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# Preference for the Accusative Case in Names According to Abd al-Fattah al-Hamouz in His Book Grammatical Interpretation in the Holy Qur'an

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**Abstract**

The research reveals that the preference for elliptical exception in affirmative cases regarding the accusative names, as discussed by Abd al-Fattah al-Hamouz in his book *Grammatical Interpretation*, is of great significance. The importance of this study lies in the fact that the verb "ittakhaada is one of the transitive verbs that governs two objects when it implies "transformation" or "rendering"; otherwise, it governs only one object. Scholars have differed in defining the meaning of this verb, leading to divergent opinions on the determination of its object. The research problem centers on the preference for the object of the verb in the context of an implicit source constructed from "law" and its surrounding context, which serves as an accusative object. Here, "law" functions as a particle indicating that something occurs because another event occurs, with its answer omitted, implied by "yawwadd" and the object of "yawwadd" being omitted, meaning one of them wishes for eternal life. The study confirms the preference for the object of transitive verbs such as "zanna" and its sisters, and the omission of one of the two objects of the verb "ittakhadha" according to al-Hamouz. The research concludes that there is a preference for the circumstantial qualifier or the permissibility of the circumstantial qualifier appearing from the annexed to without any conditions.

**Keywords:** Preference, Accusative Names, Abd al-Fattah al-Hamouz, Grammatical Interpretation, Holy Qur'an

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## Introduction

After invoking blessings and peace upon the Messenger of creation, sent as a mercy to the worlds, Muhammad, upon him and his family and companions be the best prayers and the most perfect peace, the grammatical study of the Holy Qur'an is a great science, a noble goal, and a source of exalted status for anyone who draws from this wellspring. In this research, the scholar begins by citing the verse that al-Hamouz referenced in his book, then presents al-Hamouz's transmission of scholars' opinions on the matter. Subsequently, the researcher discusses the issue, mentioning the opinions of early scholars who permitted those views and those who followed them. Then, the researcher presents the preferred opinion according to al-Hamouz and the expression used by him to advocate that view. The researcher enumerates the scholars who endorsed the preferred opinion, those who followed them, as well as those who supported opposing views. The researcher also attributes the preferred opinion to its respective school, whether Basran or Kufan. After delving into the various scholarly perspectives on the issue, the researcher offers his

own opinion, supported by evidence, to avoid speaking without knowledge. The researcher either agrees with al-Hamouz's preference or leans towards a different preference, with each stance being backed by its respective evidence.

The First Issue: The Object

The implicit source derived from "law (لَوْ and its surrounding context serves as the direct object. Al-Hamouz supports this with the verse of the Almighty: "One of them wishes that he could be given a life of a thousand years, but it will not remove him from the punishment that he should be granted a long life[2]"

Al-Hamouz notes that there are three opinions regarding "law" (:لَوْ)

The first opinion: "It is a particle indicating that something occurs due to the occurrence of something else, with its response being omitted, implied by the word 'yawwadd' ( ,يَوَدُّ and the object of 'yawwadd' is also omitted, which means one of them wishes for eternal life[3]

."Scholars have diverged in their interpretation of the type of "law" in this verse, and this interpretation determines the estimation of the object of the verb "yawwadd" ( .يَوَدُّ The first opinion mentioned by al-Hamouz was not attributed to any particular scholar and was not specifically adopted by any of them, as this opinion falls within the recognized grammatical rules among the Basran grammarians, including Sibawayh. According to this view, "law" in this context is a particle of negation for the negation of something else, with its response omitted because the verb "yawwadd" indicates the omitted response, and the object is also omitted, as indicated by the phrase "law yu'ammar" ( .لَوْ يُعَمَّرُ)[4] Abu Hayyan estimated both the object and the response, stating: "The object of the wish is omitted, and it is estimated as: 'One of them wishes for eternal life.' The response of 'law' is omitted, and it is estimated as: 'If he were granted a life of a thousand years, he would be pleased with that[5].'" Thus, both the response of "law" and the object have been omitted, with one implying the other.

According to the majority of grammarians, based on established grammatical rules, "law" does not function as a particle of causality. They have determined that in contexts where "law" appears after verbs such as "wadda" (" ,وَدَّ yawwadd" ( ,يَوَدُّ and "yawwaddū" ( ,يَوَدُّوا or similar verbs, it serves as a particle of negation for the negation of something else, with its response omitted, and the object of the verb also omitted[6], in the same manner as in this context.

The second opinion, as mentioned by al-Hamouz, states: "It is a causative particle akin to 'an' ( ,أَنْ with the implicit source formed from it and its surrounding context serving as the object, meaning: 'One of them wishes for a life of a thousand years,' which is the opinion of the Kufans, Abu Ali al-Farisi, and Abu al-Baqa[7]."

Here, "law" ( (لَوْ functions as a causative particle, and along with the verb that follows it "yu'ammar" ( ,يُعَمَّرُ it serves as the object of the verb "yawwadd" ( ,يَوَدُّ meaning[8]: "to wish for a long life." This view is attributed to the Kufans, as well as Ibn Malik al-Tai. They diverged from the majority in considering "law" as a causative particle, but these scholars provided a criterion for identifying the causative "law" from other forms: the validity of substituting "an" ( ,أَنْ which governs the subjunctive mood, in its place[9]. If the meaning remains intact, then "law" is considered causative.

Al-Akbari supports the causative nature of "law" by stating: "Law here is in the sense of the subjunctive 'an', but it does not govern the subjunctive mood, and it is not the particle that negates something due to the negation of something else. This is evidenced by two factors: first, 'law' here requires a future tense, whereas the other type pertains to the past. Second, 'yawwadd' governs a single object and is not a verb that governs the subjunctive mood. Thus, 'law' must be understood in the sense of 'an', and it follows 'yawwadd' as in the verse: 'Would any of you wish that he had a garden[10]? ", which is common in the Qur'an and poetry[11]." Al-Akbari's words clearly indicate that "law" cannot be a conditional particle with a negation for the negation of something else, as it necessitates a past tense verb to follow, while the verb in this context is in the future tense. Additionally, the verb "yawwadd" requires a direct object, as it is a

transitive verb not governed by the subjunctive mood. This verb frequently follows the causative particle "an" in both the Qur'an and poetry, all of which confirms the causative nature of "law" in this context.

The third opinion posits that "law" ( (لَوْconveys the meaning of a wish or desire, requiring no response. Consequently, the phrase "law" and what follows it is in the accusative case as the direct object by way of quotation, as the verb "yawwadd" ( (يَوَدُّis treated as akin to a verb of speech. This is the view of Abu al-Qasim al-Zamakhshari[12].

According to this perspective, "law" ( (لَوْsignifies a wish and does not necessitate a response, a stance uniquely held by al-Zamakhshari, differing from preceding scholars. He states: "If you ask how 'law yu'ammar' ( (لَوْ يُعَمَّرُis connected to 'yawwadd ahaduhum' ( (يَوَدُّ أَحَدُهُمْ,I would say it is a quotation of their wish, and 'law' here means desire, even though the correct form would have been 'law a'ammar' ( (لَوْ أُعَمِّرُ,it remains in the third person due to the preceding clause 'yawwadd ahaduhum' ( (يَوَدُّ أَحَدُهُمْ,similar to the construction 'He swore by Allah that he would do it[13].'" Ibn Malik commented on al-Zamakhshari's view, stating that if "law" ( (لَوْresembles "layta" ( (لَيْتَin the sense of wishing, this is acceptable. However, if the intention is that "law" functions as a particle specifically for expressing wishes like "layta," this is incorrect, as it is not proper for a particle of desire to accompany a verb expressing desire in the same sentence[14].

Al-Hamouz referenced an opinion from the work attributed to al-Zajjaj, "I'rab al-Qur'an," which suggests that if "wadda" ( (وَدَّis a transitive verb and does not imply speech, and "law" ( (لَوْaccompanies it, then "law" is redundant, and "an" ( (أَنْas a causative particle is understood as omitted. However, Al-Hamouz rejected this opinion, considering the causative nature of "law" in this context evident enough to refute such a claim[15].

This opinion, which encompasses the use of "law" ( (لَوْafter the verb "wadda" ( (وَدَّin some places in the Qur'an[16], does not apply to this particular context because "law" here is a causative particle, and thus Al-Hamouz dismisses it.

Al-Hamouz makes two key judgments in this matter: first, he favors the opinion of the Kufans, Abu Ali al-Farisi, and al-Akbari, stating, "This is the apparent stance in this matter[17]," clearly indicating his preference for the view that "law" ( (لَوْis a causative particle, and its phrase is the direct object of the verb "yawwadd" ( .(يَوَدُّThe second judgment is his rejection of the opinion found in "I'rab al-Qur'an" attributed to al-Zajjaj, which considers "law" redundant in this context. Al-Hamouz states, "This is an unlikely view because the causative nature of 'law' refutes such a misconception[18]." This comment both dismisses and indirectly affirms the causative function of "law" in this matter[19].

Scholars who followed al-Zamakhshari's view that "law" ( (لَوْhere implies a wish and serves as the direct object by way of quotation include al-Razi, al-Baydawi, al-Nisaburi, Abu al-Fida, and Ibn Ashur[20].

The preferred opinion according to al-Hamouz is that of the Kufans, including al-Farra, as well as Abu Ali al-Farisi, Ibn al-Khatib al-Tabrizi, Abu al-Baqa al-Akbari, and Ibn Malik al-Tai. These scholars, predominantly following the Basran school of thought, make it more appropriate to attribute this opinion to both the Kufan and Basran schools rather than to a single one. Nevertheless, it is acknowledged that the Basran grammarians hold a differing view.

The researcher aligns with al-Hamouz in favoring the opinion of al-Farra, Abu Ali al-Farisi, and their adherents, considering it the most apparent and least strained interpretation. Their estimation of the implicit source formed from "law" ( (لَوْand what follows as the direct object of the verb "yawwadd" ( (يَوَدُّis clear, as the causative nature of "law" is evident, a point substantiated by al-Akbari. The meaning remains valid if "law" is replaced with the causative particle "an" ( .(أَنْIbn Hisham notes that the Basran grammarians' view involves unnecessary complexity[21]. This strengthens the validity of al-Hamouz's judgment in this matter.

**The Second Issue: Exception**

The Empty Exception in Affirmation

One of the examples presented by Al-Hamouz is the verse: "But Allah refuses except to perfect His light[22]..."

He noted that an empty exception does not occur in affirmative statements, as established by scholars. They interpreted the verse by suggesting that the omitted exception is implied, estimated as: "Allah refuses everything except the completion of His light[23]."

An empty exception usually appears in a negative context, where "except" must be preceded by a negation or something akin to it. If the statement is affirmative, the empty exception is not applicable[24]. Scholars have debated this verse because "except" appears in an incomplete sentence that is not preceded by a negation, leading to various interpretations[25]:

**First Interpretation:** The first aspect not mentioned by Hammuz here[26] is that (إِلَّا) was employed in the sentence with the verb (يَأْبَى), which carries a negatory implication. This opinion is attributed to Al-Farra, who stated: "(إِلَّا) is used because (أبيت) inherently possesses a negatory element, akin to saying: I did not do, and I will not do, as though it is equivalent to saying: No one went except Zaid[27]. Were it not for the negation either being explicit or implied within the verb, (إِلَّا) would not be permissible in this context, just as you would not say: I struck except your brother or No one left except your brother[28]..." Therefore, he permitted the inclusion of (إِلَّا) in the apparently affirmative sentence, provided that the verb contains an element of negation, making the exception an exhaustive one. However, Al-Zajjaj refuted this view, asserting: "Some grammarians claim that (يَأْبَى) carries a hint of negation, but negation and affirmation are not partial—they are absolute, manifesting with 'no,' 'not,' 'did not,' 'will not,' and 'is not,' all of which are unequivocal and cannot be considered affirmative in any form. If this notion of partial negation were valid, one could say: I disliked except your brother, yet there is no indication here of what is disliked or who is the object of dislike[29]. Therefore, (يَأْبَى) is similar to (يَكره), though the omission of the excepted element is more common in (يَأْبَى) than in (يَكره).

**Second Interpretation:** Al-Hamouz mentioned this view, which suggests that the exception is based on an implied omission. This opinion, held by Al-Zajaj[30] Abu Hayyan concurred with this view, stating: "The occurrence of (إِلَّا) after (يَأْبَى) implies an omitted exception, as it is an affirmative verb, and (إِلَّا) is not typically used with affirmative verbs[31]. For instance, one would not say: I disliked except Zaid. The implied exception in this context would be: And God refuses everything except that He completes it[32]." Thus, he also affirmed the invalidity of an exhaustive exception in affirmative contexts and inferred the omission of the exception

**Third Interpretation:** Al-Hamouz did not refer to this, but it suggests that the verb "refuses" derives from the concept of "refusal," which, in linguistic dictionaries, revolves around "denial[33]." Ali Ibn Suleiman, as cited by Al-Nahhas, stated that this is permissible because "refusal" is akin to negation[34] Abu Jaafar remarked: "This is a commendable opinion[35]." . This view was favored by Al-Akhfash the Younger, who considered refusal similar to negation, thereby justifying the use of "except" in an affirmative sentence, which would typically require a preceding negation. Al-Nahhas found this interpretation to be more favorable than others[36].

Al-Hamouz concluded that the verse also carries an implied negation in the verb "refuses[37]."

**The Fourth Perspective, Endorsed by the Majority**

This view holds that the verb carries the implication of negation. Scholars have interpreted the verb in various ways: some as "He did not wish," others as "He does not desire," and yet others as "He is not pleased." Despite the differences in their interpretations[38], they all concur that the verb conveys a sense of negation[39]. Thus, the exception here is considered empty, even though no explicit negation is present, and the statement is affirmative. Scholars like Al-Tusi[40] and Ibn 'Atiyyah have espoused this view. Ibn 'Atiyyah stated, "The phrase 'and Allah refuses' occasionally occurs after an affirmative statement with 'except' because it occupies the position of a negated verb, with the intended meaning being 'And Allah does not desire anything except to perfect His light[41].'" Therefore, Ibn 'Atiyyah's interpretation of the verb as negation validates the empty exception in this verse.

Al-Hamouz concludes by noting that Al-Suyuti mentioned some scholars who permitted the occurrence of an empty exception in affirmative statements[42].

**The Fifth Perspective**

This view diverges from the grammatical rule upheld by the majority of grammarians, which states that an empty exception occurs only in negated statements and is not valid in affirmative ones. According to this perspective, it is permissible for an empty exception to occur in an affirmative context. Ibn Al-Hajib allowed this in certain instances, with the condition that it conveys a meaning, as in "I read nothing except a day[43]." Similarly, Al-Suyuti remarked, "Some have permitted its occurrence in the affirmative as well, such as in 'Except for Zaid, no one stood,' 'I struck except for Zaid,' and 'I passed by except for Zaid.' However, the majority disallow it because it implies falsehood[44], as it would mean that the action applies to everyone except Zaid, which is not acceptable, unlike negation where it is permissible[45]." Al-Suyuti further noted that the majority of grammarians reject this view because it leads to falsehood, making the empty exception valid only in negated statements, not in affirmative ones[46]. He did not mention the names of the scholars who permitted an empty exception in affirmative statements, nor were they cited in the works of grammarians. Dr. Muhammad Abdul Khaliq Azeemah extensively discussed this matter but did not mention anyone other than Ibn Al-Hajib, who considered this permissible. Dr. Azeemah[47] criticized Ibn Al-Hajib's example as weak, noting that he did not cite any verses from the Qur'an that support an empty exception in an affirmative context. No evidence was found of anyone permitting this type of exception as an empty one in an affirmative statement devoid of negation.

Al-Hamouz leans towards the opinion mentioned by Al-Suyuti, which was attributed to some scholars who permitted an empty exception in an affirmative statement devoid of negation. Al-Hamouz states, "I am inclined to allow an empty exception in affirmative speech[48], drawing an analogy to what is found in the Qur'an." He then cited verses that, in his view, support the notion of an empty exception in affirmative speech, such as, "But most people refuse except disbelief[49]," and "Indeed, it is a burden except on those whom Allah has guided[50]..." Al-Hamouz interpreted the exception in this matter as an empty exception in an affirmative context without presuming negation[51], and he provided similar examples.

Al-Hamouz's prevailing opinion is that an empty exception can occur in an affirmative context, a view that Ibn Al-Hajib mentioned but ultimately favored the opinion of the majority. Al-Suyuti also mentioned it[52] but did not specify the scholars who supported this view.

The researcher, however, does not favor Al-Hamouz's conclusion for several reasons, including the consensus among scholars to prohibit an empty exception in affirmative speech without negation. Additionally, linguistic dictionaries define the term "refusal" as "rejection," which is akin to negation, as noted by Al-Akhfash Al-Saghir, Ali Ibn Suleiman. There is also consensus that the verb "refuses" implies negation. Moreover, no one has been found to permit the exception here as an empty one within an affirmative statement devoid of negation.

**Conclusion**

After delving into Al-Hamouz's grammatical preferences, the researcher has identified several key outcomes:

- Al-Hamouz tends to favor interpretations that are straightforward and free from excessive complexity.
- He does not adhere strictly to any particular school of thought; at times, he supports the Basran school, and at other times, he aligns with the Kufan school.
- Al-Hamouz agrees with a scholar's opinion even if it contradicts the views of prominent figures from both schools, such as Sibawayh and Al-Farra', because he prefers the evident, simple view that is devoid of estimations and interpretations.

- He favors interpretations where the words are explicit and clear over those that rely on implied meanings, as he perceives implicit meanings as somewhat contrived.

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**footnotes**

*(1)* Surah Al-Baqarah, Verse 96
(2) The Grammatical Interpretation in the Holy Quran 1/741

(3) See: Al-Bahr Al-Muhit 1/504
(4) Al-Bahr Al-Muhit 1/504

(5) See: Al-Burhan fi Uloom Al-Quran 4/374

(6) The Grammatical Interpretation in the Holy Quran 1/741

(7) See: Al-Tibyan fi I'rab Al-Quran 1/96

(8) See: Al-Jana Al-Dani 1/287-288, Tawdeeh Al-Maqasid 1/419
(9) Surah Al-Baqarah, Verse 266

(10) Al-Tibyan fi I'rab Al-Quran 1/96

(11) The Grammatical Interpretation in the Holy Quran 1/742
(12) Al-Kashshaf 1/168

(13) See: Mughni Al-Labib 1/352

(14) See: The Grammatical Interpretation in the Holy Quran 1/741-742

(15) See: I'rab Al-Quran by Al-Baqoli 2/438-439
(16) The Grammatical Interpretation in the Holy Quran 1/741

(17) The Grammatical Interpretation in the Holy Quran 1/742

(18) See: Al-Bahr Al-Muhit 1/504, Al-Durr Al-Masun 2/13

(19) See: Al-Kashshaf 1/168, Mafatih Al-Ghaib 8/255, Anwar Al-Tanzeel 1/95, Gharaib Al-Quran 1/340, Ruh Al-Bayan 1/186, Al-Tahrir wa Al-Tanweer 1/618
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(27) Ma'ani Al-Quran by Al-Farra 1/433
(28) Ma'ani Al-Quran wa I'rabuhu 2/444-445

(29) See: Ma'ani Al-Quran wa I'rabuhu 2/444-445

(30) "The Raised Pronoun Interpreted by What Follows It," Dr. Salman Abbas Abdul, Dr. Imad Alwan Hussain, Journal of the College of Islamic Sciences, University of Baghdad, Issue 36, Part 2, 2013, pp. 524-604
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(31) Al-Bahr Al-Muhit 5/405

(32 ) See: Jamhara Al-Lugha 3/1266

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(42 ) See: Sharh Al-Radhi li Kafiyah Ibn Al-Hajib 1/749-756

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(51 ) See: Sharh Al-Radhi li Kafiyah Ibn Al-Hajib 1/749, Hum'a Al-Hawame'a 2/251

(52 ) See: I'rab Al-Quran by Al-Nahhas 2/116