

Turning Points in Arabic Grammar: Abū ‘Uthmān al-Māzinī as a Case Study

Sahraoui Mohammed ^{1*}

¹ Department of Arabic Language and Literature, Faculty of Arts, Languages and Literatures,
University of Djillali Liabes (Algeria)
Email : sah.moh1986@gmail.com

Received : 23/08/2025 ; Accepted : 13/01/2026 ; Published : 16/03/2026

Abstract:

This study aims to outline a conceptual curve illustrating the emergence and development of Arabic grammar. It highlights a matter of great importance in grounding grammatical thought: identifying the turning points between one stage and another. Since the full scope of this idea exceeds the limits of this paper, the discussion is restricted to a significant turning point in Arabic grammar that separates two important phases: the phase of maturity and differentiation, and the phase of authorship and systematic composition. This will be examined through the scholarly figure of the grammarian Abū ‘Uthmān al-Māzinī.

The study also points to al-Māzinī’s distinctive perspective regarding Qur’ānic readings as well as some of his grammatical views scattered throughout well-known grammatical works.

Keywords: grammatical curve, stages of grammar, turning points, al-Māzinī.

Introduction

It is in the nature of things that they do not come into existence suddenly, nor do they appear unexpectedly; rather, they arise through successive stages that generally fall into three phases: a preparatory stage, followed by a stage of emergence or appearance, and finally a stage of maturity and productivity. The history of Arabic grammar has not deviated from this natural pattern. Yet these stages must necessarily be separated by boundaries that distinguish each stage from the one preceding it what we designate here by the term “turning points”.

This study sheds light on a prominent grammatical figure whose influence is evident in the history of Arabic grammar: Abū ‘Uthmān al-Māzinī (d. 249 AH), the Basran grammarian and author of al-Taṣrīf, a work considered a clear starting point for the separation of the linguistic sciences. For this reason, we regard him as a turning point between the stage of maturity and the stage of authorship and systematic composition. How, then, did Abū ‘Uthmān represent this important turning point in the history of Arabic grammar? And what are the most prominent features that distinguished his grammatical thinking? To address this problem, the following methodological outline has been adopted:

1. Phases in the Emergence of the Science of Grammar

First: The Phase of Establishment and Formation

This phase is purely Basran. The accounts concerned with the origins of grammar almost unanimously agree that Abū al-Aswad al-Du’alī (d. 69 AH) was the first to lay its foundations,

following instructions from the Rightly Guided Caliph ‘Alī ibn Abī Ṭālib may God be pleased with him. Abū al-Ṭayyib al-Lughawī (d. 351 AH) reports that:

“The first to outline grammatical study was Abū al-Aswad al-Du’alī, according to what Abū al-Faḍl Ja‘far ibn Muḥammad ibn Bābtawīyya related to us. He said: Abū Ishāq Ibrāhīm ibn Ḥumayd narrated to us, who reported from Abū Ḥātim al-Sijistānī, who was informed by Abū Bakr Muḥammad ibn Yaḥyā. He said: Muḥammad ibn Yazīd the grammarian told us, from Abū ‘Umar al-Jarmī, from al-Khalīl, who said: Abū al-Aswad derived this from the Commander of the Faithful ‘Alī may God be pleased with him after he heard linguistic error. ‘Alī said to him: ‘Devise for the people a system of markers,’ and he pointed to the nominative, accusative, and genitive.”¹

After mentioning the disagreement among scholars regarding who first established grammar, al-Sīrāfī stated:

“Some said it was Abū al-Aswad al-Du’alī, others said Naṣr ibn ‘Āṣim, while others said ‘Abd al-Raḥmān ibn Hurmuz; yet the majority hold that it was Abū al-Aswad al-Du’alī.”²

The first task undertaken by this scholar was the dotting of the Qur’ānic manuscript. At first glance this may appear to belong to phonetics; however, it is related to Arabic grammar in two respects. First, in its early stages grammar encompassed all linguistic sciences, including phonetics, so that any linguistic study could be called grammatical study. Second, the dots representing vowel movements correspond to the grammatical case endings upon which grammar relies to determine syntactic relations within context.

During this phase, other scholars also distinguished themselves in laying the foundations of this science. Among them was Maymūn al-Aqran (d. before 100 AH). Abū ‘Ubayda stated that:

“The first to establish Arabic grammar was Abū al-Aswad al-Du’alī, then Maymūn al-Aqran, then ‘Anbasa al-Fīl, then ‘Abd Allāh ibn Abī Ishāq al-Ḥaḍramī.”³

We also encounter among the prominent figures who became famous in the centers of grammatical and linguistic scholarship Naṣr ibn ‘Āṣim al-Laythī (d. 89 AH), who excelled in Qur’ānic recitation. When asked about the recitation of the verse:

[02-01: الإِخْلَاصُ] ﴿ قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ ﴾

he read it without tanwīn; Abū Ishāq al-Ḥaḍramī heard this recitation and continued reading it in that manner until his death.⁴

Second: The Phase of Emergence and Growth

This phase is both Basran and Kufan. It began with ‘Abd Allāh ibn Abī Ishāq al-Ḥaḍramī (d. 117 AH), about whom it was said that he was:

“The first to expand grammar, extend analogical reasoning, and elaborate its underlying causes.”⁵

In Marātib al-Naḥwiyyīn it is reported that he was:

“The most knowledgeable and the most rational among the people of Basra; he elaborated grammar, applied analogy to it, and discussed the hamza.”⁶

Among those who also contributed significantly to grammatical and linguistic study was Yaḥyā ibn Ya‘mar al-‘Āmirī (d. 129 AH). Evidence of his high standing in this field appears in his well-known account with al-Ḥajjāj ibn Yūsuf regarding linguistic error in Qur’ānic recitation, especially given that al-Ḥajjāj himself was an authority in recitation.⁷

Another distinguished scholar who flourished in the intellectual centers of the Islamic world was Abū ‘Amr ibn al-‘Alā’ (d. 154 AH). It is reported that he said:

“I began seeking knowledge before I was circumcised.”⁸

Al-Aṣma‘ī also mentioned that he heard him say about himself without arrogance or exaggeration that he had never seen anyone more knowledgeable than himself.

Third: The Phase of Maturity and Perfection

This phase is likewise shared between the Basran and Kufan traditions. It represents the true beginning of a linguistic system built upon scientific foundations. Its starting point was Yūnus ibn Ḥabīb (d. 182 AH), who held a scholarly circle in Basra attended by scholars, students of literature, and eloquent speakers.⁹

Another central figure was al-Khalīl ibn Aḥmad al-Farāhīdī (d. 170 AH), whose work marked the beginning of a new stage in the development of Arabic grammar. Both he and Yūnus were students of Abū ‘Amr ibn al-‘Alā’. However, despite the abundance of their knowledge, it was not compiled into a comprehensive written work that could serve as a primary reference in grammar.¹⁰

This task was accomplished by one of their students: Sībawayh (d. 180 AH). Through his remarkable genius and extensive familiarity with the insights of al-Khalīl ibn Aḥmad, he transformed those teaching circles and scholarly debates into a book al-Kitāb which scholars of language later referred to as the Qur’ān of grammar.¹¹

In it he gathered everything related to the study of language, including phonetics, morphology, and syntax. Thus the book recorded the achievements of al-Khalīl, and with it grammar reached completion and attained independence from the other linguistic sciences. At the beginning of the work, topics closely related to grammar are addressed, including the theory of the governing element. One can also observe the development of grammatical terminology in the book, where terms such as subject, predicate, objects, abrogating particles, transitivity, and intransitivity appear prominently within the analysis of the verbal sentence.¹²

Fourth: The Phase of Preference and Expansion in Authorship

After this stage began the period of authorship and the appearance of major compilations and commentaries. Among the most important of these works are the following:

Al-Taṣrīf by Abū ‘Uthmān al-Māzinī (d. 249 AH):

This work is regarded as a decisive point separating grammar in its comprehensive sense embracing all linguistic sciences from grammar in its more specialized sense, namely the study of the endings of words, that is, i‘rāb (inflection). Its primary purpose was pedagogical.¹³

Al-Muqtaḍab by Abū al-‘Abbās al-Mubarrad (d. 285 AH):

Many scholars consider this work the second most important source in Arabic grammar. Its author composed it toward the end of his life, after the opinions of earlier grammarians had matured in his intellectual outlook.¹⁴ One of its most notable features is its scientific methodology in simplifying the material. Al-Mubarrad condensed the chapter headings, which in Sībawayh’s al-Kitāb had been long and dense.¹⁵ This book also received several commentaries, though only the commentary of Sa‘īd al-Fāriqī (d. 391 AH) has reached us.¹⁶

Uṣūl al-Naḥw by Abū Bakr Ibn al-Sarrāj (d. 316 AH):

Although the title suggests a focus on grammatical principles, its content in general combines both grammatical and morphological discussions, except for what the author himself

mentions in the introduction concerning cause and the cause of the cause.¹⁷One of its most notable qualities is the careful organization of the issues presented by Sībawayh.¹⁸It also represents an important stage in the development of rational and logical grammatical causation.¹⁹

Al-Jumal by al-Zajjājī (d. 337 AH):

This work is among the writings that received remarkable scholarly attention through numerous commentaries. According to the author of *Al-Zajjājī wa-Manhajuhu fī al-Naḥw*, its commentaries alone reached twenty in the Maghrib.²⁰Some scholars even commented on it several times, such as Ibn ‘Aṣfūr al-Ishbīlī (d. 669 AH). The book is characterized by its orderly structure, clarity of arrangement, and its distance from obscurity, excessive causal explanations, and complex branching arguments.²¹

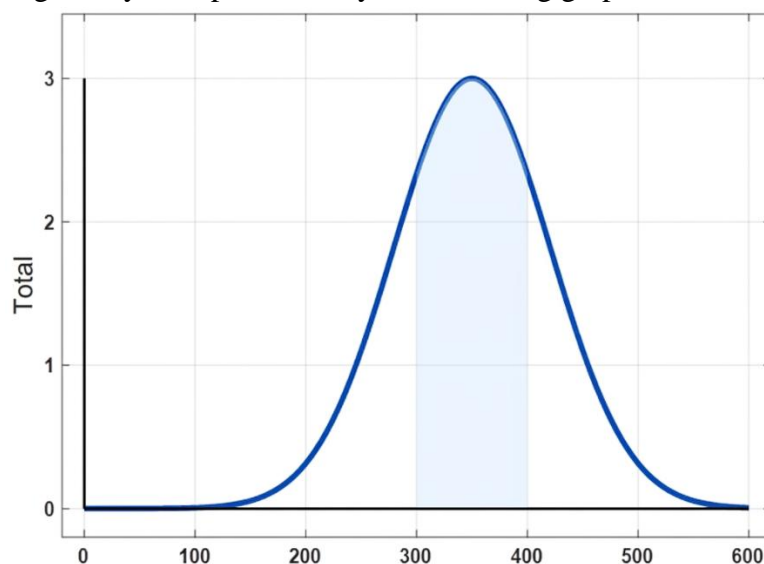
Al-Wāḍiḥ by al-Zubaydī (d. 379 AH):

This work was composed in a clear style far removed from complexity, resembling instructional texts. It is free from the abundance of causal explanations and grammatical disputes. Its author sought to establish the correct opinion, whether Basran or Kufan, which reflects his broad knowledge and strong retention of the views of earlier grammarians despite their differing schools, periods, and intellectual environments.

Al-Luma‘ fī al-‘Arabiyya by Ibn Jinnī (d. 392 AH):

This is among the most important works that attempted to make grammar easier for learners. Its refined style attracted wide attention, to the extent that many people occupied themselves with it and set aside *al-Jumal* of al-Zajjājī, which had long engaged them. Nevertheless, Ibn Jinnī did not gain fame through this work, as his book *Al-Khaṣā’is* overshadowed it in prominence.

Finally, these stages may be represented by the following graphical curve:



A graph showing the stages of the emergence and development of grammar

Analysis of the Graphical Curve

The curve represents the stages of the emergence and development of Arabic grammar across different historical periods. It is an approximate representation of these stages. The horizontal axis (X–X) represents chronological development, while the vertical axis (Y–Y) represents the development of grammatical thought.

The curve begins from a hypothetical zero point, corresponding to the period starting with Abū al-Aswad al-Du'alī and the narrative of the emergence of grammar up to Naṣr ibn 'Āṣim al-Laythī (d. 89 AH). This represents the first stage (the preparatory stage).

Then comes the first turning point, represented by 'Abd Allāh ibn Abī Ishāq al-Ḥaḍramī (d. 117 AH).

This marks the second stage (the stage of emergence), which begins from the turning point represented by Ibn Abī Ishāq al-Ḥaḍramī and continues until Abū 'Amr ibn al-'Alā' (d. 154 AH).

After that appears a second turning point, represented by Yūnus ibn Ḥabīb (d. 182 AH).

Then comes the third stage (the stage of maturity and differentiation), which includes Yūnus ibn Ḥabīb, al-Khalīl ibn Aḥmad al-Farāhīdī (d. 170 AH), and Sībawayh (d. 180 AH), all belonging to roughly the same scholarly generation.

A third turning point in the development of Arabic grammar is represented by Abū 'Uthmān al-Māzinī (d. 249 AH). This point is particularly significant in the history of grammar because it marks the beginning of systematic authorship, commentary, and analytical treatment of grammatical topics. Without this stage, it would have been difficult to understand works such as Sībawayh's al-Kitāb or the views of al-Khalīl and earlier grammarians.

The fourth stage (the stage of authorship) therefore extends from al-Māzinī toward the peak.

The peak represents the stage at which grammatical thought reached its highest level of sophistication, exemplified by Ibn Jinnī (d. 392 AH) and 'Abd al-Qāhir al-Jurjānī (d. 474 AH).

After analyzing this graphical representation of the emergence and development of grammar, it is useful to examine by way of clarification some of the distinctive views of Abū 'Uthmān al-Māzinī and the characteristics of his grammatical thinking. This may be illustrated through the following points:

2.His Stance Toward Qur'ānic Readings

Al-Māzinī was notably strict in his adherence to analogy. He rejected forms that did not conform to it, whether they appeared in Arabic usage or even in certain Qur'ānic readings.²²

For example, he rejected the recitation of Nāfi' of the word ma'a'ish with a hamza and considered it incorrect. He even accused Nāfi' of lacking sufficient knowledge of the Arabic language in the verse:

{وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ قَلِيلًا مَا تَشْكُرُونَ} [الأعراف: 10]

Al-Māzinī stated:

“As for the reading of those among the people of Medina who read ma'a'ish with a hamza, it is erroneous and should not be given attention. It was transmitted from Nāfi' ibn Abī Nu'aym, who did not possess adequate knowledge of Arabic. He also recited other expressions incorrectly in a similar manner. The Arabs themselves sometimes said maṣā'ib with a hamza, though that too is an error. It seems that they imagined muṣība to follow the pattern fa'īla, and therefore hamzated it in the plural just as they hamzated safīna into safā'in. In reality, muṣība follows the pattern muf'ila derived from aṣāba–yuṣību. Its original form was muṣwiba. The vowel of the wāw was transferred to the ṣād, which became kasra; and because it was followed

by a quiescent wāw, it was turned into a yā' due to the preceding kasra. Most Arabs say maṣāwib, which conforms to the analogical rule.”²³

At the same time, al-Māzinī occasionally cited irregular (shādh) readings in order to support his analogical grammatical views. For example, regarding the verse: [﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾: 01 الكافرون]

he argued that analogy would allow the form “قُلْ يَا أَيُّهَا الْكَافِرُونَ”, just as one might say yā Zayd al-zarīf. However, this opinion was later rejected and considered weak and irregular.²⁴

The book al-Taṣrīf itself contains numerous Qur'ānic examples, particularly in establishing rules of morphology and language. Had al-Māzinī devoted a separate work specifically to the Qur'ān and its sciences one that would clarify aspects of his methodology in Qur'ānic recitation that remain obscure to us it would have been even more beneficial.²⁵

3. His Grammatical Views

Determining al-Māzinī's grammatical methodology with clarity is extremely difficult, for several reasons, among them the following:²⁶

Most of the grammatical opinions attributed to him concern scattered and secondary issues, which do not sufficiently illuminate his overall methodological approach.

No grammatical work by him has been found that clearly reveals his method.

Those among his students who authored works in grammar rarely transmitted or explicitly cited his views.

Among his grammatical opinions, the following may be mentioned:

3.1 The Marks of Inflection

Al-Māzinī attempted to reduce the number of inflectional and structural markers mentioned by Sībawayh. According to what al-Sīrāfi transmitted, the marks of inflection in al-Māzinī's view are limited to the four well-known ones: fatha, ḍamma, kasra, and sukūn. If one of these four belongs to the category of building (binā'), it is sukūn. He even argued that conditional and result clauses are not in fact governed by the jussive but are rather “quiescent,” in accordance with the original state of verbs, which is quiescence.²⁷

He proposed this interpretation in order to support his theoretical distinction between origin and derivative.

By contrast, Sībawayh held that the endings of words

“proceed according to eight modes: accusative, genitive, nominative, and jussive; and fath, ḍamm, kasr, and pause.”²⁸

The last of these corresponds to what is known as sukūn.

Naturally, the first four are marks of inflection, whereas the second four are marks of building. However, Sībawayh did not clearly distinguish between them, which led al-Māzinī to criticize him. According to al-Sīrāfi, al-Māzinī considered Sībawayh mistaken when he said “eight modes,” arguing that the built forms have fixed final movements just as they have fixed initial movements. Movement (jary) applies only to something that occurs temporarily and then disappears, whereas what is built does not change from its built state. Therefore, Sībawayh, in al-Māzinī's view, should have said:

“four modes: nominative, accusative, genitive, and jussive, leaving aside the others.”²⁹

What led al-Māzinī to criticize Sībawayh in this manner despite being one of his supporters was his independent rational method in examining word structures and syntactic constructions:

“Whatever conforms to analogy is considered regular and consistent with the principles, whereas what contradicts it is to be abandoned unless supported by authentic linguistic evidence.”³⁰

He therefore restricted the system to four primary markers, since these alone represent the original principles in his view, while the movements associated with building do not constitute independent markers.

3.2 The Inflection of the Five Nouns

Grammarians differed regarding the inflectional markers of the so-called five nouns (abūka, akhūka, ḥamūka, fūka, and dhū). Their views may be summarized as follows:

First:

They are inflected in two positions: the vowel and the letter. This is the position of the Kufan grammarians.³¹

Second:

They are inflected in one position only, namely the vowel, but this vowel is realized on the wāw.³²

For example:

In the expression jā'a abūka (“your father came”), the original form is abuwuka. The ḍamma on the wāw became heavy, so it was omitted, resulting in abūka.

In ra'aytu abāka (“I saw your father”), the original form was abawaka. Since the wāw moved and the preceding vowel was faḥa, it was turned into an alif, producing abāka.

In marartu bi-abīka (“I passed by your father”), the original form was bi-abawika. The movement of the wāw followed the movement of the preceding bā', becoming bi-abawika, but the kasra on the wāw was considered heavy, so it was dropped. The wāw then became quiescent and turned into yā', resulting in abīka.³³

Third:

The view of al-Māzinī, which states that:

“The bā' in the word ab is the actual inflectional letter, while the wāw, alif, and yā' arise from the prolongation (or expansion) of the vowels.”³⁴

He supported this opinion by arguing that the bā' bears different vowel movements in the nominative, accusative, and genitive cases, just as inflectional movements occur on other letters. This indicates that the bā' itself is the inflectional element, and that the vowels upon it represent the true inflectional markers, whereas the wāw, alif, and yā' arise merely from vowel extension.

Al-Māzinī based this view on actual Arabic usage and supported it with a verse of poetry by Ibrāhīm ibn Harmā (d. 170 AH):

Allāhu ya'lamu annā fī talafuttinā

Yawma al-firāqī ilā ikh'wāninā ṣūru

Wa-annanī ḥīna yathnī al-hawā baṣarī

Min ḥaythumā salakū fa-anzūru³⁵

The intended form is anzuru (“I look.”)

According to al-Māzinī, therefore, the five nouns are inflected by vowels, while the letters arise from the prolongation of those vowels. Consequently, the vowels alone constitute the primary markers, and there are no independent markers beyond them.

This position also reveals the coherence of al-Māzinī's doctrine regarding inflectional markers. Furthermore, his analysis suggests that he implicitly accepted the biconsonantal nature of these nouns in Arabic, even though he did not explicitly state it. In his view, these nouns consist originally of two letters only, while the additional letters that appear are secondary elements introduced due to phonetic extension.

This opinion was not unique to al-Māzinī. A similar view appears in the work of Ibn Jinnī, in the chapter entitled "The Resemblance of Letters to Vowels and Vowels to Letters."³⁶ There he discusses the prolongation of vowels and cites the same poetic evidence used by al-Māzinī. He then remarks:

"Among the letters that have been treated like vowels are the alif, yā', and wāw when they function as inflectional markers in the six nouns such as akhūka and abūka."³⁷

3.3 The Question of the Pronoun

The issue of the pronoun in al-Māzinī's grammatical thought is among the most striking matters that attract the researcher's attention, for it truly reflects the man's complete intellectual independence even when his view departs from the consensus.

The Egyptian Committee for the Facilitation of Arabic Grammar adopted al-Māzinī's opinion,³⁸ according to which the four letters found in the imperfect and imperative verbs namely the alif in the dual, the wāw in the masculine plural, the yā' in the feminine singular (address), and the nūn in the feminine plural are merely markers, similar to the alif and wāw in adjectives such as ḍāribān and ḥasanūn. In his view, all of these are simply letters,³⁹ while the subject remains implicit.

At first glance, this view appears largely opposed to that of Sībawayh. However, upon closer examination, one notices that there is a point of agreement between them. Sībawayh maintained that these letters have two possible statuses:

They may function as nouns (pronouns) when preceded by an explicit noun, as in:
al-Zaydān qāmā ("the two Zayds stood") and
al-Zaydūn qāmū ("the Zayds stood.")

In this case, the alif in qāmā and the wāw in qāmū function as pronouns.

They may function as markers indicating that the action belongs to two or more persons, when no explicit noun precedes them.⁴⁰

On the basis of this interpretation, expressions belonging to the well-known dialectal pattern "Akalūnī al-barāghīth" ("the fleas bit me") can be accepted, as well as the poet's line:

Yalūmūnanī fī ishtirā' al-nakhīli
Ahlī, fa-kulluhum ya' dhilu⁴¹

Al-Māzinī's argument for his view is that the subject is an implicit pronoun, just as in the sentence Zaydun qāma. In qāma there exists a pronoun understood in intention but lacking an explicit marker. When the verb is dualized or pluralized, the pronoun likewise remains implicit, but a marker appears to indicate it.⁴²

Accordingly, the expression “Akalūnī al-barāghīth” cannot be considered anomalous or contrary to analogy. Rather, according to al-Māzinī’s doctrine, it represents a correct analogical structure.

Following this interpretation, the meaning of the Qur’ānic expression:

[رَبِّ ارْجِعُونِ] [المؤمنون: 99]

would be understood as “send me back, send me back, send me back”.

Likewise, in the famous line of poetry:

Qifā nabki min dhikrā ḥabībin wa-manzili

Bi-siqṭi al-liwā bayna al-dukhūli fa-ḥawmal⁴³

the phrase qifā would mean “stop, stop.” Thus, the addition of wāw in irji‘ūn serves as a marker indicating repetition of the expression, just as the alif in qifā signals a repetition of the imperative form.⁴⁴

4. Conclusion

From the foregoing discussion, several conclusions may be summarized as follows:

The term “turning point” is originally a mathematical concept referring to a change that occurs in a continuous curve, interrupting its progression either upward or downward.

Turning points in the curve of the development of Arabic grammar represent transitional stations between one stage and another. These stations possess characteristics that influence the subsequent stage either through advancement or stagnation; they therefore constitute a new starting point for the next phase.

Understanding the stages of grammar is essential for its students, since recognizing the scholarly efforts, opinions, and debates that occurred within those stages helps explain many of the deeper aspects of this noble science, both in terms of its rules and its evidential bases.

As for the grammatical views of Abū ‘Uthmān al-Māzinī, most of them incline toward simplification. He generally avoided imposing on language the kinds of elaborate interpretations and digressions that appear, for example, in Sībawayh’s treatment of the marks of inflection.

The Noble Qur’ān according to the recitation of Ḥafṣ from ‘Āṣim.

References

- Rashid ‘Abd al-Rahman al-‘Ubaydī, Abū ‘Uthmān al-Māzinī and His Approaches in Morphology and Grammar, Salman al-A‘zamī Press, Baghdad, n.d., 1969.
- al-Sīrāfi, Akhbār al-Nuḥawwīn al-Baṣriyyīn, edited by Ṭāhā al-Zīnī and Muḥammad ‘Abd al-Mun‘im Khafājī, al-Bābī al-Ḥalabī Press, Cairo, 1st ed., 1955.
- ‘Alī Abū al-Makārim, Foundations of Grammatical Thought among the Arabs, University of Libya Publications, Libya, n.d., 1973.
- Abū al-Baqā’ al-‘Ukbarī, Imlā’ Mā Mannahu al-Raḥmān, Muṣṭafā al-Bābī Press, n.d., 1380 AH.
- Abū al-Barakāt ibn al-Anbārī, Al-Inṣāf fī Masā’il al-Khilāf bayna al-Baṣriyyīn wa al-Kūfiyyīn, edited by Jawda Mabruk and Ramaḍān ‘Abd al-Tawwāb, al-Khānjī Library, Cairo, 1st ed., 2002.
- Ibn Jinnī, al-Khaṣā’iṣ, edited by ‘Alī Muḥammad al-Najjār, al-Maktaba al-‘Ilmiyya, Egypt, n.d.

- Ibn Ḥazm al-Andalusī, *Rasā'il Ibn Ḥazm*, edited by Iḥsān 'Abbās, Beirut, Lebanon, n.d.
- 'Abd al-Ḥusayn al-Mubārak, *al-Zajjājī and His Approach to Grammar*, University of Basra Press, n.d., 1982.
- Ibn Jinnī, *Sirr Ṣinā'at al-I'rāb*, edited by Ḥasan al-Hindāwī, Dār al-Qalam, Damascus, Syria, 2nd ed., 1993.
- Abū 'Abd Allāh al-Zawzanī, *Sharḥ al-Mu'allaqāt al-Sab'*, edited by the Committee of Dār al-Ālamiyya, Dār al-Ālamiyya, n.d., 1993.
- Ibn Ya'īsh, *Sharḥ al-Mufaṣṣal*, edited by a group from Al-Azhar, Egypt, n.d.
- Abū Sa'īd al-Sīrāfī, *Sharḥ Kitāb Sībawayh*, edited by Aḥmad Ḥasan Mahdālī and 'Alī Sayyid 'Alī, Dār al-Kutub al-'Ilmiyya, Beirut, Lebanon, 1st ed., 2008.
- Abū Bakr al-Zubaydī, *Ṭabaqāt al-Nuḥawwīn wa al-Luḡawīyyīn*, edited by Abū al-Faḍl Ibrāhīm, Dār al-Ma'ārif, Egypt, n.d.
- Abū Bakr al-Sarrāj, *Kitāb al-Uṣūl fī al-Nuḥw*, edited by 'Abd al-Ḥusayn Alftalī, Najaf, n.d., 1973.
- Sībawayh, al-Kitāb*, edited by 'Abd al-Salām Muḥammad Hārūn, al-Khānjī Library, Cairo, 3rd ed., 1988.
- Khadīja al-Ḥadīthī, *The Grammatical Schools*, Dār al-Amal, Irbid, Jordan, 3rd ed., 2001.
- Shawqī Ḍayf, *The Grammatical Schools*, Dār al-Ma'ārif, Egypt, 6th ed., n.d.
- Abū al-Ṭayyib al-Luḡhawī, *Marātib al-Nuḥawwīn*, edited by Muḥammad Abū al-Faḍl Ibrāhīm, Cairo, 2nd ed., 1974.
- Yāqūt al-Ḥamawī, *Mu'jam al-Udabā'*, edited by Iḥsān 'Abbās, Dār al-Gharb al-Islāmī, Beirut, Lebanon, 1st ed., 1993.
- Al-Mubarrad, *al-Muqtaṣab*, edited by 'Abd al-Khālīq 'Aẓīmah, 'Ālam al-Kutub, Beirut, n.d.
- Ibn Jinnī, *al-Munṣif*, edited by Ibrāhīm Muṣṭafā and 'Abd Allāh Amīn, Department for Reviving the Old Heritage, 1st ed., 1954.
- Ibn al-Anbārī, *Nuzhat al-Albā' fī Ṭabaqāt al-Udabā'*, edited by al-Samarrā'ī, al-Andalus Library, Baghdad, n.d., 1970.
- Jalāl al-Dīn al-Suyūṭī, *Hama' al-Hawāmi' fī Sharḥ Jam' al-Jawāmi'*, edited by Aḥmad Shams al-Dīn, Dār al-Kutub al-'Ilmiyya, Beirut, Lebanon, 1st ed., 1998.
- Ar.m.wikipedia.org

Notes and References

Inflection point: A point on a curve at which the curvature changes sign; that is, the curve changes from convex upwards (positive curvature) to convex downwards (negative curvature), or vice versa. Ar.m.wikipedia.org/02-11-2023/14:18

¹ Abū al-Ṭayyib al-Luḡhawī, *Marātib al-Nuḥawwīn*, edited by Muḥammad Abū al-Faḍl Ibrāhīm, Cairo, 2nd ed., 1974, p. 24.

² al-Sīrāfī, *Akhbār al-Nuḥawwīn al-Baṣriyyīn*, edited by Ṭāhā al-Zīnī and Muḥammad 'Abd al-Mun'im Khafājī, al-Bābī al-Ḥalabī Press, Cairo, 1st ed., 1955, p. 10.

³ Abū Bakr al-Zubaydī, *Ṭabaqāt al-Nuḥawwīn wa al-Luḡawīyyīn*, edited by Abū al-Faḍl Ibrāhīm, Dār al-Ma'ārif, Egypt, n.d., p. 27.

⁴ Yāqūt al-Ḥamawī, *Mu'jam al-Udabā'*, edited by Iḥsān 'Abbās, Dār al-Gharb al-Islāmī, Beirut, Lebanon, 1st ed., 1993, vol. 6, p. 2738.

⁵ *Ibid.*, p. 31.

- ⁶ Abū al-Ṭayyib al-Lughawī, *Marātib al-Nuḥawwīn*, p. 31.
- ⁷ See al-Sīrāfī, *Akhbār al-Nuḥawwīn al-Baṣriyyīn*, p. 17.
- ⁸ Abū Bakr al-Zubaydī, *Ṭabaqāt al-Nuḥawwīn wa al-Luḡawiyyīn*, p. 37.
- ⁹ See al-Sīrāfī, *Akhbār al-Nuḥawwīn al-Baṣriyyīn*, p. 27.
- ¹⁰ Shawqī Ḍayf, *Al-Madāris al-Nuḥwiyya*, *Dār al-Ma‘ārif*, Egypt, 6th ed., n.d., p. 34.
- ¹¹ Khadīja al-Ḥadīthī, *Al-Madāris al-Nuḥwiyya*, *Dār al-Amal*, Irbid, Jordan, 3rd ed., 2001, p. 81.
- ¹² Shawqī Ḍayf, *Al-Madāris al-Nuḥwiyya*, p. 34.
- ¹³ *Ibid.*, p. 103.
- ¹⁴ Al-Mubarrad, *al-Muqtaṣab*, edited by ‘Abd al-Khāliq ‘Azīmah, ‘Ālam al-Kutub, Beirut, n.d., vol. 1, p. 66.
- ¹⁵ *Ibid.*, vol. 1, p. 88.
- ¹⁶ *Ibid.*, vol. 1, p. 83.
- ¹⁷ Abū Bakr al-Sarrāj, *Kitāb al-Uṣūl fī al-Nuḥw*, edited by ‘Abd al-Ḥusayn Alftālī, Najaf, n.d., 1973, vol. 1, p. 38.
- ¹⁸ Ibn al-Anbārī, *Nuzhat al-Albā’ fī Ṭabaqāt al-Udabā’*, edited by al-Samarrā’ī, al-Andalus Library, Baghdad, n.d., 1970, p. 186.
- ¹⁹ ‘Alī Abū al-Makārim, *Foundations of Grammatical Thought among the Arabs*, University of Libya Publications, Libya, n.d., 1973, vol. 1, p. 22.
- ²⁰ ‘Abd al-Ḥusayn al-Mubārak, *al-Zajjājī wa Midhābuhu fī al-Nuḥw*, University of Basra Press, n.d., 1982, p. 50.
- ²¹ Ibn Ḥazm, *Rasā’il Ibn Ḥazm al-Andalusī*, edited by Iḥsān ‘Abbās, Beirut, Lebanon, n.d., vol. 3, p. 164.
- ²² Shawqī Ḍayf, *Al-Madāris al-Nuḥwiyya*, p. 119.
- ²³ Ibn Jinnī, *al-Munṣif*, edited by Ibrāhīm Muṣṭafā and ‘Abd Allāh Amīn, Department for Reviving the Old Heritage, 1st ed., 1954, vol. 1, pp. 307–308.
- ²⁴ Abū al-Baqā’ al-‘Ukbarī, *Imlā’ Mā Mannahu al-Raḥmān*, edited by Muṣṭafā al-Bābī, n.d., 1380 AH, vol. 1, p. 23.
- ²⁵ Rashid ‘Abd al-Raḥmān al-‘Ubaydī, *Abū ‘Uthmān al-Māzinī wa Midhābuhu fī al-Ṣarf wa al-Nuḥw*, Salman al-A‘zamī Press, Baghdad, n.d., 1969, p. 245.
- ²⁶ *Ibid.*, p. 184.
- ²⁷ Abū Sa‘īd al-Sīrāfī, *Sharḥ Kitāb Sībawayh*, edited by Aḥmad Ḥasan Maḥdālī and ‘Alī Sayyid ‘Alī, *Dār al-Kutub al-‘Ilmiyya*, Beirut, Lebanon, 1st ed., 2008, vol. 1, p. 39.
- ²⁸ *Sībawayh*, *al-Kitāb*, edited by ‘Abd al-Salām Muḥammad Hārūn, al-Khānjī Library, Cairo, 3rd ed., 1988, vol. 1, p. 13.
- ²⁹ Abū Sa‘īd al-Sīrāfī, *Sharḥ Kitāb Sībawayh*, vol. 1, p. 21.
- ³⁰ Rashid ‘Abd al-Raḥmān al-‘Ubaydī, *Abū ‘Uthmān al-Māzinī wa Midhābuhu fī al-Ṣarf wa al-Nuḥw*, p. 159.
- ³¹ Abū al-Barakāt ibn al-Anbārī, *Al-Inṣāf fī Masā’il al-Khilāf bayna al-Baṣriyyīn wa al-Kūfiyyīn*, edited by Jawda Mabruk and Ramaḍān ‘Abd al-Tawwāb, al-Khānjī Library, Cairo, 1st ed., 2002, p. 13.
- ³² *Ibid.*, p. 14.
- ³³ Jalāl al-Dīn al-Suyūṭī, *Hama’ al-Hawāmi’ fī Sharḥ Jam’ al-Jawāmi’*, edited by Aḥmad Shams al-Dīn, *Dār al-Kutub al-‘Ilmiyya*, Beirut, Lebanon, 1st ed., 1998, vol. 1, p. 126.
- ³⁴ *Ibid.*, p. 14.
- ³⁵ Ibn Jinnī, *Sirr Ṣinā’at al-I‘rāb*, edited by Ḥasan al-Hindāwī, *Dār al-Qalam*, Damascus, Syria, 2nd ed., 1993, vol. 1, p. 26.

³⁶ Ibn Jinnī, al-Khaṣā'is, edited by 'Alī Muḥammad al-Najjār, al-Maktaba al-'Ilmiyya, Egypt, n.d., vol. 2, p. 315.

³⁷ Ibid., vol. 2, p. 316.

³⁸ Rashid 'Abd al-Raḥmān al-'Ubaydī, Abū 'Uthmān al-Māzinī wa Midhābuhu fī al-Ṣarf wa al-Nuḥw, p. 202.

³⁹ Abū Sa'īd al-Sīrāfī, Sharḥ Kitāb Sībawayh, vol. 1, p. 150.

⁴⁰ Abū Sa'īd al-Sīrāfī, Sharḥ Kitāb Sībawayh, vol. 1, p. 149.

⁴¹ Anonymous poet.

⁴² Ibn Ya'īsh, Sharḥ al-Mufaṣṣal, edited by a group from Al-Azhar, Egypt, n.d., vol. 3, p. 88.

⁴³ Abū 'Abd Allāh al-Zawzanī, Sharḥ al-Mu'allaqāt al-Sab', edited by Committee of Dār al-'Ālamiyya, Dār al-'Ālamiyya, n.d., 1993, p. 13.

⁴⁴ Ibid., p. 13.