

Imam al-Kasaei's Grammatical Views in the Book "Objectivity in Issues of Disagreement Between the Basrian and the Kufists Grammarians by Al-Anbari" (513-577 A.H)

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Abstract

This study aims to examine the views of Imam Al-Kasaei, which were mentioned specifically in the book "Objectivity in Issues of disagreement between the Basrian and the Kufists Grammarians by Al-Anbari" despite his other grammatical views that are dispersed in linguistic books. The choice of his views, which were mentioned in this book is due to the fact that they were discussed and that Al-Anbari made them more objective, by increasing the area of evidence, proofs, and arguments on each issue, whether he refuted a view or supported another. This was concluded after investigating the grammatical issues presented in the book under study, and finding that they were thirteen issues, which I mentioned and presented the views related to each. It was found that these grammatical views have constituted a rich material in the linguistic domain, as the researcher revealed that there are many issues in which Kasaei' had a say or opinion, whether corresponding to Al-Kufa school, to which he belongs, or Al-Basra school, or if he has an opinion of his own. The study followed the descriptive and analytical approach in addressing Kasaei's grammatical views, and in some cases resorted to the normative approach. The study reached a number of results, the most prominent of which was that Al-Kasaei had his own grammatical views that differ from those of Basrian and the Kufists Grammarians, and this confirms that he did not strictly hold on to a specific view.

Key words: Al-Kasaei, Objectivity, Al-Basra School, Al-Kufa School, Grammatical disagreement.

Introduction

Praise be to the Lord of all worlds. Prayers and peace be upon our Prophet, Muhammad, his family and all of his companions.

There is no dispute that Al-Kasaei and his grammatical views are among the most important sources on which researchers in the Arabic language carry out their studies, especially that he is the imam of Al-Kufa grammar school, and one of the seven reciters, known for his abundance of knowledge in religion and linguistics.

This study consists of an introduction and two sections. The book "Objectivity in Issues of disagreement between the Basrian and the Kufists Grammarians by Al-Anbari" had a major role in the study, as Al-Kasaei's grammatical views were mentioned in it. His grammatical views in other sources, were not the concern of this study, as it addressed only the issues on which he expressed his opinions in the aforementioned book. These issues were thirteen, and they are as follows:

- Five issues in which he agreed with Al-Kufa School in general and disagreed with it in the details.
- Three issues on which he agreed with Al-Basra School and disagreed with Al-Kufa School.
- Three issues in which he completely agreed with Al-Kufa School.
- Two issues in which he had his own opinion not corresponding to neither Al-Kufa School nor Al-Basra School.

First section

First: Al-Kasaei

Al-Kasaei is one of the well-known linguists, and he is the imam of Al-Kufa grammar school. His name is mentioned whenever Qur'anic readings are mentioned, which is: "Abu Al-Hasan Ali bin Hamzah Al-Kasaei, the ruler of Bani Asad, who was taught by Abu Jaafar al-Ra'asi, entered Kufa when he was a boy, and taught the son of Al-Rasheed"¹. He is originally Persian, was born in Kufa in 119 AH, grew up there and he used to frequently attend

¹Al-Zubaidi, Abu Bakr Muhammad Ibn Al-Hussein, (379 A.H.), Classes of grammarians and linguists (Tabaqat Al-Nahaween wal-Lughaween), edited by: Muhammad Abu Al-Fadl Ibrahim, Dar Al-Ma'arif, 2nd Edition, 127

reciters' circles. Also, he remained in the circle of Hamzah bin Habib al-Zayyat, who died in the year 156 A.H., until he became a proficient recite. It is said that he was called Al-Kasaei because he wore a valuable black garment, and it is said: Rather, he was called that; because he entered Ihram with a garment. In addition, he was smart, insightful, and his fame spread until Al-Mahdi requested that he becomes the teacher of his son Aaron. After that Aaron succeeded to the caliphate he appointed him as a teacher for his two sons, Al-Ameen and Al-Ma'mun.²

Also, it was said: "He used to attend Hamza's gatherings at night, wrapped in a garment"³

He spent a period of time teaching people in Baghdad Hamzah's recitation, then he chose for himself a recitation that became one of the seven recitations (Seven qira'at).

There is no doubt that a scholar like Al-Kasaei must have left a scientific legacy, as the Arab library included its classifications, such as: the meanings of the Qur'an, sources, letters, recitations, the book of limitations in grammar, and the similarity in the Qur'an. Also, he wrote a book about laymen's mistakes which he called: "Ma Tulahinu Fih Alawam."⁴ He remained a companion to Al-Rashid until he went one day on a march to Khurasan in the year 189 A.H., and he became seriously ill, and soon died in the village of Ranbawiyah near Al-Rayy, and the jurist Muhammad bin Al-Hasan Al-Shaibani died with him.

Al-Rasheed mourned them deeply, and he said: We buried Al-Fiqh and grammar in Al-Rayy. It is mentioned that Al-Kasaei and his student Al-Far'a had established a grammatical school in Kufa, which has its own rules, in terms of expansion of narration, flexibility and strictness with regard to the standard (Al-Qiyas), setting new terms, and creating "Al-Awamel and Al-Ma'mulat".⁵

Al-Suyuti mentioned the story of how he learned grammar: "He learned grammar after he grew up, and the reason was that he came to a people feeling faint. He said: "Qadaiitu", they said to him: You come to us and speak ungrammatically?. He said: How did I speak ungrammatically? They said: If you mean hopelessness, then say: "Aiitu", and if I mean tiredness, then say: "A'iaitu"; He scorned, got up immediately, and asked for who teaches grammar, he was guided to Moaz Al-Haraa, and accompanied him until he learned everything.⁶

Second: The book under study

"Objectivity in Issues of disagreement between the Basrian and the Kufists grammarians by Al-Anbari"

First: The Author:

Abd al-Rahman bin Abi al-Wafa, Muhammad bin Ubayd Allah bin Musab bin AbiSaeed Kamal al-Din, Abu al-Barakat. He was born in 513 AH and died in 577 AH. He has more than seventy works, including:

The collection of evidence (Luma' Al-Adila), The secrets of the Arabic language (Asrar Al-Arabia), and others, most of which were mentioned by Al-Baghdadi, Ismail Pasha⁷.

Second: Introduction about the book

The edition that was edited by Muhammad Muhyiddin Abdel Hameed, and was published by Al-Maktabah Al-Tijariah Al-Kubra in Egypt in 1961 AD was used in this study. It consists of two sections, and 880 pages. 121 issues are mentioned, with 59 issues in the first section, while the rest in the second section, amounting to 62 issues.

The book included only two levels of the issues, the grammatical level and the morphological level. The total of grammatical issues was 108, while the of morphological issues were 13. In this book, Al-Anbari mentions The title of the issue, then the opinion of the Kufis, then the opinion of the Basrians, then the opinion of the Basrians who adopted the opinion of the Kufis, or the opinion of the Kufis who adopted the opinion of the

Basrians, followed by the argument for each issue and presented and discussed in a detailed way. Then he describes what he considers good as good, and what he considers bad as bad, after that at the end of every issue he presents the final accepted opinion, from his point of view, between the opinions of the different groups on the collective level,

²Al-Suyuti, Jalal Al-Din Abd Al-Rahman bin AbiBakr, (911 AH), bighiat Al-wu'ah fi tabaqat al-lughawieenwalnuha", edited by: Muhammad Abu al-Fadl Ibrahim, , Al-Maktabah Al-asriyah, Lebanon, part.2, 162

³Al-Asqalani, IbnHajar Ahmad bin Ali, (852 AH), Tahdheeb al-Tahdheeb, Da'irat al maaref al-nizamiyah, India, 1st Edition, 2/313

⁴Al-Zarikli, Khair al-Din Bin Mahmoud, (1396 AH), Al-Alam, Dar Al-Ilmlimalaieen, Beirut, 5th Edition, 2002, 4/283

⁵ Grammatical schools: 6

⁶bighiat Al-wu'ah, Al-Suyuti, 2/ 162

⁷ See: hadiyat Al-Arefeen, 1/519 , 520

represented by the two schools, or at the individual level represented by individuals. Although the title of the book is “objectivity in Issues of disagreement, ...” Al-Anbari did not support the views of the Basrians except in 7 issues out of 121 issues, and in any case, no one denies that this book is a great cultural treasure for specialists and others. Researchers still refer to it for study and analysis, even specialists in philosophy and logic, especially since this book, in its approach and method of presenting issues, was based on some of the methods of these sciences.

Second section

First: The issues in which he agreed with Al-Kufa School in general and disagreed with it In the details.

It was mentioned in the introduction that Al-Kasaei agreed with Al-Kufa Grammar School on five issues, but disagreed in the details. The issues are: Issue 23, Issue 83, Issue 87, Issue 107, and Issue 114.

Issue 23 is: (Coordination for “Ism Inna” in the nominative case before the predicate),

The Kufis viewed that it is permissible to coordinate “ism inna” before the predicate, and they disagreed after that, Abu al-Hasan Ali bin Hamzah Al-Kasaei said that it is permissible in any case, whether “Inna’s” function is shown or not, as saying: “Inna zaidanwaAmronqa’iman”, and “waInnaka w bakronmuntaliqan”⁸. It appears that the disagreement between the Kufis and Al-Kasaei is that the Kufis do not allow coordination for “Ism Inna” before the predicate, unless “Inna’s” function does not appear⁹, while Al-Kasaei permits that without conditions or restrictions, and perhaps his view is a proof that he expanded the laying down of grammatical rules (altaqi’ed).

Issue 83 is: (Does “Hatta” places the present tense in the accusative case on its own?)

Al-Anbari mentioned that the Kufis consider “Hatta” an accusative word that places the verb in the accusative case without assuming “Inna’s” function, as in saying, “Ati’ Allah hattayodkhillaka al-janna”, and “Uthkor Allah hattatatu’ al-shams”. Also, they consider it a preposition without assuming its function, as in saying: “Mataltuhuhatta al-shita” and “sawaftuhuhatta al-saif”. Abu al-Hasan Ali bin Hamzah al- Al-Kasaei concluded that the noun “uoukhfad” after it by implicit or explicit “Ila”¹⁰.

Furthermore, he adopted the Kufisview in that “Hatta” is accusative without assumption, but “tajor” what comes after it with an implicit or explicit “Ila”. He said: I said that it “tukhfad” with an implicit or explicit “Ila” as in saying, “Darabtu Al qawmahattaZaiden,” hattaentahadarbiilaZaiden,” entahadarbiilaZaiden” was deleted and thus “Ila’s” function was applied.¹¹ The factor for applying “jar” to the noun after “hatta” according to Al-Kasaei, is the assumed preposition “Ila”, based on that “Ila” is one of the words specialized in applying “jar” to the nouns. As for “Hatta” it is considered a non-specific factor in the sense that it is added to nouns and verbs.

Issue 87 is: (Bringing the object forward with the “jaza’a” of the conditional words)

The Kufis view that it is permissible to bring the object forward with the “jaza’a” of the conditional words, such as, “Zaidan In todrabIdreb” while they disagreed in the permissibility of placing it in the accusative case “nasbihi” with the conditional word. Al- Kasaei permitted it, but Al-Farra did not.¹²

It is noticeable here that Al-Kasaei agreed with the Kufis in terms of the permissibility of bringing (Zaid) forward, but he also permitted considering (zaid) in the accusative case based on the conditional verb (todrab), while the Kufis permitted what Al-kasaei permitted, but they did not permit considering (Zaid) in the accusative case based on the conditional verb (todrab).

Issue 107 is: (the original form of Hamzat Al Wasl),

The Kufis view that the original form of Hamzat Al Wasl is that it follows the short vowel “Harakah” of the verb’s “ain”; thus “kasra is added to it “Idrib” following the rule of adding “kasra “ to the “ain” of the verb.

While on the word “udkhol”, “damma” is added to it following the rule of adding “dammah“ to the “ain” of the verb”.¹³ Al- Kasaei and his sheikh al-Zayyat who are among the seven recites, applied this rule when they read the Almighty’s saying: “ FaLi’imahe Al-thulth “ with a “kasra” on Al Hamza.¹⁴ The disagreement between the Kufis and Al- Kasaei s

⁸ Al-Insaf fi Masa’el Al-Khilaf, 1/185

⁹ Previous reference 1/186

¹⁰ Al-Insaf 2/597

¹¹ Previous reference 2/511

¹² Al-Insaf 2/623

¹³ Al-Insaf 2/737

¹⁴ Previous reference 2/737

that the Kufis place the short vowel “haraka” of Hamzat al Wasl based on the “haraka” of the word’s Ain , However , Al- Kasaei disagreed which was shown in reading the Hamza with a “kasra” :“ FaLi’imahe Al-thulth “without paying attention to the “haraka” of the mim that was “damma”.

Issue 114 is: (Are all nouns consisting of four or five letters have extra letters “ziyadah”), The Kufis view that every noun whose letters are more than three letters has extra letters. (13). If it has four letters, like:” Ja`far”, then it has one additional letter. Abu Al-Hasan bin Hamzah Al-Kasaei claimed that there is an extra letter “ziyadah” if the additional letter’s position was before the last. . It appears that the disagreement between them is on the location of the extra letter, as the Kufis view that the extra letter, of a four letters word, is the last one, while al-Kasaei views that the extra letter is the one before the last . Thus the Kufians and Al-Kasaei acknowledge the extra letter, but the disagreement lies in determining its location.

Second: The issues on which he agreed with Al-Basra School and disagreed with Al-Kufa School.

There are three issues: Issue 14, Issue 15, and Issue 49,

Issue 14 is: (Are good “Ni`ma” and bad “Bi`sa” verbs or nouns?).

The Kufis view that “Ni`ma” and “Bi`sa” are two nouns (Mubtada’an). While the Basrians view that they are verbs in the past tense and are considered diptotes, which Ali bin Hamzah Al-Kasaei also agreed to.(14).

It is worth noting that some of Al-Kasaei’s grammatical views do not coincide with the views of the Kufis in many matters. People in the past realized that Al-Kasaei disagreed with Al-Kufa school and said: “Perhaps Al-Kasaei’s agreement with the Basrians on some issues of grammar encouraged some researchers to say that Al-Kasaei was not a pure Kufi, as he could not get rid of the influence of his Basra sheikhs, and relied on many of their opinions and views. I disagree in this regard because Al-Kasaei’s disagreement with Al-Kufa grammatical school does not mean that he does not belong to it completely, but rather it is an evidence of his lack of fanaticism, and taking the view he deems appropriate, which shows that there is a tendency for the opinion reached by logic and reason. This is supported by Ahmed Muhammad Qasim’s paper entitled “Imam Al-Kasaei and his grammatical approach in which he states”: I am not in favor of this opinion; Because anyone who establishes a new doctrine does not have to build it on the ruins of others, rather he may agree with others on some issues, and disagree with them on most issues, and this is the case of al-Kasaei’s approach”¹⁵. This is the case of scholars in general, they influence and are influenced by opinions, and there is no harm in that, or rather, he/she may have an opinion that contradicts all other opinions. Thus, when Al-Kasaei viewed a matter as right, he adopted it even if it is not agreed on in his school.

Al-Kasaei set an example in grammatical guidance, expressing opinions without constraints or narrow-mindedness .

By examining Al-Kasaei’s opinion regarding the issue of “Ni`ma” and “Bi`sa” being nouns, or verbs? It can be noticed that he agrees to what Sibawayh stated: “As for Ni`ma”, “Bi`sa, and the like, they are indisputable, because they do not change. The majority of nouns have three letters but these words do not function as nouns because they are verbs. The verbs are masculine, because they are similar to subjects” (16).¹⁶

Issue 15 is: (The exclamatory “Af`al” is a noun or verb?)

The Kufis view that the exclamatory “Af`al” as in “Ma ahassanaZaidan.” Is a noun. While, the Basrians view that it is a past tense, which Abu al-Hasan Ali bin Hamzah al-Kasaei agreed on¹⁷. ShawqiDhaif said: “Al-Kasaei agreed with the Basrians view that the exclamation form in “MaakramaMuhammadan” is a past tense”.¹⁸

Issue 49 is: (Is omitting the last letter “Tarkheem” permissible for three-letters nouns ?)

The Kufis view that “Tarkheem” is permissible for three-letters nouns if the middle letter had a short vowel “mutaharek”. For example, saying “Ya Ono” instead of “onoq” , and “Haja“ instead of Hajaren,” and,” YaKuti” instead of “yakatifi”. Furthermore, some of them view that “Tarkheem” is permissible for all nouns.

The Basrians view that “Tarkheem” for three-letters nouns is not permissible under any circumstances which Abu al-Hasan Ali bin Hamzah al-Kasaei agreed to.¹⁹

¹⁵ Imam Al-Kasaei, and his grammatical approach: Qasim, 29.

¹⁶ Al-Kitab: Sebawayh 3/266.

¹⁷, Objectivity in matters of disagreement between the Basrian grammarians and the Kufis, (Al-Insaf fi masa’il al-khilaf bain al nahawien al basrien walkufieen), Al-Anbari, 1/104

¹⁸ Guest: Shawky: The Grammar Schools: 206

¹⁹ Al-Insaf: Al-Anbari: 1/357

Al-Suyuti mentioned that al-Kasaei 's view in terms of that Tarkheem" is permissible for three-letters nouns if the middle letter had a short vowel "mutaharek", as in "yahaka," instead of "yahakamu" does not sound correct "Al-Sama", nor accepted by the standard rules "Al-qiyas".²⁰ Moreover, in responding to Al-Kasaei's view, he relied on "Al-Sama" and "Al-Qiyas", but forgot that Al-Kasaei was expanding in them, as he used to take "al-Sama" and quote poems, which was what his students did after him.

He was famous for saying: Grammar is an analogy "Qiyas" that is followed and used in every science."²¹

Ibn al-Shajri objected about" Tarkheem" for three-letters nouns if the middle letter had a short vowel "mutaharek", by saying: "The vowel on the middle letter took the place of the fourth letter, as in the case of the vowel on the "qaf" in the word "Saqr", and on the "dha'a" in "ladha", and on the "dal" in "qadam. Also the female name Zainab which was not included in the rule and thus differs from three-letters nouns whose middle letter is a consonant such as Hind and Daad".²²

Third: The issues in which he completely agreed with Al-Kufa School:

The study examined three issues in which Al-Kasaei agreed with Al-Kufa school completely which are: Issue 36, Issue 60, and Issue: 99.

Issue 36 is: (Is it permissible to bring forward the exception word "Al-Istithna" to the beginning of the speech?)

The Kufis view that it is permissible to bring the exception word "Al-Istithna" to the beginning of the speech, such as in saying: "lata'amuka ma akalaZaidon".²³ Al-Anbari said: "It was stipulated by al-Kasaei".²⁴ Perhaps this issue does not require commentary because of the clear statement of Al-Kasaei, in which he agrees completely with Al-Kufa school. It is known that exception has elements, which are: "Al-hokm", "Al-Mustathna minh", "adat Al-Istithna", and "Al-Musthathna", This type of expression in the Arabic language has a number of varieties. Originally there is a specific arrangement for the words, but grammarians allow bringing words forward, delaying them or omitting them. Thus, the original order of words in the example given by Al-Anbari is as follows: "Ma akalaahadonta'amukailazaidon", but "al-mustathna minh" was omitted and it became: "Ma akalata'amukailazaidon". The sentence is negative, al-"mustathna minh" (Uhud) is omitted, and the order of the elements is changed. perhaps what supports its acceptance is what he saw in terms of negation, deletion, presentation, and delay.

Issue 60 is: (The separation between "Al-Mudaf" and "Al-Mudafllaih")

The Kufis view that it is permissible to separate between "Al-Mudaf" and "Al-Mudafllaih without an adverb "Al-tharf", and preposition "harf al khafd" for poetic purposes. Their argument for that is what has been reported of Arabic poetry. Al-Kasaei agreed to this view, even though he did not declare it in text, his opinion was understood through using this rule as reported by Arabs. Al-Anbari said: "Al-Kasaei said as the Arabs: "Hatha ghumamwAllahZaid, and Abu Ubaidah narrated that he said: I heard some Arabs say: "In Al-Shah lajatrufatasma' sawtwAllahrabuha". Here "Al-Mudaf" and "Al-Mudafllaih were separated with the word "Allah",

IbnAmer, one of the seven reciters, read: "wakathalikazuinalikatherin min al-mushrkeenqatlaawladahomshuraka'ahom" placingawladahom in the accusative case (nasb)"²⁵. Perhaps what made grammarians allow this separation, is that the separating word is "Allah" that is used for swearing.

Perhaps this reading is what made Al-Kasaei accept the separation between Al-Mudaf" and "Al-Mudafllaih without an adverb, Al-tharf", and preposition "harf al khafd". In addition, it is known that Arabs expand in adjuncts "Shibhjomleh" more than they do with other linguistic patterns.

Issue 99 is:

(Al-Zanburiyah)

²⁰ham' al hawame' fesharh jam' al jawame' , As-Suyuti (911 AH), edited by: Abd al-Hamid Hindawi, Al-Maktabah Al-Tawqifiyah, 2/80.

²¹ The proposal in the fundamentals of syntax: As-Suyuti, presented and edited by: Ahmad Al-Homsi, and Muhammad Ahmad Qasim, Jarrouss press, Tripoli / Lebanon, T, 1988 AD, 70.

²² Al-Amali: Ibn Al-Shajari, Diaa Al-Din Abu Al-SaadatHibat Allah Bin Ali Bin Hamzah, (542 AH), edited by: Mahmoud Muhammad Al-Tanahi, Maktabat Al-Khanji, Cairo, d. I, 1991 AD, 2/305.

²³ Al-Insaf 1/273

²⁴ Previous reference 1/273

²⁵ Previous reference: 2/429, 431

This issue of is widely known, as the Kufis viewed that it is permissible to say: “Kuntuathunuana al-aqrabashadulas’atan min al-zanbur, fa’ithahwaliaha”²⁶.

It was reported that Al-Kasaei had come to Sibawayh, and said: “what do you say “Kuntuathunuana al-aqrabashadulas’atan min al-zanbur, fa’ithahwa he” or “fa’ithahwaliaha” ,Sibawayh said: “fa’ithahwa he” and it is not permissible to place it in the accusative case (nasb). Al-Kasaei said: You made a grammatical mistake, then asked him about similar grammatical issue. Abu Al-Fadl Al-Baramaki, Yahya bin Khaled(190 AH) said to them: You have disagreed, and you are the chiefs of your countries, so who will rule between you? Al-Kasaei said: The Arabs have gathered and came to you from every point, and they are the most eloquent. Yahya and Jaafar said to him: that is fair, and he ordered that the Arabs come, so they entered, and they were asked about the issues that were discussed by Al-Kasaei and Sibawayh. They agreed to Al-Kasaei’s view, and said what he had said, then Yahya came to Sibawayh and said: You may hear, Al-Kasaei came to Yahya, and said: May Allah right the wrongs of the minister, he has come to you from his country hoping, so do not let him return disappointed. ”²⁷ It appears from this scholarly debate that Sibawayh said an opinion, that placing the word in the accusative case (nasb) is not permissible, and denied Al-Kasaei’s opinion, based on the grammatical rule:

If “Inna, Itha” express surprise, then it is a nominal sentence, does not require an answer, is not at the beginning, and means a state. For example, “Kharajtufaiha al asadubilbabi”.”In addition, the Almighty’s saying: “Faithahiahaiatontas’a”.” Surah Taha: 20, and “ Ithalahom macron” Surah Yunus 21. It has been said that those who attended the debate and agreed to Al-Kasaei’s view had been bribed to do so , or that they knew the status of Al-Kasaei with relation to Al-Rasheed”²⁸.

Fourth: The two issues in which Al-Kasaei’ had his own opinion not corresponding to neither Al-Kufa School nor Al-Basra School.

Through reading "Objectivity in Issues of disagreement between the Basrian and the Kufists Grammarians by Al-Anbari" two issues were found, in which Al-Kasaei’ had his own opinion not corresponding to neither Al-Kufa School nor Al-Basra School. They are: Issue 34 and Issue 74.

Issue 34 is: (The factor in “Al-Mustathna” in the accusative case (Nasb))

The study found two issues, in which Al-Kasaei disagreed with Al-Kufa School and Al-Basra School. The first one: The factor in “Al-Mustathna” in the accusative case (Nasb). Al-Anbari mentioned this and said: “It was narrated that Al-Kasaei said: “Al-Mustathna“ was placed in the accusative case because its interpretation is : The people stood up except Zaid “Qama Al qawmullaannazaidan lam yaqom”. Also, it was narrated that he said: “Al-Mustathna is placed in the accusative case (Mansub) because it is “Mushababilmaf’ul”. The Basrians viewed that the factor in “Al-mustathna”is the verb, or the meaning of the verb mediated by “Illa”. Al-Fur’a, who is the most well-known amongKufins, and those who followed him viewed that “Inna” and “Ila” is a composite of “Inna” and “la”, the “inna” was softened and integrated with “la”, and thus placed it in the accusative case when affirmative based on “ila”, and considered it coordination when negative based on “la”.²⁹ Furthermore, they meant with affirmative that the linguistic pattern of the exclusion “Istithna” is present as well as all the elements of the exclusion, such as: Hadara al-tulabu al darsailazaidan”. In this case, what comes after?

“Ila” is placed in the accusative case (mansub) obligatorily , but if the pattern of exclusion “istithna” is negative , and the excluded “al-mustathna” is omitted, such as: Ma hadara al-tulaba al-darsailazaidan”, or “ilazaidon”, the two vaeiants are permissible, (Zaidan), based on the exception“istithna”, and (Zaidon), based on subordination “Al-tab’iah”.

It appears that Al-Kasaei reached this conclusion through interpretation , and thus his opinion was completely different from that of the Kufis and the Basrians. The Kufis, along with Al-Mubared, and Abu IshaqAz-Zajaj, from the Basrians see that “ila” places the excluded “al-mustathna” in the accusative case, while the rest of the Basrians see that the verb places the excluded “al-mustathna” in the accusative case or its meaning mediated by “Ila”.

Issue 74 is:

(Placing the present tense verb in the nominative case “Raf”)

²⁶ Al-Insaf, 2/702

²⁷ Previous reference: 703/ 704

²⁸Mughani Al-Labeeb an kutubi Al-Areeb”, edited and commented on by: Mazen Al-Mubarak and Muhammad Ali Hamdallah, 6th edition, Dar Al-Fikr, Beirut, 122

²⁹ Objectivity in matters of disagreement between the Basriansand the Kufi grammarians: 1/261.

The view of the Kufis differed in Placing the present tense verb in the nominative case such as, “yaqumuZaid”, and “yath-habAmr” . The majority viewed that the verb should be placed in the nominative case sue to the lack of accusative elements (nasb) and (jazm). Al-Kasa’i views that it is placed in the nominative case “Raf” because of the first additional letter. While, the Basrians view that it is placed in the nominative case “Raf” because of its function as a noun³⁰.

It seems to me that this issue took a different turn compared to the other issues in this study, as each of the grammarians saw something different. The kufis see that the factor for considering the verb in the accusative case is that the present tense verb is not preceded by an accusative factor (nasb) or (jazm), , that is, the factor is semantic. The Basrians believe that the factor is that the present tense verb functions as a noun, and if the noun is brought forward it must be in the nominative case (Raf). As for al-Kasaei, he thinks that the factor in placing the present tense verb in the nominative case is the present tense letter at its beginning. Thus, he has noticed the effect of these additional letters that transmit the verb from the past tense to the present time. Grammarians called these letters “the nominative letters,” (Mudari’a) which are four letters combined in: Na’ait, or Na’ti.

Some scholars have challenged the opinion of Al-Kasaei, and even tried to refute it, among them Al-Anbari in the book “Asrar Al-Arabiya”, as he stated: “Al-Kasaei’s opinion is clearly incorrect, because if the additional letter at the beginning was what required placing the verb in the nominative case, it would have been not permissible to place the verb in the accusative case (nasb) nor (jazm) because the accusative factor as well the “jazm”, are not used with the nominative factor (Raf). Thus, since it is necessary to use the accusative case when accusative elements are present and to use (jazm) when jazm elements are present, indicates that the extra letter is not the factor.”³¹ Moreover, Al-Anbari mentioned in the above mentioned book the arguments for refuting Al- Al-Kasaei’s opinion. He said: “As for Al-Kasaei’s statement:“ It places the verb in the nominative case (Raf) due to the additional letter at the beginning, ”it is incorrect in several ways:

First: It should not be permitted to use accusative (Raf) and (jazm) factors because they cannot be added to factors.

Second: if the matter had been as he claimed, the verb should not be in the accusative case (mansub) if the accusative factors were present, nor “majzoo” when the “jawazim” are present because of an additional letter at its beginning.

Third: the additional letters are part of the verb, and not separated from it, rather they complete the meaning. If we say: “they are considered factors,” then it would mean that its function is present in itself, and that is impossible. Contrary to, “ina al masdariyah” which functions in the future verb, exists in itself, and is separate from the verb, thus the difference between them is clear.³²

Results

After investigating the syntactic views of Al-Kasaei that were mentioned in the book : Objectivity in Issues of disagreement between the Basrian and the Kufi Grammarians, a number of findings were reached, which are as follows:

- 1- Some scholars did not hesitate to point out Al-Kasaei's mistake, such as Al-Anbari who challenged some opinions, rejected them, and described them as incorrect.
- 2- Imam Al-Kasaei expanded in taking what he heard from the Arabs, and based his views on that. This was a feature of Al-Kufa school in general.
- 3- The presence of interpretation , in addition to the theory of factor in explaining some linguistic patterns that were among the issues mentioned in the book.
- 4- He did not adhere to the opinion of his school, nor to the opinion of Al-Basra school. When he looked into a matter , he expressed his opinion which might have agreed with his school, or with Al-Basra school, or disagreed with both.
- 5- He had his own opinions.
- 6- The effect of his reading is clear in explaining some linguistic uses.
- 7- His lack of bias to the Kufi School.

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³⁰ Previous reference, 2/450

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³² Al-Insaf 2/553 , 554

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