

**USAGE AND TRANSFORMATIONAL VARIATIONS IN IBN HILAL AL-  
HALABI (DIED IN 933) IN, KTABH ALESBAH 'ELA MRAH ALARWAH:  
A MORPHOLOGICAL STUDY**

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**Summary:**

This research, Usage and transformational variations in Ibn Hilal Al - Halabi in ktabh alesbah 'ela mrah alarwah ,is presented by Salah Ali Jassam Muhammad Al-Issawi .It aims to study two types of variations: usage and transformative in prominent scholars of the ninth century AH, providing a statement about his method of reasoning and the importance of reasoning for him in explanation of rules and morphological issues .The research falls into in two sections with a forward, an introduction, and a conclusion including the most important results. Each section has a preface. The first section talks about the usage variations according to Ibn Hilal. The second section deals about transformational variations, their concept and their varieties according to Ibn Hilal. The conclusion includes the findings of this research.

**Introduction:**

Praise be to Allah , the Almighty, the lord of the worlds , peace and blessings on the last of the prophets , his family and companions, and those who his holy message as long as heaven and earth can endure;

Allah, be pleased, granted Arabic a rank of eternity and honor. Arabic has this sublime rank being the language Quran [We have sent it down as an Arabic Qur'an] [Yusuf, 2]. The Noble Quran is close Arabic. Some of the holiness of the Quran letter ized Arabic. The early grammarians viewed this connection with respect and reverence. It was necessary for our scholars, thinkers and authors to honor this language by the outcome of their minds and pens.They dealt with the study of Arabic and structures, and they set the rules and defined the

provisions .They were not satisfied with that, but they worked on the interpretation of those rules. Therefore, the variations appeared, and scholars considered them.

The explanation constitutes an important pillar of scientific research in various types of sciences, manifestation of the samples the grammarians established and it relied upon by in delivering the judgments and consolidating the grammar. Therefore, it is imperative to explore this matter in depths, as a step to honor our mother tongue. The present research is an attempt to gather Morphological variations as much as available to identify their categories and Ibn Hilal's reasoning methodology.

Like all other Arab scholars reasoning, Ibn Hilal took a great care to grammatical variations. He produced many explanations. He hardly passed a grammatical [problem without explaining in details. His only book was filled with variations. Ibn Hilal cited the morphological variations of issues that he dealt with in his book. He was not after the explanation terminology only sine it came in an accidental form .To clarify, the grammatical issues run smoothly: variations came in sequence without the disorder or complexity. It should be noted that Ibn Hilal derived most of variations from scholars who preceded him.

The variations that Ibn Hilal covered the Morphological lessons had a level of importance in the reasoning and interpretation as a means of educational tools for studying morphological issues. Ibn Hilal dealt with these matters within the dialectical framework because variations were not his primary goal .The multiplicity of morphological issues varied and revolved around in the books of morphological reasoning. Algeles alnahawi mentioned these issues in his book “thimar al-sina'a”. He stated that the known issues are twenty-four types (1). Ibn Hilal added other variations. The research deals with usage and the transformative variations.

### **Section one: usage variations**

Usage irregularities are those variations explained by the Arabs grammatical usage. They are among the most assertive linguistic variations because it is not based on presupposition and imagination. However, it tends to explain the direct usage that the speakers are accustomed to such as the easiness of pronunciation (<sup>2</sup>).These variations are related to the way the Arabs pronounce the words and combinations .Among the most prominent of these variations according to Ibn Hilal are:

#### **1. Difficulty of pronunciation**

This irregularity is one the widely used variations linguistic books , especially morphology books. It is one of the variations, which the Arabs took into consideration in their speech. It means that The Arabs find some words or a point of vowel annoying to utter (<sup>3</sup>). The goal is to achieve smooth speech and to keep away uneasy points of articulation .Arabic seeks the utmost ease of both grammar and pronunciation. The implication of this process of mitigation since easy grammar and uncomplicated pronunciation aim to find smoothness in speech. Dr. Khadija Al-Hadithi confirms this notion saying “This irregularity, by outcome, is in the prime of

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<sup>1</sup> See: thmar alsna'eh fy 'elm al'erbyh: l 35, walaqtrah fy aswl alnhw:98

<sup>2</sup> See: alt'elyl allghwy fy ktab sybwyh: 247

<sup>3</sup> See: alshahd waswl alnhw:373

mildness or levity <sup>(4)</sup>. The most linguists, like Sibawayh points out this variation. Sibawayh mentioned in many places his book examples about the awkwardness of two resembling letters meeting in one place “mitigation means that the verb ends with two letters of similar place such as [riddto= gave back] and [atma’annanto=I feel calm]. If the last letter has a vowel point, Arabs unanimously agree on assimilation. Alkhalil claimed its correctness because when the two letters were in one place, Arabs/speakers have to raise their tongues from a position and then move their tongues back to the place of the other letter. The uneasy pronunciation led them to want to raise their tongues once only like saying [radi][h[ijtra’a] <sup>(5)</sup>.

Almubarid explained he variations of the uneasy pronunciation. It is discomfoting to have damma (the vowel sound of u) and kasrah (the vowel sound of i) like Gholami. He stated "the letter ya, with kasrah before the preceding letter, (the vowel sound of i) cannot be added the uneasy pronunciation of it <sup>(6)</sup>. Ibn al-Sarraj mentioned, inn Alusool, a couple of hamzas (the charverb er designating the glottal stop) cannot be combined in one place e.g. (أَأَكْرَمُ). The analogy is to say in tense يُؤَكْرِمُ like (يُدْخِرُج). Therefore, the discomfoting pronunciation leads to the removal of combined Hamzas <sup>(7)</sup>.

Ibn Hilal explained many similar matters his book <sup>(8)</sup> and it is one of the most frequent variations, for instance:

#### **A. The uneasy pronunciation of vowel points:**

The vowel point show a type of the uneasy pronunciation. The verb form abstains from being in wazin/ form فَعَالٍ “this verb form refrains in case of the first letter is YA <sup>(9)</sup>. It is incorrect to say (يَأَسْرَهُ بِسَارًا), or (يَأَمَنَهُ يَمَانًا) because the kasrah (the vowel sound of i) is uneasy to utter. Another example is the regular permissibility of the replacement Humazah of Waw like (أَجْوَةٌ). (أَقْتَنَتْ). The form/pattern is face is the plural of faces (وَجْهٍ) singular (وَجْوهٌ) plural, Hamza is replaced due to the uneasy pronunciation of damma on Waw <sup>(10)</sup>

#### **B. The uneasy pronunciation two al-Hamzas meeting:**

Ibn Hilal mentioned Speaking about the form of (أَأَكْرَمُ) "The Form (أَأَكْرَمُ) with two hamzas, one is omitted got get rid of uneasy articulation <sup>(11)</sup>. Ibn Hilal mentioned the reason for deletion without mentioning the omitted letter, the second hamza. The first Hamza should not be deleted because it is the sign of the present tense. It is a sign and the sign should not be removed<sup>(12)</sup>.

#### **C. The uneasy pronunciation of the homogeneous letters meeting:**

An issue of difficult pronunciation, in Arabic, is the meeting of homogeneous letters. Assimilation or deletion can get rid of this process. Ibn Hilal elucidated this variation by being a discomfoting pronunciation. The pattern of- being red- is (أَخْمَارٌ وَأَخْمَرٌ) the origin is (أَحْمَارٌ, أَحْمَارٌ)

<sup>4</sup> drasat fy ktab sybwyh :202

<sup>5</sup>alktab :3/530

<sup>6</sup> almqtbd:4/248

<sup>7</sup> alaswl fy alnhw(labn alsraj):3/333

<sup>8</sup> See : alesbah :108 , 123, 133 ,222 ,257, 263, 356, 366

<sup>9</sup> See: alesbah :133, wshrh altsryh:2/35, washykh alkhdry 'ela abn 'eqyl:2/93

<sup>10</sup> See: alesbah :514, walmqtbd:1/63 , wshrh almrah (dyknq wz):145

<sup>11</sup> See: Alesbah: 123, w'ell alnhw(labn alwraq):183

<sup>12</sup> See: shrh altsryf llthmany: 380- 381, walmftah fy alsrf:100, wshrh alt'eryf bdrwry altsryf:237



follow another they became migrated. Another example *رُسُلٌ*, *وَعُنُقٌ*: *عُنُقٌ* as well as two kasrats as in *إِبِلٌ*: *إِبِلٌ*<sup>(24)</sup>. Some of the modern scholars made the law of linguistic economy. It means that the speaker is trying to communicate the thoughts or feelings in his/her mind with the least muscular effort because the scientific terminology differ according to different times (25). As for Ibn Hilal, many issues are explained by this variation (26) and the aspects of explaining vary including:

#### A. Mitigation by conversion:

Ibn Hilal mentioned that the yaa in *(بَادِيَةٌ)* و *(يَا غَلَامِي)* و *(هِيَ)* is turned into an alif after which the kasrah of Haa, mim and Dal are converted into fathah; then, the yaa is converted into Alif because of the vowel point and the fathah preceding it, *(هَا)* و *(يَا غَلَامًا)* و *(بَادَاةً)*. He explained the variation saying: "It was only done to ease it (27). By ease, it means that the speaker turns the yaa into an alif; this is because Alif is lighter than the yaa. Yaa with fathah preceded by kasrah is uneasy in the frequent usage. The fat-hah (vowel point of a) must not be with a weak yaa (28).

#### B. Mitigation by substitution:

Ibn Hilal mentioned that one of the signs of Mitigation Arabic is that they change the first two letters with a vowel *(دِيوَانٍ)* و *(دِينَارٍ)*<sup>(29)</sup>. To clarify this substitution, the original patterns are *(دِيَانٌ)* *(دِيَانٌ)* diwan / dinnar. The plural is *(دَوَاوِينٌ)* *(دِنَانِيرٌ)* dnnaneer/ dwawiin the yaa is changed from Noon into *(دِيَانٌ)*. It is uneasy pronunciation because the noon with Shaddah (the doubling sign over a consonant) is dark. The kasrah increases the dark pronunciation. Therefore, it is converted to get rid of uneasy pronunciation of weakness (30). As for *(دَوَانٌ)* (Dawan), the first waw was turned to a yaa due to sukun and the kasrah before it despite the first of the two letters is silent. It became *(دِيَوَانٌ)*: (Diwan)<sup>(31)</sup>.

#### C. Mitigation by deletion:

Ibn Hilal said about the deletion of ta-a in *اسْتَفْعَلٌ* (Astfl) from some places like *اسْتَفْعَلٌ* (Asitaa); Humazah is with kasrah. its pattern *يُسْطِيعُ* (yastii), deleted Alta softening, and originally (Astia), ta'a is omitted for mitigation. the present form *يُسْطِيعُ* fathah on the present form letter (32). Ibn Hilal restricted his statement of kasrah in the hamza in the past and fat-ha the letter present in order to avoid *أَسْطَاعٌ* with fat-ha and the Hamza, and the present *يُسْطِيعُ* and their form is *(أَطَاعٌ)*, letter Sin is additional (33).

<sup>24</sup> al-asw' al-hw (labn al-sraj):3/158

<sup>25</sup> See: al-asw' al-hw al-'erby (al-hlwany):1/4, walt'elyl al-ghwy fy ktab sybywyh:250

<sup>26</sup> See: alesbah: 184, 259, 293, 304, 322, 406, 468, 505

<sup>27</sup> ) alesbah :222

<sup>28</sup> See: shrh almfl labn y'eysh:1/350, wshrh almrah (dyknqwz):38, wshrh almrah (al'eyny):224

<sup>29</sup> See: alesbah:424

<sup>30</sup> See : al-bab fy 'ell al-bna' walerab:2/317, wal-mmt'e al-kbyr fy al-tsryf:246

<sup>31</sup> See : al-mmt'e al-kbyr fy al-tsryf:384

<sup>32</sup> See : alesbah: 406 – 407, wshrh almfl labn y'eysh:5/563, wshrh almrah (dyknqwz):97

<sup>33</sup> See: al-ktab:1/25, wal-asw' al-hw (abn al-sraj):3/229

#### D. Mitigation by sukun:

Ibn Hilal mentions this type of mitigation Speaking about sukun of Waw **يَغْرُو**. Its form is **يَغْرُو**. waw is in sukun for smoothness ,in the sense that dammah is dark on Waw. It is mitigated (34).

#### 3. Variations of frequent usage:

It is one of variations s that are often referred to to shoe the rules of omission (35). It is popular among according to scholars of Arabic .Imam Al-Suyuti mentioned that“ :It was adopted in many chapters of Arabic”.(36). And they noticed that when the linguistic structure is utilized a lot, it has many changes (37). These changes are often associated with Mitigation because the frequent usage of the word makes it change to seek smoothness. Sibawayh said: “They need to reduce what they use too often”(38). Ibn Yaish said, “The frequent usage has an effect on change. Do you not see that they said:“ What ”, and what is meant is: anything, and said **وَيَلْمِهِ** ”and they said:“ I do not know, ”so they changed these things to do mitigation in frequent usage (39).

This irregularity is frequently mentioned in Sibawayh ’s book, and it deals with many points in linguistic reality (40). This rule is associated with him deletion issues such as saying " It is deleted for mitigation because the preceding letter is in sukun I see and you see , we see and see, etc. The Arabs infamously agree to say it with ease due to the highly frequent usage (41). AlMubard uses this variation to explain some morphological issues related to deletion including deleting the Ya in **(يَا ابْنَ عَمِّ)** و **(يَا ابْنَ أُمَّ)** (O Ibn Ummah) and (O Ibn Amma), and they are (O Ibn Amma), yaa is deleted because of frequent usage (42). It is also one of variations s that frequently discussed by the Ibn As-Sarraj’s alusul, and it is related to deletion. An example for deleting Ya in **لا أدري** (I do not know), by saying: **لا أدري** “I do not know. They are omitted except for certainty, so they are omitted due to frequent usage (43).

Ibn Hilal attributed deletion to many morphological issues in his book (44) ,and most of them are related to deletion.

#### A. Deletion for frequent usage of nouns:

Ibn Hilal discusses the original form of the word (Allah). He mentioned that its form is (Illah ), according to one of the Sibawayh ’s two views, it is derived from **أَلِهَ يَأْلُهُ** (Illah ), being worshiped. The form is (fial) the past participle of worship. Frequent usage deletes Hamazah. Alif and lam are added instead, it becomes (Llah). The two lams are assimilated and velarized if preceded by fatha or damma. It becomes (Allah) (45). Sibawayh ’s second view is that its form

<sup>34</sup> See: alesbah :468, wallbab fy 'ell albna' wale'erab:2/28

<sup>35</sup> See:'ell alnhw (labn alwraq):61

<sup>36</sup> alashbah walnza'er fy alnhw:1/573

<sup>37</sup> See: aswl alnhw al'erby(alhlwany):115

<sup>38</sup> alktab :2/163

<sup>39</sup> shrh almfsl labn y'eysh:3/130

<sup>40</sup> ee : alt'elyl allghwy fy ktab sybwyh :256

<sup>41</sup> alktab : 3/546

<sup>42</sup> See : almqtdb: 4/251

<sup>43</sup> alaswl fy alnhw (abn alsraj):3/343

<sup>44</sup> See : alesbah : 76 , 284 , 291 , 427 , 430

<sup>45</sup> See : alesbah:427 , walktab:2/195, walantsar lsybwyh 'ela almbrd:233, wshrh altsryf lthmanyyn

is (Allah), the wazin/pattern is a verb meaning to hide. Allah conceal Himself from sights. There is no deletion. Alif and lam are added with velarized point (46). The hamza is deleted from (ناس) ,due to its frequent usage and its pattern : (أناس)(47)

### B. Deletion for frequent usage of verbs:

Ibn Hilal mentioned that the verbs forms are like (أَكُلُ) و (أَخُذُ) و (أَأْمُرُ) : (أَكُلُ) و (أَخُذُ) و (أَأْمُرُ) (eat) and (take) and (command) (I eat) and (I take) and (command) with two hamzas with dammah and sukun respectively. The second hamzah should be changed into a waw. Arabs remove the second hamzah, and omit the (Hamzat al-Wasl) the conjunctive Hamza saying (أَكُلْ) و (أَخُذْ) و (أَأْمُرْ) (Eat) and (Take) and (command) due to For frequent usage (48). A similar example is the omission of the Hamza from (يَرَى) (see) and its pattern (يَرَأَى) . yaa is converted into an Alif because of the presence of the vowel point and the fat-hah preceding. Humazah becomes soft. Three silent letters combine Alra, soft Humazah and Alif converted from yaa. Humazah is deleted, and vowel point is given to the Raa. Deletion is required and specialized to (يَرَى) (see) only due to frequent usage In (see) without (يَأَى)(49).

### 4. Variations of removal / independence :

Renunciation is one the variations that the scholars of Arabic discuss. Sibawayh mentioned it frequently in his book, and he may call it (independency or contentment) (50). He explained “in their speec, is be content by with something over something (51) Al-Mabrad said “ in their speech, they are content of something over something so that the removed one is waived”(52). Ibn Jinni assigned her a chapter which he entitled Variations of removal / contentment” (53). To set an example, Sibawayh says (عَرَاءٌ وَلَا عَرَائِيًّا) ,they favor one thing over another on basis of sufficiency so that they cannot be used within their words (54). Ibn Hilal traces this principle and explained several issues (55) such as:

#### A. The noun independency:

Ibn al -Hilal goes along with Albasri that the word form is the origin of derivation. The noun is independent in the statement, which is the purpose of setting words. The two nouns structure makes the sense, while the one of two verbs without the noun does not get its sense. What needs other others has to be a subordinate (56).

l:398, wnzhh altrf fy 'elm alsrf(IIlydany): 40

<sup>46</sup>See : allamat:48, wshrh altsryf llthmanyny:397, wallbab fy 'ell albna' wale'erab: 2/365 , wshrh almlwky fy altsryf :360, wshrh alshafyh(alrdy):3/301 , wshrh

<sup>47</sup>See : alesbah:427, wshrh ktab sybwyh(alsyrafy):4/198, wshrh almfsi labn y'eysh:l/344 , walmmt'e alkbyr fy altsryf:394, walmftah fy alsrf:100

<sup>48</sup>See : alesbah:422-423, wshrh altsryf llthmanyny:393, wallbab: 2/362

<sup>49</sup>See : shrh ktab sybwyh(alsyrafy):5/435, walt'elyqh 'ela ktab sybwyh:3/88, wshrh almfsi labn y'eysh:5/270, wshrh alshafyh(rkn aldyn):2/690

<sup>50</sup>See : alshahd waswl alnhw:378

<sup>51</sup>alktab :3/158

<sup>52</sup>almqtdb : 2/201

<sup>53</sup>alkhsa'es:l/266

<sup>54</sup>alktab:3/646

<sup>55</sup>See: alesbah: 142 , 143 ,330 , 404

<sup>56</sup>See : alesbah:l12, wshrh almrah (dyknqzw): 8, wdrws altsryf:l8

## B. Independence with (like) over simile kaf:

The previous chapter has mentioned some types of abnormalities that Ibn Hilal discussed. It is and irregular usage without analogy. A poet says ( ...وَأَمْ أَوْعَالَ كَهَا أَوْ أَقْرَبَا ) (57). The sample is ( كَهَا ) (Kaha); the poet inserts the analogy enough in the pronoun. As Ibn Hilal mentions, it is anomalous because they do not insert sufficient simile to the pronoun otherwise it is necessary to insert the kaf to the addresses, and yaa to the speaker. Sibawayh sated ( كَى مِثْلَى وَمِثْلَهُ ) (58).

## 5. Statement volition variation:

The statement of the variations is to clarify the meaning and deliver it to the mind of the listener the best picture of the word without complexity. As a frequently discussed in the books, Sibawayh used this variation to explain a number of issues in his book (59). For instance, this chapter is about how letter ha-aa represents vowel point other the vowel points of yaa and waw. The final vowel point show that they did not go after something ... and ( هُمَا ضَارِبَانِهِ، وَهُم مُسْلِمُونَ، ) (60) and ( هُم قَاتِلُونَ ) (60). Ibn Siraj explained The reported usage of this variations by adding the Alif to ( حَيْهَل ) in the case of the standing. She says "If I stood, I said حَيْهَلَا , Alif is here to show vowel point like ha-aa ( حَسَابِيَهُ ، وَحَسَابِيَهُ ) ( 61) As for Ibn Hilal ,he puts it for the statement in two points:

### A. The statement of the word form, not the repeated letter:

Ibn Hilal mentions that if the letter is substituted from the verbal ta-aa, then it is not expressed in terms of the uneasy pronunciation like (اضْطَرَبَ) و(اَزْدَجَرَ). Ta-aa ie replced by ttaa-aa and dal. They cannot be said as (اَفْطَعَلَ) و(اَفْذَعَلَ) Because the verb form is intended to show the origin pattern, not the repeated letter . if the letter is added for the purpose of placement like (جَلَبَبَ) (Jelbb), it is not said as (فَلَبَبَ) (Flb), but said (فَلَعَلَ) (Falall) to show the origin pattern, not the repeated letter. If the Ain is Repeated like (عَلَّمَ) (He taught), so it is not said (فَلَعَلَ) but (فَعَلَ) (62) And this is what most of the scholars go with , except Alradei . Alradeie thinks that (اَزْدَجَرَ) و(اضْطَرَبَ) in pattern (اَفْطَعَلَ) and (اَفْذَعَلَ) not (اَفْتَعَلَ): to affirm the added letter in pattern (63)

### B. vowel point statement:

Ibn Hilal uses this variation to indicate vowel point. The increase of stopping ha-aa in the imperative verb. In other words, to make the vowel point remain in stoppage and increase it. Ibn Hilal deems this permissible. What Ibn Hilal goes to is correct; Lest it becomes necessary to start

<sup>57</sup>albyt ll'ejaj fy dywanh :269

<sup>58</sup>alktab :2/383

<sup>59</sup>See : drasat fy ktab sybwyh:208 , walshahd waswl alnhw :387

<sup>60</sup>alktab :4/161

<sup>61</sup>alawsl fy alnhw(abn alsraj) :1/145

<sup>62</sup>See : alesbah :108, walmftah fy alsrf:28, wshrh alt'eryf bdrwry  
 altsryf:55, wshrh alshafyh(rkn aldyn):1/176, wnzhh altrf fy 'elm alsrf(abn  
 hsham):99, whm'e alhwam'e:3/452

<sup>63</sup>See: shrh alshafyh (alrady):1/18

with the consonant in the case of the one-letter sukoon when stopping, or standing on vowel point, and both of them are not correct (64).

### 6. Sub-rule generalization:

According to linguists, it means the generalization of a rule that has been established in some of the section's rules for a reason; with the absence of the reason for which the rule is prove. Therefore, a whole set of rule will be in one way without differences (65). Abi Albaqa'a supports "If the rule is proven related to a variation make a new rule in the position in which the existence of variations is abstained. The morphological counterpart is that the waw is in the base form of (وَزَنَ) (وَعَدَ) is deleted being placed between yaa and kasrah. The rest of the present form letters with no vowels are deleted to apply this rule (66). This variation is frequently utilized in linguistics books. However, the grammarians have never made an independent research, except Imam Al-Suyuti. This imam has produced a research entitled "Sub-rule generalization" (67).

It is possible to say that the variation general sub-rule is in hiah contract with on a large with hamil measurement [leaving Quranic grammar criteria and deriving new ones from arabic], If the word, from which other word is derived, is of same type. Sibawayh uses this variation to clarify the construction of the present tense with sukun if attached by Noon of feminine plural. In past tense Sibawayh states " So I stop here and inflect with this sign, as I use sukun because it is an verb. A verb has vowel points. Verbs can be in present with nouns and noun letters (68).

The meaning of "the construction of the present verb with the inflected from on the past is that they share the being verb. It is better than inflect contradictory verbs on nouns in the syntax and not of their gender (69). Al-mubarrad mentioned this under the title (verbs with a Fawa and a Waw of the three), "Know that if this verb is a verb (to do), then it becomes present ".to exemplify, وَعَدَ يَعِدُ, وَوَجَدَ يَجِدُ, وَوَسَمَ يَسِمُ because they exit in a position that refrains wawas . waws ar between yaa and kasrah. the letters of present tense follow yaa to apply the rule (70). Ibn Hila elucidates a number of rules in his with various usages (71)including:

#### A. verbs:

Instances about the omission of the waw are in (تَعِدُ) و(أَعِدُ) و(نَعِدُ): (I promise), (she promise) and (we promise), even if the waw is not placed between yaa with fathah and a kasrah .According to the approval of (promises), it applies the rule (72). The speakers delete the hamza from يُكْرِمُ

<sup>64</sup>See : alesbah :435- 436 'walmsa'el alhlbyat :90, walshafyh fy 'elm altsryf  
 l/64, walaydah fy shrh almfsf:2/282,wshrh alrdy 'ela alkafyh :4/500, wshrh  
 alshafyh(rkn aldyn):l/543, wshrh alashmwny 'ela alalfyh:4/16

<sup>65</sup>See : trd albab 'ela wtyrh wahdh: d. mhmd hmad alqryshy:757(mjhl jam'eh am alqra  
 l'elwm alshry'eh wallghh al'erbyh wadabha,j15 – al'edd 25- shwal l423)

<sup>66</sup>altbyyn 'en mdahb alnhwyy:n:l88

<sup>67</sup>See: alashbah walnza'er fy alnhw:l/497

<sup>68</sup>alktab : l/20

<sup>69</sup>See : trd albab 'ela wtyrh wahdh :775

<sup>70</sup>almqtdb:l/88

<sup>71</sup>See : alesbah : l23 , 208 , 209 , 215 , 223 ,292 ,433 ,456

<sup>72</sup>See : alesbah : l23, w'ell alnhw(labn alwraq) :307,wallbab fy 'ell alba'



Aljalees Alnahawi mentions this point in his book (79); Ibn Maktoum explains saying, "The subject comes in the first not the object "(80). This variation usually comes to indicate that letters omission from some places is an either uneasiness or to the brevity and smoothness. It is preferable to delete some letters over others since is a matter of priority. They type of this variations is morphological, stated by Sibawayh, about the pattern of **تَوَلَّجَ** , conveyed from Alkhalil, " **فَوَعِلٌ** has more priority than **تَفَعِلٌ**. You hardly find In speech (**تَفَعِلًا**) tafilla as a noun but you find **فَوَعِلٌ** as a verb in many instances (81).

Ibn al -Sarraj debates the deletion of the Seine from **اسْتَفَعِلَ** Astfal saying " :As for Astfal, it not permissible to prove the Sein and the Alta. There are six letters, the priority is the deletion of the Seine first ;because it is silent"(82). Ibn Hilal refers to this irregularity in some places, including:

### A. priority of frequent usage:

Ibn Hilal goes along with Al-khalil, alksai and Sibawayh approach in the pattern of ) **أشياء**(things) because alksai's approach prevents the noun inflection without the irregularity. Grammarians oppose this approach. Al-khalil, alksai and Sibawayh embrace apposing yet popular approach. Ibn Hilal to states that" a frequent usage has more priority than seldom used uasge' (83).

### B. priority of addition:

One of the controversial that Ibn Hilal issues mentions is the difference of scholars regarding which one is additional: the doubling of the seconf letter in the triple root **قَطَعَ**(cut off) .Alkalil supports the doubling of the first letter because doubling a silent letter is a priority rather than a letter with vowel point. A vowel point letter is a double letter. It is better to delete one than deleting two letters. Yunus states that the second letter is to be increased because the uneasy pronunciation happens in it (84). Sibawayh permit both ways (85).

### C. priority of deletion:

Ibn Hilal endorses Albesri scholars approach about the deletion of the second Ta-aa in **تَقَلَّدَ**, verb pattern **التَّقَعَّلَ**(AltfI), and **تَتَبَاعَدُ** verb pattern . **[التَّقَاعِلُ]**[a Fire which is blazing.][Al-lail,14] (86). **تَلَطَّى** is a present verb whose root form is **تَلَطَّى** because. If it was a past form, it would be said **تَلَطَّنَتْ**. The second letter is deleted. The first letter is present tense sign. Alkufi scholars put it on the other way deleting the first letter. Ibn Hilal goes along with Basri scholars because the first ta-aa is a sign: sing is not to be deleted. The heaviness happens at the second

<sup>79</sup>See: thmar alsna'eh fy 'elm al'erbyh:135

<sup>80</sup>alatrash fy aswl alnhw:100, wartqa' alsyadh fy 'elm aswl alnhw:71

<sup>81</sup>alktab :4/333

<sup>82</sup>alawl fy alnhw (abn alsraj): 3/46

<sup>83</sup>See : alesbah:100 'wshrh alshafyh(rkn aldyn):1/195 'walknash :1/384

<sup>84</sup>See : alesbah :155, walktab:4/329, walmmt'e alkbyr fy altsryf:202  
 walshafyh:1/75, wshrh alshafyh(alrady):2/365, wshrh almrah (dyknqwz):20

<sup>85</sup> See : alktab:4/329

<sup>86</sup>Al-lail,14

(87). Sibawayh agrees “The second was the first to delete, because it is made in sukun and assimilated(88).

2.The original form compliance / referring to form

Compliance with form, in many in the linguistic books, is one of the clearest variations indicating the meaning of transformation. The idea of the form is clear-cut in the texts (89). It means is to comply with the form in the morphological rule. Scholars, like Sibawayh, apply this variation in their linguistic debates and comments. An example is the diminutive of a word with the second letter of triple root is Alif. when Alif is waw replacement, the diminutive turns alif back into waw, (بابٍ: بُؤَيْبٍ) bab bowaib. If the Alif is yaa replacement, the diminutive converts back to yaa as in (نَابٍ: نُئَيْبٍ) because the origin of Alif is yaa. As well as in plural of (أَبَوَابٌ وَأَنْيَابٌ) abwab/anyab (90).

Almubarid states, “do not ask why the name is inflected “Why did the noun depart ?Because the rule is for nouns is to be inflected “(91). Ibn Hilal explained this irregularity in some chapters of his books, including:

### A. Complying with the original form:

Ibn Hilal gives priority to the consonant (Sahih) over the vowel (al-Mu'ta)l the first is the original form. It means that the consonant takes all vowel points. Vowels imply vowel points for missing syntactical parts. The word that takes all vowel points has more priority than the one that implies for a missing part of syntax (92). He uses this variation to explain the priority of infinitive triple-letter form over other forms being the original pattern. The infinitive is original over a verb form with additions (93).

### B. Complying the original form with vowel point:

The quadrant –letter present tense verb, original or with additions, has damma on the first letter. Ibn Hilal's justifies for the dammah of the present verb in (أَهْرَاقٌ يُهْرِيقُ)(Aharraq Yiraq) which is not a quadrant because the origin form is أَرَاقٌ يُرِيقُ araqa/yureeq, ha-aa is added without analogy (94). Ibn Hilal explained kasrah is the origin of conjunctive hamzas (95).

### C. Complying with deleting:

Ibn Hilal explained the deletion of the waw in يَضَعُ (laying) despite thhe waw is not placed between ya-a with fathah and kasrah. The original pattern is يَوْضَعُ (placed), due to the uneasy pronunciation of the laryngeal letter, dhaad kasrah is overturned in to fathah (96).

<sup>87</sup>See : alesbah :273, wshrh ktab Sibawayh (alsyrafy) :5/450, walansaf fy msa'el alkhlaf:2/648, wshrh alshafyh(nqrh kar):2/514, wshrh tsryf al'ezy llftazany:191

<sup>88</sup>alktab:4/476

<sup>89</sup>See: alt'elyl allghwy fy ktab Sibawayh :265

<sup>90</sup>alktab :3/361-362, walt'elyl allghwy fy ktab Sibawayh :204

<sup>91</sup> See : almqtdb :3/309

<sup>92</sup> See : alesbah :98, wtwjyh allm'e :74

<sup>93</sup> See : alesbah : 135 ,474, wshrh alt'eryf bdrwry altsryf:24

<sup>94</sup>See : alesbah :262, wshrh altsryf llthmany:280, walmmt'e alkbyr fy altsryf 150, walmftah fy alsrf:89, walknash :2/8, wshrh alrdy 'ela alkafyh:4/19

<sup>95</sup>See : alesbah :285, wshrh almrah(dyknqwz):55 , walflah shrh almrah:55

<sup>96</sup>See : alesbah :456 , wshrh ktab Sibawayh (alsyrafy):4/434

#### D. Complying with the original pattern in rules:

Al-Basrien scholars construct ( give the imperative verb an indeclinable ending of a vowel or vowelless consonant) like verb *اضْرِبْ* *idhrib* based on the visionaries because the principle in verbs is construction, syntactical inflection is the origins of the nouns (97). His rule applies on Waw in *وَرَنْتَلْ* (Wortel) because the rule is waw is never to be added first(98).

#### 3. Variations of compensation:

It is one of variations that generalizes the sub rules in Arabic. Aljalees Alnahawi puts it that way (99), and Al-Taj Ibn Maktoum explains, “The reason for compensation is like doing the same to the mim in *اللَّهُمَّ* Allahuma in the interjection” (100). This variation is classified as a transformative one because it is based on the assumption that the origin has implication of a missing syntactical part with deletion and replacement (101). Sibwayh’s sets a frequent example mentioned in book (102). Sibawayh explains annexing noon to the dual name (Muthanna), ( *رجلان*, *رجلين*)(two men with alif, and two men with yaa). He also said” and the second addition is Nonn ,it compensate for the words that cannot have vowel points or (Tanween nunnation) , noon and kasrah. You say, as example, *الرجلان* two The two men, *ورأيت الرجلين* I saw the two men, and *أومررت بالرجلين* passed the two men” (103). One of the issues that AlMubarrid uses this variations to clarify is the doubling sign over mim in the word *اللَّهُمَّ*. He also said " Allahm, as an example, Almim with the doubling sign over at the end instead of *يا* you for alerting. Ha-aa is with dammah because it is with an interjection (104).Ibn al-Sarraj exemplifies the increase plural haa-aa instead of deleted yaa like *فَرَاذِنَةٌ، وَرَنَادِقَةٌ، وَجَحَاجِحَةٌ*. Yaa is dceteled and replaced by haa-aa (105).

Ibn Hilal used this variation in a number of issues in his book (106) including:

#### A. Compensation for a deleted waw:

Ibn Hilal mentions the Kufi scholars , derive the noun is from the trait, i.e., the sign because it is a sign on his name. The form is *وَسَمٌ* (Wisem). the waw was removed and replaced by the Hamza becoming *اسْمٌ* noun(107). He also mentions that the pattern of *(عِدَّةٌ): (وَعْدٌ)*, (a promise), vowel point of the U, dammah is deleted ans replaced by ta-aa (108). Ibn Hilal responds to kufi

<sup>97</sup>See : alesbah :299, walswl fy alnhw(abn alsraj):1/ 123, wmsa'el khlafyh fy alnhw :119 , walhdwd fy alnhw:451, walaqtrah fy aswl alnhw:119

<sup>98</sup>See : alesbah : 258, walktab :4/315, walaanswl fy alnhw(abn alsraj):3/236, wshrh almfsl labn y'eysh:5/327

<sup>99</sup>See : thmar alsna'eh fy 'elm al'erbyh:135

<sup>100</sup>aldaqtrah fy aswl alnhw:99

<sup>101</sup>See : alt'elyl allghwy fy ktab Sibawayh :210

<sup>102</sup>See : alshahd waswl alnhw :385, wdrasat fy ktab Sibawayh :207

<sup>103</sup>alktab :1/17 - 18

<sup>104</sup>almqtdb :4/239

<sup>105</sup>See : alaswl fy alnhw (abn alsraj):2/408 - 409

<sup>106</sup>See : alesbah :79 , 195 , 427 , 438 , 452 , 453

<sup>107</sup>See : alesbah:79 , wshrh ktab Sibawayh (alsyrafy):4/114, walansaf fy msa'el alkhlaf 1/6 , wshrh altsryh :2/683, whm'e alhwam'e:3/466

<sup>108</sup>See : alesbah:452, wsr sna'eh ale'erab:2/560, wallbab fy 'ell albna' wale'erab 2/284, wshrh abn alnzm 'ela alalfyh:616, wshrh altsryh :1/71

scholars about the replacement of Humazah by waw that it contradicts the rule. The analogy is that in case of first root letter omission, it is to be compensated by ha-aaat the end. All cases of last root letter omission must be compensated by a Hamza (بِنُ)out of (بُنُ)(109)

### B. Compensation for a deleted hamza:

Ibn Hilal mentions that the original pattern (إِرَاءِ) (إِرَائِيَا) (erraa): (araiya) is based on pattern of (إِفْعَالِ). yaa is turned into a Hamzah because it occurs after an extra Alif. it becomes إِرَاءِ. The first hamza is removed; the vowel point is transferred to the raa. The Taa replaces hamzah at the end. It becomes إِرَاءِ (110). This variation is also mentioned in of the derivation of the word majesty, Allah. The original form is (إِلَه) (a God ). Sibawayh put is that way, the hamzah is deleted and becomes لا. Alif and lam replace the deleted Humazah. It becomes اللاه (Lallah). The two lams are assimilated and velarized making the word الله Allah (111).

### C. Compensation for a deleted Alif

Ibn Hilal states that الإِقَامَةُ (iqamah) is the pattern of أَقَامَ (aqam). Moreover, الإِسْتِقَامَةُ (istiqmah) is the form of اسْتَقَامَ (istaqam). The original form is إِقْوَامًا اسْتَقْوَامًا (Astqguama). The vowel point of Waw is moved before waw. Waw is made Alif because it has a vowel point in origin preceded by fathah. They become اسْتَقَامَةُ إِقَامَةُ (112). two Alifs combine: one of them is omitted due to the meeting of two sukuns. Ibn Hilal mentioned that the omitted Alif is the second one, the Alif of verb according to Alkhalil and Sibawayh. The pattern of إِقَالَةٌ is الإِقَامَةُ (Iqama). (Verb). According to Al-khfish, the first Alif is omitted, the second letter of root verbs. The verb form is إِقَالَةٌ (113).

### 4. Variations of strength:

A frequently usage, used by linguists is that the Arabs may give vowel point to the consonant letter, or add to letter to the vowel, to show the vowel point. The reason behind this process is to create a kind of balance in speech so that the weak may become strong (114). Many scientists attributed many morphological rules to this variation. Sibawayh uses this variation to respond morphological point: adding attribution (nasab) yaa the last letter in root word with original letters. He states, “The change in origin letters responds to this rule because they are applied nouns. A noun is not based on less than two letters. Additions are strengthened to replaces lamas, saying دمِيّ: blood: my blood, يَدِيّ in the hand: my hands (115).

<sup>109</sup>See :alesbah :79, walmrtjl fy shrh aljml:6, walansaf fy msa'el alkhlaf :1/8  
waltbyyn 'en mdahb alnhwyy :13, wmsa'el khlafyh fy alnhw :62

<sup>110</sup>See : alesbah :438, walktab :4/83, walaswl fy alnhw(abn alsraj):3/132  
wshrh almrah (dyknq wz):111, whashyh alsban 'ela shrh alashmwny:2/464

<sup>111</sup>See : alesbah :427, walktab:2/196, wshrh almfl labn y'eysh:1/344, walmmt'e  
alkbyr fy altsryf:394

<sup>112</sup>See: alesbah :453, wshrh altsryf llthmany:262- 263,wshrh altsryh 2/33  
wft alaqfal whl aleskhal:197, wshrh almrah (dyknq wz):117

<sup>113</sup>See: alesbah :453, wshrh altsryf llthmany: 463, walmqasd alshafyh:4/346  
whashyh alkhdry 'ela abn 'eqyl:2/91

<sup>114</sup>See: alt'elyl allghwy fy ktab Sibawayh: 211

<sup>115</sup>alktab:3/358

Al-mubarrid set examples regarding the verbs; they do not stem from the five letters but they come from three and four letters, unlike the nouns that reach up to seven letters, (أشهباب, واحرنجام) (Ashahybab, and Ahranjam) because of the power of nouns (116). According to Ibn Jinni, the additional letters come at the beginning of the nouns more than in verbs. Nouns are strong: verbs are weak (117).

Ibn Hilal explained some of the including:

#### **A. dammah is the strongest vowel point:**

Ibn Hilal explains allocating dammah to the speaker (first person) except the singular or female speaker (ضربت, وضربت, وضربت) (I struck, struck, and struck). Dammah is stronger, and the speaker is has priority, a male speaker has more priority than a female one. Thus, he takes fathah. Kasrah is left to the female (118).

#### **B. the constant are stronger than the vowels:**

Among the rules of vowel and replacement, that Ibn Hilal mentions that the vowels, having vowel points, preceded by a consonant with sukun (يخوف, ويبيع, ويقول): (fear it, sell it, and say). The vowel points are transferred to consonant with sukun because a consonant is stronger than a vowel. After the transfer and conversion, يخوف / يخاف waw is changed into Alif because of the vowel point in origin preceded by fatha. They become يبيع with kasrah with ba-aa and sukun with ya-aa and dammah with qaf and sukun with waw in يقول (119). He also the third person pronoun must be said هو for a singular, هؤا for dual and هؤوا (Huwa) for the masculine. Nonetheless, the first waw in هؤوا (Huwa) is turned into a mim to become همؤا .

Then, the waw is deleted because there is no noun with waw and dammah at the end in Arabic. Ibn Hilal mentions that the waw conversion into a mim is to make fathah with a strong mim. Mim is strong to have vowel points because of being a consonant. It cannot be placed with the weak waw that cannot have vowel points since it is a vowel (120). The conversion of yaa of هي into a mim in dual noun is another example. The basic principle in dual هيا (Haya), the Ya is turned into a mim to be همؤا (They). Consequently, the fathah is not placed on the weak yaa and weak fathah (121).

### **5. Speech length usage:**

It is frequently used variations in the linguistic books, and scholars have adopted it in the interpretation of many linguistic issues, such as deleting the link of the accusative towards أعرف الذي which means أعرف الذي في يدك because the join is long (122). Arabs choose lighter words

<sup>116</sup>See: almqtbd :2/109

<sup>117</sup>See : almnsf:272

<sup>118</sup>See : alesbah :210, wallbab fy 'ell albna' wale'erab:l/481, wshrh almrah (dyknqzw):32

<sup>119</sup>See: alesbah :470, walknash:2/258,wshrh abn 'eqyl 'ela alfyh abn malk: 4/294,walmqasd alshafyh :9/308, wshrh almrah (dyknqzw):12, w'ewn alm'ebwd fy shrh nzm almqsud :76

<sup>120</sup>See : alesbah :221, wshrh almrah(al'eyny):222, walflah shrh almrah :37

<sup>121</sup>See : alesbah :223, wshrh almrah(dyknqzw):39, wshrh almrah (al'eyny):224

<sup>122</sup>See : aswl alnhw al'erby(alhlwany):116

in the speech to fit with that length. length of speech means that the speaker reduces the effort so that he uses methods , such as deleting a letter or choose vowel point to be lighter than other points(123). The example of reducing the vowel points for length of speech is, Sibwayh mentions, about the reason for the accusative and similar to the genitive interjection “And Alkhalil claimed added word are in accusative يا اخانا (Oh, brother), يا عبد الله (O Abdulla), while speech is long (124). He also stated“Alkhalil said If you want to modify an indefinite article or remain unmodified, it will be accusative because nunnation (Tanween) is annexed. They are like genitive as long as long in accusative (125) An the example of reducing the length of speech by deletion is what Sibawayh states that the Arabs disliked the length of the noun like اشهباب (Shayhab), so they reduce by deleting the Yaa.

Arabs say اشهبابا (ash-hibaban) (126). This variation dos not appear Ibn Hilal’s book to the extent that it does with the predecessors. he mentions this point in one place explaining the deleting the waw and the yaa in اضربوا /ليضربوا (they/you Strike the reason for deleting them is because of the prlonged of the word with the accentuation noon, even if it is necessary for two letter with sukun to combine (127).

It is mandatory here to point out that Ibn Hilal’s explanation of deleted Waw and yaa due to prolongation, above-mentioned, is based on the notion accentuation noon is part of the word. Accentuation noon becomes with the verb as one word. When word becomes prolonged Waw and yaa are deleted to make speech soft. It is considered accentuation noon is like another word. The deletion explained by preventing letters with sukun from meeting in two words because the meeting of the letters with sukun in one word is justifiable such as دابة (dabah ) and الضالين (dhalleen). Al-Serafi mentions that if they say ليضربون (they would strike), اضربون they would not be striking. The deletion of waw and the yaa is a priority and lighter (128).

## 6. Inflection /mastery variation:

Mastery/inflection is one of the frequently used linguistic point in the linguistic books. To Sibawayh, it is some forms has the superiority of being inflected or derived from (129). It is one of the first variations presented in his book. He says in the chapter of syntactic means in Arabic “in nouns, do not prounced the final consonant without a vowel. A noun is strong and can be nunnated (Tanween)” (130). He says in another place, “Verbs are heavier than nouns, because nouns are the first, and they are more capable. Verbs cannot have nunnation”(131). Alzubairid suggests that it is permissible to makes kanna and its sisters in the predicate precede the subject. On the other hand, inna and it sisters can never doo such preceding because it is a defective

<sup>123</sup>See : alt'elyl allghwy fy ktab Sibawayh :277 – 278

<sup>124</sup>alktab :2/182

<sup>125</sup>alktab :2/199

<sup>126</sup>See :alktab:1/87

<sup>127</sup>See : alesbah:303, wshrh altsryh :2/309, wshrh almrah(dyknq wz):60

<sup>128</sup>See : shrh ktab Sibawayh (alsyrafy) :4/258, wshrh alshafyh(alr dy)2/227, wtmhyd alqwa'ed:9/4656, walmqasd alshafyh :5/555, wshrh altsryh :2/309

<sup>129</sup>See alt'elyl allghwy fy ktab Sibawayh :263

<sup>130</sup>alktab :1/14

<sup>131</sup>alktab :1/20

word compound. You do not say inna (he did, not subject) but you say (was) (it is,: being) (132). Al-Rumani mentions that the nouns of verbs that they are dynamic, they cannot be inflected. It is not permissible to the predict to precede, as in (زَيْدًا عَلَيْكَ)(Zaid Alaik). The syntactical regent does not act on its own. Therefore, it cannot act or modify the word/words in use (133).

Ibn Hilal uses this irregularity in some cases, including:

#### **A. Nouns are more powerful than verbs:**

A derived rules of Ibn Hilal's dictates If a word has the feminization signs of the same type, one of them must be removed , whether in the verb or in the noun. If they are of differing types, delete one of them in verbs and do not delete in nouns. To exemplify, ضَرْبُنَ (they –females-struck). The form is ضَرْبُنَ (strucken), the taa is removed in porder not to combine the two signs of femininity ,Ta 'and feminism Noon, in the verb. Unlike حُبْلِيَّاتٍ (hubliyat), the plural of حُبْلَى (hubla /pregnant), two signs of feminization are combined ,the yaa is inverted from the Alif (without a following hamzah) to the feminine and taa. Alif is removed so that the two feminine signs cannot meet in the name. Ibn Hilal justifies their meeting in the noun due to smoothness.

The reason for omitting one of them in the verb is the uneasy pronunciation of the verb (134). He means that the verb has the uneasy pronunciation but noun has the smooth one. The noun is lighter for having the three vowel points and nunnatiion. It can combine two feminist signs, when not of the same category. Unlike a noun, a verb has only two vowel points and is not permissible to combine the two feminine signs at all (135).

#### **B. The building of compliance in transitive verbs is more capable:**

Ibn Hilal mentions, in the chapter (الانفعَال) compliance, comes to one meaning, the agreement. The building of compliance can only be from the triple transitive verb. It can be inflected and comply with the rule (136). To illustrate more, one can derive a verb from verb an intransitive verb can be derived from a transitive verb like فَطَّرْتُهُ فَانْفَطَرَ fatertuh / infatar(137). Compliance also means “The acceptance of the effect of an interchangeable derivation of verbs taking into consideration the influencing subject: the effect obtained from the first verb to the second one combined with the derivation (138).

In other words, making the object act as subject of the first verb. For instance, (كَسَرْتُ الزَّجَاجَ , فَانكسرَ ذلك الزجاجُ) “I broke the glass and that glass is broken”, the glass in the second sentence is the subject of the verb for the verb is a verb . It is possible to derive a verb from a verb but it is

<sup>132</sup>almqtdb :4/109

<sup>133</sup>See :shrh ktab Sibawayh ( Ilrmany) (atrwhh dktwrh):thqyq :mhmd shybh:2/542

<sup>134</sup>See : alesbah :205 - 206

<sup>135</sup>See : shrh ktab Sibawayh (alsyrafy):1/159, walaydah fy 'ell alnhw:100, wshrh almrah (dyknqzw):30, wshda al'erf fy fn alsrf:27

<sup>136</sup>See : alesbah :166, walmnsf:72 , walmmt'e alkbyr fy altsryf:130

<sup>137</sup>See : shrh alshafyh(rkn aldyn):1/259, wfth alaql whl alashkal:54

<sup>138</sup>See : hashyh alsban 'ela shrh alashmwny:2/129, wfth almt'eal 'ela lamyh alaf'eal:240

not possible to make a verb as an object by compliance unless the verb is derived from a transitive verb (139). This is the meaning of compliance and Allah knows best.

These are some of the transformative variations that are cited to clarify those Ibn Hilal morphological variations attributions based on taking into account the original pattern.

### **Conclusion:**

Praise Allah the lord of the worlds. This present research has reached some results that are:

1. Allah Almighty has granted linguists with the theory of variations. It is a blessing and not a curse. It is of Arabic in form and Islamic in goal, to be the guardian of the language structures, regular, irregular and rare. This system will not stop until the Day of Judgment because the founders are sincere and skilled. They have paid a great deal of interest Arabic and its grammar. May Allah guide us to follow their example and apply their approach.
2. The Book “ Al-Isbah” is deemed one of the most prominent books of morphology. Although it is not classified from the books of variations, it has a large number of explanations in it.
3. bn Hilal's approach is similar to his predecessors. He explains the ends and method. He does not differ from them in his explanations. The variations are mostly simple educational variations: they do not tend to be complicated.
4. Ibn Hilal Al-Halabi did not deviate from the purpose of variations. His study of morphological issues is for its own sake. He avoids the exaggeration. He presents purposeful content that serves Arabic and preserves its structural traits contributing to the clarification of its linguistic secrets appropriately keeping pace with the scientific development of the Arabi.
5. Most of variations, adopted by Ibn Hilal, has followed scholars preceding him. He adds few explanations and clarification.

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<sup>139</sup>See : alknash:2/64 , wjam'e aldrws al'erbyh:219

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