explaining: “And this is the classical language, because the alif “ab” and the noon of the dual and the sum prove the possessive, and this is deleted when adding, and the “lam” nullifies it, as you say: “a boy for you.” Don’t you see that the noun returns to an indefinite noun?(Al-Zanjani, 2020 AD, 1/585).

This opinion was chosen by Al-Zanjani, when he said: “It is true that"the father" In the accusative case with "no", And "A thousand" It is what you say: "I saw your father" As if its origin is: No, your father... and because "your father" knowledge; To add it to the addressee's kaf, and "no" Do not work in knowledge, so interject "L" Between the genitive and the genitive... They said: You have no father, so this "L" It is significant in that it made the exiled person indefinite; Because it cut him off from the addition, and it is not valid from a proven standpoint "A thousand" Which is only proven in the case of addition” (Al-Zanjani, 2020 AD, 1/585).

This opinion is parsed "Abba" name "no" accusative a And the accusative sign is the alif; because It is one of the six names, and it is added, and the kafin "for you" genitive; And "L": excess between the genitive and the genitive; To confirm the meaning of the addition, The addition - here - is not pure; Definition is not useful! a (Ibn Hisham, d.d., 2/7); because "the father" It is not parsed with letters unless it is added to a non-speaking person. When the alif is accusative, it indicates its addition, then it is interpolated. "L" It had no effect in reducing "CAF" Except to confirm the meaning of the addition (Ibn Ya'ish, 2001 AD, 1/347). So an increase "L" in "You have no father" It has benefited from two things: one of them: confirming the addition. The other: the indefinite word, because it separates the genitive from the genitive. F "L" An interpolation that is not significant in terms of stability "A thousand" in "the father" It is taken into account in terms of preparing the noun for an action "no" in it; Because he worked "no" In this noun, it requires indefiniteness, and this "L" Removing the form of the addition that identifies the name (Ibn Ya'ish, 2001 AD, 2/104). And so this is news "no" Deleted a And appreciation: Your father does not exist (Ibn Hisham, d.d., 2/7). This is the doctrine of the majority of grammarians (Sibawayh, 1988 AD, 2/206; Ibn al-Sarraj, 1988 AD, 1/389; Ibn Ya'ish, 2001 AD, 1/347; Ibn Malik, 1990 AD, 2/60; Abu Hayyan, 1998 AD, 3/1302; Al-Suyuti, D.T., 1/522) on this issue.

And he was not satisfied. The opinion of Al-Zanjani, which was in agreement with the doctrine of the majority of grammarians, a group of later grammarians and hadith scholars, as Ibn Malik says about it: “And this opinion - even if it is the opinion of most grammarians - I do not accept it, because the addition that was claimed in the examples referred to is either pure or not pure, and if it is pure that it is necessary for the noun to be undefined, and it is not permissible, and there is no excuse for separating it with the letter L, because the intention of addition is pure and sufficient in definition, despite the fact that it is not ready for addition... And what we are in our way of is prepared for addition, it is more deserving of the effect of the intention for addition. And if the claimed addition is not pure, it is necessary to differ from the analogues, because the genitive is a non-pure addition that must be a factor in the action of the verb, due to its resemblance to it in word and meaning...(Ibn Malik, 1990 AD, 2/60). Likewise, Al-Suyuti did not approve of it because of the interpretation, addition, and separation between the genitive and the genitive (Al-Suyuti, D.T., 1/522).

One of the hadith scholars, Abbas Hassan, did not approve of him. Because he believes that this parsing is a departure from the general grammatical rules that stipulate that the genitive acts in the genitive. It also includes the name "no" Denying sex is a sign of knowledge; To add it to the pronoun, even though the singular noun (la) is not defined. Abbas Hassan described those who held this opinion as weak and unconvincing (Hassan, D.T., 1/116) “Where they said: The word "Abba" With two considerations; Apparently, it is not added because of the presence of the separator between them, so it remains in the indefinite article, and is not defined; The addition is not pure, so there is no objection to it being a noun "no" Denying sex. It was her right to build on conquest; But it was not built for the second consideration; It is taking into account the fact that it is added. So it was put in the accusative case with the alif for this reason, and it became inflected, not inflected. (Hassan, D.T., 1/116). Then he adds, saying: “All of this is weak talk, and its weakness becomes clearer when we see that it is not valid in some cases, and is not authentic in them, such as in their saying: "I do not care" The word was signed: "Abba" In style, it is parsed literally, so if we consider it to be in fact added to "J" The speaker did not correctly parse it literally; Because the genitive is one of the six nouns of "J" The speaker cannot be parsed literally. Even if we consider it not added at all, out of consideration for the apparent meaning - because of the presence of a letter "L" Al-Fasal - it is not correct to parse it literally either, as on both counts it is not parsed literally. (Hassan, D.T., 1/116). Then he reveals his choice, saying “The best opinion from various aspects is to consider the word: "Abba" name "no" And it is not added, but rather built on "A thousand" In whose language the six names

are required "A thousand" Always in all cases, and that it is devoid of nunation due to this construction." (Hassan(d.t., 1/116).

It seems to us that Abbas Hassan was loyal! He is largely correct in his rejection of this view; Because their argument is inconsistent with reality, as how can the addition be and not be at the same time in the same composition? Dr. Fouad Ali Mukhaimer also chose this opinion in parsing a word "Abba" In this composition on the language of the five names are required "A thousand" Always, as he believes that he has the most complete and most correct opinions; To adjust it to the intended meaning of the composition (Makhmir, 1989, p. 100). This opinion was also favored by Yusuf Sheikh Muhammad Al-Baqa'i - the author of the book (The Clearest Paths to Alfiyyah Ibn Malik) -; Because it is better and closer to the truth (Ibn Hisham, Al-Hashiya (5), D.T., 2/7). The same was true for the selection of two book authors "A comprehensive dictionary of Arabic grammar tools" (Al-Hamad, Al-Zoghbi, 1993, p. 247).

Third: Putting the adverb before the verb acting in it

Al-Zanjani mentioned in his talk about the worker in the case that "the case must have a worker, because it is Arabized, so its difference can only be through a worker, and the right of the worker is to take precedence, because he is the influencer, so he has power and merit, and the right of the thing to be done is to be later, because it is subject to the worker's influence on it, and falls under his rule." And it may be reversed to expand the speech" (Al-Zanjani, 2020 AD, 2/810). He adds: "The agent is in the instant: if it is a verb, and if it is not an action, then it is "Like, yes, bad, and the exclamatory verb "And she says: "It would be better for Zaid to stand", And "Zaid would love to stand" It is not permissible to put it before him. Because he did not act in himself, so he did not act in what he did... It is permissible to put the adverb before the verb, saying: Zaid came riding, and riding, Zaid came, and Zaid rode laughing, and quickly rolled away the stone. Suwayd bin Abi Kahil Al-Yashkuri (to me) said: ShKRey, 1972, p. 31):

Foaming, he shouts unless he sees me, but if I hear him, my voice becomes silent.

And from their words: The ring returns to various ways" (Al-Zanjani, 2020 AD, 2/810). It is clear from my text that Al-Zanjani wanted to make clear that The basic principle is that she should be late for her worker The reason for this is due to the power of the agent and his influence on it, but he mentions that the words may be reversed, that is, for the state to take precedence over its agent, the action. For the purpose of expanding the speech. Then Al-Zanjani decides that it is not permissible to give precedence to the adverb

over the unalterable verb acting in it; Because he does not act, but if the act is acted upon, then it is permissible - in his view - to give precedence to the condition absolutely; This is due to his behavior, meaning: the power of the agent acting is what justified the situation being imposed on him. It seems clear that Al-Zanjani was influenced by the worker's theory in directing this issue and determining his grammatical judgment regarding it, citing the poetic line and the Arabic proverb mentioned above.

We note that Al-Zanjani mentioned one opinion out of four opinions mentioned by Arabic scholars regarding the issue of prioritizing the adverb over the verb acting in it, which can be stated as follows:

- 1- It is permissible for the adverb to take precedence over the verb acting in it absolutely, and this is the opinion of Al-Basran (Al-Anbari, 1961 AD, 1/217; Al-Akbari, 2011 AD, p. 383), whom Al-Zanjani was following in their opinion.
- 2- This introduction is not permissible if the subject of the adverb is a visible noun, such as: "Riding, Zaid came," and it is permissible with the implicit, such as: "Riding, I came" (Ibn al-Sarraj, 1988 AD, 1/215; Al-Anbari, 1961 AD, 1/217; Al-Akbari, 2011 AD, p. 383), and this is the opinion of the Kufans (Ibn Al-Sarraj, 1988 AD, 1/215; Al-Anbari, 1961 AD, 1/217; Al-Akbari, 2011, p. 383; Abu Hayyan, D. T., 9/89; Al-Suyuti, D.T., 2/309) They argued that it is not permissible with the apparent name; Because it leads to prioritizing the implicit over the apparent, so if you say: "Riding, Zaid came," there is in "riding" the pronoun Zaid, and he precedes it, and prioritizing the implicit over the apparent is not permissible (Al-Anbari, 1961 AD, 1/217).
- 3- Al-Akhfash Al-Awsat held that this precedence is permissible if the preceding adverb is not separated from the acting verb acting in it with a comma - that is: if the adverb is preceded alone, without its owner, over its agent, the acting verb - but if they are separated by a comma - that is: if the adverb with its possessor is preceded over its agent, the verb. The manager - this submission is not permissible in the following cases: "Zaid came riding"; Because of its distance from the worker (Abu Hayyan, d.t., 9/85; Al-Azhari, 2000 AD, 1/594; Al-Suyuti, D.T., 2/309).
- 4- Al-Jarmi held that the state does not take precedence over its agent at all, the one acting or not acting (Abu Hayyan, 1998 AD, 3/1581; Ibn Aqeel, 1405 AH, 2/26). Basing this on analogy, the analogy of the situation over the distinction due to the similarity between them, so the distinction is not permissible to take precedence over its agent, and likewise what is similar to it is the situation, and the similarity between them is the raising of the thumb, and Abu Ali Al-Farsi explained the similarity between them in

their raising of the thumb, and that is by saying “And in this case there is also a similarity of distinction, and that is because your saying:”Zaid came”The coming may take various forms and different descriptions. If he said: riding or walking, then he clearly stated the ambiguity that was present in the coming. Likewise, if he said:”The vessel was filled with water”He explained with the interpreter what the vessel was filled with” (Al-Farsi, 1969 AD, p. 200).

Dr. Fadel Al-Samarrai believes This presentation is for one purpose, as it may be for astonishment, optimism, pessimism, exaggeration, personalization, and other purposes. So she says:”Muhammad came walking”If the listener is concerned about Muhammad’s walking, such as if Muhammad had a broken leg or suffered from an illness that prevented him from walking, then I presented what is more important, and you are more specific about it. Because the Arabs present what is most important to them, and they are more intentional in explaining it, so she says:”Muhammad came walking”If the listener thinks that Muhammad came riding and not walking, the adverb takes precedence over its action; To remove the illusion from his mind and to express the meaning of specificity, she says:”Walking, Muhammad came forward”That is, he did not present another situation, for he did not introduce a passenger, for example(Al-Samarrai, 2007 AD, 1/254).

Conclusion

The most important findings of the research can be stated as follows:

- 1- While presenting grammatical issues, Al-Zanjani frequently referred to the circle of disagreement between Basri and Kufic grammarians. Then he would begin analyzing grammatical opinions, criticizing them, rejecting what contradicted his opinion, and giving preference to what suits his Basri grammatical approach. He used to declare his adoption of visual grammatical opinions, saying: Our companions said.
- 2- In many places, Al-Zanjani relied on the opinions of the grammarians who preceded him; It was transmitted verbatim without indicating the source of that transmission.
- 3- Al-Zanjani was not just a transmitter of opinions or an imitator of the grammarians who preceded him. Rather, he added a lot of clarification and detail to grammatical issues, in an easy and accessible way, far from difficulty, complexity, and stagnation.
- 4- The theory of the grammatical factor had a prominent and important role, which Al-Zanjani adopted in most of his grammatical blogs, as he preferred one grammatical opinion over another, deriving this from the effectiveness and strength of the grammatical factor..

5- Anmaz Zanjani BHe provided many directions for the grammatical issues mentioned in his book, but he did not cover all the aspects that some of the issues had, and we have referred to them and elaborated on them. However, we see that he was not doing this intentionally.

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