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The Grammatical Probability of the Accusative Nouns in Surat Maryam

Abstract

The word of God confuses all of his creation, because of what is distinguished by it, and because it is something unlike it, all scholars differed from the commentators and grammarians about it. I wanted to search in his dear book and in one of its honorable surahs, and because it was a surah that was neither long nor short, and the names mentioned in it were many, I chose (Surat Maryam - the Blessed).

The aim of the study is that many of its word structures differed in which scholars from grammarians, visual and Kufic interpreters, and the reasons for this is a difference in its facts and reading of its verses in the introduction, delay and omission, and variation in its grammatical functions and expansion in its meanings and the tribal fanaticism that affected its words and consequently on its expression. All of this generated different Arabic form, some of which could be interpreted as three. I took samples from this and that and detailed opinions and evidence. All of this proved that the basis of the grammatical difference in the plurality of Arabic possibilities is two axes, the most important of which is the meaning and the second is its relevance to the grammatical rule, as well as the many semantics of the words of the honorable verse.

Keywords: Arabic Probability, Accusative Nouns, Quranic Readings, Surat Maryam.

Introduction

The word "probability" appears in the dictionaries with several meanings. Ibn Manzur, T. 711 AH, said that probability is a language: "It is "carrying a thing by carrying a load and a lamb, then it is carried" meaning accepting a difficult situation and bearing its difficulty. As for the terminology, it is: ((If the conception of its two ends is not sufficient, but the mind hesitates in the relation between them, and by it is meant the mental possibility.

Probability is a feminine noun attributed to possibility and possibility. The term grammatical probability is a common term in linguists and grammarians. This is due to the difference and variance in the analysis of the elements of the text and the structure, whether they indicated the significance of each possibility or not, the semantic differences exist. Likewise, it is not possible to subject the grammatical rules to categorical and categorical.

This difference may be due to the grammatical or dialectical disagreement. The

authors of the Qur'anic parsing works did not declare the likely semantic evidence for these possibilities except rarely. As for the owners of interpretations, they differed, they were less degree in mentioning the grammatical possibility, they meant more than the mention of the grammatical possibility and even the one who expands on He mentioned it, his aim is to show the weakness of what is weak from it.

This possibility has many reasons, including the nature of the structure or deletion, the difference in the phonemic performance, the convergence of grammatical functions, the ambiguity in the meaning, the significance of the factor and what is done, doctrinal and jurisprudential differences, and other reasons.

The accusative comes after the nominative in order and has a mark that distinguishes it from the nominative nominative. Just as the damma was placed as the original mark of the nominative, the fatha was an original mark of the accusative and it is the lightest of the vowels in Arabic. The grammatical rulings established for this and these grammatical functions that agree

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in case and sign can be distinguished between them in the light of understanding the structural relations between the words of the sentence, and the reason for the grammatical possibility in the predicates may be by deletion, for example, we say (Dakhalt Al-Sham). So (Al-Sham) can be expressed as erected on the declension of the defiant and the appraisal (I entered in the Levant), or on the analogy with the object, or on the adverb as an anomaly (Ibn Aqil, 2010, 2, 176) and other reasons that call for the overlap of grammatical functions in accusative.

Aims of the Study

The study aims to identify the erected names that were mentioned in the honorable blessed verse (Surat Maryam), as well as the erected names that could bear more than one Arabic face. The research also aims to categorize what may be more than likely to be Arabic, and what is likely to have three to facilitate the researchers' steps to succeed.

Limits of the Study

The accusatives names mentioned in the verses from (Surat Maryam): ((2,4, 24, 10, 6,25, 46, 53, 27, 60, 61, 68, 72, 79, 82, 90, 95)).

Terms of the Study

Possibility: A feminine noun attributed to the possibility of a possibility is (noun) and its verb (possible) and its source is (to carry), and the term grammatical possibility is a common term in the phrases of linguists and grammarians. The predicate "meaning accepting a difficult situation and bearing its difficulty." (Ibn Manzur, 1984) As for idiomatically: "The conception of its two ends is not sufficient, but rather the mind hesitates in the relation between them, and is meant by the mental possibility." (Al-Jarjani, 2010).

Given names: They are nouns and verbs that have an accusative sign for a grammatical reason. The accusative sign of nouns is the apparent or estimated opening if it is a singular noun, a cracking plural, a Salem masculine plural, or attached to them. (Al-Ghalayini, 1900)

Quranic readings: The course of the article (Qāf, Ra'a, Hamzah) is on plural and gathering. Ibn Faris said, and from that village, it was called a village because the people gathered in it, and they say: I read the water in the headquarters: I gathered it.." (Al-Razi, 2007). The books of the applicants put a clear definition of it, and it is considered a science of how to perform the words of the Qur'an (Andalusi, 2018).

Surat Maryam: The nineteenth surah in the Qur'an is considered one of the Meccan surahs except for verse (58-71) and is located in the

sixteenth part and its number of verses is 98 verses. (Marwan, 2017).

Methodology of the Study

The researcher relied on the descriptive-analytical approach, which relied entirely on taking samples from the verses of Surat (Maryam) blessed, referring to the names mentioned in the probabilistic study, analyzed them through the opinions of grammarians and linguists and fixing it, and then choosing the right opinion and the best syntax, on which the majority of grammarians and linguists agreed.

Arabic probability of accusative nouns erected in (Surat Maryam).

First, what is Possible for both Sides

1. Between the Object and the Absolute Object

This was mentioned in the Almighty's saying: "Then she returned to her people, carrying him. They said 'in shock', "O Mary! You have certainly done a horrible thing!" [verse: 27]. they mentioned two possibilities in the syntax of (thing):

One of them: His expression is that it is the object of the worker with it (You have certainly done) and on this it is (You have certainly done) not to come, but rather they mean that she did something strange or great. And the other: that it is an established source, i.e. a kind of false coming, as if they were telling her that you came to us or to us with a kind of great coming while you were carrying a child in your arms, and they started accusing her of falsehood.

In the Almighty saying: "they never being denied any reward." (verse: 60).

They mentioned in the syntax (something) two possibilities. (Al-Halabi, 2014).

One of them: that it is a representative source for the absolute and appreciative object: (they do not wrongly oppress a little or a lot).

The other: its syntax as the object of it (they wronged), meaning that they (they neither diminish nor diminish anything from the reward of their deeds).

In the verse it is they who will be admitted into Paradise, never being denied any reward. (60), "They will be in" the Gardens of Eternity, promised in trust by the Most Compassionate to His servants. Surely His promise will be fulfilled. (61) [Verse 60-61]

They mentioned in the syntax of (Gardens of Eternity) two possibilities: (Al-Zamakhshari, 2006): One of them is its syntax as replacing part of Paradise in the verse before it because it includes it, and it is permissible for them to substitute it, because gardens and if they come as nothing, but it came described as (Eternity)

and means abode. Iqamah, which is knowledge of knowledge, and some of them said that it is a substitute for each of each, and this speech in it is a dispute between the grammarians in its extraction, either on the substitution of some of each or on the substitution of each of each and in that they had opinions. The godfather of (Gardens of Eternity) is either instead of each of each) or a kindness statement from Paradise, and the sentence between them (thr never being denied any reward.) is interrupted.

Al-Suyuti mentioned that (Gardens of Eternity) is a substitute for some part of Paradise, and its benefit is to determine that they are many gardens, not a single garden, and that this type of substitution comes for emphasis because not every substitution comes to clear the thumb from the substitution of it sometimes, but the allowance may sometimes come from it to emphasize the altered (Al-Suyuti 1974) and as for the other expression, it is the expression (Gardens of Eternity) accusative of praise or specialization, i.e. (I mean) or I want Gardens of Eternity (Al-Tabarsi, 1886).

In the Almighty saying: And We appointed for him—out of Our grace—his brother, Aaron, as a prophet. [verse: 53]

They expressed (his brother) in the accusative: for (wehbna), meaning that we made his brother a prophet and a minister to him to help him carry out his message to his people (Sayyid Tantawi 2015, 410). He removed the expected ambiguity in the mind of the listener from any of his brothers, and said (Aaron) to indicate the name of his brother, who would be with him as a minister or an assistant to him in carrying out his heavenly message. It is the case of prophet hood, meaning that he goes with him in the capacity or authority of a minister or a prophet who helps him in conveying his message for which he was sent. And this syntax is if it is (from) causal, i.e. (for the sake of our mercy), but if it is (from) consequential, then it will be the syntax of (his brother) instead of (our mercy), meaning that when God answered the prayer of Moses (peace be upon him) and granted him some of his mercy is his brother, Aaron, to be He is a minister who helps him in carrying out his message to his people, and on this he will be 'Arabization (Aaron) went around in a statement to show who of his brothers would be with him as a minister in his mission, so he came with (Aaron) (Khshari 2006:p.94).

Among them were those who saw that (his brother) is the object of (wehbna) and there is no synonymy between (from) and (some) and thus we cannot substitute our mercy (Al-Halabi, 2014) and because of the strength of each of the two meanings and their closeness to the mind, both were made The two syntaxes are possible from a syntactic point of view, but if we look closely at (from our mercy) an explanation, which was

estimated by Al-Zamakhshari that the meaning of the syntax is that for the sake of our mercy and our compassion towards Moses (peace be upon him) we bestowed upon him his brother, so it was said that Aaron was the greatest prophet of him. Musa (peace be upon him) (Al-Zamakhshari, 2006) and this meaning fits the syntax of (his brother) in a subject related to the verb, and its syntax is a subject better than its syntax instead of (from our mercy); Because if instead of it, it would be correct to dispense with (from our mercy) and it would be (and we gave him his brother), but God says that because of our mercy to him and our compassion on him, we gave him his brother Aaron as a prophet and in this sense he (brother) has a better effect with him than the first and the most merciful because God is merciful With His faithful servants, He gives them whatever they want.

In the Almighty saying: “Your Lord has provided a stream at your feet.” (verse 24).

Where they mentioned in (stream) two possibilities (Al-Halabi, 2014): either its syntax is as the first object and (beneath you) the adverbial semi-sentence related to the omitted and the second object of (has placed) and on this parsing the verb (to make) is in the sense of (bear) which transcends into two accusative, and the other: a genitive (stream) and the object and (under you) is a semi-related sentence, not with a first object, if the verb (make) means (to create) that transcends to a single object, and it was said in the meaning of (stream) that It may have two meanings, either that “stream” is what is meant by Jesus in this verse, and this meaning fits the second syntax which says that “made” means “created,” which takes a single object, which is “stream,” and the other meaning is that “stream” means the small river and this The meaning fits the first syntax, which says that (stream) is the first object, because (make) means (become), and we have seen that most of the commentators have differed in their direction of the meaning of (stream), but we found that some of them gave preference to the meaning that said that (stream) is found because it is the small river. In the verse after it (So eat and drink Sharbi) is the best evidence for the meaning of (stream) that it is the river or the small stream, because when God commanded Mary (peace be upon her) to shake the trunk of the date-palm tree so that she could obtain the fresh juice of the genie in order to help her strengthen her body after giving birth to Jesus (the meaning that corresponds to the expression (stream) on It is the object of the first, because here it means (become) and accordingly, this parsing can be preferred for the presence of a presumption (eat and drink). The commentators found in it an appropriate context for the context, unlike if it was (stream) in the sense of (Jesus), they

did not find in it an appropriate context (Al-Tabatabai, 2017)

In the Almighty saying: "This is a reminder of your Lord's mercy to His servant Zachariah," [verse: 2]

Where they mentioned in the syntax of (His servant) that it is possible that its syntax may be the object of it with (mercy), meaning that God had mercy on him and answered his supplication. (Al-Halabi, 2003) and some of them expressed (His servant) that it is established on the removal of the defiant and appreciation (for his servant), and the blame was dropped from (His servant) and it was set up (Al-Farahidi, 2009) and this means that God and peace be upon him (addressing the Prophet of God) And he mentions to him his mercy for his servant Zacharias.

As for (Zachariah), it is possible that it was expressed as a substitute for (His servant) or a sympathy statement from him and he came with it to clarify the identity of that servant, and he declared it to be Zakaria (upon him be peace) and thus he made it clear and removed the ambiguity about him. Zakaria) and here Abdo mentioned him specifically by mentioning his name Zakaria (Al-Halabi 2014).

2. Between the Object and the Object

In the Almighty saying: "so they will soon face the evil consequences" (verse: 59).

They mentioned that (Evil) is expressed as the object of (to meet) (Al-Safi 2017), meaning they meet destruction because of their unbelief. (2009).

It was said that (Evil) means a valley in Hell, and it was said that a well or a river in Hell or a mountain of zero that revolves in the middle of Hell (Al-Jazaery, 2008), and on this meaning is expressed (Evil) a source based on the spatial circumstance, i.e. the object of an adverb of place. Because Evil, whether it is a river, a valley, a mountain, or a well, all of these names pour into one crucible, which is their indication of the place, and it is reinforced by that verb (they will meet), because if the indication of (Evil) is on the place, then the verb (they will meet) does not mean to meet here. Rather, it indicates the rejection in a place (Ibn Faris, 2008) as in the Almighty's saying (And cast him into the absence of the pit) (Yusuf/10), meaning that they cast him in the darkness of the well. Accordingly, we see that (Evil) takes its grammatical function from its various connotations took once the effectual and the other the spatial circumstance.

3. Between the Subject and the Case

In the Almighty saying "(Then We will deliver those who were devout, leaving the wrongdoers there on their knees). (verse 72).

In Knees, they mentioned two possibilities (Hanbali, 1998):

One of them: to be in a state if the verb (Leave) in the sense of (Vacate them) and the meaning of that is that God saves the righteous and evacuates those who disbelieve in Hell bless all of them on their knees and here is a description of their state in which they will be

The other: its syntax as a second object if the verb "Leave" transcends to two object and came with the meaning "we leave and we help" i.e. we will leave them in Hell, barking on their knees. And this plurality in the syntax of (Knees) has both sides.

The Almighty's saying: "But no! Those 'gods' will deny their worship and turn against them" (verse 82).

They mentioned in (no) that it was read with the inclusion of the kaf and the tanween alif, i.e. (no) (Ibn Jinni, 1999). On this reading, it is expressed either by accusative to the situation, i.e. they will all disbelieve, and this assessment is for Abu Al-Baqa', but he excluded it and said about (by their worship) it is a source either added to its doer, i.e. the polytheists will disbelieve in their worship of idols, and it was said, rather it is a source added to its effect. The polytheists are them, that is, one of them will disavow the other and disbelieve in him, and it is possible in the syntax of "each" to denote the accusation with a predetermined act, i.e. they reject, deny or leave both, i.e. one will reject the other on the Day of Resurrection and they will be opposites among themselves after they were partners in the world in everything. (2009).

4. Between Adverb and Adjective

In the verse: "Zachariah said, "My Lord! Grant me a sign." He responded, "Your sign is that you will not 'be able to' speak to people for three nights, despite being healthy" [verse 10].

Where they mentioned in (Together) two possibilities: (Hanbali 1998).

One of them: his expression as the state of the doer (speak) that returns to Zakaria (peace be upon him), and the meaning is that he did not speak to people for three nights without muteness or illness, but rather that Zakaria (peace be upon him) did not utter the words came as a miracle because he can speak, but by God's command it was made for him A sign and proof of his miracle when he responded to his request for a righteous offspring, so he gave him proof of that, and he is not to talk to people when he is together and is safe from every disease, and he temporarily stopped speaking for three nights, but there is no objection to mentioning God Almighty during these three nights because God prevented you from speaking With people, not from glorifying God and remembrance of Him.

As for the other possibility, it is a syntax (sound) an adjective for the three nights, i.e., in the sense of complete, and here the epithet is used for the adverb (nights) and they said that the day is clearer than the night in the manifestation of the verse and the manifestation of the verse during the day is clearer than the night, but God has mentioned these three nights with their days in Surat Al Imran And that is in his saying: "My Lord said, make me a sign." He said, "Your sign is not to speak to people for three days." [verse: 41] (Al-Samarrai, 1886) and some of the two interpreters gave it the correct opinion (the case of the first interpreted it is correct). The other and the one who made them pronounce it an epithet, perhaps because it came after (three nights), so they considered (together) to mean consecutive, that is, three consecutive nights, and the adjective follows the description in everything. With his being healthy, sound in limbs and straight in character (Al-Tabari, 2006).

5. Between the Object and the Object

In the Almighty saying: "And mention in the Book 'O Prophet, the story of Mary when she withdrew from her family to a place in the east" (verse 16).

They mentioned in the syntax (place) two possibilities (Al-Baydawi, 1990).

The first: it can be denoted that it is based on the spatial circumstance, which is the apparent meaning and because of its ambiguity, which is the most appropriate for her situation, and the meaning is that she has moved away from her family in an eastern place.

In the Almighty saying: "when she withdrew from her family to a place in the east," (verse 16).

They mentioned in the etymology of (her people) that the object of it is assigned to (it) i.e. the singling out before the neighbor and the neighbor and that she came to her people (Tantawi 2010), but if we look at her people while she is carrying her child Jesus (peace be upon him) in her hands (peace be upon her) Knowledge, 1997, 8,8) and on this depiction, we can express (her people) focused on removing the (Khafid and Taqdeer) (she came to her people) because (to) a goal.

Secondly, it may have Three Aspects

In the saying of the Most High: "As for those who repent, believe, and do good, it is they who will be admitted into Paradise, never being denied any reward" (verse 60).

They mentioned that (Paradise) can be expressed as the object of (they enter) (Al-Akbari, 2009). We can express it as based on the spatial circumstance, i.e. the object of which is an adverb of place; Because Paradise is a

place for the righteous believers who desire the pleasures and desires of this world. The Qur'an has made it clear that Paradise is a place for the believers and a place for them, in Almighty God saying Paradise will certainly be 'their' home.' (An-Naza'at 41). Paradise in Surat Maryam is that it is erected on the removal of the khafid and appreciation: (they enter into Paradise) and (in) means being able in the place, which is a circumstance. It transcends the object because they likened the minor verb (entered and others enter) with transitive verbs, and some of them said that they actually transcend the object, and in this matter, a dispute mentioned by the grammarians resulted in a grammatical multiplicity in the articulation of these nouns (Ibn Aqil, 2010).

1. Between the Object of it and the Object with it and the Sympathetic

The saying of the Most High: "By your Lord 'O Prophet! We will surely gather them along with the devils, and then set them around Hell on their knees" [verse: 68].

They mentioned in the syntax of (and the devils) three possibilities: (Al-Safi, 2017):

The first: Its syntax is that it is the object of a deleted verb, and the appreciation: (And we will gather the devils) meaning, We will resurrect them on the Day of Resurrection, and the assembly will fall upon them as well.

The second: Its syntax is that it has an accusative object with it, and the waw is for the ma'yah, which also justified this idiom, which is the meaning of the verb, which included the meaning of the plural. Park on their knees).

The third: Its syntax is a noun with a distraction in "Let's gather them" and the object of "we will gather them."

Al-Zamakhshari favored the syntax of (and the devils) in the accusative with him, and he mentioned that the waw meaning (with) is more likely and the meaning is (that they will be gathered with their companions from the devils who seduced them, as each one of the infidels is paired with his devil in a chain (Al-Kafwi, 1998).

2. Between the Object in it and the Case and the Absolute Object

In the Almighty saying: If you do not desist, I will certainly stone you 'to death'. So be gone from me for a long time!" [Verse: 46].

Three possibilities (Al-Zamakhshari, 2006) are:

The first: The syntax of (a long time) is based on a temporal circumstance, because it originally meant a long time (Andalusian 2018). Taken from the two million, which are night and day, and this is what the public says. Whoever returns to linguistic lexicons will find that the

origin of (a long time) is the long, wide time and the like, and on this the meaning of (a long time) is based on the temporal circumstance.

The second: The commentators and some of the Arabizes mentioned that it is possible to express "a long time" as the case of the doer "and deserted me" who returns to Abraham (peace be upon him) and the meaning is "leave me or avoid me together so that my punishment does not fall on you."

The third: that it is an epithet from a deleted source (representing the absolute object) appreciating it (and deserted me completely), that is, he deserted me for a wide and prolonged desertion, like the lengthening of the extended time, and some of them said that (a long time). It can be expressed as an absolute object, because it seems from the syntax that full if it is an absolute object, it means that it is from the verb, but it is not from the word of the verb, and since full indicates a long time and abandonment is the opposite of connection and means distance for a period of time and distance from the thing. (Al-Matraz, 1979) and because of their closeness in terms of temporal significance, they expressed (a long time) an absolute object to leave me because it is an expression of its meaning (Ibn Manzur, 1984).

3. Between the Absolute Object and the Object and the Adjective

In the Almighty saying: "Not at all! We certainly record whatever he claims and will increase his punishment extensively" [verse: 79].

They mentioned that (No) was read with Al-Fath and Al-Tanween i.e. (Both), and this reading is attributed to Abu Nuhaik (1) and accordingly there are several possibilities in its parsing, including: that it is based on the source by an act of its utterance its appraisal is (No), i.e., they are tired of the truth, i.e., inability and interruption, and it is also possible that its expression is that it is the object of a predetermined action from the meaning of the utterance. In the verse, I think: Before the previous one, that is, they are impotent gods (Tantawi, 2015: p.400). It seems that the opinion that "No" is an epithet of "gods" may be somewhat unlikely; Because how is the adjective before the described and also precedes it by two verses, and there is much separation between them? It has been commented on this opinion that there is a view; Because when they also looked at this parsing, they found a dimension in it in terms of grammatical structure, so on this reading it is possible that the first and second opinion are better than the third, due to the proximity of their meaning to them and the correctness of the appropriate word for them.

4. Between Distinction, Absolute Object and Adverb

In the Almighty saying: 'and grey hair has spread across my head' [verse 4].

They mentioned three possibilities in the syntax of grey hair (Al-Halabi, 2014):

The first: Its expression is a distinction transmitted from the efficacy, because the original is (the and grey hair has spread across my head), and this is a beautiful metaphor, and it is one of the styles of Classical Arabic, where he likened the gray hairs to the streaks of fire in its whiteness, as if it were a torch that devoured everything that surrounded it with a glow that ignites the white that surrounds it. Attention, and that if a thing ignites, nothing remains of it but ashes. Then the ignition was removed from the metaphorical outlet, and since the head does not ignite, so the ignition is assigned to the source of the hair and the gray hairs are brought out to distinguish it. Zacharias did not say here my head, but rather he said (the head) because he is the speaker and he is the one who speaks, there is no need for him to speak To say my head because the conversation revolves around it, and it was said that this metaphor that was brought is from the metaphor of the sensible for the sensible, and the similarity between them is extroversion and diffusion.

The second: Al-Akhfash mentioned that (grey hair) can be synthesized as an absolute accusative object, because he made (the head lit up) to mean (the hair becoming grey) and the appreciation (the hair turned grey) and it is not like (full of water) (Al-Halabi, 2014). They mentioned about an-Nahas that he praised the saying of al-Akhfash and said about him that it is better than others because it is a source derived from the verb and gray hair is mixing black hair with white (Al-Akbari, 2009).

The third: The parsing (grey hair) is a real source in the location of the case and the appraisal is gray or grey and here the source is indefinite, so they interpreted it with the derivation in order to express it immediately and like this is permissible according to some grammarians if it is interpreted by a derivation because the case is in their interpretation of the source of the derivative and they must be dismissed. To the derivative so that they can express it immediately (Al-Farra'a, 2016)

Some commentators have preferred the expression "gray hair" over differentiation, because if gray hairs increase in the head, it is said to be ignited and its estimate (and the head has lit up from grey hair) (Al-Qurtubi, 1964). The commentators and rhetoricians praised it, and it was said that this syntax is the most famous and stronger than others.

5. Between the Object and the Distinction and the Case

The Almighty's saying: "And shake the trunk of this palm tree towards you, it will drop fresh, ripe dates upon you" [verse: 25].

They said in the accusative (fresh dates) several possibilities, including that it can express the object of the verb (shake) and appraisal (shake the trunk of the palm tree fresh dates and it will fall on you).

They mentioned that it is possible that its syntax means that it is an established distinction, and the factor in it is "falling off" i.e. falling on you from the fresh dates.

It was also possible in its syntax that it was a fixed state and appreciation (the fruit of the palm fell on you fresh dates). So, The it deleted the additive that is (fruit) and poured it fresh dates on the case, and some of them said that the date palm did not have a head and that everything that happened to Mary is by a miracle from God Almighty (Ibn Aqil, 2010). Shaking the palm, he told her that it would fall on it from the fresh dates that people collect for eating.

6. Between the Case and the Absolute Object and the Object for its Sake

The Almighty's saying: "by which the heavens are about to burst, the earth to split apart, and the mountains to crumble to pieces" [verse: 90].

They mentioned that (devastation) can be expressed as a source in the place of the situation, that is, the mountains wanted their condition to become destroyed and broken for hearing the claim of the invalidators that God has a son, so God forbid that he take a son, (Al-Halabi:).

They mentioned another aspect to it, which is its syntax as an absolute object of the verb (collapse) because (devastation) means severe destruction, as well as falling (Al-Tusi, 2017) and (Al-Khar) as mentioned by Ibn Faris (Kha and ra' are one root with a sound of confusion and fall) (Al-Fayrouz Abadi, 2017). Thus, the threat and the other have the same meaning, which is the fall and the demolition, and in this sense it is possible to express (devastation) an absolute object of the verb (collapse), and they mentioned in the expression (devastation) another possibility, which is the expression of the mountains for its object She calms down if she hears such false gossip (Al-Halabi, 2010).

The most important findings of the study are:

1. The syntactic variation in the structures of (Surat Maryam) is likely to be divided into two axes, the first of which is the meaning, and the second is its relevance to the grammatical rule.

2. For everyone who had an opinion on the syntax or interpretation of the verse, his guide is to derive its syntactic base.
3. The reason for the difference and multiplicity of expressions is the difference in the large number of possible connotations of the honorable verse.
4. If the grammatical functions participate in the morphological form in the original, the parsing differs as in the absolute object and the object for its sake, they both require the infinitive, for example in the Almighty's saying: "And the mountains fall down like this" (Maryam / 90), so (this) is likely to be an absolute object because (collapse) meaning (devastate) and it is possible that it will be built for him.

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