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GRAMMAR ISSUES FOR MUSTAFA JAWAD (APPLIED STUDY)

Dr. Ghanim Oda Sharhan

Center of Heritage Revival, University of Baghdad

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ABSTRACT

Mustafa Jawad was one of the flags of Iraq's renaissance in the modern era. His name became known and spread in Arab scientific and linguistic academies, and literary and intellectual forums. He was a proven historian, an unquestionable investigator, and a linguist who surrounded the kingdom of the vast and sprawling language because Arabic is to him: (a grave, great, orthodox language for a nation). Generous, great, ancient language, noble descent, arithmetic, rich in words, abundant in grammar, ever-increasing, steadily increasing, derivation, musical pronunciation, poetic letters, abundant literature, abundant in substance. He heard the poems of praise and lamentation in the family of the Messenger (may Allah's prayers and peace be upon him and his family), he accepted to plow it, study it and read the books written in its art, and his love for her grew, and he fell in love with her, traces the stray and the one coming from it, digging into its secrets and subtleties, defending it, correcting this, criticizing that. He searches for a common way that facilitates the ways of knowing her, and raises her status, after the tribulations of time coincided with her, then collectively expresses her tongue, and collectively raises her foundations and structure.

Keywords: Mustafa Jawad, Grammar issues, Grammatical thinking, Modern era.

INTRODUCTION

Allama Mustafa Jawad was born in Al-Qashla district on the eastern side of Baghdad in 1904 to Turkmen parents from the Sarailo clan. His father was a tailor named "Jawad Mustafa Ibrahim" and his family originated from Deltawa, Khalis district in Baqubah Governorate. Also he signed his articles and early poems with the name "Mustafa Jawad Al-Deltawi." "Then he deleted this ratio at a later time.

Mustafa Jawad was one of the flags of Iraq's renaissance in the modern era. His name became known and spread in Arab scientific and linguistic academies, and literary and intellectual forums. He was a proven historian, an unquestionable investigator, and a linguist who

surrounded the kingdom of the vast and sprawling language because Arabic is to him: (a grave, great, orthodox language for a nation). Generous, great, ancient language, noble descent, arithmetic, rich in words, abundant in grammar, ever-increasing, steadily increasing, derivation, musical pronunciation, poetic letters, abundant literature, abundant in substance. He heard the poems of praise and lamentation in the family of the Messenger (may Allah's prayers and peace be upon him and his family), he accepted to plow it, study it and read the books written in its art, and his love for her grew, and he fell in love with her, traces the stray and the one coming from it, digging into its secrets and subtleties, defending it, correcting this, criticizing that. He searches for a common

way that facilitates the ways of knowing her, and raises her status, after the tribulations of time coincided with her, then collectively expresses her tongue, and collectively raises her foundations and structure.

There are many grammatical issues that Dr. Mustafa Jawad tackled, including:

THE SUBJECT OR HIS DEPUTY BLOCKED THE REPORTER

Dr. Mustafa Jawad said that the issue of blocking the subject or his deputy blocking the reporter in “Asar Dhan” and “Amrod Dhan” is one of the grammatical tricks in which the point of fraud was clarified, and logic does not accept their statement in any case, especially since they attribute the beginning to the remaining description on Descriptive (sar) and (Matrood), I mean the derivative that did not enter into the nominative, and this is something that is impossible to narrate and reason, because descriptiveness is one of the necessities of the predicate and the prerequisites of the predicate (1).

This issue is one of the issues of disagreement between the Kufics and the Basrians. The Kufic and Al-Akhfash allow: that the description falls into a subject that does not depend on negation or an interrogation (2).

The poet’s saying:

Banu Lahab expert, so don't be canceled --
----- Lahab article If the bird passes (3).

The Basrians went: This description is not a subject unless it is based on denial or an interrogation (4) towards: ((Al-Zaidan standing)) ((And what is the Zaidan standing)), There is no difference between the question being with the letter, or by the name towards: (How is the construction Aleimran)? Likewise, there is no difference between the negation being in the letter or in the verb form: (Not standing Al-Zaydan) (5).

This is contrary to what the Kufics and Al-Akhfash said, as we have indicated.

Ibn Malik permitted that: It may be permissible to use this description as a subject without being preceded by denial or question (towards his saying: victorious or if rationality) (6). But Dr. Mustafa Jawad sees: The description is one of the requirements of the news (7) and from this we conclude: that (Saar) in their saying: (Assar Thaan) is not a beginning, but rather it is (Advanced reporter). Such was attributed to Ibn Malik in Sharh Al-Tashil and his son in Sharh Al-Nazim, in their saying: (The expert of Banu Lahab, your flat is invalid). It is permissible for (the description) to be an expert (advanced

reporter), and Banu Lahab (beginning recently) (7).

Dr. Ibrahim Al-Samarrai believes that the Arabic sentence is composed of the predicate and the predicate, whether it is real or nominative, and in our saying: "Iqaim Zaid" is "Qa'im": a predicate, and Zaid: a predicate, since it is not correct to be "Qa'im" a subject and it is a predicate. And our saying: (Zayd is standing) is like our saying (Zaid is standing), and there is no lesson in relying on the negation or questioning, since the Kufic did not stipulate that, for example, and accordingly they performed the following verse:

Banu Lahab expert so doesn't be canceled
..... Lahbi article If the bird passes by

Their saying: that (Zayd) is a subject who blocks the blocking of the reporter, a heart of the predicate truth (9) because the Arabic sentence is based on two main pillars, the first of which is the predicate, which is the subject of the speech being talked about, and the second: the predicate, which is the speaker on that subject (10). The point is that it is said: (Qa'im) is a predicate reporter presented, and (Zaid) is a predicate to late tyro (11). Accordingly, it can be said in the words of the poet:

Expert Banu Lahab expert to doesn't be
canceled

the (Expert) is an advanced report because it is a predicate, and "Banu Lahab" is a late tyro because it is ascribed to it. This is what Dr. Mustafa Jawad said: In their saying: (Asar Zhan)...(Amtrud Zhan), then (Saar Zhan) is an advance report and a late tyro.

THE REPORTER OF KAN AND HER SISTERS

This issue is one of the issues in which Dr. Mustafa Jawad went to support the opinion of the Kufics: (In the reporter of kan was erected on the adverb of the case, not that it was the reporter of kan (12), as the kind from indulgence and included the special in the general) first and that in an article published in 1950 AD (13).

He said: According to the saying of the Kufics, he is (afraid) in their saying: (Zaid was afraid) in an adverb of the man, and this goes from the rules of grammar (imperfect verb) (14).

Dr. Mustafa Jawad added: The verbs are in the original complete, and the deficiency attributed to them, if correct, is sub-branch, not original, so we added the sub-branch to the original. To say: If (Kan) and its imperfect sisters, their meanings of occurrence have been reduced, and they have become abstract tenses, also the event that is from the nature of the verb to be told was moved to the reporter, and it was

said instead of was the sitting of so-and-so, i.e. an event (he was not sitting), so here the original meaning of the universe, the occurrence, and the becoming, was not mentioned here, and if I wanted what she could do with the evidence that it is not permissible for us to say (became so-and-so) and we were silent about the news of his sitting, so he needs permission for the aforementioned report, and his need indicates its deficiency, so he was called deficient, and on that it is not at all correct to say that it is permissible for him to be (standing) immediately in their saying: (Zaid was standing) and that is what we have mentioned (15) and he cited the saying of Kamal Al-Din Bin Al-Anbari: (and as for it, it is not a real act, but rather indicates the time abstracted from the event, and that is why it is called the verb of the phrase) (16).

As a result, Dr. Mustafa Jawad decided that attaching the reporter of Kan and her sisters is a form of leniency and the inclusion of the special in the general, and in light of it he saw the deletion of (imperfect verb) from the chapters of grammar (17). Because the evidence for the visuals is their saying: The reporter of Kan and her sisters is as the effect of the accusative, not the adverb. This indicates that the pronoun falls into (his daughter-in-law) and (we were you), and the pronouns do not fall into adverbs (18).

This strong evidence is diminished by the argument of the Kufics, for they permitted the accusation of the name in the wasp issue, rather they considered it preferable: They said: (I thought that the scorpion stings more than the wasp, so it is it) (19), and the permissibility of the pronoun in this phrase allows - as Dr. Mustafa Jawad believes - to make the case a pronoun, because this pronoun was only used to clarify the situation, and because the sentence that replaces it is the present one closer to the other (20), Allah Almighty said: ((Who made You will have fire from the green tree, and then from it you kindle.”(21). Interpretation - according to the Kufic school of thought - (then) you are from it. The Almighty said: (And if evil befalls them for what their hands have submitted, then they despair) (22), and its interpretation according to them is (If they are despondent).

When the evidence for the Kufis, as Dr. Mustafa Jawad sees it, was the case for what was presented regarding the necessity of leniency and negligence in counting the reporter that she and her brothers were right away. Because the evidence of the visuals is very strong and clear, especially the evidence of the pronoun, which weakens it by saying: The coming of the pronoun would have been news, but it came odd or specific to it because it is the mother of the door and he did not hear

from the Arabs (Its morning, evening, shadow or pat) and the situation that comes with The mentioned verbs are obligatory (23).

However, Dr. Mustafa Jawad went in his book (The Linguistic Investigations in Iraq), which was published in 1955 AD, to say: The saying of the Kufics, that a report was an accusation on the case, is the exact correctness (24). Therefore, in another article he published in 1960 AD, it was recommended that the situation be steadily static so that the reporter of Kan and her sisters would become conditions (25).

This issue is one of the issues of disagreement between the Kufics and the Basraites. The Kufics were of the view that the reporter was accusative. The Basrians are of the view that it is an accusative effect (26).

These verbs - Kan and its sisters - are called deficient verbs and verbs of the phrase (27). As for them being verbs, they act them out. As for being deficient, the real verb denotes a meaning and a time. As for it, it indicates a time only. And before phrase verbs, that is, they are verbal verbs, not really because they do not indicate an event, except that when it entered the subject and the predicate and the time were reported in the predicate, the good became like the compensation of the event, so the

benefit is not completed with its nominative until it brings the subject (28).

A dispute occurred over this position, so the Kuficians went to say that it should be installed on the spot. And the Basrians went to the effect that its accusative form (29) and since (Kan and her sisters) are incomplete verbs with which no speech is completed, it is more likely that what follows it expresses a nominative noun for it, resembling it to the subject, and what follows it is an adverb erected.

Because the reporter about the actions of being and beings is reporters that it is often not correct to remain silent. Because they only indicate the existence, and the reporter about the origin of existence is of little or no benefit, so he completes the news with a statement of a specific case of the being speaking of which the addressee is ignorant (30).

Al-Kangarawi said: Incomplete verbs: that which does not complete a speech except by an adverb, i.e., it is only good, correct, and expresses at once (31).

It comes what shows the adverb erected because it is outside the chain of narrators because the attribution is made between the verb of being and the existent itself. As for the erected, it is the adverb when the appearance of the existent becomes clear, whether its existence is absolute, such as

the universe expressed as Kan, or restricted to a special time field, such as the morning in (becoming), and the evidence in (pat), or continuous, such as the universe expressed by what is still and what has ceased, and what has gone. He is not a boy, and as long as (32).

This is contrary to the view of the Basrians, because (Kan) for them raises the tyro by analogy with the subject, and its name is called real and its subject is figuratively speaking, because it resembled the transitive perfect verb of one as the beating of Zaid Omar (33).

As for Dr. Mustafa Jawad's saying of deleting (the section of the imperfect verb) from the chapters on grammar (34), it is according to the opinion of Ibn Muda' al-Qurtubi in canceling the factorial, as Kan and her sisters were combined in (the chapter on the general verb) because it is a verb and we do not care whether it is complete or incomplete, and for that we express, the predicate is followed by a subject, and the accusative is pronounced immediately (35).

STARTING WITH AN UNIDENTIFIED SUBJECT

Dr. Mustafa Jawad said this is the chapter on guidance with the indefinite noun that accompanies the starting position, such as the representation of grammarians (We

walked and a star has lit up) (36). They allowed the presumption of the objection because it occurred in a current sentence, and no important person realized that the reason was that the reporter was an actual sentence, not that the sentence was current, so it says: (A planet has risen and a stone has fallen on the man). Citing what was mentioned in the songs, he said:

It came in the news of Dahman al-Ashqar al-Mughni - one of the contemporaries of al-Walid bin Yazid al-Umawi - under the authority of Abu Muhammad al-Amiri al-Uwaisi, he said: So, if a maidservant came out crying..) (37).

His saying: (So if a slave girl came out (this is what I referred to about the fact that the news is an actual sentence, not one of the current sentences) (38).

This is what Dr. Jawad said. Because the subject is nothing but knowledge - because he is informed of it, and news about what is not known is of no use - or what is close to the knowledge of objections (39). It is of two types: knowing, which is the analogy, and indefinite, either descriptive or indescribable (40).

Ibn Hisham said: The tyro is an identity, whether it is general or in particular. And it does not begin with a denunciation unless it is generalized towards: ((There is no man in the house)) or the Najū is

singled out: (A righteous man came to me) (41) And they both have the Almighty says: (And a believing servant is better than a polytheist) (42). Sibawayh and the forerunners did not stipulate the permissibility of starting with the repudiation except that interest be obtained (43). The principle in the subject of the subject is that it is knowledge, and it is not indefinite except in special places followed by some of the later ones and ending it to more than thirty, and it is claimed that it refers to the specific and the general (44), including: that it falls in the beginning of the current sentence, both with the *wow* and with the pronoun, as he says (45):

We walked and a star was shining, since it started

Your face hides its light from every sunrise (46)

Star: a troy with an unidentified subject, and it has: an investigation letter.

Shining: a past verb, the subject of which is a hidden pronoun in which it is permissible to estimate (he) refers to (star), and the sentence are in the place of raising the subject of the subject. The occurrence of the word (star) at the beginning of the current sentence justifies its coming because they stipulated: (that it falls before it and the situation).

But the requirement of grammarians for the occurrence of the indefinite after the case is not necessary (47). Because one of the justifications for starting the noun is to be at the beginning of the adverb sentence, preceded by the adverb, such as: (I crossed the desert and a guide guides me, and I rode the sea at night with a needle guiding the navigators) or not, towards: (Every day I go to learn, books are in my hand) (48).

This is a summary of what the grammarians went to in this issue, but Dr. Mustafa Jawad went to the contrary as we indicated. What justified him to begin with the noun in this issue is the fact that the predicate (illuminated) is an actual sentence, not that the sentence of the subject and the predicate is a current sentence (49).

From what is taken according to Dr. Mustafa Jawad's opinion, this is: The verbal sentence does not justify the beginning of the noun, since it is not correct to say: (a man is running) and make (man) a prefix, and the sentence (running) a predicate.

In addition to that, the witness that he mentioned: ((...if a maidservant goes out crying..)) (50), the rationale to begin with the denunciation of its occurrence after if the suddenness. The grammarians have permitted this by saying: If the (unidentified) falls after the suddenness

towards “I came out, then a lion” or (a man at the door, as the custom does not necessitate that the situation is not free from surprising you when you exit (a lion) or (a man) (51).

NEGATION OF PAST CONTINUATION VERBS

Dr. Mustafa Jawad said, the past verbs of continuity are not negated by the sea of negation (No), but rather by the letter of the negation (what) it says: The disagreement still exists, and it has not ceased to exist, and it has continued to exist, and has continued to exist, and is not recurring, so it is like other past verbs that do not repeat with it (No), and that is because you are not saying: (Muhammad did not come) only, but rather it should be repeated. You must say (Muhammad did not come) and likewise (Zal and her sisters): there is no repetition in it. One case is excluded for the use of (No) without repetition, which is the case of supplication and hope as if it is said: (Your grace is still home), as it is said: (Your quest will not be disappointed) and it is said: (You have not been preserved), as it is said: (Do not deprive the fruit of your planting (52).

Dr. Mustafa Jawad preceded this by saying of Al-Yazji: (They say in the maqam al-akhbar (Zayd is still doing this), they mean (still) and (No), do not enter into the past

except with repetition or sympathy for an exile like: (Neither sincerity nor prayer) and I have not visited Zayd nor Zrani), otherwise speaking with her becomes a creation and the time of the action turns into reception) (53).

Al-Suhaili mentioned in his Amaliah: (No) is a letter by which the future is negated, and the past is seldom negated by it unless you estimate the meaning of (why) (54) such as his saying: (And any servant of yours has no pain) (55).

Al-Mulqi said: The negative (no) interferes with the past a little, Allah Almighty said: (There is neither trueness nor prayer) (56) because it is in the sense of what he believed and what he prayed. The Allah Almighty said: (Do not break into the obstacle) (57) meaning: I did not break into it.

The poet said:

If you forgive, O Allah, you forgive a lot,
and any servant of yours has no pain

That is: what did they suffer (58) and contradicted that of al-Suhaili, who estimated its entry into the past in the sense of (gather) (59) and did not pay attention to the necessity of repeating it when entering the past in wording and appreciation, as the Almighty said: (There is neither truth nor prayer) (60) and without A need for appreciation (61). And

abandoning repetition in the likes of our saying: (Do not paralyze your hands) and (don't break your mouth) And the words of Dhul-Rama:

Except, O Aslam, O Home Mai on wear and tear

And still filled with your drops of drops (62)

Because what is meant is supplication, the verb is future in meaning (63).

And (No) which is included in the verbs, you do not enter it often except in the present tense, so you extract it to the reception towards your saying: (Zayd will not rise) and (And Amr will not rise), as if it is an answer (He will rise or will rise) (64).

Allah Almighty said: (Indeed, Allah does not wrong an atom's weight) (65), and the Allah Almighty said: (No soul knows what has been hidden for them) (66).

As for (what), one of its places is that it is a negation of the present and the future, towards your saying: Zaid does not stand, and Amr does not come out (67). If you say: (Zaid will not rise tomorrow), then the ruling for (tomorrow) is in purification for the future, so if he does not enter it (tomorrow) or other purified ones for reception, then it is sincere for the

situation, and this is the rule of induction (68).

Allah Almighty said: (And they were not believers) (69) And the Almighty said: (And the soldiers of your Lord only know Him) (70).

THE REPORT OF ANNA AND HER SISTERS

Dr. Mustafa Jawad said, the saying of the Kufics that (Anna) and its sisters do not raise the reporter (71) is the exact correctness because one tool is not correct to do two different actions in one phrase, even if they fall under a general gender which is the Bedouin (72).

This issue is one of the issues of disagreement in which the Kufics have argued that (Anna) and her sisters do not report the reporter, such as (Zaid is standing) and the like (73) and the Basrians said that it raises the reporter (74). Sibawayh said: Al-Khalil claimed that she did two things: the raf' and the accusative (75), and he put (Late) the two molecules in the fur (76), and her sisters like it according to some (77).

Some of them - Ibn Sayyidah - narrated that a group of Arabs erected the two parts together (78). The Kufics did not expose the reporter of Anne and her sisters, because it is elevated to them by what was exalted in your saying: (Zaid is your

brother) and there is no action for the letter in it (79).

To explain Al-Ridha: The reporter of these letters among the Kufics is soaring by what they were rose at the beginning (80).

As for the Basrians, they went against the view of the Kufics, who argued for their opinion by saying: We are unanimously agreed that the original in these letters is not to make the noun accusative, but rather accusative because it resembles the verb, so it is a branch on it, and if it is a branch on it, it is weaker than it because the branch is never weaker than the original. It should not be used in the news in accordance with the analogy in the deduction of the branches from the assets (81). This is what Dr. Mustafa Jawad went to and added to him what he said: That one tool and that does two different works in one phrase, even if they fall under the general gender is the Bedouin (82).

A GENDER-EXILED (NO) NOUN

This is one of the issues in which Mustafa Jawad took two different opinions in two periods of his life. His first opinion was in accordance with the doctrine of the Basrians in their saying: The name (No) which denies gender is based on the conquest (83), and their argument in that is: that it is based on the conquest because the origin of your saying (No man is in the

house) is not from a man in the house, because it is the answer of the one who said: (Is there a man in the house?) So when I omitted (who) from the pronunciation and combined it with (No), it included the meaning of the letter, so it had to be built, but it was built on a movement because it had a state that enabled it before construction, and it was built on the conquest because it is the lightest of the movements (84) and so everything includes the meaning of the letter must have construction (85).

Thus, Dr. Mustafa Jawad said in an article published in 1928: (The building omits the nunation only, and the noun (No) is a waste of gender when it is built, it does not prevent the accusative sign from appearing on it) (86).

Sibawayh said: (No) you act in it afterward, so you set it up without intending it, and its accusation for what follows is like an accusation (that) for what comes after, and leaving the nunation for what you do is necessary because it is not similar to the rest of what is indicative of what is not a noun, which is the verb and what took its course, because it does not work except in Unknowing (87) you set it up without intending it, but that was because the news only provided answers to the question. If you say: (There is no man in the house),

you did not mean the man in particular, but you denied the house, young and old of this gender. This is the answer to your saying: Is there a man in the house? Because he asks about a little of this sex and a lot of it (88). As for the nunnation, it is because she made what she did and what she did with the status of one name, like fifteen (89).

This is what Dr. Mustafa Jawad went to in his first article to which we referred (90). However, he returned after that and agreed with the Kufics in their saying: The singular, indefinite noun negated with (No) is expressed in it (91), even if he did not explicitly refer to that. In his article published in 1950.

He said: And the deletion of the nunnation from the noun (No) is the disclaimer, i.e.: it negates the gender because its nunnation indicates the complete generality, and its deletion indicates the specific generality, and it is the same gender with respect to the gender and not with respect to another, so it is a specific negation, i.e. knowledge of the negation (92). What appears to be his speech is that he changed his first saying and called it (No exoneration), and this is the term the Kufics named it (93). As for his book (Al-Mabahith al-Lughahi), which was published in 1955 AD, he said: The Kufis' saying: The singular noun is the indefinite denial of (No). The denial of

gender is expressed with which it is the correct one (94).

Al-Ridha explained in the explanation of al-Kafia the disagreement in that, he said: And the hole in (No man) is at the glass and the seraph is Arabic, unlike al-Mubarrad, al-Akhfash and others. But the difference between them is not the beauty of Sibawayh's saying, and that is that he said and does not act after it, so you set it up without intending it. The first al-Mubarrad saying (to set it up without nunnation) is that it was erected first, but it was built after that, so the nunnation was deleted from it for building, as it was deleted in fifteen for building by agreement. Al-Zajjaj said: Rather what he means is that he is Arabised, but even though he is Arabised, a compound with a working one is inseparable from it. Just as ten of five are not separated, so the nunnation is deleted even though it is expressive due to its heaviness in its combination with a factor (95).

THE SECOND OBJECT OF A SUPPOSED

One of the issues in which Dr. Mustafa Jawad went to support the opinion of the Kufics: is that the second object of a supposed is based on the adverb, not that it is the object of a supposed (96) as a kind of indulgence and the inclusion of the

special in the general first, in an article published in 1950 (97).

He said: According to the saying of the Kufics, he is (afraid) in their saying: (They thought the man was afraid) in a state of the man, and this goes from the rules of grammar (the second object of a supposed) whose origin is a predicate of a subject (98).

He added: As for the second object of (I thought Zaid and her sisters), the Kufics said that (I thought Zaid standing) meaning (I thought Zaid in the state of standing), then on this it is (standing) accusative of the situation, and they combined the reporter of Kan and her sisters with the second object of a supposed I thought and her sisters and they protested (99).

In truth, the occurrence of the second object (I thought) is knowledge, especially if knowledge is a pronoun, which is the strongest evidence for the visuals of its imperfection (100), if we argue that a rumor could have occurred as a pronoun because (Kan) is specialized in that and that it is the mother of the door or because of its perversion, then we cannot invoke that for (thought) alone, because the actions of certainty and the actions of preponderance are all shared in that (101).

Therefore, Dr. Mustafa Jawad sees in choosing and supporting the opinion of the Kuficians: that the transgressive act, whatever it may be, is not permissible in the nature of existence and the realm of reality to erect only one real object, and the reason for that is that the event is one and does not occur except on one side, whether it is unified or subject. Parts, just as the subject transcends and its action is one, so the object is multiplied by it, and it is one in terms of the fact that the action is committed against it. The second object and the third object - and we do not mean here the expressive order - are not real objects, just like the case in accusative (102).

Dr. Mustafa Jawad added: The verbs to which the accusative accusative is attributed to two or three objects have origins that do not focus on the accusative but one object. And the transformation, and this requires that the interpretation precede the analysis, so it is (I thought Zaid was standing) in the original (I thought Zaid was standing) and its interpretation (I thought Zaid was standing) and he set up a single object contrary to what the Basrians went to, and this is his work in putting it, and when the sentence was analyzed and deleted from it (that) became (I thought Zaid was standing). Thus, we know that counting it as a condition is only permissible for

breadth and leniency, which goes to the fact that he and the news were two real situations, he should not lose sight of that the time of the situation should be compared to the time of the act or it's like if it was not before it, then the time of fear in the manner (Zaid came with fear) Comparing the time of Advent in fact, and comparing it does not mean that it precedes it, however, it is not permissible for the time of fear to be later than the time of Advent in any case, and this is not correct to be in: (Zaid was afraid) and (I thought Zaid was afraid). Indulgence is obligatory in counting them at once (103).

Then Dr. Mustafa Jawad went in his book (The Linguistic Investigations in Iraq), which was published in 1955 AD, to say:

The saying of the Kufis that the second object is a thought accusative to the present, not that it is an object of thought is the correct one (104) and therefore it was required in an article published in 1960 AD: The second object is to be considered because of her sisters' assumption of conditions like news that was and her sisters (105). Although he retained his previous opinion, which we referred to in choosing and supporting the opinion of the Kufis (106).

He said: We say that, even if we have a special opinion on the second object of Dukun and its sisters, then we do not

believe that there are two real objects in the language because it is impossible for the verb to occur on two different sides and its effect is two different effects at the same time (107).

This issue is one of the issues of disagreement between the Kufics and the Basrians.

The Kufics were of the view that the second participle of (I thought) is accusative... and the Basrians are of the view that it is accusative of the accusative (108).

Dr. Mustafa Jawad went to take the opinion of the Kufics as a matter of leniency because he does not believe that there are two real objects in the language due to the impossibility of the action taking place on two different sides and its effect on two different effects at the same time (109).

Most likely, it is Dr. Mustafa Jawad's opinion on this issue, and it was more appropriate to say: The Kufic saying that the second object of thought is an accusative accusative to the present, not that it is an object of thought that is (closest to the correct) not the (true in particular) (110).

Dr. Ibrahim al-Samarrai later went to this opinion, saying: "Thought, her brothers, and what takes place in its course require

one object. As for the noun erected after it, it is better for it to be a conditional (111).

CONCLUSION

I collected in it the (grammatical issues) that Dr. Mustafa Jawad addressed, and it was a grammatical issue, and I was able through studying all these issues that the line is the growth of his grammatical thinking, so if he agrees with the visuals in an issue that does not prevent him from changing his opinion in it after noting that the opinion of the Kufics is The truth is in itself, even if it does not refer to that development, as in its treatment (for a noun that is not gender-negative).

As for the other issues, it was given the exclusive opinion on issues such as:

1. Beginning with an unidentified: grammarians may begin with an unidentified if it occurs after the adverb, but Dr. Mustafa Jawad believes that the reason why it is permissible, to begin with a denunciation is that the predicate is an actual sentence.
2. Block the subject or the Vicar of the report obliterans block: He sees that the issue of blocking the subject or the subjunctive of the reporter is one of the grammatical tricks, because the description is one of the prerequisites of the reporter and one of the necessities of the reporter.

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3. Attributing the house to some of the Ta'is. See: Sharh al-Ta'ariz 1/157, and Sharh al-Ashmouni 1/280 and Sharh Ibn Aqil 1/195 for a man of Tai.
4. Ibn Aqeel 1/192 See: Explanation of the declaration 1/157.
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21. Yes 80.
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26. Fairness (Problem 119) and Asrar al-Arabiya 138.
27. Explanation of the joint 7/89.
28. Explanation of the joint 7/90.
29. The house has not been named, saying what she came back to from the sources. And all of it: Lord, and a star has shone, since it appeared
Your face hid its light from every sunrise
See: Explanation of the evidence of Al-Mughni, p. 292. Sharh Al-Ashmouni 1/305 and Sharh Ibn Aqeel 1/221.
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34. Explanation of the roots of gold, p. 182.
35. Al-Baqarah 221.
36. See: Sharh Al-Ashmouni 1/302.
37. Explanation of the roots of gold, p. 182.
38. The reference passed to this house.
39. See: Sharh Al-Ashmouni 1/305, Al-Mughni 2/471 and Sharh Ibn Aqeel 1/221.
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44. See: Al-Mughni 2/471.
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52. Say and don't say pg. 98.
53. The language of newspapers, p. 58.
54. Amali Al-Suhaili, p. 82
55. The House of Umayyah ibn Abi al-Salt and his chest: ((If you forgive, O God, you forgive a lot)).
See Treasury 2/295, and I did not find it in his Diwan, Beirut, and Ibn Hisham in Al-Mughni 1/224 attributed it to Abu Kharash Al-Hudhali.
56. Resurrection 31.
57. Country 11.
58. Paving the buildings in explaining the letters of meanings, p. 259.
59. See Amali Al-Suhaili, p. 82.
60. Resurrection 31.
61. Singer 1/243.
62. See Diwan Al-Rama's Poetry, p. 206, and Explanation of Evidence for Meaning, p. 210.

63. Singer 1/243.
64. Paving the buildings in explaining the letters of meanings, p. 258.
65. Women 40.
66. Prostration 17.
67. The meanings of the letters, p. 88.
68. Paving the buildings in explaining the letters of meanings, p. 313.
69. Customs 72.
70. Amma 31.
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72. Linguistic investigations, p. 9.
73. Equity 1/176.
74. See: Al-Insaaf 1/176 and Asrar Al-Arabiya 148.
75. Book 2/131.
76. Explanation of satisfaction on the cafe 2/246.
77. Al-Mawfi in the Kufic Grammar, p. 44.
78. Sharh Al-Ashmouni 1/535.
79. Explanation of the joint 1/102.
80. Explanation of satisfaction 2/346.
81. Equity 1/176.
82. See: Linguistic Investigations, p. 9.
83. Equity (issue 53) 1/366.
84. The previous source, 1/367. See: Asrar Al-Arabiya 246.
85. The meanings of the letters, p. 81.
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87. Book 2/274.
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89. Previous source.
90. See (The Grammarians and the Callers) Journal of the Language of the Arabs, Volume 9, vol.6, p. 661.
91. Fairness (issue 53) 1/366.
92. The Kufic Grammar and its Impact on Facilitating the Grammar of the Arabic Language - The New Teacher Journal, Vol. 13, p. 222.
93. It is called (no exoneration) without other letters of negation, and the right of no exculpation is to ratify the no negation was what it was, because everyone who acquitted him has denied something from him, but they singled her out for the worker, because the exculpation in it is more possible than in others because of its generality by quotation. See the explanation of the declaration 1/235.
- And Al-Farra said, in the Almighty's saying (there is no helper for them) - Muhammad 13.
- And if you have appointed (Al-Nasir) with Tabariyyah. See the meanings of the Qur'an 3/59. Fox said. In response to the words of the poet
- So how about a night in which there is no sleep and no moon for its shining light?
- (Make no ((Al-Tabriah))) meaning other than. fox boards seen 1/131.
94. Linguistic Investigations, p. 10.
95. Explanation of the sufficient 1/225.
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98. Previous source.
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103. The previous source, p. 220,221.

104. Linguistic Investigations p. 10.

105. Look at the means of advancement in the Arabic language (2) Al-Ustad magazine, volume 8, p. 152.

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107. Look at the linguistic investigations in Iraq, p. 10, and studies in the philosophy of grammar, p. 50, and the Kufic grammar and its impact on facilitating the rules of the Arabic language, Vol. 13, p. 220.

108. See: Insaf (issue 119).

109. See: Linguistic Investigations, p. 10, and Studies in the Philosophy of Grammar, p. 50. Kufic grammar and its impact on facilitating the rules of the Arabic language - Journal of the New Teacher Vol. 13, p. 221.

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